

Yahweh's Salvation

The Work of Messiah Typified in the initial Campaigns of Joshua

CLASS OUTLINE

- **CLASS 1: Joshua the Son of Nun:** We will be looking at Joshua himself, his name and purpose being typical of the work of Messiah, that is Jesus, at both his first and second coming. Second, we will consider the typical meaning of Chapter 1 in preparation for crossing the Jordan
- **CLASS 2: Crossing The Jordan (Descending to Judgement):** We will consider chapter 3 and the crossing of the children of Israel into the promise land as representing the believers entrance into covenant relationship with Yahweh following baptism.
- **CLASS 3: Babylon is Fallen:** We will consider chapter 6 and the destruction of Jericho, a foreshadowing of the Apocalypse and final destruction of Babylon the Great.
- **CLASS 4: Joshua and the Destruction of Ai:** We will consider chapter 8 and the destruction of Ai being typical of the Christ's victory over sin.
- **CLASS 5: Joshua and the battle of Beth Horon:** We will look at chapter 10 and the battle against Adoni-zedek and the Canaanites being typical of the man of sin in Rome, and the Gogian confederacy of the latter days.
- With this in mind **Type and anti-type** might be considered the words of the week for this class, as we will be looking at the typical meaning of several chapters (4 or 5) of the book of Joshua.

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Class 1 – Joshua, the son of Nun
~ Yahweh's Salvation Revealed ~

Reference Reading: Joshua Chapter 1

Let us begin as the book itself begins by taking note of the fact that the leader at the approach to this epoch of Israel's history was Joshua, a mighty man of valor, the leader of Israel who championed Israel's cause after the death of Moses on Mt. Nebo. It was he who at long last brought the children of Israel into the Promised Land, conquered Jericho, defeated the armies of the Canaanites, and according to the Divine plan, apportioned the land to each of the twelve tribes. It was in these days that Israel had strong leaders anointed by Yahweh to bring them into the land of their inheritance and salvation: salvation from the idol's of Egypt, salvation through the word of Yahweh that would teach them of the coming Messiah, of whom both Moses and Joshua were a type.

In the anti-type, Jesus has likewise prepared for us an inheritance (John 14:1-2) and has been for us in every way an example of which the types alone could not achieve. He is our captain of salvation no doubt, *but it was not his part to win every battle on our behalf*. We, like the Israelites under Joshua, have been shown the way, the victory over the power of death has been achieved by the one (Heb. 2:14), but we also (as good soldiers of the Spirit) must enter the battle against sin of our own free will and volition. As such, Yahweh's servants are to be proven upon the battle plain of adversity, showing forth by fruits of righteousness their worthiness of obtaining the promise. *In this we must prevail*, God willing, albeit in the visible absence of our Lord and Master. Again, the necessity for personal fortitude in our times is revealed in the type that has gone before.

JOSHUA. 1:1-5 - Joshua as Savior / HANDOUT NO. 1 / OVERHEAD NO. 2

- Joshua – Yahweh's salvation – REF Num 13:16; Num. 14:6-10 – Oshea means Salvation, but Joshua means “Yahweh's Salvation”, so we see that this man was called to fulfill a special purpose on Yahweh's behalf.
- We, following Joshua's example, are to be spiritual warriors – 1 Tim. 6:11-12; 2 Tim. 2:3-4

JOSHUA. 1:6-9 – Things Necessary to Succeed / OVERHEAD NO. 3

- Vs. 6 – Erets is the word translated as land, specifically, to what land would this refer?
- Ref. Psa. 37:3,10,11,22,29,34
- Vs. 6-9 – Joshua is instructed that 4 things are necessary to please God:
 - **Faith:** Be strong and play the man – I Cor. 16:13
 - **Courage:** Psa. 27:14; Psa. 31:24 – Repeated in verse 7,9,18 emphasizing that true faith can only be manifested by steadfastness in the Truth – Eph. 6:10; 2 Thes. 2:15
 - **Obedience:** Rom. 6:16; 2 Cor. 10:5-6
 - **Constant Study of the Bible:** 2 Tim. 2:15; 1 Tim. 4:15; Psa. 119:97; Hab. 2:2 – Here the Hebrew Kathab, translated *write* means to engrave – See Heb. 10:16;

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Rev. 3:12; The servant who runs the race for salvation must engrave the word upon their heart.

- **Spiritual Digging:** In Hab. 2:2, the word *plain* comes from the Hebrew Ba'ar, signifies "to dig". What is the Message? We must search the scriptures to engrave the Word deep into our minds!

JOSHUA. 1:10-11 – Our Duty In the absence of our Savior

- Vs. 10 – 11 – Preparation
 - He commanded the officers (Heb. Shoter) to pass through and prepare the host. Shoter means to *write*; properly a *scribe*, that is, (by analogy or implication) an official *superintendent* or *magistrate*:—officer, overseer, ruler.
 - Compare Acts 20:28-29; I Peter 5:1-4 –From these references we can understand that it is the responsibility of the Overseers (Elders) of the flock to provide spiritual meat for the ecclesia. This is reinforced by the direct command that they were given in Vs. 11 of Joshua chapter 1 "saying, 'Prepare you victuals" that is food to eat.
 - We must also note the context as to why this command was given. All through the wilderness the children of Israel had been provided Manna. The manna was about to cease (Josh. 5:12) – that manna, we are told in the new testament, represented Christ, the bread from heaven that would be offered in sacrifice to fulfil the law and confirm the promises. After this time (after Christ's sacrifice and ascension to the right hand of the Father as mediator), believers would have to seek out spiritual food on their own, which should be offered by the elders if they are doing their job. – REF John 6:27; Heb. 5:14
 - It should also be noted that this gathering of spiritual meat occurs before the crossing of the Jordan into the land of promise. **There are two meanings implied here – first personal**, then concerning the ecclesia as a whole. Each individual must prepare him/herself with knowledge and faith of God's word before entering the waters of baptism. Second, the ecclesia as a whole must prepare itself as the true bride before it enters the kingdom of God (the promise land) in fulfilment of the promises to Abraham.

JOSHUA. 1:12-13 – Appreciation of our Hope - Yahweh has given us Rest

- Ref. Heb. 4:8-11 – What is this rest? It is related to the inheritance of the land, it is therefore the Sabbath Rest of the Kingdom age, the inheritance of the righteous by faith!

JOSHUA. 1:14 – Putting on the Whole Armor of God

- The word for "armed" here is the Hebrew *Chamushim*, meaning *marshalled by five* indicating "Divine Grace" through the provision of a Savior and the Word that he spake (the Word made Flesh). Those who strengthen themselves with the word are soldiers well armoured!
- REF. Exod. 13:18 – Here again the same word is translated *harnessed*. Also see

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Judges 7:11. The point is that those spiritual soldiers fighting for Yahweh must fight as an orderly unit in the light of Divine Grace to succeed. They must know their Bible and the light of the truth intimately, having it enscribed upon their hearts. This can only occur where oneness of mind and the true fellowship of the spirit endures through a rigorous application of the Word of life upon the believer. REF. Romans 13:12; II Cor. 6:7; Eph. 6:11-17

- Where Christadelphians are found in regular and vigorous study of their Bibles with study tools (expositional works) close at hand, the enemy at the gate is driven back. Conversely, when the flesh is allowed to rule the ecclesia, which manifests itself through **envy**, born of suspicion and hatred, **evil speaking** by way of gossip and false accusation, **quenching of the spirit** through “respect of persons” and care of social position and “friends” at the expense of Truth, **self righteousness** through ignorance and unbelief in the “weightier matters of the law”, **apathy** in all its careless applications, and **false doctrine** (all symptoms of Bible ignorance and/or application), then the ranks are broken and eternal lives are lost!

JOSHUA. 1:15-18 – Taking Responsibility

- Salvation is an individual matter. We must recognize that (ultimately) we alone are responsible for the final judgement of Yahweh. As young Bible students walking toward the waters of baptism (symbolized in this account by the River Jordan), you must resolve in yourself to obey Yahweh. REF. James 4:8-10; Matt. 6:33-34.
- Entering the Covenants of promise through baptism is our only hope. But it is a step not to be taken lightly – those who will not hearken to the word “shall be put to death”, only be strong and of good courage!

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Class 2 – Crossing of the Jordan
~ Descending to Judgment ~

Reference Reading: Joshua Chapter 3 OVERHEAD NO. 4

JOSHUA 3:1 – Rising Early in the Morning, forshadowing the new day of Hope!
OVERHEAD NO. 5

- Jesus often rose early – REF. Mark 1:35; I Sam. 17:20; Josh. 6:15; John 20:1; II Peter 1:19

JOSHUA. 3:2,3, & 11 – After Three Days

- There are several things to consider in these verses that are all inter connected, each having a bearing upon the truth and our part in it. They are:
 - Three Days
 - The Ark of the Covenant
 - The River Jordan
 - The Priests the Levites who bear up the Ark
- **Three Days** - Three is the number of Completeness, as well as the number of resurrection. Waiting for three days brought the children of Israel to the 10th of Abib (in the spring of the year), exactly 40 years to the day that Israel selected the passover lamb in Egypt. REF. Matt. 12:40; Mark 8:31
- **The Ark of the Covenant** in the Most Holy Place of the Tabernacle forshadowed the Christ, when he would pass beyond the veil of the flesh, and enter into the presence of His father as High Priest and Mediator. In the account, the ark preceeds the Israelites, showing that the work of Messiah must preceed the salvation of the multitude.
 - REF: Exodus 25:17-22; Rom. 3:25; I John 4:10
 - I Peter 2:21; Matt. 4:18-19; Heb. 6:12; Rev. 11:19
- **The River Jordan** – Jordan is from the Hebrew *Yered* meaning a descent, from the Hebrew root *Yarad*, meaning to descend, literally to go down. As such the River becomes a parable concerning life and death. The Jordan truly begins upon the snow capped moutains of Mt. Herman. The white snow, as a new born innocent child, eventually enters the stream of humanity, at first teeming with life as the waters flow into the Sea of Galilee, but eventually making the long and winding descent to the dead sea., sea wherein is no life, but only death. The only way to stop this descent into eternal death is for the Ark of God to intervene.
- **Jordan's place in Parable** – With this information before us, we now place the Jordan within the context of the Parable.
 - The Children of Israel are believers
 - The Ark of the Covenant is Christ who must proceed believers in the descent into death
 - By the presence of the ark (the Christ), the descent of the waters unto death are stopped – the believers are saved and enter the promised land.
 - More details now illuminate and strengthen the parable.

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- **The Priests who bear the Ark** – REF Num. 4:15. We note from this verse that the levites, particularly the Kohathites were responsible for carrying the Ark. The Kohathites were levites, but they were not Priests. We now have a change in the manner of things because Joshua commands the Priests (not the Kohathites as according to the law) to carry the Ark. What does this signify?
 - The Priests represent the new form of spiritual priesthood that would arise after the law was fulfilled by Christ – Rom. 15:16; I Peter 2:5-9

JOSHUA 3:4 – Two Thousand Cubits? OVEHEAD NO. 6

- The separation of two thousand cubits adds weight to the parabolic structure of the account. A great distance is placed between the Israelites, in whose midst the Ark had been for years, and the ark as it is set in position to provide a final entrance into the promised land. We are given a clue as to the meaning of this in Hosea 6:1-3

JOSHUA 3:5 – Sanctify Yourselves

- With the Ark of God before the Children of Israel, the command goes forth to Israel to Sanctify themselves before they can cross – REF. II Cor. 6:14-18; Eph. 5:26; John 15:3

JOSHUA 3:6-8 – Stand Still and see what the LORD will do.

- Ref Exod. 14:13; Job 37:14
- **Stand = H5975** *aw-mad'* - A primitive root; to *stand*; abide, continue, dwell, be employed, endure, tarry.
- Ref. Hab. 2:3; Luke 19:13

JOSHUA 3:12-14 – Twelve men bearing up the smooth stones out of the River

- A foreshadowing of the work of the Apostles, holding up the teachings of Messiah.
- Also a foreshadowing that all who follow after must bear up his teachings
- Twelve is the number of Israel (Governmental Perfection)

JOSHUA 3:15 – The time of Harvest

- The time of the rivers flooding was simultaneous with the spring harvest season of Barley that occurred between Passover and Pentacost. This period represents the times of the Gentiles, in which others of the race of Adam would be called. This is also foreshadowed by Ruth the Moabitess, who gathered during the time of the Barley harvest. Ruth, as we know, was a Gentile adopted into the family of Israel by her marriage to Boaz, these together representing Christ, the bridegroom who ransoms his bride through law of redemption, and the chaste bride, the ecclesia (Ruth 1:22; Ruth 2:17; Ruth 2:23; Ruth 3:2; Ruth 3:15; Ruth 3:17). This reference to Gentile times in which a great harvest of Gentiles would continue is reinforced by the fact that the barley harvest is referred six times in the book of Ruth. In addition, Ruth is given six measures of barley (6:17) to take to Naomi, the Jewess and her mother through marriage (Gal. 4:26-28).
- We know that the purpose of the Barley harvest is to gather the seed, which must be removed from the chaff to be of any worth. In any case, we are not speaking of just any seed, but the seed of Abraham – the spiritual seed. Is there a connection then between Ruth's six measures of Barley and Abraham's seed to be harvested during the times of the Gentiles? Absolutely – Ref. Elpis Israel Pg. 194 and 195 (Star)

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JOSHUA 3:16 –17 Out of Adam

- Psa. 114
- As the Priests enter the waters of the Jordan, the descent into the dead sea is completely stopped. The waters then begin to flow backward toward a city beside the river called Adam. What could the lesson be here?

Romans 5:14-19; Rom. 8:1-2; I Cor. 15:22

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Class 3 – The Destruction of Jericho
~ Babylon is Fallen ~

Ref. Reading – Joshua Chapter 6..... **OVERHEAD NO. 7**

1. **Introduction:** Page 73 of the Joshua Expositor book.....**OVERHEAD NO. 8**
2. **Theme Passage** for Joshua 6 – Isaiah 2:10-22..... **OVERHEAD NO. 9**
3. **Key Verses** of Chapter 6: **5, 16, 27:** Given these verses, what was the key ingredient required for this approach by Yahweh to succeed in taking the City? Matt. 17:20-21; Luke 17:5-6; I Cor. 1:25-31; 2 Cor. 10:3-6 – Upon this basis then the key ingredient in their approach, as well as ours was and is faith, exemplified by obedience.
4. Expositor Page 74 – **“The Strategy of the Campaign”** – Ref. Deut. 20:1-4
5. Josh. 6:3 & 14 – **“Six Days”** – **OVERHEAD NO. 10:** For six days the Israelites march patiently, making no noise or tumult, save the blowing of the Trumpets, representing the voice of Yahweh, that is, the revealed word, and the ample signs He has provided in the political heavens over the duration of the six apocalyptic Trumpets for all to hear, to see, and take note – the Great Day of the Lord draws near. But who will hear? During these times of the Gentiles there has been no open manifestation of the Spirit among nations, and Spiritual Israel has sojourned quietly and mostly unnoticed among them, thus the importance of correctly interpreting the prophets and the Apocalypse as regarding Yahweh's unfolding plan – it is our only witness that God is with us, as it were. To make light of prophecy, or to relegate it to “worthy of opinion only” status, is to make the Word of God of none effect.

The account of the fall of Jericho is, however, a confirmation of the Divine plan of a seven-fold revelation of His will throughout the history of the Ecclesia from the 1st century until the kingdom age as revealed in the Apocalypse. Six of these seven divisions are relegated to events that shape the Gentile nations in relation to Israel, followed by the Seventh that is the Kingdom of God.

- Ref. Rev. 8: 6-9, 12; Rev. 9:1,13-14
- Ref. Expositor notes for Josh. 6:11 and 6:14
- Again we note that throughout the six day period, the Seed of Abraham march quietly in solemn procession, making no disturbance to those who sit in high places, save the regular sounding of the trumpet, the warning that Yahweh's kingdom is coming, and the overthrow of the kingdom of men is at hand. Nevertheless, those who feel secure in the things of this life continue to look down upon the children of Yahweh with great contempt.
- Ref. I Peter 3:4-6; I Thes. 4:11-12; II Peter 3:8-113

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- Josh. 6:9 Rereward – a host or assembly marching five abreast. This is similar to the word *Armed* used in Joshua 1:14, meaning “marshaled by five”. The point is that those spiritual soldiers fighting for Yahweh must fight as an orderly unit (a spiritual army as it were) in the light of Divine Grace to succeed. They must know their Bible and the light of the truth intimately, having it enscribed upon their hearts. This can only occur where oneness of mind and the true fellowship of the spirit endures through a rigorous application of the Word of life upon the believer.
 - Ref. Heb. 12:1; Jude 1:14-15; Romans 13:12-13; II Cor. 6:7; Eph. 6:11-17
7. Josh. 6:6,15-16 – Young renders “dawning of the day” in vs. 15 as “The Ascending of the Dawn”. From this we get a glimpse of the future day, when the sons of God will ascend into the political heaven to become the luminaries of the Kingdom.
- Mal. 4:1-3; Matt. 17:1-2
 - The Seven Priests on this seventh morning are symbolic of the seventh apocalyptic angel and the sounding of the Seventh Trumpet which contained seven vials. Thus, on day seven, the Israelites encompassed the City seven times, once for each vial of the apocalypse.
 - Ref. Rev. 11:13-15, 19 – We take note that the apocalyptic Ark of the Covenant is present in the midst of the overthrow of the nations, born up, as it were, by the seventh angel, that is the glorified brethren of Christ! Only in this instance Christ and his brethren together are the ark of God, all have partaken of the hidden manna and are now immortal, incorruptible, the mighty Chariot of Israel.
8. Josh. 6:17, 23, 25 – Rahab. Why was Rahab spared? Was it merely because she did a good deed and was kind to the spies that entered the city, or were there higher principles involved? And if so – what principles?
- Ref. Heb. 11:31; Heb. 6:10-12; James 2:23-26. Again we see that the key ingredient for redemption from death was / is *faith* exemplified by obedience and works.
 - Who might we look to as being the anti-type of Rahab in the day of Babylon's fall? We would suggest that it is those who receive Yahweh's messengers when the mid-heaven Gospel is proclaimed. At this time the reputation of Yahweh's armies, having overthrown the Gogian Host, and having subdued the Kings of Tarshish in the battles of Armageddon, will have been spread abroad.
 - Rahab, who's name signifies, *to broaden, enlarge, to make open, to open wide* recognized the glory of Yahweh through His mighty acts and submitted humbly to the messengers of Israel. Thus the way of salvation was opened unto her house, and in turn, the House of David was enlarged by believing Gentiles. (Zech. 8:22-23).
9. Josh. 6:20 – (Two items of note – 1. Shout and 2. Suggested Earthquake)

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- Hab. 3:1 – Shigionoth, is something of a musical term meaning – a Crying aloud for Joy – It is in the Feminine and so identifying, we believe, the bride of Christ. This great shout of joy precedes the multitude joining the nations in battle.
- Psalm 7 – superscription and verse 17; – See Bullinger Note on Psalms 7. This Psalm of David is a crying aloud for joy concerning Yahweh's protection and salvation. We would suggest that the meaning is two-fold.

First - We note again the timing of the shout and the blowing of the seventh trumpet just prior to the fall of Jericho, prior to the going forth to war, typifying the fall of Babylon. As such we believe that when those who are approved at judgment, those at the right hand of Yahshua are given immortality, not on a one-at-a-time- basis, but together as a multitude, that there will commence a spontaneous and multitudinous shout for joy unspeakable by mortal man, such as that written in **Ezra 3:11**: *“And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.”*

Revelation 14:3: *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

Secondly – A shout of declaration is given at the time of the end, signifying that the time of Yahweh's judgment has come. This shout is described as a roar by the lion of the tribe of Judah that is followed by the fall of Babylon the Great.

- Roar: - Rev. 10:1-4; Joel. 3:16; Rev. 19:1-8.
- Earthquake – (Literal) Zech. 14:5; Ezek. 38:19; **Book Notes for verse 20**
- Earthquake - (Political) **Rev. 11:13**; Rev. 16:18; Rev. 18:10-11

10. Josh 6:26 – **OVERHEAD NO. 11**: Joshua warned through Divine inspiration that a special curse would be the doom of any attempting to rebuild the fortress of Jericho. This was literally attempted once and ended in ruin. Likewise, in the counterpart of Babylon the Great, the antitypical strong walled city of the flesh are together rebuilding the Babylonian System based on religious idolatry, the trafficking in material and religious goods, the accumulation of wealth and luxury, the fortification of military strongholds, and the exaltation of man above all else.

The signs of the times tell us that we are now living in the sixth vial epoch, the last revolution that believers will quietly endure before the day of Messiah, that is the global circumcision, or cutting off of the flesh of the nations, the pouring out of the seventh vial into the heavens, when the ecclesiastical moon, and political sun of today's world will be eclipsed by the rising star of the Son of God.

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Rev. 16:14 tells of the frog spirit of Democracy going forth to the kings of the earth. While the monarchs of Europe have long passed into history, today we still see (literally) the pressure of the democratic spirit working upon the modern nations in a quest to re-build Europe into a Fortress to match any rival power.

A new German Pope from the heart of central, and historically anti-Semitic Europe, the dominion of Magog of the last day, now presides over the Papal See. Meanwhile Russia again looms largely to the east and President Putin makes reforms under the guise of so-called democracy. By his own words Russia is a democracy of its own making, a democracy that is more autocratic, than democratic. Additionally, we see the frog spirit working upon the monarchs of the Middle East, causing them to make unheard of concessions to the masses and are even speaking of having open elections. The system of democracy, which means "rule by the people" is described by Yahweh as daemonic spirit – a deceiver because it caters to the man of flesh, inciting him to raise his voice as a croaking frog on behalf of his self interests at the expense of his fellow man.

This is the system that speaks peace and safety to the nations and lulls them into a sense of false security just prior to the advent. Let us not sleep as they do! This is what we are now witnessing in the land of Israel. Land for peace, peace based on the principles of the flesh in opposition to the promises to Abraham. It can not last.

This democratic system of blasphemy and usurpation that began with Nimrod, and continues with us today the believer may have no part. **BE ye separate.** We can not enjoin with the world or follow its example, morally, politically, or principally. We must walk quietly, with patience and with faith that Yahweh's word is sure, believing as the Israelites marching around Jericho, believing as Rahab, that despite our surroundings, Yahweh is true to those who are true to Him, and that our redemption draweth nigh. To that end, the scriptures alone, prayerfully considered, and dutifully applied to our individual and collective life in the Truth must be our continual guide. When this is done the Ark of God is carried aloft in our midst, as it were. Let this be our goal if we are to be identified as the seed of Abraham apart from the children of wrath when our Lord comes.

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Class 4 - Joshua, and the Destruction of Ai
~ An Exposition of Sin Destroyed ~

- Read Joshua Ch. 7:2-5; 24-26
- Read Joshua Ch. 8 - **OVERHEAD NO. 12**
- Perspective: The campaigns of Joshua, Joshua meaning _____ are typical of _____ who is leading us presently in the battle against sin, and who will also lead us in the future against sin corporately manifested in the world, styled _____ in the book of Revelation. Before Christ could help others in this battle against sin, however, he first had to destroy sin in the _____, by overcoming the flesh, that it should not reign over him, and suffering crucifixion by hanging on a _____.
- This suffering by the Messiah, though a temporary set back, and apparent victory by sin and death, was nevertheless overcome when Yahweh _____ His son from the dead, thus allowing him to prepare and gather together the elect over the course of Gentile times, and at the appointed time will make a final assault against the kingdoms of men, which will utterly be _____. **THIS IS THE TYPICAL LESSON DISPLAYED IN THE ACCOUNT CONCERNING AI.**
- VS 1 – “Take all the people of war with thee.....” Q. What is the distinction between this coming against Ai and the first.? A. Confidence in the Flesh!
- Review of the Battle Plan - **OVERHEAD NO. 13**
 - (CH.8: VS 3,12,13) - 30,000 men, divided into three groups by which the city would be surrounded ; One group of 5000 on the west; one group in the north, and one group with Joshua in the valley in between, the strategy being to draw the enemy out into the valley, allowing the enemy a degree of success, and then to counter attack with overwhelming force.
 - At this scripture a battle plan is drawn out, which not only will terminate with the destruction of Ai, but will have its effect on the kingdom of men as a whole. Note the following parallels of scripture with the battle of Ai:
 - REF: Joel 3:9-14; Q. Jehoshaphat means? A. Valley of Judgment
 - Q. Who else was destroyed in a valley called the Valley of the Oak or Strength? A. Goliath!
 - REF: Ezek. 38:3-4 – Note that Gog is drawn out to the battle
 - REF: Hab. 3:14 – The enemy comes out thinking to scatter Israel
 - REF: Judges 7:16-21 – Again three camps cp Judges ch 20:26-43 (toward the sunrizing).
 - REF: Zech. 6: 1-7 – Note that there are again three groups that go fourth to defeat the common enemy. Cp Revelation 16:19 (three parts) and 18:1-10 (Smoke of her burning).

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- VS 9 – Between Bethel and Ai – REF Gen. 12:6-8
 - In Verse 8 of Genesis chapter 12 Abram and family encamp between two points, much like when we have learned the truth, we are still between two paths that can garner our energies and attention. On the one hand was the City of Hai, meaning _____, and many there be that enter that _____ unto destruction, so says Jesus in **Matt. 7:13-14**. On the other hand was Bethel, meaning _____, and so named, not by Abram, but later by his grandson _____? as he fled from his brother Esau angered by Jacob's receiving the blessing of Isaac by way of deceit.
 - REF: Gen. 28:10-19; With this particular place coming into focus before the destruction of Ai, we can have no doubt of the future significance of the Joshua's victory; those who abide faithfully in the house of God will triumph over sin in all its manifestations, personal and corporate.
 - REF: John 1:50-51; I Tim 3:15; Heb. 1:8-14; Rev. 3:12
- VS. 10 **Rose up** and **numbered** the people: (Judgment and going out to war)
 - REF: Judges 1:1-4; Judges 4:14; Psalm 50:4-5
- VS. 8-22 ...The Battle reflects Yahweh's ultimate judgment upon the Nations
 - REF: Psalm 9:15; Psa. 110:5-7; Rev. 18:9-18; Isa. 30:27-28
- VS 26 – *Expositor Book*
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- VS. 28: Jer. 51:29; Revelation 18:21 - Comparing Ai to Babylon
- VS. 29: Acts 5:30-32; John 19:31 – *Expositor Book* (Num. 25:4; Deut 21:22-23; Gal. 5:24; Col. 3:5)

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Class 5 - Joshua, and the Battle of Beth Horon
~ The Gogian Confederacy and the Battles of Armageddon ~

- **Read Joshua Ch. 10:1-27 - OVERHEAD NO. 14**
- Perspective: Identify the Two major players or adversaries in the chapter
- Joshua verses Adoni-zedek
- Identify the secondary players or those who also conspired against Joshua
 - Hobab, king of Hebron
 - Piram, king of Jarmuth
 - Japhia, king of Lachish
 - Debir, king of Eglon
- Who do we know in the Bible whose name is similar to Adoni-zedek?
 - **REF. Gen. 14:14-20**
 - Melchizedek means “King of Righteousness”
 - Adoni-zedek means “Ruler of Righteousness”
- Was Adoni-zedek a ruler of Righteousness? No! – How is it then that he would be Biblically identified in this manner. The answer is simple; He was an imposter!
 - See Joshua His life and Times Page 111 – “*It is Evident, then, since the days of Shem...*”
 - **REF. Psalm 2, Psalm 110, II Thes. 2:3-4**
- **Joshua 10:1-2: REF. Deut. 2:25 – OVERHEAD NO. 15**
 - Why were the Canaanites so fearful?
 - Gibeon was a greater and stronger than most other cities, and they sought terms of peace with Joshua and formed a league through trickery.
- **COMMENTS: *To fully appreciate the implications of the pattern that is set before us in Joshua's defeat of the five kings of Canaan, we must consider again Joshua's role as “Savior” and the typical relationship he bears in depicting Christ at both his first and second coming. As such, the Gibeonites are a precursor to Gentile converts that would be faithful to the greater than Joshua, even the son of David, at his first and until and including his second coming, that is, on an individual and later a national basis.***
 - **REF. Josh. 9:11-13; I Chron. 12:4; Neh. 3:6-7, 26; Neh. 7:6&25; Ezra 2:55-58**
 - **HANDOUT: Parable of the Gibeonites.**
- **Joshua 10:3: - A study of the names – OVERHEAD NO. 16**
 - Hoham: “Whom Yahweh impels”
 - Piram: “Wild Ass” or “Running Wild”
 - Japhia: “Splendid” or “Shew Self”
 - Debir: “Sanctuary” or “To Speak” or “Declare”
 - Adoni-zedek “Lord of Righteousness”

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- From these names a sentence may be formed that identifies the enemy (or sin) corporately manifested in the kingdom's of men...
 - *“Yahweh will strike through him who runs wild (as a beast), showing himself in the temple (or sanctuary) of God as a Lord of Righteousness”*
 - REF. Hab. 3:14; Psa. 110:5; II Thes. 2:4; Dan. 7:19&23

- **Joshua 10:3: A Study of the Places**
 - Hebron: “A community or alliance/fellowship”
 - Jarmuth: “Elevation” or “Height”
 - Lacish: “Invincible”
 - Eglon “Bull Calf”
 - Jebus: “Trodden Down”

- As with the names of the kings, the names of their cities are also significant and together reveal the destiny of the system that has enthroned itself as an imposter of Christ.
 - *“The Gentile alliance will elevate itself before God, thinking itself invincible as a strong bull calf, nevertheless, it will be trodden down”*
 - REF. Obad. 3-4; Isa. 14:13 (note sides of the North); Isa. 18:1-2; Isa. 63:17-18; Luke 21:24; Dan. 11:45; Micah 4:2-3.

- **Joshua. 10:4-5 – The Canaanite Confederacy **OVERHEAD NO. 17****
 - REF. EZEK. 38:4-6; OBAD. 6-9; PSA. 140:1-3; ZECH. 12:3
 - Discuss the Confederacy

- **Joshua 10:6-10 – In these verses we take particular notice of Gilgal, the headquarters of Joshua. Gilgal signifies “a wheel; a whirlwind; to roll away; revolve”. It is associated with rolling away the reproach of sin through Yahweh's son, our savior (Jesus), as well as the “Whirlwind Cherubim” or Christ and the Saints who will roll back sin manifest in the kingdoms of this world at Armageddon. REF. JOSH. 5:9; ISA. 17:13-14; ISA. 41:14-16; EZEK. 1:4&16**

- **Joshua. 10:11 – Cp Ezek. 38:22; Dan. 2:34; Rev. 16:17-21**

- **Joshua. 10:12-14 – See Brown Book Pg. 115 “This incident...”**
 - REF. Mal. 4:2-3; Rev. 21:23-27; Jer. 46:10; Ezek. 39:8; Rev. 16:17; Isa. 28:16-22 (as in the valley of Gibeon); Isa. 60:19-20

- **Joshua 10:15-25 – Cp. Psa. 149:5-9; Psa. 110:1; Psa. 68:21; Psa. 18:40; Psa. 8:6; Rom. 16:20; I Cor. 15:25 – See Brown Book Pg. 120 “An impressive Point”**

- **Joshua 10:26-27; Ref. Josh. 8:29; Mark 15:25-26; 42-47**