

THE SPIRITUAL WARFARE OF THE CHURCH AS THE NEW MAN

Message Five

The Formation of a Corporate Joshua

to Possess the Good Land by Defeating the Satanic Forces

Scripture Reading: Deut. 8:7-10; Josh. 1:2-3, 6-9, 16-18; 5:11-12; Col. 1:12

- Deuteronomy 8: 7 For Jehovah your God is **bringing** you to a **good land**, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deuteronomy 8: 8 A **land** of wheat and barley and vines and fig trees and pomegranates; a **land** of olive trees with oil and of honey;
- Deuteronomy 8: 9 A **land** in which you will eat bread without scarcity; you will not lack anything in it; a **land** whose stones are iron, and from whose mountains you can mine copper.
- Deuteronomy 8:10 And you shall eat and be satisfied, and **you shall bless Jehovah your God** for the good **land** which He has given you.
- Joshua 1: 2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the **land** which **I am giving** to them, to the children of Israel.
- Joshua 1: 3 **Every place on which the sole of your foot treads I have given to you**, as I promised Moses.
- Joshua 1: 6 Be **strong** and **take courage**, for you will cause this people to **inherit** the **land** which I swore to their fathers to give to them.
- Joshua 1: 7 Only be **strong** and **very courageous**, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go.
- Joshua 1: 8 This book of the law shall not depart from your mouth, but you shall **muse upon it** day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.
- Joshua 1: 9 Have I not commanded you? Be **strong** and **take courage**; do not be afraid or dismayed. For **Jehovah your God is with you wherever you go**.
- Joshua 1:16 And they answered Joshua, saying, All that you have commanded us we will do, and wherever you send us we will go.
- Joshua 1:17 As in all things we listened to Moses, so we will listen to you. Only may Jehovah your God be with you, as He was with Moses.
- Joshua 1:18 Any man who rebels against your command or does not listen to your words in all that you command him, let him be put to death. Only be **strong** and **take courage**.
- Joshua 5:11 And on the day after the Passover, on that very day, they **ate of the produce** of the **land**, unleavened cakes and parched grain.
- Joshua 5:12 And the manna ceased on that day, when they **ate of the produce** of the **land**; and there was no longer manna for the children of Israel, but they ate of the yield of the **land** of Canaan that year.
- Colossians 1:12 **Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;**

THE ALL-INCLUSIVE CHRIST

1. The All-inclusive Christ—an Introduction - [Christ the Reality of All]
2. The Goodness of the Land—Its Spaciousness - [The Measurement of Christ: the breadth, the length, the height, and the depth; Eph. 3:18]
3. The Goodness of the Land—Its Ascendancy - [Raised us up and seated us together with Him in the heavenlies; Eph. 2:6]
4. Goodness of the Land—Its Unsearchable Riches (1)—Water - [Springs, Fountain, and Streams; John 4:14; 7:38-39]
5. The Goodness of the Land—Its Unsearchable Riches (2)—Food(1) - [Wheat - death; Barley - Resurrection; Vine - Sacrificing Christ]
6. The Goodness of the Land—Its Unsearchable Riches (3)—Food(2) - [Fig Tree - Sweetness and Satisfaction; Pomegranates - Abundance of Life; Olive Tree - filled with the Spirit; Milk and Honey - from animal and vegetable life, means redeeming and generating life]
7. The Goodness of the Land—Its Unsearchable Riches (4)—Minerals(1) - [Stones; Iron; Copper - materials for the building and fighting]
8. Goodness of the Land—Its Unsearchable Riches (5)—Minerals(2) - [Iron for Authority and Copper/Bronze - for Judgement]
9. How to Possess the Land (1)—by the Lamb, the Manna, the Ark, & the Tabernacle - [Passover; Spiritual Food; Testimony of God; Enlargement]
10. How to Possess the Land (2)—by the Offerings and the Priesthood - [The Five Offerings - Burnt; Meal; Peace; Sin; Trespass]
11. How to Possess the Land (3)—by the Governing Principles - [Presence of the Lord; Priesthood; Regulation of a Holy Life]
12. How to Possess the Land (4)—by the Formation of the Army - [Spiritual Genealogy; Be in Order; Always Fresh & Young; Growth & Maturity]
13. How to Possess the Land (5)—the Opposing Factors - [Strange Fire; Rebellion; Unbelief; Worldly Connections; Murmuring]
14. Entering the Good Land - [Take the Word of God; We have Been Crucified; Apply the Death of Christ; Enjoying the Produce of the Land; Fighting the Battle - by Proclaiming Christ to Fight the Spiritual Warfare]
15. Life in the Good Land - [It is a life first of all of laboring upon Christ and Exhibiting Christ]
16. The Issue of the Land—the Temple and the City - [This is Christ with the church, His Body, the fullness of Him who fills all in all.]

(The All-Inclusive Christ - Table of Contents)

I. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us—Deut. 8:7-10:

A. Only the land of **Canaan** is a full type, the complete and ultimate type, of Christ; the type of the good land shows that **Christ is the all-inclusive One**.

- B. In Colossians Paul employs the concept of the all-inclusive land, speaking of “the allotted portion of the saints”—1:12; Josh. 5:11-12:
1. This portion is the all-inclusive Christ for our enjoyment—Col. 3:4, 11.
 2. The Greek word rendered “portion” can also be rendered “lot,” referring to an allotment of the inheritance, as mentioned in Joshua 14:1.
 3. The **land of Canaan** was **everything** to the children of Israel, and **Christ**, the **reality** of the type of the good land, is **everything** to us—Deut. 8:7-10.

In Colossians 1:12 Paul says, “*Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.*” This verse indicates that the portion of the saints is the all-inclusive Christ for our enjoyment. When Paul was writing the Epistle to the Colossians and was speaking of the **portion of the saints**, he had in mind the **type of the good land**. When the children of Israel entered the good land and took possession of the land, God commanded them to divide the land into lots and to allot them to the children of Israel so that they would receive a portion of the good land for their inheritance and enjoyment. Paul in Colossians presented the all-inclusive **Christ as the reality of the good land allotted** to us by God. We, the believers in Christ, have received a portion of Christ as the good land, which Paul calls the portion of the saints.

The New Testament believers' inheritance, their allotted portion, is **not** a physical land; **it is the all-inclusive Christ as the life-giving Spirit** (2:6-7; Gal. 3:14). He is the allotted portion of the saints as their divine inheritance for their enjoyment. The **riches** of the good land typify the unsearchable riches of Christ in the different aspects of His **bountiful supply** to His believers in His Spirit (Deut. 8:7-10; Eph. 3:8; Phil. 1:19). By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God (Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17). (Conclusion of the New Testament, The (Mgs. 346-366), Chapter 7, Section 1)

II. If we would possess the good land for the fulfillment of God's purpose, we must engage in warfare to defeat the satanic forces—Josh. 5:2—6:16:

- A. Satan, the enemy of God, has been doing his utmost to hinder the people of God from enjoying Christ as the all-inclusive One; he will do whatever he can to keep us from enjoying Christ as the good land—Col. 2:8, 18:
1. To this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2 Cor. 4:3-4.
 2. **There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ**—Eph. 6:10-12; 4:16.
- B. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12.
- C. We need to be **today's Joshua and Caleb**, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, for the fulfillment of God's eternal purpose—4:16.

If an Israelite wanted to enter into Canaan, he had to **pass through five steps**: (1) **keep the passover** to deal with his sins and escape God's wrath; (2) leave Egypt, **cross the Red Sea**, and escape the authority of Pharaoh; (3) **pass through the wilderness** and deal with the Amalekites, putting to death the things of the flesh; (4) **cross the Jordan River** to put off the old man (Josh. 4:1-11); and (5) **engage in warfare** to deal with the seven tribes in Canaan. The Israelites had to pass through these five steps before they could enter Canaan and obtain the kingdom. This means that their **sins, Egypt** and the authority of **Pharaoh**, the **Amalekites**, their self, and the **seven tribes of Canaan** all had to be dealt with before they could enter Canaan to obtain the kingdom. This type shows that if we want to enter into the kingdom of the heavens, we must receive Christ's **redemption** to deal with our sins and to escape God's wrath, be **baptized** to escape the world and the authority of Satan through our co-death with Christ, **deal with the flesh** so that all fleshly things may be terminated completely, **put off the old man**, which is the self—through a deeper experience of the death of Christ, and **engage in warfare** to deal with Satan's authority in the air (Eph. 6:11-13). We must pass through these five steps before we can enter the kingdom of the heavens and obtain the kingdom. This means that **our sins, the world and the authority of Satan, the flesh, the old man, which is the self, and Satan's authority in the air all must be dealt with before we can enter into the kingdom of the heavens to obtain the kingdom.**

(Crucial Truths in the Holy Scriptures, vol. 5, Chapter 2, Section 34)

III. Without the book of Joshua we cannot fully understand the spiritual war-fare in Ephesians 6:10-20:

- A. Israel's **fighting against the inhabitants** of the land portrays the **invisible** spiritual warfare that is taking place behind the **visible** scene on earth—Dan. 10:10-21; Eph. 6:10-20.
- B. That there is a spiritual warfare in the invisible scene behind the visible scene means that in addition to **war** on the earth, there is a **war** between God and Satan in the air—v. 12.
- C. Ephesians 2 indicates that in the heavenlies there are different layers:
1. Christ is in the **highest layer**, the third heaven, to be our everything as our good land—1:3; Deut. 8:7-10.
 2. There is a **lower layer of the heavenlies**—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the **Canaanites**, who were frustrating Israel from entering into the good land—Eph. 2:2.
- D. If we would take possession of Christ for our enjoyment, we must **fight** against and defeat the satanic forces in order to gain more of Christ for the building up of the Body of Christ—3:8; 4:16; 2:21-22.

God made the earth in His economy, and He purposely created a strip of land between the River Jordan and the Mediterranean Sea. God promised this land to Abraham and his descendants. Eventually, this land became the **land of Christ, the land of Immanuel** (Isa. 8:8). But when Israel was ready to take possession of Canaan, it was **filled with demon-possessed people**, idol worshippers, and Nephilim. Joshua **slaughtered** them (Josh. 11:21-22), but some on the mountain were quite strong, so Caleb came in and **conquered** them (14:6-14).

The significance of this is that without Joshua we cannot fully understand the spiritual warfare in Ephesians 6. There is **spiritual warfare** in the invisible scene behind the visible scene. This means that in addition to war on the earth, there is a war between God and Satan in the air. The heavenlies are full of Satan's forces. **Christ is our good land**, and God wants us to gain Christ, but there is a **layer of devilish, demonic forces** between us and the good land. If we would take possession of the good land for our enjoyment, **we have to defeat these satanic forces**.

Joshua conquered many nations and killed many kings, but he conquered only a narrow strip of land. According to **Joshua 1**, the land stretched from the Mediterranean to the Euphrates. The good land was wide and spacious; however, Israel's territory never spread to the Euphrates. Since there was much fighting and rebellion after the time of Joshua, there was not the opportunity for God's people to build a temple. When **David** gained more land and there was a time of peace, **Solomon**, David's son, **was able to build the temple of God to set up God's kingdom on earth**.

In principle, our situation is the same in the Lord's recovery today. **Our standing** on the church ground annuls the standing of all the denominations, and this stirs up opposition. **We are God's Israel, and we have our Captain, but the Lord's recovery is still involved in a struggle. Every day we need to engage in spiritual warfare.** (Life-Study of Joshua, Judges & Ruth, Chapter 10, Section 1)

IV. In order to possess the good land and defeat the satanic forces, we need to be formed into a corporate Joshua — Josh. 1:2-3, 6-9:

- A. As the good land, Christ is **ready to be taken and possessed** by His believers; however, there is the **need** for those who are ready to **take** Him, **possess** Him, **experience** Him, and **enjoy** Him in His all-inclusiveness—Deut. 1:21; Num. 14:6-9, 24; Josh. 1:3:
1. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land.
 2. They needed to **cooperate** with God by rising up to fulfill God's commission to possess the land—vv. 10-15.
- B. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it—v. 6:
1. The response of Israel to Joshua implied their **willingness**, their **readiness**, and their being in **one accord** not only with Joshua but also with Jehovah their God, as expressed by their blessing Joshua in the name of their God— vv. 16-18.
 2. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God, ready to go on with God as one to take the land of Canaan—3:11, 17.
 3. To gain the all-inclusive Christ, we need to be a **corporate Joshua**, **fighting** the battle, **taking** the land, and **enjoying** Christ as our inheritance— 1:1-3, 6, 9.
- C. After being **formed**, **constituted**, **disciplined**, **trained**, and **qualified**, God's people had come to the plains of Moab, where they were waiting to enter into the good land, to take it, and to possess it—Num. 36:13:
1. The formation of the children of Israel into an army to fight for God typifies the New Testament believers' being built up into the organic Body of Christ to fight for the carrying out of His economy—Eph. 4:16; 6:12.
 2. God's army, a corporate Joshua, was prepared and ready to take the good land **under the blessing** of God in His Divine Trinity and also under the blessing of Moses, the man of God—Num. 6:22-27; 2 Cor. 13:14; Deut. 30:16; 33:1.

A number of Bible teachers have pointed out that chapter one of **Joshua** typifies chapter one of **Ephesians**. Joshua 1 shows us that everything was ready. Israel had been prepared through God's dealing with them for several hundred years in Egypt and for forty years in the wilderness. Israel had become a corporate Joshua, **chosen**, **called**, **redeemed**, **saved**, **trained**, **prepared**, and **qualified** by God. There in the plains of Moab they did not have any land or inheritance. They were ready to go on with God as one to take the land of Canaan, which typifies the rich, all-inclusive Christ.

In Ephesians 1, which is typified by Joshua 1, we can see that everything has been finished and completed and that **every blessing in Christ is there in the heavenlies**, waiting for God's chosen, redeemed, and perfected people to take and enjoy as their inheritance. According to this chapter, we have been chosen by God to partake of His holy nature and we have been predestinated by God to have His life in order to become His sons (vv. 4-5). Furthermore, Christ's **redemption** has brought us into Christ as the embodiment of the Triune God to be the realm in which and the element by which we can be made God's inheritance (vv. 7, 11). Having been redeemed and having been **put into Christ** as the realm and the element, we are daily being **reconstituted** and **transformed** by this element to be a **treasure for God's inheritance**. As we take Christ and enjoy Him as our inheritance, we become God's inheritance. In addition, we have the **sealing** and the **pledging** of the Spirit (vv. 13-14). The Spirit's sealing is the Spirit's soaking and saturating of us in order to transform us. The Spirit's pledging is the guarantee that God is our inheritance. On the one hand, **we are God's inheritance**, sealed by His Spirit; on the other hand, **God is our inheritance**, guaranteed by the pledging of the Spirit.

(Life-Study of Joshua, Judges & Ruth, Chapter 3, Section 1)

V. “We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord’s recovery today we are on a **battlefield**. We should be today’s Joshua and Caleb, **fighting** against Satan’s **aerial forces** so that we can gain more of Christ for the building up of the Body of Christ, **setting up and spreading** the kingdom of God so that Christ can come back to inherit the earth” (*Life-study of Joshua*, p. 61).

The intrinsic significance of the **allotment of the land** is that the **possessors of the land** are different. This indicates that the experience of Christ among God’s people is not the same. In God’s ordination **the good land is allotted to His people in different degrees**. The New Testament clearly tells us that “*God has apportioned to each a measure of faith*” (Rom. 12:3). We are also told that “*all the members do not have the same function*” (v. 4). Therefore, God gives grace to each member according to its function in the Body (Eph. 4:7). This is God’s ordination and the divine allotment.

(Life-Study of Joshua, Judges & Ruth, Chapter 11, Section 1)

There were **seven tribes in the land of Canaan**: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites (Deut. 7:1). After the children of Israel entered into the good land under the leadership of Joshua, they **defeated** the seven tribes who were the enemies occupying the land. These **enemies typify** the **rulers and the authorities in the air** (Eph. 6:12), who try to frustrate us from the enjoyment of the all-inclusive Christ. The Egyptians were dealt with when the children of Israel ate the **Passover lamb**. But after they entered into the good land, they were **not** fighting with the Egyptians **but** with the many nations of the land. In type, these nations refer to the evil forces of darkness, the evil authorities, the rulers, and the authorities of the air. These usurping forces in the heavenlies always try to prevent us from enjoying the riches of the all-inclusive Christ. Hence, **in order to enjoy the all-inclusive riches of Christ, we must defeat the rulers, the principalities, the powers, and the authorities in the heavenlies**.

(Truth Lessons, Level 1, Vol. 1, Chapter 10, Section 3)

Canaan has a twofold significance in typology. On the one hand, it typifies **the riches of Christ**, and on the other hand, it typifies **the heavenlies**; both of these aspects are spoken of in Ephesians. Ephesians 3:8 speaks of the riches of Christ, and Ephesians 1:3 and 2:6 speak of the heavenlies. In this sense, the book of Joshua in the Old Testament is comparable to Ephesians in the New Testament. Both books are a record of “Canaan.” In regard to Canaan, there is the **matter of the enjoyment** of the riches of Christ and the **matter of spiritual warfare**. As soon as the children of Israel entered Canaan, they enjoyed the riches of Canaan and engaged in warfare. This means that **when the church fulfills God’s purpose, it immediately enjoys the riches of Christ and engages in spiritual warfare**. These two matters are spoken of after the children of Israel entered Canaan in the book of Joshua and after the church was raised to the heavenlies in the book of Ephesians.

Canaan also typifies the heavenlies spoken of in Ephesians. The land of Canaan **not** only yielded rich produce **but** also contained many enemies—the **seven tribes of Canaan**. These tribes **typify** the **rulers, the authorities, the spiritual forces of evil** in the heavenlies spoken of in Ephesians 6:12, that is, Satan and his angels. In the rich realm of Canaan there is still the need for warfare. The object of the warfare is not to deal with sin or the flesh but to deal with the devil.

Both Joshua in the Old Testament and Ephesians in the New Testament speak of the enjoyment of the riches and spiritual warfare. These two books show that when the church measures up to God’s standard, she enjoys the riches of Christ and **bears the responsibility to fight for God’s kingdom**. In this warfare the church does not **deal** with the world, sin, or the flesh but with the forces of Satan, the rulers and the authorities of the air, typified by the **seven tribes of Canaan** in Joshua. These tribes harassed and opposed the children of Israel in every way. Hence, the record of the warfare in Joshua, Judges, and 1 and 2 Samuel is related to chapters 2, 3, and 6 of Ephesians, and it demonstrates the principles in spiritual warfare, including how the church can gain the victory and under what circumstances she can be defeated.

(Three Aspects of the Church: Book 1, The Meaning of the Church, Chapter 10, Section 4)

THE BATTLE FOR THE LAND

If you read the Scriptures carefully, you will see a very grim and serious activity being carried on.

Satan, the enemy of God, has done his utmost and is still doing his utmost to frustrate the people of God from enjoying this piece of land. He will do whatever he can to spoil the enjoyment of Christ as the land. Read the Scriptures. Not long after God created the heavens and the earth with the intention of giving the earth to mankind as an enjoyment, Satan did something to frustrate Him. Because of Satan's rebellion, God had to judge the universe, and due to that judgment the earth was buried beneath the waters of the deep. This hindered God's plan for some time.

Then God came in to work and do something, and as we have seen already, He recovered the land from the waters of the deep. Upon this recovered land, an abundance of life came into being. And then a life with the image of God and committed with the authority of God came forth.

However, we know that it was not long after this before the enemy came in again. He deceived man and put God in a position where judgment upon the earth was again imperative. The recovered earth was once more put under the waters of the deep: the flood came and covered the whole earth, and typically speaking man was separated from the enjoyment of the land which is Christ. Remember the phrase in Ephesians, apart from Christ (2:12)? All those people who were under the judgment of the flood were a type of people separated from Christ. To be separated from the earth, figuratively speaking, is to be separated from Christ.

But through the redemption of the ark, Noah and his family obtained the right to possess the land and enjoy all its riches. The ark brought them back to the enjoyment of the land. The flood separated people from the earth, but the ark brought people back to the earth. Once more man took possession of the land and enjoyed its riches.

But again, it was not long before the enemy did something more to spoil the enjoyment of the earth.

So, out of that race made rebellious by Satan, God called one man, Abraham, and told him that He would bring him to a certain land.

Now you realize that God's work is always to recover the land. The enemy's work is always to frustrate, to spoil, to hinder, to do something to put the land in chaos. Now the Lord once more brought His chosen one to the land. But then, you remember well, it was not long before even this chosen one gradually drifted away from the land into Egypt. Yes, and the Lord brought him back once more to this piece of land. And then his sons, the people of Israel all left this land and went down into Egypt. Then, after a long period, the Lord once more brought all the people up from Egypt and back to this very piece of land. Again, after a period of time, the enemy moved again and sent the Chaldeans, the army from Babylon, to spoil the land and capture the people from it. And again, after seventy years, the Lord brought them back once more to this piece of land.

I would ask you to consider the purpose of these battles recorded in the Old Testament. For what purpose were they fought? You must see that they were all focused upon the land. The enemy came to assault the land, to take over the land. Then God moved to fight for His people and recover the land. All the battles in the Old Testament were concerned with this piece of land. (The All-inclusive Christ, chapter 1)

