

Joshua Typology in the New Testament¹

The conviction that Jesus (Yeshua)² is the True Joshua was one of the most powerful themes in early Christian preaching.³ The church fathers attributed profound typological significance to the fact that Jesus was named for the successor of Moses, the warrior-conqueror of Canaan who led the twelve tribes of Israel into their promised inheritance.⁴

The preeminence of the Joshua typology in the life of Jesus has been largely overlooked by modern Christian commentary, however.⁵ Many have noted Paul's presentation of Jesus as the new *Adam* (Rom 5:12-14, 1 Cor 15:22, 45-49) or the typology of Hebrews, which identifies Jesus as the true *Melchizedek* (5:6-7:17). Other commentators have seen Jesus as One greater than *Abraham* (John 8:53) and greater than *Jacob* (John 4:12). Much has been written on the glory of Jesus that surpassed the glory of *Moses* (2 Cor 3:3-18), or the identification of Jesus by His contemporaries as the Son of *David* (Matt 9:27). Jesus referred to Himself as One greater than both *Solomon* and *Jonah* (Luke 11:31-32), while the disciples reported that the people saw in Jesus another *Elijah*, or *Jeremiah*, or one of the prophets (Matt 16:14). But where, we may justly ask, does the NT present a typology commensurate with the others we have identified that would explain the naming of Jesus, not after Adam or Abraham or David or even Moses, but after *Joshua*?⁶

¹ We begin this study with an essay that exemplifies typological exegesis in the conviction that, to reconfigure the famous aphorism of Hegel, the dove of the Spirit descends in the light. In other words, we believe that the cogency of a biblical type can be intuited by the analogical imagination and will be, to the heart of the Christian believer, illumined by the Spirit of God. We will give extended consideration to the epistemology of biblical typology in due course.

² "Jesus" is the Greek transliteration of the Hebrew "Joshua."

³ See Jean Daniélou, "The Mystery of the Name of Jesus," *From Shadows to Reality: Studies in the Biblical Typology of the Fathers*, trans. Dom Wulstan Hibberd (London: Burns and Oates, 1960) 229-243.

⁴ While the high priest Joshua the son of Jehozadak played a significant role in the second possession of the land in the restoration from the exile (Hag 1:1, 2:1-3, Zech 3:1-10), that is, after the second exodus, he is apparently unnamed in the NT. Moreover, he does not compare to the prominence of Joshua the son of Nun in the typology of the fathers. He probably does, however, prefigure the priestly role of Jesus, who is the builder of the true temple and who will purify the sons of Levi.

⁵ Joshua was also overlooked in ancient Jewish commentary, which exalted the law and the lawgiver of Sinai. Philo, for example, hardly mentions Joshua at all. This silence is very likely because the role of Joshua in the Bible underscores the incomplete character of the ministry of Moses, which was unable to bring the people into the land. It is thus Joshua who completes Moses' work, while removing the reproach of the people resulting from Moses' neglect of the circumcision of the new generation. Moreover, it is Joshua who must reinstitute the covenant. In other words, the role of Joshua prefigures the prophet greater than Moses who was yet to come. See Deut 18:15-18 and Daniélou, *From Shadows to Reality*, 229-230.

⁶ There are only two explicit references to Joshua the son of Nun in the NT (Acts 7:45 and Heb 4:8). By comparison, Adam is cited 9 times, Abraham, 73 times, Moses, 80 times, and David, 59 times.

What did the church fathers recognize in that precious yet mysterious name that we, apparently, have long forgotten? We observe first of all that the significance of the “Joshua” name given to the Christchild was so important that no less than the angel Gabriel directed Mary to name her Son “Jesus” (Luke 1:31). The same name was afterward confirmed to Joseph in a dream by the angel of the Lord (Matt 1:21). But why was the name of Moses’ successor so significant that heaven mandated this particular name for the Son of God?

Rather than begin with some particular NT text or texts that support a Joshua typology, let’s step back from the individual Gospels and take a panoramic view of the ministry of Jesus in light of the life of Joshua.⁷ Observe first that each of the four evangelists opens his account of Jesus’ public ministry in the Trans-Jordan by Jericho, where Joshua had begun the conquest of Canaan (Matt 3:13, Mark 1:9, and Luke 3:3, 21, John 1:28-29).⁸ Just as the king of Jerusalem had led the inhabitants of Canaan in opposing Joshua (Josh 10:1-4), the Gospels uniformly attest to Israel’s hostility to Jesus. And just as the walls of the wicked city of Jericho fell down in Joshua’s climactic battle, so Jerusalem, the city that opposes Jesus, will be left desolate, “not one stone remaining upon another” (Matt 24:1-2, Mark 13:1-2, Luke 21:5-6, 20-24). Moreover, Joshua rescued a harlot from Jericho contrary to the letter of the law of Moses (Deut 20:16-17), while Jesus rescued an adulteress from Jerusalem contrary to the letter of the law of Moses (John 8:1-11).⁹ The evangelists’ consistency in patterning the ministry of Jesus after the conquest under Joshua suggests the significance of Joshua’s Jericho battle to the typological understanding of the early church.

⁷ Socrates suggested to Adeimantus the advantages of a synthetic view of a difficult issue under the figure of a man with poor eyesight who is challenged by little letters but who can see much better when they are written large (*Rep* 368 cd). In modernity, with the total triumph of the analytical method, we have largely lost the advantage of a synthetic or a synoptic perspective. Much of the typological richness of the Scripture will remain obscure if we persist solely in a microanalytic method.

⁸ It is noteworthy that John, who understands Jesus as the true tabernacle (John 1:14, 2:21), would by the baptism of Jesus have us recall the prefigurative character of the descent of the ark of the Lord into the waters of the Jordan (Josh 3:17). The ark’s passing through the waters identified the Lord of glory with His people in passing through the liminal threshold of death. Its antitype is the baptism of Jesus, which fulfilled all righteousness (Matt 3:15).

⁹ St Cyril of Jerusalem (AD 444) made explicit typological connection between the destruction of Jericho and the ruin of the second temple of Jerusalem. He wrote: “But Jesus, son of Nave, was a type of Him in many things; for when he began to rule the people, he began from the Jordan; thence also did Christ begin to preach the Gospel after He was baptized. The son of Nave appoints the twelve to divide the inheritance; and Jesus sends forth the twelve Apostles, heralds of truth, into the whole world. He who was the type saved Rahab, the harlot, who had believed; the True Jesus on the other hand says: ‘Behold, the publicans and the harlots are entering the kingdom of God before you’ (Matt 21:31). With but a shout, the walls of Jericho collapsed in the time of the type; and because of these words of Jesus: ‘There will not be left here one stone upon another’ (Matt 24:2), the temple of the Jews just opposite us is fallen.” *Catechesis 10, The Works of Saint Cyril of Jerusalem*, vol. 1, trans. by Leo McCauley and Anthony Stephenson (Washington: Catholic University of America Press, 1969) 203.

The Typological Prominence of Rahab in the NT

Having traced the outermost frame of the Joshua typology, we now have the perspective from which to observe the separate figures that constitute the NT portraiture of the True Joshua. It is from this standpoint that the remarkable honor accorded to Rahab, the whore of Jericho spared by Joshua, arrests our attention. No less than three NT books (Matthew, Hebrews, and James) bestow exceptional honor upon this most unusual heroine of Joshua's victory at Jericho.¹⁰

Rahab in Matthew's Genealogy

Rahab first appears in the NT in Matthew's royal genealogy of Jesus. Contravening customary protocol and princely convention, the evangelist lists by name the whore of Jericho as an ancestress of Jesus, the Savior who is unashamed of sinners who seek His mercy. The four women listed in Matthew's genealogy share a reputation (at least) of immorality,¹¹ underscoring the evangelist's encouragement that Jesus will deliver the repentant from judgment, just as Joshua had spared Rahab. Taken together, the stories of these women from Matthew's genealogy prefigure a royal prince of Judah who will take a bride with an "irregular" history. Thematically, Matthew presents the gospel of the True Joshua, who rescues Rahab, and what is *greater*,¹² takes her for a bride!

¹⁰ The story of Rahab constitutes a major theme in the preaching of the church fathers, demonstrating that they accurately read the spirit of the NT with respect to this woman who so clearly represented a gloriously free grace. In a church community largely constituted, at least originally, of publicans and harlots (Matt 21:31-32), the account of Rahab surely spoke great comfort to those many converts who had so recently renounced notorious sin. See Daniélou, "Rahab a Type of the Church," *From Shadows to Reality*, 244-259. In this connection it is noteworthy that just as Joshua delivered the house of a harlot of Jericho, so similarly Jesus delivered the house of Zacchaeus, a publican of Jericho (Luke 19:1-9). The harlot was a Canaanite and the publican was a Jew. Both of these scandalous Jericho sinners, along with their households, are delivered as though to show how wide is the embrace of the mercy of God: to harlots and publicans, to women and men, and to Gentiles and Jews.

¹¹ We have dealt at length with the gospel significance of Ruth, who bore the stigma of "the woman of Moab," in "Ruth upon the Threshing Floor and the Sin of Gibeah: A Biblical Theological Study," *WTJ* 51 (1989) 369-375. Both the accounts of Rahab and Ruth describe a privileged Israelite man cut off (Achan; the nearest kinsman) and a humble Gentile woman grafted in.

The matter of the one who had been "the wife of Uriah," to complete the pattern of the Matthean genealogy, mentions by name the good Hittite, whose loyalty to the God of Israel so strikingly contrasted with David's adulterous disobedience (2 Sam 11:11). Similarly, Tamar's perseverance, in wanting to be a mother of the promised seed, contrasts with licentious Judah, who confessed, "she is more righteous than I" (Gen 38:26). The gospel message of the women honored in the evangelist's genealogy is thus a comfort to all of us who might believe ourselves unworthy of the free grace of Jesus. Surely He is the Friend of sinners!

¹² One of the characteristic themes of NT typology, as Leonhard Goppelt observed, is a heightening (*Steigerung*), *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald Madvig (Grand Rapids: Eerdmans, 1982) 199.

The first woman mentioned in Matthew's genealogy is Tamar (1:3), who shares with Rahab several remarkable features. Both women had the appearance and the attire of a Canaanite prostitute (Gen 38:13-15 and Josh 2:1). Each begot a son for Judah (Gen 38:27 and Matt 1:5). For each there was a command to "bring her out" and each was delivered from a fiery judgment (Gen 38:24 and Josh 6:22-24). And, most strikingly, the women shared the unique symbolism of the scarlet cord (Gen 38:28-30 and Josh 2:17).¹³

The "scarlet cord" ties together the accounts of Tamar and Rahab.¹⁴ In the account of the birth of Tamar's twin sons, the scarlet cord was used to mark the hand of Zerah, the firstborn according to convention, who had been the first to "show" in the birth. Zerah as the firstborn was thereby given the dignity of election over his brother Perez (Gen 38:27-30).

The scarlet cord appears again in the account of the battle at Jericho. Joshua shows mercy to Rahab, whose window was marked by the scarlet cord, but he destroys Achan in the valley of Achor. Achan was the scion of the royal line, descended from Zerah, the firstborn son of Judah by Tamar, who had worn the scarlet cord of election (Josh 7:16-18). While Achan's family alone in Israel received the fiery judgment of Jericho (Josh 7:25), Rahab's family alone of Jericho was delivered from fiery judgment (Josh 6:22-25). Moreover, according to Matthew's genealogy, it was Rahab who became the wife of Salmon, descended from Perez, the after born brother of Zerah and son of Judah. Putting all these pieces together, we can now understand the significance of the scarlet cord. While the midwife of Tamar tied the scarlet cord of election upon Zerah, God's marvelous providence overrode the convention of the midwife, tying the scarlet cord of election upon *Rahab*!¹⁵

¹³ The scarlet cord is also made a simile for the lips of the Shulamite bride of the son of David (Song 4:3), the chosen one who was black but lovely (Song 1:5).

¹⁴ The account of Joshua and the whore of Jericho is typologically connected with the account of Hosea and the prostitute Gomer. Joshua, who showed mercy to the prostitute Rahab, originally was named Hosea (Num 13:16 and Deut 32:44). Moreover, Hosea, the prophet to Northern Israel, promised mercy in the valley of Achor, which had witnessed Joshua's judgment on Achan (Hos 2:15 and Josh 7:20-26). The connection between Hosea's Gomer and Rahab, along with Tamar, Ruth, and Bathsheba, suggests the theme of a putative "whore" who was to become the bride of a prophet-king. This theme, extending in the OT from Genesis to Hosea, anticipates the greater redemption in the NT, where the bride of the Lamb, redeemed from all her harlotries, is made ready for the True Joshua, who leads the armies of the True Israel (Rev 19:7, 11-14).

¹⁵ The scarlet cord of Rahab has become the rubric of alleged typological excess when regarded, as by some of the fathers, as a prefiguration of the blood of Jesus. When viewed within the matrix of the biblical associations respecting the house of the harlot, however, the issue of the typological significance of the scarlet is not so easily decided as though we should simply disregard the accident of a common crimson color. The account in Joshua makes much of the door of Rahab, which had an oath of bloodguiltiness as its protection (Josh 2:17-21). It is thereby to be associated with the door of the ark, which protected the family delivered from flood (Gen 6:16, 7:16), the door of Lot's house, which protected the family to be delivered from fiery brimstone (Gen 19:10), and the door of the Passover, which, marked with blood, protected those families delivered from the death angel (Exod 12:7,13). Moreover, the window of Rahab, tied with the scarlet cord, marked the place where the two Israelite spies had been delivered. To the analogical imagination, one recalls Tamar, whose bloodied womb had delivered two sons to Judah, one of them tied with the scarlet cord.

Matthew's genealogy of Jesus thus registers the lineage of promise, naming the whore of Jericho who left her harlotries and became the bride of Salmon, of the royal line of Judah. Thereafter Rahab became the mother of Boaz, who was the father of Obed, the father of Jesse, the father of David the king. And through David, Rahab of Jericho became the ancestress of Jesus, the True Joshua.

Rahab in Hebrews and James

If Matthew looks to the physical lineage of Rahab to give her the honor of royal descendants, the sacred authors of Hebrews and James arguably give her the highest place of honor among all the women mentioned in the NT. They regard Rahab's faith as equal to that of Abraham and Sarah. In the register of the biblical faithful found in Hebrews 11, Rahab is the only woman besides Sarah cited by name (11:31). And in the epistle of James, Rahab is comparable in her faith only to Abraham (2:21-25).

Rahab exemplifies the faith that saves in Hebrews and the faith that works in James. As though the dignity of comparability to Sarah were insufficient honor, the author of Hebrews lists "Rahab the prostitute" as the climax of his review of the history of God-pleasing faith (11:31)!¹⁶ And the apostle James, who preached a radical equality of dignity in the church (2:1-13), exemplified this principle by choosing Rahab to stand with Abraham as the chief examples of those whose works justified their faith (2:21-26). And to show that there is no disagreement between the soteriology of grace in Hebrews and James, both writers point to Rahab's receiving Joshua's two spies,¹⁷ Hebrews stating that she welcomed them in peace,¹⁸ and James commenting that she sent them out by another way (Heb 11:31 and James 2:25).

¹⁶ Because the Hebrews epistle so carefully expounds upon the priesthood of Jesus (Heb 7-9), the choice of a whore to be the climactic example of faith is most remarkable! Clearly Christ, as the Melchizedekian Priest, has a *greater* priesthood.

¹⁷ There is a pattern of God sending two messengers into an anti-theocratic realm before He releases judgment. One thinks of Enoch and Noah, who testified to the antediluvians (Heb 11:5-7), of the two angels who entered Sodom (Gen 19:1), the two prophets (Moses and Aaron) who announced judgment to Egypt (Exod 5:1), the two spies who entered Jericho (Josh 2:1), and the two witnesses who are sent to Great Babylon (Rev 11:3).

¹⁸ Rahab's house was clearly open to strangers and thus accessible to the Israelite spies. It is noteworthy that this prostitute, who welcomed men who came into her, was saved by welcoming the two Israelites who came into her house. Her mode of sin was thus made the means of her salvation. Such is the ironic wisdom of God.

Summary of the Rahab Typology in the NT¹⁹

It is evident that both the NT and the fathers of the church delighted to honor Rahab as an example of the overwhelming mercy of God freely available to any who seek Him. And what an example Rahab provides! She was a Canaanite, and thus an heir to the generational curse of Noah (Gen 9:25). She dwelt among an idolatrous people²⁰ devoted to destruction and justly under the sentence of death according to the law of Moses (Deut 20:16-18). She was a prostitute, whose very livelihood was an abomination to the holiness of God (Lev 19:29). And she was a woman, whose only appeal must be to the God of the Fathers, the God of Abraham, Isaac, and Jacob. What a hope she represents, that no one need despair of the mercy and love of God!²¹

And yet, although Joshua faithfully showed Rahab mercy, the True Joshua offers what is *better*, showing His “Rahabs” mercy and honor.²² Repeatedly in the Gospels, the Lord Jesus disregards His own reputation in the eyes of the religious leaders of Jerusalem, keeping familiar company with women of no reputation. Matthew shows the Lord Christ at supper with a fellowship of publicans and sinners (9:10). Luke gives us the unforgettable picture of the Lord’s love for the woman of shame who washed His feet with her tears and dried them with her hair – with that which was her glory (7:36-50).²³ Who can forget the tender regard of Jesus in offering living water to the Samaritan woman who had had five husbands, who now lived openly in notorious sin (John 4:1-

¹⁹ Contemporary theological discourse often, it seems, imitates the impersonal objectivity of scientific scholarship. More and more it appears that evangelical pulpits are following the example of theological discourse. But the Christian will not be able to be dispassionate about a method of biblical study that seeks out the pattern of the Lord’s suffering and glory in the OT. When typology is properly done, however, so that the Lord is prefigured in the Scriptures, the heart of the believer will glow within, like the seraphs who burn before the throne (Luke 24:32), aglow with wonderment and praise. Biblical typology is a new wine. It requires the new wineskin of a different discourse.

²⁰ (Josh 24:2). Jericho was devoted to the worship of the moon god, the same idolatrous practice pursued by Terah and renounced by Joshua (Josh 24:2). Moreover, Rahab’s name (rahab) is homonymous with Rahab (rāhāb), the archetypical anti-creation god of the Baal cosmogonic cycle.

²¹ If Rahab sought mercy, having heard only of the mighty judgments of God through Moses (Josh 2:8-12), how much *more* should we be encouraged to seek grace, having also heard of the mighty mercies of God through Christ Jesus! The Scripture is portraying a greater Joshua, who has a better charity (cf. Numb 11:28 and Luke 9:49-50).

²² The Gibeonites, like Rahab, sought peace with Israel, but by less noble means. They took dry bread and old wineskins to deceive Joshua, who cursed their guile by making them hewers of wood and drawers of water for the house of God (Josh 9:3-27). But the True Joshua blesses all who come to His sanctuary, offering them the best wine and the bread of life freely. And He serves His own, carrying the wood of their cross, and pouring water into a basin to wash their feet.

Randy Beck observes that in both the Rahab and the Gibeon narratives the Mosaic command to destroy the Canaanite is circumvented by a covenant. The covenant, it seems, can overcome the proscriptions of the Mosaic law.

²³ Kenneth Bailey draws attention to the gesture of great regard the Lord gives to this unnamed woman of shame when Jesus looks at her *while* addressing Simon the pharisee. *Through Peasant Eyes* (Grand Rapids:Eerdmans, 1980) 16.

30)? Or how could we overlook the Lord's defense of the woman caught in adultery and accused by the religious leaders in the temple (John 8:1-11)?²⁴

In all of these tender mercies to broken women do we not see the merciful spirit of the True Joshua? And can we not hear His call for repentant sinners to come forth from the city of destruction (Rev 18:4), making His seven trumpets, an omen of frightful judgment to the world (Rev 8:2), sound but a happy jubilee to all those who desire rescue from the bondage of sin, to all who long to hear Him say, "Neither do I accuse you. Go and sin no more!"

²⁴ The picture of a Jesus who received immoral women was a scandal to the religious leaders in the time of the Gospels, and likely explains the ancient textual critical problem in John 7:53-8:11. Northrop Frye has observed the theme of the scandal of God's unfaithful spouse. His comment on John 8:1-11 is worth noting, "There is also the woman taken in adultery who has firmly established squatter's rights on the beginning of John 8, despite the efforts of nervous editors, ancient and modern, to get her out of there." *The Great Code* (New York and London: Harcourt Brace Jovanovich, 1982) 141.

The Bloody Sword of Joshua: The Typology of Holy War

The most challenging aspect of a Joshua typology for Jesus lies in the OT portrait of Joshua as the warrior of the Lord. In light of this bloody campaign of conquest in the biblical record, we must face squarely some difficult questions that confront anyone who would defend the truth and justice of the scriptural account. How can Joshua the warrior, who challenged the heavenly Man, “Are you for us or for our enemies?” (Josh 5:13), prefigure the Lord Jesus, who teaches us to love our enemies?

The Joshua account records a bloody war that slaughtered the seven nations of Canaan, *man woman and child*,²⁵ all executed without mercy (Lev 27:28-29, Deut 20:16-

²⁵ The destruction without mercy of the families of Jericho (Josh 6:17) touches upon several dogmatic issues that are, as with this passage itself, rarely addressed. If the reader will permit this polemical excursion, we would make the following observations. First, the judgments of God are no less severe in the NT than they are in the OT. In the Gospel of Luke Jesus warns the weeping women of Jerusalem, which in her opposition to the True Joshua shows her character as spiritual Jericho, “Weep not for me, but for yourselves and for your children” (Luke 23:28). Similarly, in Revelation, the True Joshua goes to war against the city of the Great Whore by sounding seven trumpets of judgment before her. The trumpets will cause Great Babylon to fall. But in preparing beforehand the seven churches for holy war, Jesus threatens whorish Jezebel with the warning that unless she repents, “I will strike her children dead and all the churches will know that I am he who searches the mind and the heart” (Rev 2:23). The wrath of the Lord is an attribute of His unchanging Being. God is always the same, as both testaments affirm. Therefore, the Bible does not permit an “evolutionary” understanding of God such as the one made popular by the history of religions school and its progeny.

Second, the execution of the children of Jericho can only be explained on the basis of the ancient doctrine of original sin. The fact that the sword of Joshua destroyed these children (at God’s command) is no different in its moral gravity than the destruction of the children presupposed by the waters of Noah or the fire of Sodom. We are reminded of Voltaire’s withering lament, “And can you then impute a sinful deed, To babes who on their mothers’ bosoms bleed?” *The Lisbon Earthquake* (1755). Nonetheless, the Christian believer, whose heart has been taught to love his enemies and whose sensibilities are softened by the Lord’s sweet love of little children, must affirm that all the judgments of God are righteous, even if their ground is beyond our understanding. The NT teaches us more clearly that God has mercy in judgment, and that the Father knows the sorrow of a heart that lost a Son to a bloody death. Therefore we have a *better* hope for the eternal destiny of these children who died upon the sword of Joshua. But we must remember what Voltaire forgot, namely, that God does not answer to our bar of justice. We do not instruct the Lord in love and mercy, He who is love and mercy. The Christian theodicy of love and mercy is the cross of the Son of God.

Third, the Christian believer must acknowledge that the duty of a warrior in Joshua’s army was clear when he charged over that fallen wall of Jericho and was confronted with a Canaanite family. However terrible it appears to us on this side of the Sermon on the Mount, the issue is whether we will believe God or no. If we affirm with the tradition that the Canaanite family should justly perish, that terrible avowal drives Joshua’s double-edged sword through the heart of any Pelagian or Arminian fantasy we might entertain about the nature of man or the free agency of the will. We are shut up entirely to the hope that God, who is rich in mercy, can save those who perished without mercy. We also know from the NT that we, no less certainly than the Canaanite, are justly condemned by our own sins, and that we, too, justly deserve death. But we also confess that we have been surprised by a mercy that sought us out when we, like Jericho’s hapless children, did not know how to ask for it. Just as for the generation that spoke against themselves the frightful imprecation, “His blood be on ourselves and on our children” (Matt 27:25), even for some of them the ancient sword was awakened to strike the Shepherd (Zech 13:7), that a better blood might cover both their own sins and the sins of their children. The *better* blood of the True Joshua now pleads mercy for His erstwhile enemies so that “the promise might be to you and to your children” (Acts 2:39). Surely mercy is greater than justice, even as Jesus is *greater* than Joshua.

18), at the direct command of God.²⁶ In order to approach the typological significance of this account, we will first rehearse the history of Joshua's warfare.

The OT portrays Joshua as the mighty warrior of God. Obedient to the law and command of Moses, Joshua marched without pity throughout the land of Canaan. With his terrible sword of justice Joshua cut down entire cities and cut off whole nations. He attempted to utterly destroy the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite (Deut 20:17 and Josh 6:21).

Nothing shows more clearly the terrible justice exacted by Joshua than the death he appointed for the kings of Canaan. According to the ancient doctrine of corporate solidarity, the nations were represented in their kings. Joshua's punishment of the Canaanite nobility, therefore, demonstrates the justice due to the nations of Canaan. Two great examples of this justice have been recorded for us to consider. Joshua arose early in the morning to war against Ai (Josh 8:10).²⁷ Defeating the city, he took the king of Ai and hung him upon a tree until evening, making him a public spectacle as a thing accursed and worthy of death according to the law of Moses (Deut 22:23). At evening, Joshua took the body down and removed it outside the gate of the city, where he covered it with stones (Josh 8:29). Joshua dealt a similar justice to the five Amorite kings led by the king of Jerusalem.²⁸ Joshua smote them and then displayed their bodies on five trees upon which they hung until evening. At sunset, Joshua took the kings, including the king of Jerusalem, down from the trees and placed their bodies in a cave, setting a large stone against the mouth of the cave (Josh 10:16-27).²⁹ Such was the measure of Joshua's justice for the Canaanite royalty, once the cup of the iniquity of the Amorite was full (Gen 15:17).

The law came by Moses, and Joshua enforced its righteous commandments. But grace and truth came by Jesus, whose obedience satisfied all the righteous requirements of Moses. In the True Joshua justice broke its bonds, came forth as mercy, and embraced all the world as love. The True Joshua drank away the full cup of our iniquity (John

²⁶ The curse of Joshua upon any who would rebuild Jericho was fulfilled after Joshua (Josh 6:26). It is certain that God directed the devotion of the city, and His providence set a watch upon it (1 Kgs 16:34). Because Jericho figuratively represents the Old Jerusalem, the New Jerusalem had to be founded by One who was to lay her foundations and set up her gates at the price of His only begotten Son. The True Joshua took the curse of the old Joshua upon Himself, turning the curse into a blessing.

²⁷ The sacred writer tells us that "Joshua arose early in the morning" when Israel crossed the Jordan into the land of Canaan (3:1), when he led the final attack against Jericho (6:12), when he set out to rectify Achan's pollution of the camp (7:16), and when he warred against Ai (8:10). Let the enemies of God and all the powers of darkness tremble when Yeshua arises early in the morning!

²⁸ God rained down hailstones upon the Amorite kings led by the king of Jerusalem (Josh 10:6-11). In Revelation God likewise rains down hailstones upon Jerusalem, under the figure of Babylon the Great (Rev 16:21). Modern commentators often miss the target city represented by Babylon, identifying her primarily with pagan Rome. But Jerusalem of the late second temple is the antitype of all the cities of chaos, including Babylon, as we shall see (cf. Rev 11:8).

²⁹ Revelation 6:15-17, which describes the kings of the earth hiding in caves and crying out for the rocks to cover them before the day of wrath of the True Joshua, shows clear dependence upon Joshua 10:16-18.

18:11), and on our behalf was hung upon a tree of death until evening (Matt 27:33-34, 57-59), being made for us a curse under the law (Gal 3:13). For us He lay in a grave sealed with a large stone (Matt 27:60), outside the gate of the city (Heb 13:12). Having suffered the punishment which condemned all peoples in the law of Moses, the True Joshua now sends forth His armies not with a bloody sword of iron, but with the *better* sword of the Word of God, speaking peace to all the nations,³⁰ and making enemies into friends (Matt 28:19).³¹ And in the place of the ban of Joshua, which required the death of the families of the nations, man, woman, and child, the New Joshua has given us baptism, the emblematic yet merciful application of the sign of Christ's death to families entering into the rest of the gospel of liberty.

The Kerygmatic Imagination of St John: Joshua Typology in the Book of Revelation

John's Revelation is a masterful collage of typological portraits depicting Jesus in a cosmogonic conflict with draconic Babylon, a figure representing the whorish and worldly cities of chaos.³² The warfare concludes with Christ's victory over darkness and His building the temple-city of the new creation, the city of light, the virginal New Jerusalem.³³ Revelation offers a mimetic portrayal of the heavenly significance of

³⁰ Joshua stopped the sun and the moon in their courses that the day of the slaughter of the Amorite kings might be prolonged (Josh 10:12-13). But the True Joshua causes the sun and the moon to cease in their courses altogether, gilding His city of peace with the eternal light of His redemption (Rev 21:23).

³¹ Joshua appointed six cities as refuge sanctuaries for those fleeing the revenge of bloodguiltiness. The fugitives were to remain in those cities until the death of the high priest (Josh 20:2-9). But the true Joshua has become our high priest (Heb 7:21-27), by whose death we are eternally released unto liberty, and He has appointed the church as a refuge in every city for those who carry the burden of bloodguiltiness (Matt 5:21-22).

³² The Warrior vision of Revelation is in the context of a new creation (R 21:1), and consequently is stated in the familiar form of the epic cosmopoesis described in the OT by H. Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit* (Göttingen: Vandenhoeck & Ruprecht, 1895). Adela Yarbro Collins has recognized the same mythopoeic pattern in Revelation 17, *Crisis and Catharsis, The Power of the Apocalypse* (Philadelphia: Westminster Press, 1984) 58, and Revelation 12, *The Combat Myth in the Book of Revelation* HDR 9 (Missoula: Scholars Press, 1976) 57-142.

³³ The classical genre of Revelation's climactic vision, describing the triumph of good over evil in the context of a divine wedding procession (*komos*), is comedy. Cf. Aristotle, *Poetica* 1449a; see Daniel Russ, "The Bible as Genesis of Comedy," in *The Terrain of Comedy*, ed. Louise Cowan (Dallas: Pegasus, 1984) 59. The quarrel among modern commentators on Revelation regarding the character of apocalyptic genre has generally not led to helpful textual analysis. Cf. F.D. Mazzaferri, *The Genre of the Book of Revelation from a Source-Critical Perspective* BZNW 54 (New York: de Gruyter, 1989) 60-75, 160-84. The categories of Babylon the damned and Jerusalem the blessed, which largely reflect apocalyptic analysis, neglect the tension represented by Psa 87:1-4, where Babylon, the archetypical evil city, is promised salvific blessing, and Ezek 16 and 23, where the prophet excoriates Jerusalem for her whoredoms. The general absence of the comedic imagination in theological commentary, especially expressed in failing to appreciate the transformative nature of love (see Hos 1:2; cf. Ovid, *Metamorphoses*) and the purgatorial character of comedy (see Ezek 16:60-63, Dante's *Purgatorio* from the *Commedia*, and "Dante's Letter to Can Grande," *Essays on Dante*, ed. Mark Musa, trans. Nancy Howe [Bloomington, Ind.: Indiana University

Christ's earthly ministry in conflict with the Old Jerusalem, the history described for us in the Fourth Gospel.

John the Beloved weaves together his two great books using elaborate parallel, chiasmic, and typological patterns.³⁴ The two great works thus interpret and complete one another. Together the Fourth Gospel and Revelation constitute a literary diptych, a picture whose temporal framework spans the beginning of the first creation (J 1:1) all the way to the vision of the new creation at the beginning of eternity future (R 21:1). Moreover, the two books of John offer a spatial horizon depicting the creative struggle of Jesus both from the perspective of earth (J) and of heaven (R). Upon this wholly comprehensive canvas, John depicts Jesus' epic struggle as the typological fulfillment of all of the major figures in the OT.

The Fourth Gospel's Joshua typology largely tracks the account of the conquest of Canaan, beginning with the crossing of the Jordan and depicting two campaigns, one in the south (Judea) and one in the north (Galilee). The climactic battle involves the struggle of Jesus as the True Joshua against the confederated enemies of God, led by Jerusalem. This epic struggle occurs, from one perspective, on earth, depicted in the Gospel of John. Revelation portrays the same struggle from the perspective of heaven.³⁵

We begin our discussion of the typological patterns connecting the Book of Joshua and the Book of Revelation by recounting the warfare of Joshua as recorded in the OT. We will then consider the restatement of that conflict in the Apocalypse. In order to show the pattern of verbal concordance between the books of Joshua and Revelation, we will use bold type to identify significant words that share the same Greek root in the LXX and in the Greek NT.³⁶ Words that are related thematically, but not lexically, will be

Press, 1964] 34-47), has led, as we shall argue, to an underestimation of the full range of literary possibilities represented by the Babylonian whore in Revelation. We would encourage biblical expositors to a consideration of the redemptive potential of the "fallen woman" represented most imaginatively in the western literary tradition by Dante, Cervantes, Hawthorne, and Dostoyevsky. Strikingly, theological commentary largely disregards this redemptive possibility in spite of the fact that the rescue of the immoral woman is also a significant theme in both Johannine and Biblical theology. See the account of the Samaritan woman (J 4:4-42), the woman caught in adultery (J 8:2-11), and the story of Mary Magdalene (J 20:11-18, cf. Luke 8:2). See also Hans Urs von Balthasar, "Casta Meretrix," *Explorations in Theology*, vol. II Spouse of the Word, trans. Erasmo Leiva-Merikakis (San Francisco: Ignatius Press, 1991) 193-288, Jean Daniélou, "Rahab a Type of the Church," *From Shadows to Reality: Studies in the Typology of the Fathers*, trans. Dom Wulstan Hibberd (London: Burns and Oates, 1960) 244-60, J.M. Vogelgesang, "The Interpretation of Ezekiel in the Book of Revelation." (Unpublished Ph.D. dissertation, Harvard University, 1985) 98-112, and Raymond C. Ortlund, Jr., *Whoredom: God's Unfaithful Wife in Biblical Theology* (Grand Rapids: Eerdmans, 1996).

³⁴ We have developed this thesis in "St John's Vision of the Heavenly City" (Unpublished Ph.D. dissertation, University of Dallas, 2001).

³⁵ The Joshua typology between the two books of John is developed primarily within the parallel pattern of correspondence sustained between the books.

³⁶ The logical and chronological patterns support the analogical and typological interrelationship between the two Johannine books. The more elaborate the patterns, the more convincing is the typology. Each of these methods of analysis: logical, chronological, analogical, and typological, as the several hypostases of

shown in italic type. The reader should note the striking detail and elaborate comprehensiveness of these correspondence patterns between the two books.

Joshua's Battle against Jericho:
The Story of a Whore who becomes a Bride

The name of the **great city** "Jericho" brings to mind the greatest single battle recorded in the Old Testament. After crossing the Jordan and entering the land of promise, **Joshua** and all Israel camped in Gilgal.³⁷ **Joshua** erected **twelve stones** taken from the riverbed as a memorial to represent the **twelve tribes of Israel** who crossed the **river** in safety. The Jordan crossing reminded the Israelites of their fathers, those who *crossed the Red Sea after they were delivered from pharaoh*, whereupon they **sang the song of Moses** (Exod 15:1-19, Josh 4:19-24).

But the **great city** Jericho was walled up to heaven (Deut 9:1), defying **Joshua** and the armies of Israel. This impassable **city** represented the decisive struggle of the people of God against the nations of Canaan. In order to inherit the paradisiacal land flowing with milk and honey, and to receive their *inheritance by their tribes* (Josh 18:3-10), as promised in the **seven part book** (18:9), Israel would have to destroy Jericho. But what was this inviolable city to **Joshua**, who could command **the sun and the moon to cease in their courses** that the day of slaughter might not end (10:12-14), and whose God could rain giant **hailstones from heaven** upon the armies of the Canaanite **kings** (10:11)?

This fortress city of Jericho, in the plain of the Jordan, was filled with great wealth. Her treasures included **silver and gold**, articles of **bronze and iron** (6:19), *linen* (2:6), and **scarlet** (2:18). Jericho evidently sustained a commercial relationship with Shinar. Among her many treasures was *the beautiful Babylonian garment*³⁸ that was to prove so tempting to Achan (7:21). Jericho was an impregnable fortress town, whose **fall**

the Logos, contribute to the method of exegesis presented in this paper. We will give considerable attention to the method of typological exegesis in due course.

³⁷ Gilgal is the place of Joshua's renewal of the covenant for Israel. It is the camp where Joshua circumcised the people, fulfilling the requirements of the Abrahamic covenant, and where he reinstituted the observance of Passover, the neglected feast of the Mosaic covenant. Gilgal is derived from the verb *gālal*, which means "to roll," for it was here that the Lord "rolled away" the reproach of the people from their neglect of the law of Moses. We note a further symbolic use of "*gālal*" in the victory ceremony at Makkedah, where Joshua commanded large stones to be rolled against the grave of the Canaanite kings, memorializing their "reproach" (10:18). In the NT the True Joshua rolls away the reproach of the people of God at "Golgotha" (also derived from *gālal*). Moreover, the True Joshua reinstitutes the covenant for the people of God by fulfilling on our behalf all the righteous commandments of the law, by giving us a circumcision not made by hands with a flint knife, and by rolling away the stone that sealed our grave.

³⁸ The coat coveted by Achan was from "Shinar," the Semitic name for the land the Greeks called Mesopotamia (the land between the rivers). The eastern cities of Babel, Erech, and Accad were in Shinar (Gen 10:10). The text suggests that Jericho had a commercial relationship with Babel in the east. The AV thus rendered the word Shinar in this context with "Babylonian."

before Joshua would cause **the kings** of Canaan to **fear** the God of the armies of Israel (9:1-3, 24;10:1-4).

Joshua initiated the conquest of Jericho by sending **two spies** to view the land and **the city** (2:1). But the presence of the spies was reported to the **king** of Jericho, who *sought to kill them* (2:2, 14). Attempting to escape the **king**, the spies turned into the house of Rahab, a **whore** of Jericho *identified by her scarlet* (2:18), whose house was evidently open to strangers (2:1). Rahab protected the spies, whom she could have *delivered over to death* (2:14).³⁹

The battle of Jericho began with **Joshua's unexpected vision** of a divine **Man**. Having sanctified all Israel from uncleanness caused by their neglect of covenant circumcision, **Joshua** was contemplating holy war against Jericho (5:1-12). As he lifted up his eyes, **he saw** a divine **Man** standing with His **sword** drawn for battle. **Joshua** fell before the **Man** and was told to remove his sandals from his **feet** (5:14-15).

The battle began. **Joshua** directed the campaign against Jericho. He commanded the people to circle the city once a day for **seven** days and **seven** times upon the **seventh** day (6:3-4).⁴⁰ On the **seventh** day, **Joshua** arose early in the morning (6:12). He caused the priests carrying **the ark of the covenant to sound seven trumpets** of judgment before **the city**. Then he commanded all the people to *shout out* against her (6:8,20). Suddenly the walls of the wicked **city fell** (6:20). All those who remained in Jericho were put to **the sword**, and **the city was burned with fire** (6:21,24).

But Rahab **the whore** *was delivered along with all her house*. She came **out of the city** in safety because she had obeyed the word of the **two** spies (6:25). According to Matthew, Rahab became *the bride of Salmon, who was of the royal tribe of Judah*. Through this marriage the Gentile **whore** of Jericho became an ancestress of **Jesus** the Messiah, the True Joshua (Matt 1:5-16)!

Jesus' Battle Against Babylon in Revelation: The Story of the True Joshua, and a Whore who becomes a Bride

The name of the **great city** "Babylon" brings to mind the greatest battle depicted in the New Testament. The sins of Great Babylon reached up to heaven (Rev 18:5), an affront to the God of all the earth. This mighty **city** represented the decisive struggle of

³⁹ Rahab hid the spies under stalks of flax drying on her roof (2:6). The flax, of course, was for making linen. To the analogical imagination these spies, pursued by the king unto death (2:14) are figuratively buried. Thereafter they must remain hidden for three days (2:16). Afterward, they are restored to Joshua and the camp of Israel (Cf. Rev 11:7-12).

⁴⁰ The pattern of telescopic heptads in Joshua, that is, seven trumpets sounding upon the seventh march of the seventh day, sets the pattern in Revelation for the seven bowls poured out upon the sounding of the seventh trumpet, the trumpets being the seventh seal.

the Lord **Jesus** against the unrepentant of earth. Babylon must be destroyed for the people of God *to inherit* the paradise of God (21:1-5), and receive their distribution *by their tribes* (21:12), as the fulfillment of the **book of seven** seals (5:1). But what is this **great city** to **Jesus**, the True Joshua, whose own light causes **the sun and the moon** *to cease* (21:23), and whose God will rain great **hailstones from heaven** down upon Babylon (16:19-21)?

Babylon was a **city** filled with great wealth. Her treasures included **gold and silver, bronze, iron, linen, and scarlet** (18:12-13). In the **city** lived a woman arrayed in *an alluring Babylonian garment of scarlet* and purple (17:4).⁴¹ The **fall of this great city before Jesus** would cause **the kings** of the earth to **fear** and mourn (18:9-10).⁴²

Now the Lord sent **two witnesses** into the wicked **city** (11:3-12), but the nations *sought to kill them* (11:7). Nevertheless, *they were delivered from death* in the sight of their enemies (11:12). Dwelling in the great city was a **whore identified by her scarlet**

⁴¹ There are clues to the identity of the Babylonian whore woven within the Johannine material according to the parallel and chiasmic patterning that ties the two books, the Fourth Gospel and Revelation, together. The Great Whore of Revelation, who drinks her **cup** of loathsomeness and is arrayed in **scarlet** (17:4), is a mockery of a **queen** (18:7) now that her great **hour** of judgment and death **has come** (18:10). Parallel to the Great Whore of Revelation is the blessed Lord Jesus of John's Gospel, who in His suffering for us drank the loathsome **cup** (18:11), was arrayed in **scarlet** (19:2), had His **kingdom** mocked (19:3), and suffered death when the great **hour** of judgment **had come** (17:1). Clearly, John is telling us that the Lord Jesus took the reproach of the whore of Revelation upon Himself. For anyone who has a reformed doctrine of particular redemption, the identity of the whore is already beyond dispute.

Moreover, the chiasmic pattern of correspondence between the Gospel of John and Revelation also provides a clue to the identity of the whore. For Lady Babylon, who thirsts although she sits upon the waters (17:1,4,6), has a relationship with seven kings, of whom **five have fallen**, one **is**, and the other has **not** yet come (17:10). And when John recognized her, he **marveled** (17:6). Chiastically, the whore of Babylon corresponds in the Gospel account to the Samaritan woman, who in her thirst came to Jesus, sitting upon the well (John 4:6-7). The Samaritan woman likewise has a relationship with seven men. Jesus says to her, "You **have had five** husbands, and the one you now have **is not** your husband" (4:18). And when the disciples and John saw her, they **marveled** (4:27).

Surely the identity of the Great Whore should cause us to marvel as well. For the OT type of the whore of Babylon is none other than Rahab, the whore of Jericho and a type of the church. If we conclude from this evidence that the whore of Babylon will become the bride of Christ, then there could not be a more graphic emblem of the truth of the reformed soteriology of *sola gratia*. On the other hand, this vindication of reformed soteriology is at the price of falsifying the most common historical identification of the whore of Revelation within Protestant circles, which, consequently, becomes five full centuries of slander.

⁴² St Gregory of Elvira (AD 396) made explicit the typological identification of Joshua's destruction of Jericho with John's account of the judgment of Great Babylon in Revelation. The pattern that would suggest the redemption of the whore of Babylon as a new Rahab is clearly present in this fourth century witness from Spain. While the *editio princeps* was not available to us, a translation of the relevant passage occurs in Daniélou's *From Shadows to Reality*. The following quotation is from page 257: "Just as the Church made up of many nations is called a harlot, so, as a type of the Church, we see Rahab welcoming the Saints. The fall of Jericho prefigures those last days when the destruction of this world will be brought about and the seven plagues through the seven trumpets or the seven angelic vials will strike the human race together with Antichrist. Then no one will be saved except those shut up in Rahab's house, that is, the Church."

(17:3-5), who committed fornication with the **kings** of the earth (18:3). The **whore** *had the power of death over the saints* of God (17:6).

Jesus' battle against Babylon began with John the Apostle's *unexpected vision* of a divine **Man** (1:12-19). The True **Joshua** appeared with a **sword** proceeding out of His mouth (1:16). He commanded John to write **seven letters** to His churches, calling them to purity for holy war (2:1-3:22). John fell before the **feet** of the **Man** as though dead (1:17).

The battle began and **Jesus** directed the campaign against Babylon. He opened the **book of seven** seals (5:1), the **seventh** seal becoming **seven trumpets** of judgment (8:1-2). As the **seventh trumpet sounded** (11:15), **the ark of the covenant** appeared in heaven (11:19), and there were *loud voices* in heaven *crying out*, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ!" (11:15). In one hour Great Babylon, the wicked **city fell** (18:2). All **the city was burned with fire** (18:8).

But a voice had cried out before Babylon, "*Come out of her my people*, lest you share in her sins, and lest you partake of her plagues." (18:4).⁴³ And so some of those who had belonged to the whorish city were delivered from death, even those who had obeyed the word of the **two witnesses**.

And all of those who were delivered from their fornications and adultery became a part of the city of the true Israel of God, the New Jerusalem, *the bride of the Royal Lion of Judah*, **Yeshua, the True Joshua** (21:2).⁴⁴ And to memorialize their safe passage to

⁴³ The identification of the whore of Babylon as the antitype of Rahab, and thus a type of the church, does not lead to a salvific universalism. Rahab was surely not the only whore in Jericho, and certainly all the wicked, who did not "come out" of the city, perished. The command in Revelation for the people of God to "come out" of Babylon (18:4) is the invitation to participate in Rahab's deliverance. For all of those who remain, their whorish city will be utterly destroyed (18:6-24).

⁴⁴ This glorious message of hope for those so desperately lost is the heart of the teaching of the Son of God. It is the crux of His gospel message. The Lord Jesus has come to this world's Jerichos to rescue His Rahabs and to deliver His Zacchaeuses, all those harlots and publicans who, like their predecessors who sought the repentance of John the Baptist (Matt 21:31-32), would dare to imagine that the love of a holy God could reach down far enough to deliver them.

The True Joshua requires a new army to fill His pulpits with those who will once again learn to be strong and very courageous (Josh 1:7), an army of poets and songwriters who will sound again the gospel's silver trumpets before the walls of this world's Jerichos -- trumpets announcing a terrible judgment to the unrepentant, but trumpets sounding a wonderful jubilee to all those who, like Rahab, will forsake their sins.

We need a new army. An army of those with strong imaginations. Imaginations courageous enough in the knowledge of the free grace of God to believe that a whore from Babylon could in truth become the bride of Christ. Imaginations that hear so scandalous a message and can believe it is not blasphemy. Imaginations that can envision the depths of their own sin, and so recognize that this scandalous message is the gospel's very truth.

We need a new sword for the battle. A sword of the Word, awakened from dogmatic slumbers and fashioned in the fiery foundry of metaphor. Just like Milton, who knew that the power of poetry would prove at last to be more compelling than all the armies of Cromwell, we need a new and more poetic restatement of our ancient truths. We need a new sounding of the old gospel of Paul and the apostles, faithfully transmitted through Augustinian Catholicism and Reformed Calvinism -- under no illusions about either the nature of man or the power of God in the gospel.

the paradise of their inheritance, Jesus gave them **a city of twelve precious stones by the river** of crystal waters, even to *all of those who had been delivered from the beast and had come safely across the sea of glass*, all who **sang the Song of Moses** and the Lamb (15:1-4).

We must, however, sound a more certain sound upon our trumpets of truth. A more biblical sound. We should present the gospel in its native dress – a bridal dress, in the metaphor of an eastern wedding. Our tale is the story of a heavenly romance. It tells of a love that begins in the heart of Father God, who unconditionally chose a bride in grace, one who would be suitable for His beloved Son. It is a drama about a bride whose unfaithfulness made her totally unfit and utterly unworthy of that Son. It speaks of the steadfast love of the Son, who nonetheless paid a great dowry price for her in confidence that she would return His love. It tells of the Spirit, whose love irresistibly wooed the betrothed back to a pure love for the Son. And it promises the hope of a heavenly and everlasting love, a faith which enables Jesus' betrothed to persevere unto the glorious day of her redemption, when she will descend from heaven as a bride, having made herself ready for the Prince of Glory.

The Iconic Imagination of St John and St Matthew:
Joshua Prefiguring the Lord Jesus

The NT sometimes addresses typological themes expressly, as when Paul meditates upon parallels and contrasts between the First Adam and the Last Adam.⁴⁵ But the literary art of the NT frequently expresses a typological theme through a vivid and visionary mimesis, what might be called an iconograph. The power of such literary portrayal enables the reader (or hearer) to visualize the scene described. As E. F. Scott has written about John, the evangelist was “able to turn everything into a picture, and the pictures are so vividly drawn that we seem to be seeing the thing itself.”⁴⁶

The aural culture of antiquity understood the visual power of the written word. In order better to appreciate the literary art of the NT, we must accommodate ourselves to an iconic imagination. The comments of Charles Lock on the visual possibility of writing are instructive here:

Linearity of reading is the fundamental principle by which the text is established in modernity as a text. That is to say, when we read a text we do not see an image: the type and size of font, the disposition of words on the page, the very look of the page, are entirely accidental features. A text might be defined as that which, while being visual, is entirely independent of image, scale and perspective. Yet texts were not always thus. We have learnt to speak of the interaction between text and image in medieval illuminated manuscripts. It might, however, be more accurate to say that before modernity — and especially before the development of printing — there was no fixed distinction between text and image. Both text and image were to be read, as they were likewise each to be *written*: the Greek verb *graphein* exemplifies the unity of what we now take to be separate activities of writing and drawing, the one pictorial, the other textual.⁴⁷

In a number of NT passages, iconographic writing allows us to visualize the Lord Jesus as the True Joshua. We will examine four verbal portraits of Jesus, three from the writings of John and one from Matthew. They will be considered in the order that they occur in the career of Joshua.

⁴⁵ Cf. Rom 5:12-21 and 1 Cor 15:42-49.

⁴⁶ E. F. Scott, *The Book of Revelation* (London: SCM Press, 1940) 183. We might also compare Aristotle’s discussion of the “visual” impact of metaphor upon the hearer’s imagination, *Rhet.* 3.11.

⁴⁷ Charles Lock, “Some Words After Chiasmus,” from John Breck, *The Shape of Biblical Language: Chiasmus in the Scriptures and Beyond* (Crestwood:N.Y.: St Vladimir’s Seminary Press, 1994), 365.

Joshua Commands the Armies of God at Rephidim

The Bible introduces Joshua as a victorious warrior at the head of the armies of Israel (Exod 17:8-16). To meet an attack by Amalek, Moses went up on a hill and stretched forth his hands in prayer, while Joshua led the fight against the enemies of God. Aaron, the high priest, and Hur helped support the weary hands of Moses, represented in his weakness. Moses' hands were thus extended until sunset. While Moses prayed, Joshua went forth with the sword and with the chosen armies of Israel against the enemies of God.⁴⁸ As long as Moses remained in the posture of intercession, Joshua and the armies of Israel prevailed over the Amalekites. Moses celebrated Joshua's victory, ascribing praise to God, "The Lord is My Banner" (Exod 17:8-16).

John the evangelist shows us Jesus as the True Moses, who, on Golgotha's hill, in the weakness of His suffering, stretched forth His hands until evening (John 19:16-19).⁴⁹ But John has written his Gospel and Revelation to be read together, and parallel to the Lord's hands uplifted on the cross in the Gospel is the portrait in Revelation of the Lord Jesus as the True Joshua, leading the armies of God (Rev 19:11-16). The True Joshua goes forth with His sword and His army of the chosen, winning a *greater* victory (19:15). Astride His white horse of victory, the True Joshua wears a banner on His thigh, "King of Kings and Lord of Lords" (19:16). The victory of the True Joshua in Revelation is made effectual by the True Moses in the Gospel, who stretched forth His hands to heaven, interceding on His cross for the people of God.

The Memorial Stones by the Jordan

It was Joshua, rather than Moses, who led Israel over the Jordan into the land God had promised to the fathers. When all Israel had passed safely through the waters of the Jordan, Joshua called out twelve men, one from each of the tribes of Israel. He commanded each of them to take a stone from the riverbed of the Jordan for a memorial to the children of Israel forever. The sons of Israel took up twelve stones from the midst of the Jordan and brought them into the camp of the people in Gilgal. Joshua set up the stones as a memorial to the faithfulness of God, who brought Israel safely through the waters of the Jordan into the paradisiacal land of their inheritance (Josh 4:1-9).⁵⁰ It was

⁴⁸ The typology of the cross of Jesus in the outstretched hands of Moses was commonly taught among the church fathers. In combination with the typology of Joshua at the head of the armies of Israel, as prefiguring Jesus, the theme is pervasive both in the eastern and western branches of the church. Daniélou, *From Shadows to Reality*, 231-235.

⁴⁹ The support of Moses' arms by Aaron, the high priest, darkly foreshadowed the complicity of Caiaphas in Jesus' crucifixion. Caiaphas delivered Jesus over to Pilate to be crucified (John 18:28). The high priest of Israel thus slaughtered the Passover Lamb of God.

⁵⁰ According to an ancient tradition, the Jordan was counted among the rivers of paradise (Ecclus. 24:35). The association of the Jordan with the old creation was observed by Frank Kermode, "Jordan is an archetypal threshold. Crossing over its water is baptism; the dove that descends is a figure not only of the spirit from above but also of that *pneuma* that brooded over the formless waste of waters in the beginning, at the great threshold between darkness and light." *The Literary Guide to the Bible*, ed. By Robert Alter and Frank Kermode (Cambridge: Belknap Press, 1987) 448.

then that Israel first ate from the produce of the land, unleavened cakes and parched grain (5:11).

John the seer of Revelation correspondingly depicts the True Joshua, who has brought all of True Israel safely to the crystal waters of the river of life in the paradise of God (22:1).⁵¹ By the banks of this river He has prepared for them a city of twelve precious stones. The city is set upon foundations naming the twelve apostles of the Lamb, in courses of glittering jewels of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth, and amethyst.⁵² Twelve gates memorialize the names of the twelve tribes of Israel (21:13-20). The people of God partake of the fruit of the tree of life, bearing its twelve manner of fruit (22:2).

The Blessings and Cursings upon Gerizim and Ebal

The law of Moses instructed the people, when Joshua led them into the good land promised to the fathers, to assemble before the mountains of Gerizim and Ebal for a ceremony reaffirming their fidelity to the Lord and the law of the covenant (Deut 27-28).⁵³ The entire nation of Israel was to be arranged in ranks by their tribes in the valley between the slopes of the two mountains. Six tribes stood upon the skirts of Ebal, and six tribes stood upon the skirts of Gerizim. Joshua spoke all the law of Moses in the hearing of the twelve tribes of Israel (Josh 8:30-35). The six tribes upon Gerizim spoke the blessings that would be poured out as long as the nation obeyed the law and the covenant (Deut 28:1-14). The six tribes upon Ebal spoke the curses that would come upon the nation if they disobeyed the law (Deut 27:15-28). All the tribes affirmed that, upon their disobedience, a nation from afar would come upon them like the eagle, besieging the fortified walls of Israel (Deut 28:49-52) and driving all the people into exile among the nations (Deut 28:64-68). As each group of six tribes spoke the blessings and the cursings of the law, the six tribes opposite answered with an antiphonal avowal of their fidelity to the covenant and their imprecatory oath of obedience to the Lord.

⁵¹ Just as Joshua gave Israel a land for which they did not labor and cities which they did not build (Josh 24:13), so the True Joshua gives to True Israel a wholly gracious inheritance in the City of God (Rev 21:10). This paradisiacal land is the “rest that remains for the people of God” (Heb 4:8-9). The Book of Joshua is unambiguous that the land promises in Canaan, given to father Abraham, were fulfilled by Joshua’s typical conquest (Josh 21:43-45, 23:14). The NT teaches a universalized understanding of the land promises for the present age (Gen 12:1,15:7, 17:8 = Rom 4:13; Exod 20:12=Eph 6:1-3; Psa 37:11=Matt 5:5), and the heavenly understanding of their fulfillment for the age to come (Rev 21:1).

⁵² The Gospel of John and Revelation are arranged chiastically to each other as well as parallel to one another. Consequently, the beginning of the Gospel is reflected upon at the end of Revelation. The Gospel opens with the Lord at the Jordan, where He chooses Peter to represent the “stone” (John 1:42), a passage likely at the root of the ancient doctrine of Petrine primacy for the foundational apostle of the church (cf. Matt 16:18). Revelation displays the serendipitous fulfillment of the promise to Peter, for now all of the apostles are not merely common stones, rather, they are precious stones, the twelve foundations of the city of God (Rev 21:14,19-20).

⁵³ The solemnity of this ceremony is suggested by the fact that two entire chapters of Deuteronomy are devoted to describing its stipulations.

In the NT, Matthew's Gospel portrays Jesus as the True Joshua presiding over a new ceremony of blessing and cursing. To recognize this portrayal, we must understand something of the structure of the first Gospel. Matthew arranges his Gospel around seven mountains. These mountains are 1) the mountain of the temptation (4:8), 2) the mountain of the beatitudes (5:1), 3) the mountain of the separation (14:23), 4) the mountain of the feeding in the wilderness (15:29), 5) the mountain of the transfiguration (17:1), 6) the mountain of the Olivet discourse (24:3), and 7) the mountain of the commissioning (28:16).

The seven Matthean mountains are arranged chiastically, with corresponding pairs arrayed around the central mountain of the wilderness feeding. The mountains relevant to the Joshua typology are the second mountain and the sixth, which frame Matthew's five discourses. The second mountain is the mountain of the beatitudes in Galilee, the site of the first discourse called the "Sermon on the Mount" (5:1-8:28). The corresponding sixth mountain, the site of the last or "Olivet Discourse," is the mountain before Jerusalem (24:3-26:1).⁵⁴

Matthew's typology of the True Joshua is built around the relationship between the blessings pronounced upon the mount of the beatitudes in Galilee and the woes (or curses) spoken against the Pharisees in Jerusalem. By juxtaposing these mountains, Matthew anticipates the blessings to descend upon the mountain of the Gentiles, which has become Gerizim, and the destruction to come upon Jerusalem, which has become Ebal. Jesus solemnly pronounces nine beatitudes upon the mountain in Galilee (Matt 5:3-12).⁵⁵ Eight corresponding woes or curses are enumerated against Jerusalem, framed as

⁵⁴ It may be helpful to the reader set out in broad outline the chiastic arrangement of the other paired mountains in Matthew's Gospel. The first of Matthew's mountains is the mountain of the temptation, the scene of Satan's offer to give Jesus world dominion for His disobedience (4:8-10). The last mountain corresponds to the first. It is the mountain of the commissioning, the place where Jesus proclaims that He has been given universal dominion after His obedience (28:16-20). The other pair of Matthean mountains emphasize the singularity of Jesus "alone." The third mountain of the separation, which Jesus ascended "alone" (14:23), is corresponded to the mountain of the transfiguration, where Jesus was likewise uniquely "alone" (17:8). The pattern that results from Matthew's chiastic arrangement of the seven mountains is A B C D C' B' A'. This chiastic pattern builds an imaginative "mountain," so that the literary structure coincides iconographically with Matthew's literary theme, which is especially developed in his Mosaic typology. That is, Matthew depicts Jesus as the Prophet who brings us the word of the Lord from the mountain of God.

⁵⁵ The nine pronounced beatitudes and the eight pronounced woes are arranged as antiphonal responses to each other as enumerated. The reader will note that chiastic order confirms the majority text reading for Matt 23:14. The correspondence to the seventh beatitude, however, which assures the righteous that they are the children of God, is deliberately gapped in the case of the Pharisees.

Beatitudes for the People of God

Woes Against the Pharisees

(1) "for their's is **the kingdom of heaven**" (5:3)

(1) "you shut off **the kingdom of heaven** from men" (23:13)

(2) "blessed are *they that mourn*, for they shall be comforted" (5:4)

(2) "you devour *widows' houses*" (23:14)

antiphonal responses to the beatitudes spoken in Galilee. The juxtaposition of Matthew's two mountains constitutes the restatement of the solemn ceremony at Shechem, and darkly foretells the destruction of Jerusalem and the exile of the people for their disobedience to the law of Moses in rejecting the Prophet of whom Moses spoke (Matt 24:2).

Joshua's Valediction at Shechem

In his last appearance in the Bible, Joshua assembled all the people by their tribes at Shechem. In a solemn exhortation, Joshua admonished the nation to choose between two alternative visions of their destiny. On the one hand, they could follow the idolatry of their fathers, which Terah had practiced in the east, beyond the river Euphrates. But on the other hand, they could follow the Lord God, who had faithfully fulfilled all the promises made to Abraham, bringing the people safely through many pilgrim trials and establishing them securely in the paradisiacal land. In a ringing climax, the victorious warrior cried out, "And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell: but as for me and my house, we will serve the Lord" (Josh 24:15).

Surely the greatest vision of Jesus in the Bible is the last vision of the last book of the canon, found in Revelation 19:11-16. This final portrait of Jesus occurs in the center of John's vision of the seven last angels in the book. The first angel shows John the whore of Babylon, identified by all the eastern idolatries that were so alluring to the people of God (17:1-13). But the last angel shows John the virginal New Jerusalem, identified by her purity and her devotion to the Lord of the covenant (21:9-27). The Lord

(3) "they (the meek) shall inherit <i>the earth</i> " (5:5)	(3) "you go about <i>land and sea</i> to make one convert" (23:15)
(4) "the blessed have a passion for righteousness (5:6)	(4) the accursed have a passion for legalism (23:16-22)
(5) "blessed are the merciful " (5:7)	(5) "(you) have omitted the weightier matters of the law... mercy ..." (23:23)
(6) "blessed are the pure in heart " (5:8)	(6) "you purify the outside of the cup, but <i>within</i> are full of extortion" (23:25)
(7) "they shall be called the sons of God" (5:9)	(7)
(8) Disjunction of appearance and reality: "blessed are you when you are persecuted for righteousness" (5:10)	(8) Disjunction of appearance and reality: "whited sepulchers, which appear beautiful outwardly, but...are full of uncleanness..." (23:27)
(9) "rejoice...for so <i>persecuted they the prophets</i> " (5:11)	(9) "you are the sons of those who <i>killed the prophets</i> " (23:31)

Jesus, stands between these two alternative visions of the destiny of the people of God (Rev 19:11-16), with fiery eyes set upon the deliverance of His people from all their oppressors, and their establishment in the purity of their holy inheritance in the paradise of God (Rev 22:14-15). It is the last appeal of the Lord Jesus (whom we have already identified as typologically presented in this vision as the True Joshua) encouraging His people to consider the alternative destinies of the whore of Babylon and the bride of the Lamb,⁵⁶ and so to pursue the covenant faithfulness that will secure their inheritance in the paradise of God.⁵⁷

Thus, the NT portrait of Jesus as the True Joshua begins in the first Gospel with the baptism of Jesus by the Jordan and ends at the conclusion of Revelation with Jesus admonishing His people to choose between two destinies. By such means the entire canon of the NT is indelibly stamped (*typos*) with the portrait of the precious Lord Jesus as the True Joshua, who promises to rescue the hopeless from all their whoredoms, and to bring them safely into the paradise of God, even to all those who will choose this day to serve the Lord.

⁵⁶ The exhortation of Joshua for the people to forsake Babylon and pursue Zion constitutes a call for the faithful in Israel to follow the paradigmatic pilgrimage of father Abraham, who forsook the eastern city of idolatry and sought the blessing of Melchizedek, the priest-king of Jerusalem.

⁵⁷ The syncritical figure of two women, one evil and the other good, is a *topos* common to hortatory literature. The biblical pattern of such a paranesis is graphically illustrated in the wisdom book of Proverbs. The book is framed by Lady Folly (Prov 5) and Lady Wisdom (Prov 31), which, as Claudia Camp observed, constitutes an *inclusio*. *Wisdom and the Feminine in the Book of Proverbs* (Sheffield: Almond, 1985) 59-60. The choice between two women is a significant typological figure within the sapiential literature of the Bible. The figure graphically illustrates the crisis of the choice between wisdom and folly, generally a matter of life and death. The chief illustration of Solomon's wisdom is, of course, his choice between two harlots, the vindication of the mother of the living son and the justice accorded the mother of the dead son, an account that follows immediately upon his prayer for wisdom (1 Kgs 3:5-28). Moreover, it is the choice between two women that often exposes the wisdom or folly in the patriarchs and kings of Israel. One recalls Abraham's choice between the flesh and the spirit personified in Hagar and Sarah, Jacob's choice between the barren comeliness and fecund uncomeliness in Rachel and Leah, and Joseph's choice between an illegitimate as against a legitimate union represented by the wife of Potiphar and the daughter of Potiphara. Similarly, the chronicler of Israel flanks David's critical choice between the two portraits of Bathsheba as the lawful wife of the loyal Uriah and as the adulterous widow and mother of a dead son. In the NT we observe the Lord's vindication of the wise choice represented by Mary's devotion as opposed to Martha's distractions, the choice of the Galatians for grace against law presented in Paul's allegory of Sarah and Hagar, and the Johannine parenesis of the two women at the end of Revelation.

Similarly, the Hellenic tradition utilized the same figure of two women to compare morally alternative choices. Xenophon described the temptation of Heracles by Lady Virtue, garbed in white, and Lady Vice, arrayed seductively (*Mem* 2.1.21-22). Barbara Rossing traces the history and the significance of the tradition of the evil versus the good woman in Revelation within its classical rhetorical context in *The Choice Between Two Cities*, Harvard Theological Series (Harrisburg: Trinity Press, 1999) 17-59.