

Session 9: Joshua

- The prophets, who appeared on the scene later in salvation history during the days of the kings, **prophesied that the expected Messiah-King (Christ) would lead a new Exodus, which would be redemption (“buying back”) from slavery to Satan, who binds mankind by both Original Sin and actual sin, to the new Promised Land (Heaven).**
- Providentially, this **new Exodus begins where the original Exodus ended**, as the very site of the crossing of the Jordan River by Joshua and the Israelites **later becomes the very site of the Jordan River at which John the Baptist baptized the new Joshua after His forty days of testing in the desert, beginning His public ministry as the Messiah-King (Christ).**
- **Note that God ceased giving the manna as soon as the Israelites crossed into the Promised Land of Canaan. Similarly, just as the manna is a type (foreshadowing) of the Eucharistic Sacrament, so too our reception of the Eucharist is for *this passing life only*, as spiritual food during our desert wanderings to the Promised Land of Heaven.**
- After crossing into the Promised Land, Joshua had all of the males be circumcised, that that they might celebrate the Passover, **just as in the New Covenant a person must first be baptized in order to fully celebrate the new Passover, which is the Eucharistic Liturgy, which includes reception of the Eucharistic Sacrament.**
- After celebrating the Passover, **thus putting first things first, specifically right relationship with God and worship of Him**, then Joshua prepared the Israelites to besiege the most impregnable of the Canaanite cities, which was Jericho.
- Following God’s instruction, Joshua implemented an unprecedented battle plan, **as the siege of Jericho will be as much of a liturgical action as a military action.** Specifically, Joshua ordered the ministerial priests to carry the Ark of the Covenant in procession around the city of Jericho, to be followed by the Israelites. After six days of silently marching one time around the Jericho, they marched around it **seven** times on the **seventh** day, and then **seven** priests blew **seven** trumpets while the Israelites shouted, then down came the walls, and with it came easy victory, **proving that the battle against enemies will be won by God Himself, through proper and mandated worship of Him.**
- **Typologically, this is the case in the New Covenant with the Eucharistic Liturgy, by which the Church is commanded by Christ to offer the Eucharistic Sacrifice through the ministerial priests, as He commanded, “Do this in memory of me (Lk 22:19).”**
- Just as at Jericho, so shall it be with the others cities of the Promised Land, as God will fight the battles for the Israelites (Num 23:2-10) , **but only if the Israelites faithfully worship God and also obey Him.**
- **Typologically, the same will be true for the new Israel, the Church. If Christians faithfully worship God as He commanded by means of reverent and properly-celebrated participation in the Eucharistic Liturgy, and if we live lives of faithful obedience to Him, then our enemies, both demonic and human, will cringe at our feet!**
- Recall that God had issued explicit instructions upon entering the Promised Land of Canaan, to drive out the wicked and perverse Canaanites, taking full possession of the land, destroying all symbols and high places of Canaanite worship of gods/demons (Num 33:51-53).

- **This is a type (foreshadowing) of the spiritual life of the Christian, who is summoned to spiritual battle by means of prayer and mortification, to ruthlessly overcome the residual effects of Original Sin called concupiscence (inclination to sin), which represents the Canaanites, that we might live peacefully in the Promised Land.**
- But the Israelites **did not obey** the explicit instructions of God. After conquering Jericho, the Israelites conquered much but not *all* of the Promised Land, nor did they drive out *all* of the Canaanites, nor did they destroy *all* remnants of idol/demon worship. Even worse, the Israelite men began to intermarry with Canaanite women, who led them to worship the Canaanite gods/demons, just as both Moses and Joshua had warned.
- Though the conquest of Canaan is clearly among the “dark passages” of Scripture that are “obscure and difficult” (Verbum Domini 42), it can be understood as follows:
 1. The conquest was **divine judgment** upon the wickedness of the Canaanites (Dt 9:45), following many centuries during which the good God patiently waited for them to repent (Gn 15:16) of their demon worship, child sacrifice (Lv 20:1-5; Dt 12:31), and gross sexual impurity such as incest, homosexuality, and bestiality (Lv 18:6-24).
 2. The conquest was **divine protection** of the Israelites, who no doubt would have been corrupted by the demonic Canaanite culture, as they had previously been so easily corrupted by the demonic Egyptian culture.
 3. The conquest showed **divine impartiality**, as the Promised Land, which belongs to God (Lv 25:23), shall be inhabited by His faithful people, *regardless of ethnicity*. This is why, for example, Rahab and her family were spared and also welcomed into His covenant family.
 4. The *herem* warfare of the conquest was **divine accommodation** to the spiritual weakness of the Israelites, who were not mature enough spiritually to live near or with such wicked neighbors, who must be killed if they will not leave of their own volition.
 5. God, as Creator, has **sovereign authority** to determine when and how the lives of his creatures end, even the lives of the women and children killed in *herem* warfare.
 6. The conquest was **divine pedagogy**, by which God wanted Israel to participate in His judgment on the Canaanites as a way of teaching the Israelites at close range of the horrific consequences of rejecting His covenant in favor of idolatry and immorality.
- In the last chapter, Joshua, just prior to his death, having parceled out the Promised Land among the Twelve Tribes, feared that the Israelites would soon stray from the One True God. So, Joshua performed a covenant renewal ceremony of the Mosaic Covenant, to remind the Israelites of all that the good God had done on their behalf. **Though they promised to worship and to obey the One True God, Joshua knew their hearts were still divided.**
- In his final address, Joshua tells the Israelites to choose this day whom they will serve, whether the gods/demons or the One True God (Josh 24:14-16). **But, as Joshua says, “As for me and my house, we will serve the Lord (Josh 24:15).”**
- **This is a type (foreshadowing) of the renewal of Baptismal promises, by which the Christian renews his commitment to the One True God, while simultaneously rejecting the Devil and his works and empty promises.**

