

## Joshua and the Little Open Scroll

The Book of Joshua is a book of far-reaching types. It prefigures the work of Christ from the redemption and glorification of the saints to the final abolition of sin and death from the earth, and the final glory of 'Israel' the sole surviving nation on earth beyond the Millennium. The pattern of events is identical to the prophetic program contained in the little open scroll of Rev. 10 (a period of 40 years) and the rest of the Apocalypse. It is a pattern consistent throughout the prophetic Scriptures.

### Summary of Joshua Chap. 3 to 12

**Josh. 3&4 - Israel crosses Jordan** - Baptism of the Spirit - The saints cross Jordan into their inheritance led by the Lord Jesus Christ. In John 3:5 Christ taught that a birth of water and of Spirit is necessary for entrance to the Kingdom. Israel were baptized in the Red Sea (1 Cor. 10:1-2). This second 'baptism' prefigures the acquisition of Spirit nature and entrance into the Land of Promise. Israel crossed 2,000 cubits downstream from where the Ark (carried by priests) stood in the Jordan (Josh. 3:3-4). Its water flowing from the sea of life (Galilee) down the serpentine course of Jordan ("the descender") to the sea of death (Dead Sea) went back through Adam (Josh. 3:14-17) – a type of the effect of Christ's work reversing the effects in himself of Adam's transgression 2,000 years before the 'Israel of God' cross into the Land as immortals because of his work.

**Josh. 5 - Circumcision reinstated in Israel** - The reproach of Egypt is "rolled away" (Gilgal) when Israel was circumcised the second time. Baptism is called 'circumcision' in Col. 2:11-12. The second circumcision of Israel with 'sharp knives' (Josh. 5:2) prefigures a birth of the Spirit - The saints enter into immortality and the reproach of Egypt is finally rolled away - Manna (the Word in probation – Ex. 16) not required in immortality ceases at Passover time (Josh. 5:10-12) – the time of eternal redemption through Christ our Passover (1 Cor. 5:7) - Joshua's encounter with the captain of the host (Michael the Archangel) prefigures Christ's role as "Michael your prince" – Dan. 12:1-2 – a work of redemption and judgement.

**Josh. 6 - Jericho overthrown** – Joshua 6 is a chapter of sevens – Jericho is mentioned for the 21<sup>st</sup> time in the O.T. in v.1. 'Shophar' occurs 14 times; 'seven' occurs 14 times; 'compassed' occurs 7 times, and there are 7 priests, 7 trumpets, 7 days, 7 times in the overthrow of the city which match the 7 seals (priests unseal the Word – Isa. 29:11; Mal. 2:7) - 7 trumpets, 7 vials (time cycles of Divine wrath since 1789), 7 thunders of the Apocalypse which are triggered by Armageddon (the gathering to which is the final event of the 6<sup>th</sup> Vial (Rev. 16:16) – Armageddon (commencing with the pouring out of the 7<sup>th</sup> Vial) is prefigured - Gog is overthrown but Babylonian elements (Catholic resistance to Christ) survive as they will for 40 years beyond Armageddon. The 4 metals of Nebuchadnezzar's image occur in Josh. 6:19 & 24. A total of 7 things (complete judgement) were destroyed in the overthrow (v.21) and the household of faith is revealed to the world (v.22) as it will be at Armageddon.

**Josh. 7 - The sin of Achan revealed** – Achan was of the tribe of Judah – the prophetic name of Jews in the Land at Christ's return (Zech. 12:7). Armageddon will see two thirds of the people in the Land destroyed (Zech. 13:8). The remnant will be purged and converted (Zech. 12:9-14; 13:1). Prefigures Jews in the Land humbled by defeat in war (as they were at Ai) and the holocaust of Armageddon - The house of Judah will be cleansed and caused to mourn. The

valley of Achor (Josh. 7:26) becomes a memorial and a sign of Divine mercy for the remainder of 'Israel' (Jews outside the Land) – Hos. 2:15.

**Josh. 8 - Ai defeated** – The defeat of the kings of Ai and the surrounding cities prefigures Israel's victories over the nations (Zech. 14:14; 9:13-17) – The fate of Ai (Josh. 8:28) prefigures the destruction of Rome 10 years after Armageddon (Rev. 14:8). After the victory Joshua took the whole nation to Shechem and set half on Mt Ebal (mount of cursing) and half on Mt Gerizim (mount of blessing) where the whole nation entered into a covenant to keep Yahweh's Law. Prefigures scattered Israel ('Joseph' or Ephraim – Ezek. 37:15-28) being brought into the Land to join their brethren (Judah) and entering into a new covenant as a result of the Second Exodus – Ezek. 20:33-38.

**Josh. 9 - Deception of the Gibeonites** – After the fall of Ai 6 nations assemble to oppose Israel with 'one mouth' (v.2) – Prefigures the rebellion of the Catholic nations of Europe post-Armageddon and even post destruction of Rome (Ps. 2; Rev. 17:12-14) – However, like the Gibeonites the Tarshish powers will submit to Christ after Armageddon, but feignedly out of fear (Ps. 66:3; 18:44 – the word "submit" means to yield feigned obedience – Heb. to lie) – Also like the Gibeonites, the nations who willingly submit to Christ are preserved but compelled to labour in the Temple as servants to Israel. The submissive nations will bring their wealth and service to the building of the House of Prayer for all nations – Zech. 14:14; Isa. 60:5-6,9-17. This was to happen in the place God chose (Josh. 9:27).

**Josh. 10 - Adoni-zedek forms a confederacy and attacks the "royal city"** – Adoni-zedek means "Lord of righteousness" (a religious power). He probably claimed descent from Melchizedek ("king of righteousness") the first king of Jerusalem (Gen. 14:18). One of the titles of the Pope is "King of Jerusalem" adopted during the Crusades, and the Papacy claims to be a 'descendant' of Christ as his 'Vicar on earth'. This confederacy includes 5 kings (5 is the number of Divine grace – it is a 'religious' confederacy) Gibeon is called a 'royal city' = Britain (Tarshish) a monarchy with 'young lions' (Ezekiel 38:13 – the lion a symbol of royalty) - Catholicism unites the nations against Christ citing the false 'Antichrist' doctrine (Ps. 2) and will doubtless threaten those nations who have submitted to Christ's rule. But the confederacy is defeated over an extended "day" of judgement (40 years – Zech. 14:3 – a reference to this extended day in Josh. 10 – Zech. 12-14 is about an extended 'day' of Divine judgement) – The defeat is initially via hailstones which selectively kill only Canaanites – Prefigures the work of the saints as 'hailstones' of a talent (around 114 pounds – the weight of an immortal who has lost unnecessary 'vital' organs and blood at immortalization – Rev. 16:17-21) Like the 5 kings the papacy and its supporters will be cast into the 'abyss' (Rev. 18:21; 19:20) after the elders of Israel (the saints) place their feet on the necks of 'Satan' (Rom. 16:20; Rev. 20:1-3) – A list of 7 cities captured by Joshua and Israel concludes the chapter, but these are not strictly chronological with the events of Adoni-zedek's overthrow. Prefigures the seven campaigns of Christ to subdue the nations (7 thunder judgements of Rev. 10:3-4) – There are 10 kings mentioned. Apart from the 5 kings of Adoni-zedek's confederacy, the kings of Makkedah, Libnah, Gezer and Debir (4) are overthrown in the subsequent campaigns. To these can be added the king of Jericho (V.29) whose fate was representative of supporters of the Babylonian religion (Jericho was the centre of Baal worship, hence "a goodly Babylonish garment" (i.e. priestly garment) – Josh. 7:21). Hence, these 10 kings point forward to the 10 horns or kings who receive "power one hour with the beast" post-Armageddon (Rev. 17:3,12-14; Dan. 2:40-42; 7:7,24) – Joshua took all these at 'one time' – prefiguring the 40 years of conquest required to establish the Kingdom. Then a lull in fighting

sees Joshua return to base camp (Josh. 10:43) - The Millennial period of rest from war is prefigured.

**Josh. 11 - The confederacy of Jabin is destroyed in the last major conflict** – Jabin means “intelligent, wise” – the characteristics of the serpent (Gen.3:1). His successor in Hazor (Judges 4:2) is also a type in that record of the serpent. He assembles a confederacy of 13 nations and peoples to attack and destroy Joshua and Israel. 13 is the number of rebellion – Gen. 14:4 (Nimrod was the 13<sup>th</sup> generation from Adam - his name means “We will rebel”). Prefigures the final conflict at the end of the Millennium when a massive rebellion arises against the rule of Christ and the saints – Rev. 20:7-9. The language of Rev. 20 is clearly drawn from Josh. 11 – see the chart below:

| <b>Joshua 11</b>                                     | <b>Revelation 20</b>   |
|--|--|
| <b>V.1</b> – Jabin – “Intelligent”, “wise”           | <b>V.2</b> – The old serpent – “more subtle” Gen. 3:1                        |
| <b>V.2-3</b> – from north, south, east, west         | <b>V.8</b> – gather from four quarters of the earth                          |
| <b>V.4</b> – even as the sand on the sea shore       | <b>V.8</b> – as the sand of the sea  |
| <b>V.5</b> – met together, pitched together          | <b>V.9</b> – went upon the breadth of the earth                              |
| <b>V.5</b> – Merom – “height” or “elevation”         | <b>V.9</b> – the beloved city – Zion (Heb. elevation - Ps. 48:2)             |
| <b>V.6</b> – burned chariots with fire               | <b>V.9</b> – fire from God out of heaven                                     |
| <b>V.8</b> – Mishrephoth-maim – “burnings of waters” | <b>V.10</b> – cast into the lake of fire and brimstone                       |
| <b>V.8</b> – left none remaining                     | <b>V.14</b> – the second death – mortality abolished                         |
| <b>V.11</b> – left none to breathe                   | <b>V.15</b> – no mortals (breathing oxygen) remain                           |
| <b>V.23</b> – the land rested from war               | The serpent destroyed – no sin and death – no hostility from God - Gen. 3:15 |

The rebels are cast into a “lake of fire” (Mishrephoth-maim – “burnings of waters”) – Hazor is destroyed. It was the headquarters of the serpent (Jabin) and is called “the head of all those kingdoms” (v.10) – the head of the serpent is finally crushed forever – Gen. 3:15. The Anakims are finally destroyed (1 John 2:15-16 – the lust of the flesh, the lust of the eyes and the pride of life were all represented by the sons of Anak (“strangling”) in Judges 1:10. Sheshai - “whitish, clothed in white” like leprosy = lust of the flesh; Ahiman – “brother of a gift” – a gift blinds the eyes - Ex. 23:8 = lust of the eyes; Talmi – “ridged, accumulate, a bank” i.e. puffed up = pride of life) - The end of mortality (“none left to breathe”) – the earth rests from war – Gen. 3:15 fulfilled – “Joshua” used 14 times (2 x 7) – certainty of covenant (7 = covenant and doubling indicates certainty – Gen. 41:32) – Christ’s work is complete at last and God’s covenants are fulfilled.

**Josh. 12 - 31 (all) kings subdued and their land given to Israel** – Not a single king ruled in the Land given to Israel at the end of Joshua’s campaigns, only a few remaining Canaanites that were left to individual Israelites and their tribes to eradicate. Prefigures the destruction of all opposition to divine rule and the dissolution of all nations and their complete absorption into Israel – Beyond the Millennium when God is all and in all only Israel remains as a nation in the earth – Rev. 21:1 - fulfilling Jer. 30:11; 46:28 and was foreshadowed in the 8<sup>th</sup> day of the feast of Tabernacles when only one bullock was offered (Num. 29:35-36). Over the previous 7 days of the feast 70 bullocks were offered in descending order from 13 on day one to 7 on day 7 = 70 (the number of the nations – Gen. 10; Deut. 32:8; Gen. 46:27). All nations to incorporated into one – Israel.

The book of Joshua is therefore not merely a historical record of the conquering of Canaan, but more importantly a prophecy of the work of Christ in establishing the Kingdom of God and finally

destroying the power of the serpent that God might be all and in all and that only one nation might exist on earth – the nation promised to Abraham – “I will make of thee a great nation” – Gen. 12:2 (the first of 7 clauses in the first of 7 promises made to him).

**“There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.” – Josh. 21:45**

NB. It is recommended that you check each Scriptural reference and compare the context – economy has been used in selecting references – no passage is quoted without purpose.