



Joshua Daily Devotionals

Week Two: Jesus' Story Is Also Our Story

Monday, 4/20

“For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea.” (1 Corinthians 10:1–2 ESV)

Joshua’s first act as leader of Israel is to get the people to cross the Jordan River into the Promised Land. The crossing of the Jordan is accompanied by a miracle—the river dries up as soon as the ark enters it and doesn’t flow again until the people are safely across. This is a deliberate allusion to the crossing of the Red Sea. Just as Moses led the people through the Sea (a symbol of their death) and into the wilderness (a symbol of their new life), so now Joshua leads them through the river and into Canaan. Joshua is doing the things that Moses did.

Joshua wanted Israel to see that God was doing a new thing in their lives. The old life (the wilderness) was over; the new life (the Promised Land) was about to begin. The crossing of the Jordan symbolized a radical break with what had gone before.

In 1 Corinthians 10, Paul ties the Christian rite of baptism to Israel’s crossing of the Red Sea. In baptism, the Christian dies to sin and rises to new life in Christ. This is the model of Christian discipleship: die to the old; rise to the new.

Joshua 3:14–17

Tuesday, 4/21

In *True Spirituality*, Francis Schaeffer argues that, while Jesus' death on the cross was uniquely salvific, he also left behind for us a model. He writes about Jesus' statements in Luke 9:22–24:

“[I]n Luke 9:22–24, we find Christ puts forth a chronological order. In verse 22: ‘The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised on the third day.’ The order is in three steps: rejected, slain, raised. This speaks of his coming unique and substitutionary death, yet this order—rejected, slain, raised—is immediately related by Jesus himself, in verses 23 and 24, to us, the Christians. . . . Here Jesus takes this order that was so necessary for our redemption in the unique substitutionary death of the Lord Jesus Christ and applies it to the Christian’s life. The order—rejected, slain, raised—is also the order of the Christian life of true spirituality; there is no other.” (*True Spirituality*, 22)

Not only was Jesus rejected, slain, and raised, but He also challenges us to follow him in his example. Discipleship means rejection. It means death. It means resurrection.

What are some ways you have seen this model play out in your life?

Luke 9:22–24

Wednesday, 4/22

In *True Spirituality*, Francis Schaeffer points out that following Jesus will inevitably be painful. He writes:

“Here, in the midst of life, where there is battle and strife, there is to be a strong negative, by choice and by the grace of God. It is not, for example, a matter of waiting until we no longer have strong sexual desires, but rather that in the midst of the moving of life, surrounded by a world that grabs everything in rebellion, first against God and then against fellow men, we are to understand what Jesus means when he talks about denying ourselves and renouncing ourselves with regard to that which is not rightfully ours.

There will be some pain here. Indeed, there are splinters in the Christian’s cross as we are surrounded in this present life by an atmosphere alien to the kingdom of God. But this is the way of the cross.” (*True Spirituality*, 24)

Schaeffer reminds us that while our ultimate hope is to be made perfect at Christ’s Second Coming, in *this* life we are called to live as creatures in submission to our Creator. That will mean denying ourselves and in some cases, experiencing a bit of pain. But this is why discipleship is compared to carrying a cross.

What comes to mind when you reflect on the image of picking up your cross and following? What are some real-world sufferings you have had to endure in order to follow?

1 Peter 2:21

Thursday, 4/23

In 2 Corinthians 12:2–4, Paul tells the story of someone he knew who briefly went to heaven. In *True Spirituality*, Francis Schaeffer runs with this brief comment by Paul—what must life have been like for that person when he returned to earth? How did he see the world differently? How would a brief time in the afterlife affect the way we live in the here-and-now?

Whatever your answers to the previous questions, Schaeffer says that this is the way we are live as those who have died with Christ and been risen to new life. He writes:

“When through faith I am dead to all, and am face-to-face with God, then I am ready by faith to come back into this present world, as though I have already been raised from the dead. It is though I anticipate that day when I *will* come back. I will be in that number, as will all who have accepted Jesus as Savior, when the heavens open and we come back, following Jesus in our resurrected, glorified bodies. And so now I am ready to come back as though from the grave, as though the resurrection had already taken place, and step back into this present, historic, space-time world.” (*True Spirituality*, 39)

Our story doesn't end with rejection and death, but in resurrection and new life. We see the world differently because we know God is renewing it. We can live *now* as if the resurrection has already occurred.

What is one way you see the world differently considering Jesus' resurrection and our hope?

1 Corinthians 15:20–28

Friday, 4/24

“We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”
(Romans 6:4 ESV)

In Romans 6, Paul uses the theology of baptism to teach us that God’s grace is not a license to continue in the old ways. He says that baptism is a death—when we go down in the water, we are expressing our union with Christ’s death. Just as *Christ* died, *we* die to sin. But further, when we come out of the water, we are expressing our union with Christ’s *resurrection*. Just as *Christ* rose from the dead, so also *we* rise to new life.

Those of us who have trusted Christ are dead to sin. The old way has been crucified and now we live for God.

What are some things that you “died” to when you decided to follow Jesus?

Romans 6:1–14

Saturday, 4/25

*“[P]ut on the new self, created after the likeness of God in true righteousness and holiness.”
(Ephesians 4:24 ESV)*

In Ephesians 4:20–24, Paul encourages to do *in practice* what is already true of themselves *in Christ*. In other words, through faith in Christ they were already dead to sin but alive to God, but this did not mean that they were passive in spiritual formation. Paul told them to “put off the old self”!

This week, we looked at Francis Schaeffer’s teaching on rejection, death, and resurrection in the story of the Christian. Schaeffer reminds us that our story is to mirror that of Jesus, and that this story looks like rejection and death (but also resurrection!).

When Israel crossed the Jordan river, they were re-enacting this story. When they went into the riverbed, they were dying to the wilderness life with all of its grumbling and disbelief. When they re-emerged on the other side, they were rising to live in the land of Promise! What a picture of what God was about to do in the nation!

You are dead to sin and alive to God. How does that truth make you think differently about your circumstances?

Ephesians 4:20–24