

Joshua 07-06-22a

This is Friday the 22nd of June 2007. We continue tonight our study in the book of Joshua. We're in chapter 10.

And ever since last Friday the sun and moon have stood still in the heavens. Let's take a moment as we resume our study of this great chapter to go to the Lord in prayer. It gives us an opportunity to ensure that God the Holy Spirit can work through the Word of God and through the investigation that we together make into God's Word to bring us to the place where we can live in a way that pleases the Lord.

Shall we pray? Father, we recognize constantly that in our flesh we are weak. We are limited. We are prone to sin.

We are prone to follow the curse on the ground from which we are made. And we know that because of the Lord Jesus Christ, because of our salvation, because of regeneration, because of redemption and reconciliation and the removal of the penalty for our sins, we have been entered into new life. We've been transferred from the kingdom of darkness into the kingdom of the Son of your love.

And we have a great potential. We have a great opportunity. Our lives can mean something, can count for something in the time that remains to us on this earth.

We thank you for your Word and its sustaining power. We thank you for the ongoing ministry of your Spirit. Whether we are faithful or faithless, you are faithful to us.

You do not deny yourself. We are a permanent possession of your Son, and we are permanently sealed with your Spirit. And we are grateful for your grace and your mercy on us expressed in all of those ways.

As we look at this passage from your Word this evening, we pray that God the Holy Spirit will impress these things on our hearts and provide for each one of us individually, as well as our group collectively, those truths that will thoroughly equip us for every good work in the days ahead. We ask it in Jesus' name. Amen.

This is one of the more spectacular miracles to be recorded in the Bible. And the occasion seems unsuited to the miracle to me. Now, you may disagree, but I think of the deliverance from Egypt as an occasion when great and mighty miracles would be performed, and they were.

You have nine miracles of judgment and preservation combined. Israel in the land of Goshen is preserved. The Egyptians are judged.

There is lice. There is hail. You remember all of those nine plagues, and then the culminating judgment is the judgment on the firstborn.

Three sets of three, and then that final judgment. It's very symmetrical. I would think that some miraculous movement of the heavenly bodies could have been included in that list of nine great sign judgment miracles.

The darkness that ensued over the land, certainly something happened to the heavenly bodies. The sun and the moon didn't shine. A man couldn't see his hand in front of his face for quite a while there in Egypt.

And what happened to the sun? What happened to the moon? We assume that some sort of great obscuring cloud of darkness intervened. It was a supernatural darkness. But you could imagine, well, maybe crossing the Jordan into the land.

This would be the occasion for a great and mighty miracle, and certainly the backing up of the water and crossing Drishad is a miracle. But when you think about the physics of it, if in fact the rotation of the earth stopped, if in fact the movement of the moon around the earth stopped, from the viewpoint of the Israelites, the sun stood still. From the viewpoint of the Israelites, the moon stood still.

This is a miracle of literally cosmic proportions. And what is the occasion? They're fighting a battle against a confederation of enemies in the southern part of the land of promise, who have come up to attack the Gibeonites. You say, well, obviously the Lord wants the Israelites to win, but gracious sakes, freeze the moon and the sun in the sky? Why on this particular occasion and not on a host of other occasions when Israel was engaged in battle with its enemies? And it is noted here, and you remember we saw this last time, the sun stood still, verse 14, there has been no day like that before it or after it, that the Lord listened to the voice of a man, for the Lord fought for Israel.

Why here, why now? Spectacular, cosmic, celestial miracle, I ask myself. And I think there is an answer, and I think it's a very fascinating answer, and I'm going to share my conclusion with you and run it up the flagpole and see who salutes. I'll see what you think of this idea.

I'll give you a moment to reflect on if you have any idea of why on this particular occasion, this particular miracle, recorded in this particular way. I've scratched my head over this ever since I was a little boy in Sunday school. I thought, well, it seems like maybe the sun could have stood still when Jesus was on the cross or when he ascended into heaven.

There are so many different occasions. Well, there are a number of things to note from this passage. We looked at some of them last time.

We know the details of this. Joshua speaks to the Lord, and he says, in the sight of Israel, in the eyes of Israel, before the eyes of Israel, this is witnessed. It's not like Joshua went off by himself behind a bush and said, Lord, you know, it would really be great if we had

a little more time.

This is proclaimed. And he's kind of confident, wouldn't you say, that when he prays his prayer, he's going to look, you know, talking about having egg on your face, sun stands still, nothing happens, you could really kind of ruin your image as the leader of Israel. What possessed him to say this? Well, I would suggest, and I think most commentaries that address the topic would agree, that this proclamation, this declaration, this command that is given to the sun and to the moon is prompted by the Spirit of God.

I don't think Joshua derived this idea from the Pentateuch. I don't see anything in the Pentateuch that talks about when the battle is heated upon you, it's not in the blessings and curses pronounced at Ebal and Gerizim, going back and reading the law, you know, the cycles of discipline recorded in Deuteronomy and so on. Where would he get this? There's never been a day like this.

There's no precedent for it. So, first point. This we know.

God put His Spirit upon leaders in Israel. The Spirit of God rested on Moses. The Spirit of God rests on Joshua.

Later on, the Spirit of God is going to rest on the prophet Samuel. He's going to rest on King Saul. He's going to rest on King David.

He rests on the judges. The Spirit of God would come upon Samson and some of these other judges in a mighty way and enable them to say as well as do things that were in accord with God's will for the nation of Israel. The unique feature of the ministry of the Spirit in the Old Testament, this particular ministry of the Spirit, is that it is upon an individual on behalf of the nation, on behalf of the army, on behalf of the people.

It isn't an individual blessing per se. It is on a prophet. It is on a priest.

It is on a king to benefit the nation. Just as it was on Bezalel and Aholiab when they put together the plans and the details for construction of the tabernacle. And those other workmen who came under the ministry of the Spirit, it benefits the nation.

And God communicates in and through His Spirit in and through those men as much as He does in the setting down of these accounts in Scripture. So, this is from God. Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the children of Israel.

And He said, and then He addresses the sun and the moon as though they are sentient, as though they are personifications. Now, this is really quite interesting because there is some Scripture that would tend to make you think this is something not to do. For example, Deuteronomy chapter 4 and verse 19.

Now, this is Scripture. This is written down. Joshua has recently copied this onto the rocks up there on Mount Ebal.

It's fresh in his mind. Deuteronomy 4.19, Take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the Lord your God has given to all the peoples under the whole heaven as a heritage. This goes back to the Genesis account.

The greater light by day, the lesser light by night, for signs and for seasons and for days and for years. Remember that? They've been given to all people. Deuteronomy chapter 17 and verse 3. Those who fall away, those who are disobedient, those who are faithless, who have gone and served other gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded.

There is a warning. There is a prohibition of looking up and treating the heavenly manifestations, the light sources up there, as deities. It's prohibited.

It is warned against. And yet here Joshua is commanding them. Now, I ask myself this question.

If this is just a thing that you do when you want a physical miracle to take place, why didn't Joshua stand at the banks of the Jordan and say, Jordan, get away. You could have had the statesman quartet up there. Get away, Jordan.

Get away, oh chilly Jordan. Get back. I want to cross over and see my Lord.

That's the old gospel song. Get away, Jordan. Nobody ever commands the Jordan.

God does it. God says, you just walk in there. I'll take care of the Jordan.

Moses, stretch out your rod over the sea. I'll back the thing up. Moses didn't give a command to the Red Sea.

Oh, mighty waters, get thee hence. Part thyself. I saw that Gary, what's his name, cartoon, The Far Side, where he has Moses as a boy and he's sitting at the kitchen table.

His mom's doing dishes and he's going like this and the milk in his glass is parting. Moses didn't command the water to make it part. He obeyed God and God moved the water.

So again, I just find this very unique and unusual. And the account in the book of Joshua stresses that it's unusual. There's never been a day like it.

So I think we have to slow down and say, well, what is the significance of this? What is the interpretation? There's never been a day like it. This is a pretty important day. We have to figure out what it means.

And of course, trust God. God fights for Israel. God fights for his people.

God will give you the victory. That lies right there on the surface. It's easy to pick up and turn over in your hand and say, well, it was a nice shiny rock.

But if there's never been a day before or since, there's got to be more to it. He addresses the sun. He addresses the moon and personifies them.

And this goes against Deuteronomy 4.19. I don't say it goes against it, but those passages certainly come to mind. You're not to look up in the sky and treat these as deities. We know this from the book of Job, which I think was in existence in this day.

I think perhaps Moses copied out the book of Job. It might have been in residence in the libraries of Egypt. He copied it out and taught Joshua to read.

He said, here, here's the thing to practice your reading and writing on. Read this book. Here's a great story about a man of God.

And Joshua would have been familiar, I think, with the story of Job. Job 9.7 is an interesting passage in this regard. Talking about what God can do.

Remember how it goes on about God can do whatever he wants. He commands the sun and it does not rise. He seals off the stars when he chooses.

Job 31.26 and 27. Job basically says prior to the giving of the law, I don't worship the heavenly bodies. If I have observed the sun when it shines, or the moon moving in its brightness, so that my heart has been secretly enticed and my mouth has kissed my hand, a sign of obeisance to some sort of sun worship or moon worship, then let me be accursed.

He says, I have not done that. I haven't done anything where God should judge me by way of having some other God before my God. Well, we know that God ordained these things.

We know it from Genesis. We know it's repeated in the Psalms. Psalm 19.4, Psalm 74.16 Framers are sentient beings.

They can certainly praise the Lord. We know that the stars are associated with the angels. We have covered this in the Book of Job.

We have covered it in various other studies. Psalm 8, when I look up in the sky, I consider the stars, what is man that thou art mindful of? Remember that? And the stars are not pure in his sight. When all the stars of heaven sang together, and the sons of God praised him when he laid the foundations of the earth, remember that? I won't go back and review all those passages, but you know where they are.

Look in the Job passages, look in the Psalms. The stars are put for the angels. They are associated with the angels, right? Well, what are the sun and the moon in that equivalence, in that metaphorical language? What do the sun and moon represent if the stars are the heavenly hosts of unfallen angels? Remember the dragon that a third of the stars get scooped out of the sky? It's the angels that fell, right? So what are the sun and the moon? Well, if you go to the dream of Joseph, there's the sun and the moon and the stars that represent his family, just like the sheaves of wheat.

Well, that doesn't really help us because we're not talking about Joseph here. What do they represent? Well, I heard a thing way back when I was a teenager that's always been very helpful to me about the Trinity. And what I'm getting to is, I'm going to suggest to you that the sun represents Jesus Christ and the moon represents God, the Holy Spirit.

There's an old thing about the properties of light. There is, used to be in the old days, kind of back when they talked about humors and they used a lot of Latin terms for things, they would talk about the properties of light in terms of luminiferous, actinic, and calorific. And this is just, these are just sort of derived terms that describe the properties of light.

Luminiferous, this is the visible light spectrum that you can see. Calorific is the felt energy of light. Light strikes you and you feel its energy.

Actinic, light can be traveling through space and it's got its power, it's got its photons or its waves or however you want to think of it, but it's neither seen nor felt. And they would use these and talk about actinic representing God the Father. He is real and he is the source of all things, but he is neither seen nor felt.

No man has seen God at any time, the sun reveals him and so on. God the Father is neither seen nor felt. God the Son is seen.

He is the visible member of the Trinity. God the Holy Spirit is felt. He is a presence.

He leads. He guides. And so on.

And so these properties of light are, you know, God is a unity and yet he is a trinity. And all of those are properties of light and yet there are manifestations of light that take on these different properties. I would suggest to you in the same way that when you look up into the heavens you're not going to see the Father, but the Son of God descended from heaven, he ascended to heaven, he is visible.

And when you think about the sun and the moon relative to the earth, when we look up in the sky, the sun is the source of light, the primary source of light on this planet. And it is an active source of that light. It is an energetic, vivifying source of light.

Things grow on this planet. Life exists on this planet because of the sun. Without the sun

there would be no life.

This would be a dim, dark rock like asteroids out in the Kuiper Belt. Or asteroids in the asteroid belt. Just a cold, dim rock.

Why do we see the moon? The moon has no light of its own. It does nothing but reflect the light of the sun and that is the biblical description of the Holy Spirit. Jesus said when the Holy Spirit comes he will remind you of what I've said.

He will reflect my glory. He doesn't speak from himself. All he does is glorify the sun.

And the sun is the physical, invisible manifestation of the invisible, unseen Father. And so there is a suggestion in scripture that is an interesting contrast. Because on the one hand, sun worship and moon worship are forbidden, but on the other hand you come to passages like Psalm 148 where in talking about glorifying the Father, praise him, even the sun and the Holy Spirit, praise him.

The Lord Jesus Christ praises his Father. Look at the model prayer. Father who art in heaven, hallowed be your name.

That's praise. Praise him all you hosts. Praise him and of course the stars of light are going to be insignificant pinpoints compared to the glory of God reflected in the Son of God and in the Spirit of God.

You have a similar idea when you get over to Malachi when it talks about the sun rising with healing in his wings and it's S-U-N. But we recognize that this is a prophecy of the Son of God. Those who sit in darkness, the prophecy of Zechariah in the New Testament has seen a great light.

Jesus Christ is a light. That light is going to shine to the Gentiles and bless the entire earth. You think about the statement in Deuteronomy when it says don't be worshiping these things because God has given them to the entire earth.

When you think about that, Jesus Christ as the sun, S-U-N, is a foreshadowing of that salvation that is going to go worldwide. It's not just going to be salvation for the Jews. It's going to be salvation for the whole earth and there's a symmetry to that.

What is going to be the light in the kingdom of the Father? There will be no sun and there will be no night. Why? The Lamb is the light and he is going to take the place of the sun in this universe and in this cosmos in the kingdom of the Father. So there's sort of a dichotomy on the one hand.

Don't make an issue out of the sun and don't make an issue out of the moon that are literally up in the sky, but scripture makes a suggestive link with the sun and the S-O-N sun. You have this suggestion and the reason I bring this up is I think it's important to

our Joshua study. There is another time when the sun does, as Elizabeth used to say when she was just learning to talk, it does funny heens.

She would say, Mom, Dad, it's doing funny heens. Well, the sun in the sky did a funny thing at another time. When was that? Everybody knows.

When was the other time the sun did something funny besides over Gibeon? Has to do with the prophet Isaiah. Has to do with the king Hezekiah. Remember Hezekiah turned his face to the wall? He's about to die and he prays.

Remember that? Maybe we better turn to it. Go back to, let's look at it first in Kings. Second Kings chapter 20.

In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, Thus says the Lord, set your house in order, for you shall die and not live. Set your house in order, for you shall die and not live.

This is a declaration of God. So Hezekiah turned his face toward the wall and prayed to the Lord saying, Remember now, O Lord, I pray, how I have walked before you in truth and with a loyal heart and have done what was good in your sight. And Hezekiah wept bitterly.

And it happened before Isaiah had gone out into the middle court that the word of the Lord came to him saying, Return and tell Hezekiah, the leader of my people. Thus says the Lord, the God of David, your father. I can't tell you how much freight all these, well I will tell you here in a minute, how much freight all these words are carrying.

I have heard your prayer. I have seen your tears. Surely I will heal you.

On the third day you shall go up to the house of the Lord. And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria.

And I will defend this city for my own sake and for the sake of my servant David. Isaiah said, Take a lump of figs. So they took and laid it on the boil and he recovered.

And Hezekiah said to Isaiah, What is the sign that the Lord will heal me and that I shall go up to the house of the Lord the third day? Now notice, once again, as we have so often seen, in Hebrew narrative you can have a statement and then the story is going to back up chronologically and take another run from a different angle. We tell stories in a very serial fashion, in a very chronological fashion. Hebrew storytelling tells a story from one direction and then it will back up and go to the other side of the bowl and take a swoop down.

And then it will back up and go in from another angle. It always reminds me of a crater. You start at the top here and you slide down to the middle and then you climb back up

and you slide down to the other side.

Then you slide back up and you slide down to the other side. You get it from a different perspective. You say, Well, let's look at it this way.

Let's look at it this way. So, from one way, you look at it from the standpoint of the Lord. And He's talking to Isaiah and he's listening to Hezekiah in his prayer.

And from another angle, you get it from Isaiah's viewpoint. Well, he's got a boil, put some figs on the boil. And then from another standpoint, you get it from this sign that's going to be done.

And this is our main point of interest here. Verse 8, Hezekiah said to Isaiah, What is the sign that the Lord will heal me and that I shall go up to the house of the Lord the third day? You tell me this, and I know you're a prophet of God and all, but give me a confirming sign. How do I know this is going to happen? In three days from now, I'm going to go up to the house of the Lord.

So Isaiah said, This is the sign to you from the Lord that the Lord will do the thing which He has spoken. Now he gives him a choice. Shall the shadow go forward ten degrees or go backward ten degrees? And obviously, he's probably gesturing out a window and saying, That shadow, forward or back ten degrees? It's literally in Hebrew, ten steps.

Hezekiah answered, It's an easy thing for the shadow to go down ten degrees. I mean, that would happen, just wait long enough. Let it go backward ten degrees.

This would imply a reverse movement of the sun. So Isaiah the prophet cried out to the Lord. Note, somebody commissioned by God as a leader cries out to the Lord, and he, the Lord, brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz.

Well, this is a big clue here, because Ahaz didn't have a sundial, and this is not a sundial. I'll tell you what this is. And if you have a copy of Isby, old or new, it's got a great article.

Look up, The Dial of Ahaz. Because, as we say in Oklahoma, it ain't no dial. And I've researched this, and after I'd gone through all this laborious research and found out everything I wanted to know, I thought, you know, I should look through my International Standard Bible.

And here's a great article that summarized everything I had taken great pains to go gather bits and pieces from other sources. I looked up sundials, I looked up shadows, I looked up the sun, looked up Shemesh, I can't tell you all the things I looked at. Then I got out good old Isby, and there it was in black and white.

They'd pulled everything together really nicely. Both editions, old and new, have a great

article on this. But here's the deal.

There's a parallel account of this in Isaiah's book. Isaiah 38.8. He's stepped back a few verses. The word of the Lord came to Isaiah in verse 4. Go and tell Hezekiah, thus says the Lord, the God of David, your father, I have heard your prayer, I have seen your tears, surely I will add to your days fifteen years.

I will deliver you and this city from the hand of the king of Assyria. I will defend this city. This is the sign to you from the Lord, that the Lord will do this thing which he has spoken.

Behold, I will bring the shadow on the sundial, which has gone down with the sun on the sundial of Ahaz ten degrees backward. In Isaiah's book, he leaves out the question, letting Hezekiah choose. So the sun returned ten degrees on the dial by which it had gone down.

Now keep your finger there in Isaiah 38.8. But here's what I want to suggest to you. We've got the sun in the sky. We've got the moon in the sky in Joshua's account.

But I'm primarily interested in the sun. In the Joshua account, who is the primary character? It's Joshua. Yeshua.

He's got the identical same name as the Son of God. Never been a day before or since at the time of writing of Joshua where a man spoke and the Lord heard the voice of a man. The Lord fought for Israel on that day.

The Lord gave them a great deliverance. And the sun stood still. Later, much later, this in Joshua is at the very beginning of the kingdom.

This Hezekiah account is at the end of the time of Judah, right? Hezekiah is the primary character. Isaiah is the prophet. Isaiah is the one that prays.

But Hezekiah is the man that's in view. Hezekiah is the man who is delivered. What does Hezekiah's name mean? It's basically formed from two words.

The second part, Yah, you know what that is. It's the name of God, Yahweh. And the first part is Chazak, C-H-A-Z-A-Q, Chazak-Yah.

Comes across as Hezekiah. But it basically means Yahweh strengthens or Yahweh the Lord is my strength. The Lord is the one who strengthens.

Chazak is the word for strength and strengthening. The power of God. That's what happens at Gibeon in Joshua chapter 10.

God fights for Israel. God slays more of the enemy with His power than the Israelites do by their power. God fought for Israel.

God delivered Israel. Here God delivers Hezekiah, king of Judah. Now you remember that in the account in Kings, Hezekiah asks for a sign.

What is the sign that the Lord will heal me and that I shall go up to the house of the Lord the third day? This thing that is translated sundial basically means steps. They are the steps of Ahaz, not the sundial of Ahaz. It's the steps of Ahaz.

What is this? Back when Jerusalem was being built, when David first built it, and he built his palace and he got the place where the Lord's house would be and so on, ultimately after David came Solomon, and Solomon greatly enhanced and built a palace and built the house of the Lord. The palace is close to the house of God. That's the whole reason David said, I dwell in a palace and God still dwells in a tent.

I want to build this house. The upshot of it is that there is this word in Hebrew, ma'alot, M-A-A-L-O-T-H, ma'alot. Ala means to go up, alot means the goings up.

You put a name in front of a word and it turns it into a substantive or a noun. Ma'alot means the going up thing, the escalator, the stairway, the staircase, the steps. That's what it is.

This is the staircase or the steps here of Ahaz. What is it talking about? There had been a causeway from the palace to the house of God so that the king could travel over and go do his worship thing. Later on this causeway was replaced and you find out in 2 Kings 16, verse 18, that Ahaz removed the Sabbath pavilion which they had built in the temple.

You know the king was supposed to go and do certain things, we studied that. And Ahaz removed the king's outer entrance from the house of the Lord on account of the king of Assyria. And this was replaced with a set of steps.

So the causeway that David had built, and that's recorded in 1 Chronicles 26.16. You can look all this stuff up later. 1 Chronicles 26.16, David had built a causeway and Solomon had an ascent by which he went up to the house of Yahweh. This is 2 Chronicles 9, verse 4, the queen of Sheba saw this and was amazed at what Solomon had done and he had this wonderful set of steps.

Well Ahaz modified this, changed it because of the king of Assyria and so there ended up being, Ahaz by the way is Hezekiah's father, just so you know. So in the previous generation Ahaz had modified this and there was this set of steps and there were at least 20 of them. We know this because Isaiah talking to Hezekiah says, look, see the shadow? There's a shadow and if you look at the geography of it, the house of God itself is casting a shadow that is obscuring these steps, whether it's a projection or whatever, but there's a shadow and they could basically look at where the shadow was on these steps until the time of the afternoon.

It wasn't much good in the morning, unless perhaps the shadow of the king's palace fell

on these same steps, but this set of steps, you could kind of tell how far advanced the afternoon was by where the shadow was on the steps. It was roughly halfway down we would assume because God says I can either make the shadow go 10 steps up or 10 steps down. Well as the afternoon advances and the sun sinks slowly into the west, the shadow at the top part of these steps, it got darker and darker.

This is the ascent by which the king or whoever would enter into the house of the Lord. Well, the entrance to the house of God is getting darker and darker, it is being more and more obscured, it is more and more in darkness. Now remember, the steps of Ahaz, this is the entrance to the house of God for the king.

King represents the people. If the shadow advances, why would God even offer? Do you want me to advance the shadow 10 steps or back it up 10 steps? If it advances 10 steps, the way into the house of God is now twice as dark, twice as much of it is obscured. This is a pregnant question, it is a symbolic question.

Are you interested in having a lighted path to the house of God, or is the path to the house of God going to get darker and darker? Which do you want? Well, Hezekiah, thinking as Israel always does in literal terms, well if I just wait it is going to get darker and darker, so have him back it up. And God says, okay, and what is he doing? He says, look, the way into my house is still open, I will move literally heaven and earth to give you the opportunity to have a lighted path, I will reverse the shadow 10 more steps of this staircase, it is probably all of them, I would guess maybe there were 20 steps. And you remember the priests could not go up to the altar by steps, but the king could go to the house of God by steps.

And Solomon built this ascent, David planned it initially as a causeway, Solomon turned it into steps, Ahaz renovated it and changed it around, and they were called the steps of Ahaz, because that construction was associated with him. God backs up the sun so that these steps are lighted, and He says this is the sign that you will go to the house of God on the third day and worship, you will recover within three days, a little patch of figs is going to go on there. Now think about this, does Jesus know the Old Testament? Does Jesus think about scripture on the cross? Does Jesus know that on the third day He is going to rise again? He is going to recover, and He is going to return to the house of His Father as it were, touch me not, I have not yet ascended to my Father, the dwelling place of the Father on earth symbolically, and literally in a sense is the temple.

How does Jesus know that He is going to rise again on the third day? Of course it could have been supernaturally revealed, God the Holy Spirit could have told Him ever since He was a child, but it is certainly confirmed in this passage. The reason I had you keep your finger in the Isaiah passage is, look at the song of praise that Hezekiah wrote when he had been sick and had recovered from his sickness. Isaiah 38.10, Hezekiah says, In the prime of my life I shall go to the gates of Sheol.

I am deprived of the remainder of my years. I said, I shall not see Yah, the Lord, in the land of the living. I shall observe man no more among the inhabitants of the world.

My life span is gone, taken from me like a shepherd's tent. I have cut off my life like a weaver, he cuts me off from the loom. From day until night you make an end of me.

I have considered until morning like a lion, so he breaks all my bones. From day until night you make an end of me. Like a crane or a swallow, I chattered, I mourned like a dove.

My eyes fail from looking upward. O Lord, I am oppressed, undertake for me. What shall I say? He has both spoken to me and He Himself has done it.

I shall walk carefully all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit. So you will restore me and make me live.

Indeed it was for my own peace that I had great bitterness, but you have lovingly delivered my soul from the pit of corruption. For you have cast all my sins behind your back. For Sheol cannot thank you, death cannot praise you.

Those who go down to the pit cannot hope for your truth. The living, the living man, he shall praise you as I do this day. The Father shall make known your truth to the children.

Well all of this harks forward to the Lord Jesus Christ on the cross, Yeshua, who is the Son of David. Remember I said that all these words are freighted with meaning? How does the Lord term Hezekiah? The word of the Lord in verse 4 came to Isaiah saying, Go and tell Hezekiah, thus says the Lord, the God of David your father. I have heard your prayer, I have seen your tears.

Same thing back in 2 Kings, I will preserve and deliver you and this city. I will defend it for my own sake and for the sake of my servant David. All of this is suggestive.

In two cases where the Son reverses course or stands still, the Son that stops doing its normal thing, you have a clear connection, a foreshadowing of the Lord Jesus Christ. Because obviously Joshua prosecuting this battle as the Lord's commander, as the leader of the nation of Israel, to secure their deliverance, the reason for the prayer is that they may be avenged on their enemies. God says to Hezekiah, I will defend this city for the sake of myself, for the sake of my servant David.

I will do away with the king of Assyria. I will deliver you from the hand of the king of Assyria. Now the king of Assyria is thwarted but he is not gone.

Remember he turns around and goes back, the whole Rabshakeh thing on the wall and all of that, and the victory of Christ on the cross turns back the power of Satan, but Satan

is not gone. There's a final act to be played out, right? So the suggestion here, the reason that the Son stands still, is to foreshadow the end ultimate deliverance of Israel. This is the very beginning of the life of the nation of Israel.

It's 40 years after its inception, Jesus Christ on the cross, 40 years before its destruction. You can't get much more symmetrical than that. Yeshua, 40 years after it began, Yeshua 40 years before it leaves.

That's how symmetrical the plan and purpose of God is. In each case, they cry out to the Lord for deliverance. You shall call his name Yeshua, why? He shall save his people from their sins.

Look at the prayer of Hezekiah. Of course Hezekiah is a human foreshadowing and he's got his own foibles and his own problems, but in terms of representing the nation, the king always represents the nation. And his sins, i.e. the sins of the nation, i.e. ultimately the sins of the world, have been cast behind, have been taken away, have been overlooked.

In this judgment where Hezekiah, it is as though he has died, he is under sentence of death, God says you are going to die, set your house in order, it's all over, and then he comes back from the dead as it were. And three days later, he is able to go and worship. I mean, you just cannot help but see the symmetry.

And in each case, this supernatural movement of the Son is associated. So, that's an interesting thing to observe. How do we interpret and apply that? Well, it's time for our break, so we'll take our break and come back and see if we can answer those questions and address a couple of other issues that this raises from the Word of God.

But let's pause here and take our break.