

## W283\_Joshua\_2.mp3

[00:00:01] This is a recording in the Chapel of the Open Book, and it is number two of the series and the studies in the book of Joshua. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this tape recording, if you care to join us, will you read with us the second chapter of the Book of Deuteronomy? If you have read, as we suggested, this second chapter, Deuteronomy. You will have realized a certain amount of repetition. But nevertheless, there is some sort of principle at work here. Of course there can be the objection raised at once that we cannot possibly tolerate the idea of sending somebody to massacre the whole city and destroy them. But there is no hesitation on the part of Scripture either in the New Testament or the old to disguise the fact that this was said and this was done. In fact, you go back earlier in the Book of Genesis and this same evil seed which had so dominated and corrupted the earth, the entire world was destroyed except one family. And there is here also in this chapter. Not only the destruction of these almost unpronounceable people, the imams and the Muslims and whatnot and the anakims, but there was also a safeguarding of others. You notice it says meddle not with them. I have a feeling there's a little word here for most of us.

[00:01:31] We come to the epistle, to the Ephesians as a here he goes again. Here we get Ephesians coming into it. Well, it's very parallel. I think this is a principle that comes out in Scripture where your blessings are. Look out for your foes. You see, now Ephesians says our blessings are spiritual blessings and they are to be enjoyed in heavenly places. And Ephesians also says, we wrestle not with flesh and blood. In heavenly places that we wrestle with spiritual wickedness, spiritual blessings and spiritual foes. Now these foes are straddling across our pathway in the attempt to prevent us from entering into our possessions. But there are other issues. We are living in this world and we are surrounded by those who in our belonging to other callings different from our own. And you see some of these that are mentioned in Deuteronomy, two were half brothers, as it were, of Israel. The children of lot were. Lot was the nephew of Abraham. The Ammonites. The Moabites were relatives Meddle not with them. I have given them their possession. And you won't have it. And you can't have it. Isn't it wise to see some of the thoughts here that can be lifted out and made into a spiritual realities for us? How many Christians have been like lot vexing their righteous soul from day to day in some Sodom? And losing everything except just his own life.

And the very man who could have saved Sodom if it could be saved was Abraham who never set foot in it.

[00:03:20] We are pilgrims. We are passing through and it's according to the will of God. We buy our meat and our drink and we go on our feet. Now, please don't refuse to give me a lift home if I've said that, if anybody. But you know what I mean. We are not here holding a pistol to the head of the world and demanding our rights. No, our rights are waiting for us and we are quite willing to let many things go that otherwise we should covet because we've got a better possession. We've got the illustrations in the New Testament, how Moses is spoken of having esteemed a reproach for Christ, greater riches than the treasures in Egypt, because he had respect unto the recompense of the reward. He knew what he was out for. He wasn't giving up anything that mattered. Well, now you see, there are other things in this chapter. If you patiently examine it, these things you see, this particular one inherited that particular people. The passage which says they succeeded them is the very word to inherit as Israel did theirs. They were doing the same thing. God was giving them their lands and they were evicting one class of people only, and they were the Canaanites. And you remember when Abraham was delayed in his journey, partly through unbelief and partly through the domination of others, it says.

[00:04:44] And the Canaanite was then in the land when Abraham got there, it was already held by usurping seed and that usurping seed, the Canaanite was of the evil one, and that usurping seed in the New Testament ceases to be Anakim and Giants. But principalities and powers are anti antagonistic who have to be spoiled and were spoiled. And we can have no, as it were, alliance with them. And the very word when it says metal, Not with them. The very word is repeated when we get to the inheritance in verse 24. Rise you up. Take your journey. Pass over the river Arnon. Behold, I have given into thy hand say on the Amorite King of Heshbon and his land begin to possess a medal with him. It's the same word. Oh, yes, the same word. Don't meddle with them. Meddle with him. Or which half the battle to know who your foes and who are your friends or who are neutrals. Most of these others were neutrals. In fact, some of them acted a bit disgracefully and they were punished for it because when they asked for water and asked for bread and asked for permission to go through peaceably, they denied it. But meddle not with them. I'll see to them, said God. You press on. You'll

have enough battle to satisfy anybody when you get there. Makes me think of my young grandson.

[00:06:09] He's growing up, though. But all he did like the book of judges. Oh, dear. The battles in it. I hope he'll have other aspects of the truth appeal to him and that they're already doing so as he gets a bit older. But you see, it is a source of great trouble to many folks, the battles and the wars that are indicated in Scripture. And yet, of course, if they're only honest, they say, well, supposing you shut the Bible, there's wars indicated everywhere. And we today, with all our enlightenment, we are going to put the question of war in such a prominence that it'll be anything that Joshua ever heard of or ever knew. So whatever you do, don't be hypocrites. You're living in a day when one missile will do far more damage than ever Joshua and all his host ever did in the whole land of Palestine all his time. I was brought up in a home where my father said. If there be a God. He didn't know whether there was one or not. If there was a God, well, he couldn't be the God who sent these people to kill men, women and children. And I thought, no, that's right. So that was the end of that story. But God had a little word for us to say afterwards. And we saw differently, both of us. That's good. So now we'll leave that. I thought that was a background that you ought to know with regard to this book of Joshua, because you see in the chapter three of this same book, Deuteronomy.

[00:07:35] We get Moses? Not Moses, not allowed to go into the land. You see, we sometimes speak of the grace of God and the love of God, and we get all goofy over it. But the holiness of God is beyond our conception. And Moses, because of the high office he held, he failed in one particular one. He didn't fail many more times. And God said, You can't go into the land, Moses, or Fancy leading them out, suffering their way for 40 years and being stopped. And then are here Some people, the one thing they are sure about friends is they're going to get a crown when they get to glory. Even the Apostle Paul wasn't sure of that when he wrote Philippians. Not to the very last. They won't even get half a crown for it. And here we have it. Here it says. I just get the last words, verse 27 of chapter three of Deuteronomy. Get thee up into the top of Pisgah and lift up thine eyes westward and northward and southward and eastward. And behold, it was thine eyes. So Moses at last got this view. He came right to the edge of the land, and he saw it from that mountain. He could see that his work was accomplished.

[00:08:54] He'd done it, but. Thou shalt not go over this, Jordan. But don't you worry about Moses. When the moment came for our Lord to be transfigured, Moses was there. And in the book of the Revelation, they sing the song of Moses and the Lamb. Oh, God's going to look after him. But is that one outstanding fact? Let not him who puts his armor on boast as he who puts it off. And so we have it here. But charge Joshua. One of those things that test a person. He is Moses with all that he had done and all that the Lord said about him. Stopped. And He's got a charge, this younger man, Joshua, to go on and do it. That's find you out, doesn't it? I think one of the things that endear the Apostle Paul is that he could look upon a timid, shrinking young man like Timothy, and that's what he seems to be in the way he's spoken of. And now that God had appointed him to be his successor. And so he says, charge Joshua and encourage him and strengthen him. For he shall go over before these people and he shall cause them to inherit the land which thou shalt see. Well, now we'll do that. And shall we? Now turn from Deuteronomy to the next book, The Book of Joshua, and consider this movement that takes place. Between these people in the wilderness. And their inheritance.

[00:10:30] They're not laying lie. Not only the. Evil seed straddling the path. But there was the River Jordan. I. But of course, you could hope that the children of Israel who were spared and had come right through the wilderness while their parents who had murmured against God, dropped and died, that they may have said to one another. Well, the same God who could rescue Israel from the pursuing Egyptians and allow them to cross the Red Sea dry shod. Well, he's able to do the same if needs be at the River Jordan. And so it was we may have to look at the River Jordan again when we get there and see some reasons why there is that sort of repetition. But now for the moment, we are looking at chapter two of the book of Joshua. And Joshua, the son of Nun, sent out of Shittim two men to spy, secretly saying Go view the land. Even Jericho and Jericho was right on the other side of Jordan, just inside. But it was a stronghold. And being a leader of an army and knowing that there were going to be terrific opposition, I suppose he did wisely. He just sent a spies in advance to see how the land lie, what sort of people they were, how they were entrenched and whatnot. And Jericho stands there almost like Babylon in the book of the revelation. And it had to be destroyed.

[00:12:05] And they went and came into an Harlot's house named Rahab and lodged there. There are some who tried to save the face of this poor lady, but there's no doubt about it. But don't forget, she was a pagan. She was an idolater. And there she was. And we mustn't judge her according to our standards. In fact, I have wondered whether Rahab to be a bit horrified by our standards. If you can't do, compare them. After all said and done. And she had a peculiar house. And I remember. One lecturer speaking about the investigations in Jericho. He put it this way. He said, I have stood in Rahab's back parlour and the way in which he described the construction of Jericho was like a signet ring. The whole of the walls went round and they met together in a square block, which was the house attached to the wall. And when the walls went down flat, the house stood. You see, that's not taking away the miracle. It's only showing that God knew what he could do and what he would do quite in advance. And here's this woman with the gateway over there plying a rather evil trade, but just being like the rest of them, without hope. Without God. One of the marvels is that into the very pedigree of our savior, there comes 1 or 2 women. Will you turn to Matthew the first chapter and just acquaint yourself with this? Will you say there must come women into his pedigree? Or of course, but then the others are not mentioned.

[00:13:41] But these are mentioned particularly. And look at them. Matthew, the first chapter. We won't read all the words, but it says verse five, and Salman begat Beautés. A railhead. That begat Obed of Ruth. And then presently it says that Solomon, verse six begat of David begat Solomon of her that had been the wife of Uriah. And that's all the women that are mentioned. Isn't it strange? You see, we get a Moabitess, we get Rahab, and we get Uriah's wife. Taken by David in adultery. And they all come in the pedigree of our savior. If been name of that character, it would have been another question. But the women come in, you see, and it says to you and to me. He came to seek and to save that which was lost. And you notice his tenderness sometimes in the gospels to certain types that other people looked up and down and scorned. Not that he patronised them, not that he excused them. I can't explain it. I'm only telling you. Watch these things. It gives you a little idea. Well, we come back again to this woman, Miriam, and we are told in verse two, and it was told the king of Jericho saying, Behold, there came men in hither to night of the children of Israel to search out the country.

[00:15:30] And the king of Jericho sent unto Abraham, saying, Bring forth the men that are come to thee, which are entered into thine house, for they become to search out all

the country. Now, what's this woman going to do? Well, the easiest thing is to be like George Washington and say, I cannot tell a lie and save her own skin and give these men up. Now, I hope that I've lived long enough and stood firm enough for the truth of God, not for people to misunderstand me. But I met some people who so speak the truth. They do it to save their own skin. Now, you see? Sometimes. Sometimes you may have to tell an untruth and risk your own skin to save somebody else. What are you going to do? Put yourself in the case of war, if it's a legitimate thing to blow a person to pieces with a bomb. Surely it's legitimate to deceive him and send him down the other way instead. Who's going to discriminate between one or the other? You're going to be so thin skinned that you could stick a bayonet into him, but you couldn't tell him to go around the wrong corner and get rid of him. Oh, that's absurd. Take another case. My dear old mother, when I went to see her, was in a partial coma. Forgetting all sorts of circumstances. And she said. Hasn't. That's speaking about our youngest daughter.

[00:16:51] Hasn't Nell come yet? Well, Nell and her husband were out in Calcutta. So, of course, I been very, very truthful. I would have said, Well, don't be silly, Mother. How can they come there in Calcutta? Poor soul. Wouldn't I have worried her? I said that. Surely, ma'am, you'll never have a cup of tea before they come up to see you. Oh, yes, She said you went off as pleased as could be. Well, now, if I have to give an account before the Lord on that day, I hope you'll be pardoning me for sending something that wasn't quite true. But you see, the scripture says, Thou shalt not bear false witness against thy neighbor. That's what it says. And Rahab, she's mentioned in the New Testament. Will you look at Hebrews 11? See what God says about her? Or if we don't like to say what God says, what the apostles is inspired to say. It says in Chapter 11. These are all samples of faith. There's Abel and Noah and Abraham and suddenly comes into the story. This poor woman, Raven. Verse 31. And the apostle doesn't alter her name or title gives it to her. He doesn't say Saint Rahab. She may have been the eventually, but he says by faith the harlot Rahab perished not with them that believe not. And he doesn't say a word about this. He told lies. When she had received the spies with peace.

[00:18:24] Now, please don't start trying to stuff me up and deceive one another because I've said that. But I think, you see, it's the spirit in which the thing is done, not so much the external act. And so not a word is said about the fact that instead of betraying these men, she said to them, Look, I've heard something. Let's skip a little bit

and get a bit further down. Well, I'll just tell you, of course, what you know. She put them on the roof of our house. She covered with the flax, which was just ready for cutting at the time of the Passover. It all fits. She strewed it all over them, as they would on the housetop to dry. And there they lay covered. And it says, she said in verse nine, she said unto the men, I know that the Lord hath given you the land. This woman must be moved by faith. All. We do some funny things by faith, but we're not all perfect yet. But she was moved by the fact that she'd heard things and it had influenced her. Faith cometh by hearing. There was no scripture for her to read, but the terror of the Lord and the things that he'd done. She knew all about the Red Sea. So let's read a few verses. She said unto the men, I know that the Lord hath given you the land and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

[00:19:46] For we have heard how the Lord dried up the water of the Red Sea for you when he came out of Egypt and what he did unto the two kings of the Amorites that were on the other side, Jordan Sihon and OG, whom he utterly destroyed. And as soon as we had heard these things, our hearts did melt. Neither did there remain any more courage in any man because of you. For the Lord your God. Here it comes to the Lord your God. He is God in heaven above and in earth beneath. Well, when I get a idolatrous harlot confessing that the Lord, my God is God in heaven and earth, I begin to have hope for her, don't you? Well, then you think of somebody else this time. A mighty king. Suddenly stricken in all his boasting with a disease that affected his mentality and sent him out like an ox into the field. And he has actually written one chapter in the Bible. I'd like to have one of these quizzes on the Bible, and I don't think anybody in the quiz would ever say one of the writers of the Bible was Nebuchadnezzar, for he simply lifted his report. I Nebuchadnezzar make this statement, Chapter four of Daniel that he is the most high God and rules in heaven and among the children of men.

[00:21:14] And He knows how to bring you down. And he has put you up. For that man on the high pinnacle that he stood. To admit that the god of this people that were his captives was the high God and the true God. Was getting perilously near being a saved man. Friends. And then you find Cyrus, the king of Persia, admitting the same thing. So when you're in a turmoil up, we have in the book of Joshua, with all this conflict between the two seeds and one of them steps out like this and doesn't quite conform to your ideas of what a person should be, that doesn't matter so much by faith. Rahab That's what it's written in the New Testament. And of course, if they're going to be very thin

skinned over it. Abraham said to his wife, Here will go down to Egypt. You say your my sister because you are my sister now. You could have done it or you could have worked it down because, you know, there were intermarriages and different. He said, you could have said it. See, not not a word said about it in the epistle to the Hebrews. Not a word. Does it mean to say that God excuses sin, but friends, he blots it out. Some of the things that I say tonight. Perhaps I'll be glad afterwards if I sat and listened, but they could be blotted out from that tape so that they don't exist.

[00:22:34] And what we can do, God has done. So He records in the New Testament those things which remain and the other things are gone. We'll we come back to this story. And now we're coming to the point where we get this wonderful type introduced. Verse 12. Now, therefore, I pray you swear unto me by the Lord, since I have showed you kindness that you will also show kindness. Now is a fine little trainer character. She doesn't say me. She doesn't say me. I suppose she included herself, but she doesn't say, Ooh, save my skin. She says that she will also show kindness unto my father's house. And give me a true token. Now, this word token has been used in a redemptive case just before. 40 years earlier. And this time it was when I see the blood on the doorpost. When I see the blood, I will pass over you. This shall be a token. Now, that was an actual sacrifice offered. But when you come to this one, give me a token. It was a scarlet thread. No sacrifice offered, no repeating once offered sacrifice, but looking at it from two points of view, two tokens, both representing an idea that they were protected not by pedigree, not by anything to do with their own works, just protected by the bloodshed. Once, forever, literally in the Passover, then typically only in the scarlet red.

[00:24:16] And then perhaps we can say this. There. We have salvation by faith. Passover. And when we get to this one is salvation by hope. But you say, are we saved by hope? Well, I'm quoting scripture. Yes. He says in the epistle to the Romans, We are saved by faith. But it also says, and we are saved by hope. There's a faith that looks back to a work that's finished and looks forward to the consummation that's yet to be. Now, the point that we we must make before we go any further is that there's a figure of speech used here. Although those who used it wouldn't have known the name that Dr. Bullinger gave to it. We use figures of speech all day long without knowing it. We are like the man who suddenly woke up visiting one of Molly's plays and said, Have I been speaking prose? All be like he didn't know it. Friends. You see? Well, here. Do you

know what the name of that Scarlet thread is? It's the word hope. I've given you, I think on this chart. Yes, the word line is the word Tikva. Tikva We spell it and it's translated 23 times by the word hope. Now, if you're not very particular about sounding your H's and you live right in the heart of London, you call it a rope. Oh, that's good. That's good. You've got a rope, a blessed rope.

[00:25:37] So you can't say that because you haven't got the R there. But you see, that's it. That was the hope and that is the very word that scarlet thread. They didn't call it a line. They didn't call it a rope. They didn't call it a thread. They called it a Scarlet hope. And we haven't got any other hope but that one, friends, our faith and our hope is absolutely dyed with the blood of Christ, its blood bought from beginning to end at the beginning Passover on the Red Sea, at the other end, on the verge of the Jordan. There it is still the Scarlet Tikva. The Scarlet Hope. Well, now we come again. Another little feature, which I think is important. Verse 15. Of Joshua chapter two. Then she let them down by a cord through the window. For when our house was upon the town wall. Not so much upon. The word indicates that it was built into the wall, as it were. The wall came and joined itself to it, as I said, like a signet ring. And she dwelt upon the wall. And she said unto them, Get you to the mountains lest the pursuers meet you and hide yourselves there. Three days until the pursuers be returned and afterward may go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

[00:27:07] Behold, when we come to the land, thou shall bind this line of scarlet thread in the window. But notice which thou didst let us down by. This is something that's been tested. It was a scarlet line that was strong enough and capable enough to let them down. Then they said, Did you keep it? And when we'll come, it was going to say, let you down. But I mustn't say that, must I? Because that's another figure of speech, which is just the opposite way. No, it won't let you down if you're if you're. Pardon me, but you see, when we speak to one another, what a difference it is if we are humming and hawing about the way of salvation, or if at least we can say with a poor blind man one thing I know, whereas I was blind. Now I see I can't explain salvation to you, possibly in all its ramifications. But I know that. And he said, Look, that line was trustworthy. It's lowered us down. Now. You put it in the window all with us. Everybody will see it. Oh, that's why we're putting it there. The gorgeously faith has to be tested a little bit. Friends. It mustn't be done in a corner. I don't know what Rahab's explanation was. If

they said, Well, what have you got that up there for? She might have said, Oh, we're getting some decorations up for. I don't know what she might have said, but there it is for us.

[00:28:35] There must be with the heart, man. Believeth unto righteousness and with the mouth. Confession is made unto salvation. You believe with your heart. You confess with your mouth. Well, this wasn't confessing with the mouth, but it was exhibiting in that window the symbol of redemption. So on the doorpost of the people in Egypt was the actual sprinkled blood. It was put there outside. It couldn't be hidden. You have to reveal in Egypt who you were and what you stood for before you went out. And this woman had to reveal before the moment came who she stood for and what it meant. And I dare say it was a test to. I can't imagine the people of Israel knowing that that army was coming along across the other side of Jordan and seeing this red cord in the window and the king being moved, I daresay was a great perilous time. Nothing you said about it. I'm only letting my imagination run. But you can too. There it was. So it says. Behold, when we come into the land, thou shall bind this line of scarlet thread in the window which thou didst let us down by, and thou shall bring thy father and thy mother and thy brethren and all thy father's household home unto thee. So they're going to keep their word, they said. Isn't it wonderful? And who would believe at that moment that the Joshua who was coming was going to spare the ancestor of the one whose name is Joshua written in Matthew One? Now, he wouldn't know that possibly.

[00:30:17] And some of us may not have woke up to it, but there it is. The ways of God are past finding out, aren't they? But some of them are revealed for our guidance and our blessing. So let's be thankful if we can trace some of his ways. That's why this picture is given to us. It shall be that whosoever shall out of the doors of thy house into the street. His blood shall be upon his head. There is such a thing as being foolhardy. We are to run for refuge and we are to remain there while the conflict is on. But the person who is going to be as bold as brass, he goes out. Well, if he's if he's caught, well, that's his own affair, you see. But this was a little place under God's protecting care. And neither king of Jericho nor the armies or the enemy could touch them if they remained where he had placed them. Well, we are not in any house on any wall. But you've only got to read our books. And we find that every blessing we possess is prefaced by these words in Christ. From beginning to end and out of him. All the protection in the world is hopeless and God will not honor it.

[00:31:30] But in him, yes. So we say. And whosoever shall be with thee in the house, His blood shall be on our head, if any hand be upon him. So they make this mutual covenant. And if thou utter this, our business then will be quit of thine house, which thou hast made us swear. And so she said, according unto your words, so be it. And she sent them away. And they departed. And aren't we glad now? It says. And she bound the scarlet line in the window. And she bound it. You know, there are such things as granny knots and that come undone. But she didn't. She downed it. She got her face. It didn't go very far yet. Not not at the moment. But you got a face that had already got this fixed, that that is the emblem of my hope and salvation. Well, that's good. After that, you may grow in grace. After that, you may put away some of the evil things that once you practiced in your ignorance. But he or she bounded the Scarlet Tikva. The Scarlet Hope. Is it a wonderful thought that that word lying all the time is the word hope that comes so many times in Scripture. And they went and came unto the mountain and bowed there three days until the pursuers were returned and the pursuers sought them throughout all the way, but found them not.

[00:33:04] So they returned and came to Joshua. They explained to him all the things that befell him. And they said unto Joshua, truly, the Lord hath delivered into our hands all the land. For even all the inhabitants of the country do faint because of us. As this woman said. Our hearts melted when we heard what was happening. And it depended on whether you accepted it and believed and stood or whether you antagonized it as to the consequences. But there are other lessons that I've missed. I daresay there may be. But I've tried to pick out a few. And you'll see on this chart that now we're ready for the next movement. Before Jericho is reached, Jordan has to be crossed. And here we get a wonderful series of types and shadows that will exercise us high trust when we meet together next time. But I would like you to notice two words that stand out in this before we come to it next time. I don't think we should ever be tired of the fact that our Savior who stooped so low for us is highly exalted. And you see, it says that the second line down in the chart this day will I begin to magnify thee, Joshua. And then verse 14, in the exact spot in the structure. On that day, the Lord magnified Joshua. That's not merely for Joshua's sake friends, but a day is coming when he who for our sake stooped down deeper than any one could ever stoop in the scriptures.

[00:34:44] That one has been highly exalted and given him the name which is above every name. He is to be magnified. And so we see sort of foreshadowings of that blessed day that's coming. But I think for the moment we'll say, let's accept this, that we have the emphasis upon faith, which is the substance of things hoped for. And neither faith nor hope are worth the name. That is not, as it were, embedded in the precious blood of Christ, the sacrificial element. You know, it has been said, whether it's true today, I don't know. That when the ropes in the Royal Navy were made of hemp. They're made of steel now, so I suppose it's not possible. But my father in his early days was connected with the rope making industry, and because the changeover from hemp making to steel came along, it meant that I was born in the upstairs back room because things went askew with his business. I bet in those days they said it didn't matter where you cut a rope that was made for the Royal Navy, it didn't matter where you cut it, you would find running through it a scarlet thread. I think that's a fine thought, isn't it? Whenever you come to this book, Genesis to Revelation and examine it, you'll find running through it a scarlet thread.

[00:36:06] From the Book of Genesis. In the third chapter where God stripped them and gave them coats of a skin, and to the book of the revelation when they said unto him that loved us and washed us from our sins in his own blood. There runs through this book a scarlet thread. And among those who helped to put it there, friends is none other than one who, for a part of a time was known as Rahab the Harlot. Now, not far from this chapel is the battle fields where the nonconformist worthies are buried. And heart there, the writer of many quaint hymns is buried just across the road there with Bunyan and his Pilgrim's Progress. And he has a hymn that sometimes I hum to myself when I'm feeling perhaps I'm not quite so good as I ought to be. And he spoke about salvation. Salvation is free. It was given to Mary Monaci and me. What are you going to put Rahab in? If you like. But as long as you end up with me, you see. So we're in good company. Everyone in that glorious day that stands accepted in the beloved and clothed in white would have to confess perhaps far more evils and sins than poor Rahab will, for the greater your knowledge, the greater responsibility. So let's be grateful for the types and shadows. And may we be able to enter into the wonders of the teaching of the Book of Joshua that so anticipates the salvation brought us through the greater one whose name is Jesus.