

God's Providence in God's People

Contra Costa Gospel Church
Adult Sunday School

JOSHUA (Part 2)

We learned last time that the conquest of the land of Canaan, the Promised Land, was a bloody affair. As Israel went through city after city, town after town, and killed the inhabitants of that city or town, the Lord killed two birds with one stone: 1) He restored Israel to the land of her forefathers, the land that was promised to them time and time again (cf. Gen. 15:16; 17:8; 22:17; 26:3-4; 28:13, 15), and 2) He judged the nations that were living in those cities/towns because of their wickedness (Genesis 15:16). It was *their* land, and the inhabitants were invaders.

We need to understand the essence of the book of Joshua and the ministry and purpose of Joshua because in a very stark way, the work of the Messiah will be very similar. If Jesus resembled Moses at His first coming (teaching, performing miracles, feeding the people, leading, mediating), then Jesus will resemble Joshua at His second coming.

- 1) In Revelation 6, we read about the Seal Judgments, which are a series of seven judgments laid out against the inhabitants of the land. The first six of these Seal Judgments are described in this chapter. Let's take a look at these judgments and summarize what is happening in each.

Judgment	Effect
<u>Seal 1</u> (6:1-2)	
<u>Seal 2</u> (6:3-4)	
<u>Seal 3</u> (6:5-6)	
<u>Seal 4</u> (6:7-8)	
<u>Seal 5</u> (6:9-11)	
<u>Seal 6</u> (6:12-17)	

- 2) There are several competing ways to interpret the vision that John sees with regards to the four horsemen specifically and the judgments as a whole. However, that is not the scope of this class or this lesson. Rather, we are looking from the perspective, “What is the role of Joshua in the great story of Redemption?” The contention is, Joshua, like Moses before him, is a “type of Christ,” a pre-figure of the Messiah to come. And thus, as Joshua went out and led the people to conquer the land of Canaan, Israel’s land, so Jesus goes out to conquer the land that is *His* land: the Earth. Let’s examine the evidence that supports this idea.

Biblical Data	Comments
<u>The themes of Revelation</u> <u>Theme 1:</u> 1:4, 7; 2:5, 16; 3:11; 4:8 <u>Theme 2:</u> 2:7, 11, 17, 26; 3:5, 12, 21; 5:5; 17:14 <u>Theme 3:</u> 1:4, 13; 3:21; 5:5; 21:5; 22:1, 3	Compare with 6:1, 3, 5, 7
<u>Infinitive Absolute verb usage</u> (6:2)	Compare with Gen. 2:17; 3:4; 50:24
<u>Siege Warfare</u> (6:5-6)	Compare with Deut. 6:11; 20:19; Jos. 24:13
<u>Four-Fold Destruction</u> (6:8)	Compare with Eze. 14:13-23
<u>Inhabitants of the Earth</u> (6:10)	Compare with Jos. 2:9, 24; 7:9; 9:24; 13:21
<u>Rebellion</u> (6:15-17)	Compare with Ps. 2:1-3

In the final analysis, the connection between Joshua in his conquest and Jesus in *His* conquest is made clear. Just as Joshua came to Canaan to wipe out its inhabitants and to restore peace to the land, so Jesus, with authority from heaven and the title deed to Earth (i.e., the scroll from Rev. 5:1 that only the Lamb was qualified to open) will come again to destroy His enemies and wipe out the inhabitants of His land. The Earth *is* His land and all those who would live in it without proclaiming Jesus as the Messiah King are living in rebellion. This is the hope we have to look forward to, that no matter how chaotic things get in the world, we look toward a future in which the rightful King takes His rightful throne and does so righteously.