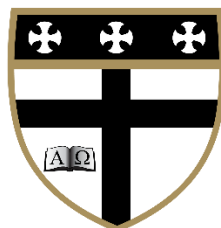


# **The Whitefield Seminary Papers**

“Law & Religion Forum”

Volume 2, Apostolate Paper # 34



---

## **A HISTORY OF THE NEW TESTAMENT CHURCH**

**“Joshua’s Prophetic Leadership:  
A Prologue to the New Testament”<sup>1</sup>**

by

Roderick O. Ford, Litt.D., LL.D.

Copyrighted Material © 2023

---

<sup>1</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). [www.roderickford.org](http://www.roderickford.org).

# **“Joshua’ Prophetic Leadership: A Prologue to the New Testament”<sup>2</sup>**

by

Roderick O. Ford, D.Litt. (Law & Religion)



## **Table of Contents**

Introduction.....	3
Chapter 1. Joshua’s Prophetic Ministry- Military Campaigns .....	7
Chapter 2. Joshua’s Prophetic Ministry- Hebrew Civil Polity .....	14
Chapter 3. Joshua’s Prophetic Ministry- Administration of Law and Justice .....	18
Conclusion.....	21

---

<sup>2</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). [www.roderickford.org](http://www.roderickford.org).

## Introduction

Joshua's prophetic ministry over the twelve tribes of ancient Israel—which *prefigured* Jesus Christ and the Christian Church<sup>3</sup>-- demonstrates that the Christian religion is designed *fundamentally* to regulate every sphere or domain of human political, social, and economic activity— i.e., the secular as well as the sacred.<sup>4</sup>

Joshua the son of Nun was a prince and ruler of the tribe of Ephraim.<sup>5</sup> His name was originally “Oshea” or “Hoshea,” which means salvation.<sup>6</sup>

Moses, however, changed his name from Oshea to *Yehoshua*, meaning “Yahweh Is Salvation” (Num. 13:16).<sup>7</sup> “He is called Yeshua, a shortened form of Yehoshua. This is the Hebrew equivalent of the Greek name *Iesosus* (Jesus).”

According to Augustine of Hippo, “Joshua, whose name also was changed at God’s command, so that he was called Jesus.”<sup>8</sup>

On this same topic, Reformed theologian John Calvin wrote:

Moses gave the name of Jehoshua to the son of Nun in the spirit of prophecy, as a presage of the exalted function to which he was destined. Ambition is so rash, that men are often disappointed in the result, when they invent titles of honor of their own accord; but Moses was not induced by the blindness of affection to change the name Oshea into Jehoshua; but God directed his tongue and mind thus to

---

<sup>3</sup> St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 567 (“And it was to *prefigure* this that it was not Moses, who received the law for the people on Mount Sinai, that led the people into the land of promise, but **Joshua**, whose name also was changed at God’s command, **so that he was called Jesus**”).

<sup>4</sup> See, e.g., St Augustine, *The City of God*, supra, pp. 158, 319, and 476. (“[T]hat God can never be believed to have left the kingdoms of men, their dominions and servitudes, outside of the laws of His providence.”)

<sup>5</sup> Numbers 13:8.

<sup>6</sup> Ibid. See King James Bible (Nashville, TN: Thomas Nelson Pub., 2017), p. 306, stating “His original name is Hoshea, ‘Salvation’ (Num. 13:8); but Moses evidently changes it to Yehoshua, ‘Yahweh Is Salvation’ (Num. 13:16).”

<sup>7</sup> Ibid.

<sup>8</sup> St. Augustine, *The City of God*, supra, p. 567.

commend, beforehand, him who was to be the future minister of their preservation.<sup>9</sup>

This paper holds that the ministry of Joshua over the twelve tribes of Israel, together with their subjugation of the Promised Land of Canaan, was twofold:

- (a). First, Joshua’s ministry prophetically fulfilled God’s promise to Abraham in Genesis 17:8 (“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”); and,
- (b). Second, Joshua’s ministry prophetically symbolized the future fulfillment of God’s promise to Abraham that “in thee shall all families of the earth be blessed” (Gen. 12:3) and that Abraham would “be a father of many nations” (Gen. 17:4).

Notably, Joshua’s ministry also commenced the historical period in the history of the Hebrews following the death of Moses—*when there were no kings in Israel*.

Arguably, in Reformed theology and political ideology, **true Christian civil polity is fundamentally constitutional and democratic in nature**<sup>10</sup>—not monarchical. And the prophetic ministry of Joshua, which predated the reigns of the kings of Israel, certainly supports this theological conclusion.

For instance, the specific title or office that Moses held is not clear; for Moses was a Levitical priest and prophet; but Moses’ immediate successor, Joshua, was not himself *a prophet* or a member of the tribe of Levi (i.e. he was not *a Levitical priest* and could not have been eligible to hold that office).

Nevertheless, it is safe to conclude that Joshua was a judge over all Israel, and that he stepped into Moses’ shoes in service to Israel as a sort of supreme or chief judge.

Now from Joshua up to time of the prophet Samuel, the children of Israel were ruled by a system of federated judges, as described in Exodus 18: 25-26, to wit:

---

<sup>9</sup> Calvin’s *Commentaries* on Numbers, Chapter 13.

<sup>10</sup> See, generally, William Goodell, *The Democracy of Christianity, Or; An Analysis of the Bible and Its Doctrines in Their Relation to the Principles of Democracy* (New York, N.Y.: Cady and Burgess, 1852).

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

The last judge of ancient Israel was the prophet Samuel, to wit:

And Samuel judged Israel all the days of his life.

And he went from year to year in circuit to Beth-el, and Gil-gal, and Mispah, and judged Israel in all those places....<sup>11</sup>

And it came to pass, when Samuel was old, that he made his sons judges over Israel....<sup>12</sup>

For it was during this period, when no human person was made king in ancient Israel, that the LORD God himself was the acknowledged “King” over the ancient Israelites.

Indeed, when the children of Israel requested the prophet Samuel to anoint a human king to reign over them, this request was interpreted as a rejection of, and rebellion against, the sovereign reign of the LORD God. 1 Samuel 8:4-7 thus states:

Then all the elders of Israel gathered themselves together, and came to Samuel... and said unto him, Behold thou art old, and thy sons walk not in thy ways; now *make us a king to judge us like all the nations.*

And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

In Reformed political theory and theology, Joshua, like was Moses before him, was God’s prime minister; and God himself was the sovereign king in Israel.

---

<sup>11</sup> 1 Samuel 7:15-16.

<sup>12</sup> 1 Samuel 8:1.

Moreover, Joshua's ministry over the twelve tribes of Israel *prophetically prefigured* the future ministry of Jesus Christ and his Church over all nations, as foretold in the Book of Daniel, the Gospels, and in the Book of Revelation.

For example, the Prophet Daniel summarizes a portion of his prophecy, stating, "These great beasts, which are four, are four kings, which shall arise out of the earth. **But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever....** And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, **shall be given to the people of the saints of the most High**, whose kingdom is an *everlasting kingdom*, and **all dominions shall serve and obey him.**" (Daniel 7:17-18).

And, similarly, the Book of Revelation (i.e., Rev. 20: 1-15; Rev. 21: 1-27) reiterates this same theme, within the context of "a thousand-year reign" of the saints with Christ, followed by the Last Judgment and an eternal reign of the saints with God and his Christ.

This paper presents a Reformed or Augustinian conception of the prophetic or spiritual meaning of Joshua's ministerial leadership over the nation of Israel — *when there were no kings in Israel.*

## Chapter One:

### Joshua’s Prophetic Ministry- Military Campaigns and the Subjugation of ungodly Kingdoms

Now Joshua inherited a highly-organized nation-state when he assumed the leadership role over the twelve tribes of ancient Israel, to wit:

#### The Three Crowns of the Constitution of Israel

<b>CROWN</b> <i>The Keter Torah</i>	<b>CROWN</b> <i>The Keter Kehunah</i>	<b>CROWN</b> <i>The Keter Malkhut</i>
The <i>Prophetic function</i> : to interpret the <i>Torah</i> ; “the domain of constitutional interpretation.”	The <i>Priestly function</i> : “the domain of the priesthood”; connecting people to God; the ritual and sacerdotal function.	The <i>Kingly function</i> : “the domain—literally crown—of civil rule.”
Men and Women with a Special call directly from God to speak His Word.	Kohen Gadol (Chief Priest)  Priests  Levites	Prime Minister (Moses, Joshua, Samuel, etc.) or the Kings of Judah/ Israel (David/Solomon, etc.)  12 Princes  70 Elders  Judges/ Officers

Joshua and the twelve tribes of Israel were a fairly organized nation-state in transit to their Promised Land. According to the Book of Joshua, they engaged in several military campaigns and kingdoms.

“Joshua moved north, first conquering the city of Hazor—a city of political importance—and then defeating a large number (31) of the kings of Canaan, though the conquests of their cities did not necessarily follow.”<sup>13</sup>

---

<sup>13</sup> “The Conquest of Canaan,” <https://www.britannica.com/topic/biblical-literature/The-conquest-of-Canaan>

Joshua’s most famous military campaign was against the city of Jericho,<sup>14</sup> because of the miraculous nature in which that city of subdued by the power of the LORD God.

According to Augustine of Hippo’s *The City of God*, of prophetic, spiritual, social, and existential significance to the **churches of Jesus Christ** are **Joshua’s military campaigns against the ungodly kingdoms**. To that same end, Augustine writes:

Accordingly, even now His saints reign with Him... In fine, they reign with Him who are so in His kingdom that they themselves are His kingdom. But in what sense are those the kingdom of Christ who, to say no more, though they are in it until all offences are gathered out of it at the end of the world...? It is then of **this kingdom militant**, in which conflict with the enemy is still maintained, and war carried on with warring lusts, or government laid upon them as they yield, until we come to that most peaceful kingdom in which we shall reign without an enemy....<sup>15</sup>

Here, Augustine references the “thousand-year” reign of Jesus Christ and his Church that is referenced in Revelation 20: 1-15.

Here we should also note that Jesus of Nazareth and his twelve apostles (i.e., the Christian Church) symbolized the “restored Israel,” to wit:

<u>Restored Israel (Church)</u>	<u>Congregation of ancient Israel</u>
Jesus Christ ( <i>Yeshua</i> )	-----→ Joshua son of Nun ( <i>Yeshua</i> )
12 Apostles	-----→ 12 Princes of Israel
70 Disciples	-----→ 70 Elders of Israel

According to Augustine’s *The City of God*, these two “kingdoms” had been prophesied in Genesis as God’s divine promises to the patriarch Abraham, to wit:

---

<sup>14</sup> Joshua 6:1-27.

<sup>15</sup> St. Augustine, *The City of God*, supra, p. 726.



On the death of Moses, Joshua the son of Nun ruled the people, and led them into the land of promise, and divided it among them. By these two wonderful leaders **wars were also carried on most prosperously and wonderfully**, God calling to witness that they had got these victories not so much on account of the merit of the Hebrew people as **on account of the sins of the nations they subdued**. After these leaders there were judges, when the people were settled in the land of promise, so that, in the meantime, **the first promise made to Abraham began to be fulfilled about the one nation**, that is, the Hebrew, and about **the land of Canaan**; but not as yet **the promise about all nations, and the whole world**, for that was to be fulfilled, not by the observations of the old law, but by **the advent of Christ in the flesh**, and by the faith of the gospel. And it was to prefigure this that it was not Moses, who received the law for the people on Mount Sinai, that led the people into the land of promise, but **Joshua**, whose name also was change at God's command, so that he was called **Jesus**.<sup>16</sup>

Thus disbursed throughout all nations of the earth, the saints who comprise the churches of Jesus Christ constitute one prophetic body of Christ, and these saints shall remain at odds with the surrounding worldly nations—in a sort of military duty, within the kingdom militant—against all injustice and ungodliness. To this very point, Augustine writes:

And consequently wherever the Church shall be—and it shall be in all nations, as is signified by 'the breadth of the earth'—there also shall be the camp of the saints and the beloved city, and there it shall be encompassed by the savage persecution of all its enemies; for they too shall exist along with it in all nations—that is, it shall be straitened, and hard pressed, and shut up in the straits of tribulation, but shall not desert its military duty, which is signified by the word 'camp.'<sup>17</sup>

The Reformed theological position on the nature of the existential relationship between the *saints* of the Christian churches and *worldly nation or nation-states* is no different than that of the relationship between ancient Israel and the ancient Canaanites. There is between these two forces a perpetual conflict and an ongoing struggle or war.

---

<sup>16</sup> St. Augustine, *The City of God*, supra, pp. 566-567.

<sup>17</sup> *Ibid.*, p. 730.

The churches today thus exist as the “kingdom militant”<sup>18</sup> with a “military duty.”<sup>19</sup>

And as the Prophet Daniel summarized in his prophecy,<sup>20</sup> ultimately, the saints and the church shall conquer and rule these wicked nations and nation states.<sup>21</sup>

---

<sup>18</sup> Ibid., p. 726.

<sup>19</sup> Ibid., p. 730.

<sup>20</sup> See, e.g., Daniel 7: 17-18, stating “These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.... And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

<sup>21</sup> See, e.g., Book of Revelation (i.e., Rev. 20: 1-15; Rev. 21: 1-27).

## **Chapter Two:**

### **Joshua's Prophetic Ministry- Establishment of Hebrew Civil Polity in Ancient Israel**

The Hebrew commonwealth and, later, the limited Davidic monarchy, of ancient Israel, which was established in the land of Canaan as God's promise to His friend Abraham,<sup>22</sup> demonstrates God's divine concerns for the *earthly* well-being of all of humanity and especially for the earthly well-being of his saints.<sup>23</sup>

These divine concerns would include a wide range of secular subject matters, such as the organization of the civil polity,<sup>24</sup> the judicial administration of dispute resolution,<sup>25</sup> the security of the body politic and military affairs,<sup>26</sup> the

---

<sup>22</sup> Genesis 17:8 (“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”)

<sup>23</sup> Matthew 6: 31-33 (“31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”)

<sup>24</sup> The Twelve Tribes were organized under the leadership of twelve princes. Numbers 1:5-16. The Levites were appointed over the tabernacle. Numbers 1: 47-51 (Levites); Numbers 3: 1-51 (Levites); Numbers 4:1-49 (sons of Kohath). Numbers 11: 16 (Council of 70 Elders). See, also, Daniel J. Elazar, “The Polity in Biblical Israel,” Jerusalem Center for Public Affairs, <http://www.jcpa.org/dje/articles3/apl-ch1.htm>

<sup>25</sup> Exodus 18: 25-26 (“And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.”) See, also, Deuteronomy 1: 10-18, stating:

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

<sup>26</sup> Numbers 2: 1-34.

provision of food and agriculture,<sup>27</sup> commerce and trade,<sup>28</sup> labor relations,<sup>29</sup> and, of course, the regulation of marriage and family government (i.e., marriage, divorce, the regulation of sex, etc.)<sup>30</sup>

In fact, when Joshua took over from Moses and assumed leadership over the twelve tribes of Israel, a sophisticated system of law had already been adopted and these tribes were heavily regulated by custom and law:

Exodus 21:1-2	Slavery; Bondservants; Sabbath Year (7 <sup>th</sup> year)
Exodus 21:1-11, 20, 27	Master and Servant relations
Exodus 21:10-15	Murder and Homicide
Exodus 21:16	Men-stealing and Slavery
Exodus 21: 18-27	Assault and Battery
Exodus 21: 29-36	Oxen, Cows; Negligent Supervision
Exodus 22: 1	Property Damage; Fire; Restitution
Exodus 22: 2-4; 7-8	Thieves, Theft; Restitution
Exodus 22: 5-6	Property Damage; Fire; Restitution
Exodus 22: 9	Trespass, Theft; Restitution
Exodus 22: 10-15	Bailment, Safekeeping, Loss; Restitution
Exodus 22: 16-17	Fornication, Unwed Sexual Relations
Exodus 22: 18	Witches
Exodus 22: 19	Bestiality
Exodus 22: 21-24	Foreigners; Widows; and Orphans
Exodus 22: 25	Usury, Lending

---

<sup>27</sup> Leviticus 7:22-27; Leviticus 11: 1-47; Deuteronomy 14:1-21.

<sup>28</sup> Deuteronomy 23:19 (Usury).

<sup>29</sup> Deuteronomy 15: 1-23; 23:14-18; 27: 20-23 Exodus 21: 1 – 36; Leviticus 25:44-46;

<sup>30</sup> Leviticus 18: 6-30; 20: 10-21; 21:7. Numbers 1:31.

Exodus 23: 1	Perjury, False Oaths
Exodus 23: 6-9	Judging Cases; Equality before the Law; Protection against Oppression of the Poor and Strangers
Leviticus 11:1-47	Dietary Laws; Healthy, Unhealthy Meats or Foods
Leviticus 12: 1-8	Health and Sanitation: childbirth
Leviticus 13: 1-59	Health and Sanitation: leprosy
Leviticus 14: 1-32	Health and Sanitation: leprosy
Leviticus 14: 33-57	Health and Sanitation: buildings and houses
Leviticus 15:1-33	Health and Sanitation: sexual relations, bodily fluids, and cleanliness
Leviticus 18:1-30	Consanguinity, marriage regulations; restrictions on sexual relations
Leviticus 19:9-10;	Harvest, Farms; Charitable Assistance for the Poor (Gleaners)
Leviticus 19:15, 35-37	Judges; Duty to Honestly and Fairly Judging Cases; Equality before the Law; Protect against Oppression of the Poor, Strangers
Leviticus 23:22	Harvest, Farms; Charitable Assistance for the Poor (Gleaners)
Leviticus 25: 1-40	Sabbath Year (7 <sup>th</sup> Year) of the land; Jubilee Year (50 <sup>th</sup> Year); Release from Debt, Bondage
Leviticus 25:36-37	Usury, Lending.
Leviticus 19:11, 13	Business; Contracts; Duty of Good Faith and Fair Dealing
Leviticus 25:44-55	Slavery; Bondservants; Hired servants
Deuteronomy 15:11	Charitable Assistance for the Poor

Deuteronomy 5:16-21	Second Table of the Decalogue; Prohibition Against Murder; Adultery; Theft; Perjury or Bearing False Witness; Covetousness.
Deuteronomy 15:12-15	Slavery; Bondservants; Sabbath Year (7 <sup>th</sup> Year)
Deuteronomy 16:18-20	Judges; Duty to Honestly and Fairly Judging Cases; Equality before the Law; Protect against Oppression of the Poor, Strangers
Deuteronomy 19:15	Two Witnesses Required to Convict for “any iniquity, or for any sin”
Deuteronomy 21:15	Polygamy authorized
Deuteronomy 21:18-21	Juvenile Justice
Deuteronomy 22:1-4	Civility; Good Samaritan Rule
Deuteronomy 22:5	Anti-Transvestite Rule
Deuteronomy 22:8-12	Houses; Vineyards; Plowing; Garments
Deuteronomy 22:13-30	Marriage; Divorce; Adultery; Fornication
Deuteronomy 23:17	Prostitution; Homosexuality; Sodomy
Deuteronomy 23:19	Usury
Deuteronomy 24:1-5	Marriage; Divorce; Re-marriage; Duty of Honeymoon in First Year of Marriage
Deuteronomy 24:10-13	Pledges
Deuteronomy 24:14-15	Labor and Employment
Deuteronomy 24:17-18	Judges; Duty to Honestly and Fairly Judging Cases; Equality before the Law; Protect against Oppression of the Poor, Strangers
Deuteronomy 24:20-24	Harvest, Farms; Charitable Assistance for the Poor (Gleaners)
Deuteronomy 25:1-3	Judges; Duty to Honestly and Fairly Judging Cases; Corporal Punishment

Deuteronomy 25:4	Oxen; Negligent Supervision
Deuteronomy 25:5-10	Death of Husband; Husband's Brother's Duty to Impregnate the Widow so that His Brother will have an Heir
Deuteronomy 25:13-19	Fraud; Oppression; Unjust Weights and Measurements
Deuteronomy 27:19	Judges; Duty to Honestly and Fairly Judging Cases
Deuteronomy 27:20-23	Consanguinity, marriage regulations; restrictions on sexual relations
Deuteronomy 27:24-25	Murder; Conspiracy to commit murder

There were several scriptural references to the duty of judges to serve nobly, honorably, and justly when discharging their duties and functions, such as:

Exodus 23: 6-9	Judges; Duty to Honestly and Fairly Judge Cases; Duty to Provide Equality before the Law and to Protect against Oppression of the Poor, Strangers
Leviticus 19:15, 35-37	Judges; Duty to Honestly and Fairly Judge Cases; Duty to Provide Equality before the Law and to Protect against Oppression of the Poor, Strangers
Deuteronomy 16:18-20	Judges; Duty to Honestly and Fairly Judge Cases; Duty to Provide Equality before the Law and to Protect against Oppression of the Poor, Strangers

In general, Joshua took over from Moses and implemented these exact same customs, laws, and judicial policies. “[T]he LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.”<sup>31</sup>

---

<sup>31</sup> Joshua 4:14.

Indeed, this had been God’s divine mandate; for when Joshua assumed the helm of leadership, the LORD God spoke to him, saying:

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

8 This **book of the law** shall not depart out of thy mouth; but **thou shalt meditate therein day and night**, that **thou mayest observe to do according to all that is written therein**: for **then thou shalt make thy way prosperous**, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.<sup>32</sup>

After Joshua was to lead the children of Israel into their Promised Land, they were thus commanded to implement and carry out the Laws of Moses—to meditate upon them day and night and to do them. The future success or failure of ancient Israel was thoroughly connected to the Mosaic doctrine of Blessing and Curse:

**The Mosaic Life-Death Grid (Deuteronomy 30)**

<b>Virtue</b>	<b>Life</b>
<b>Vice</b>	<b>Death</b>

The Promised Land thus represented a fundamental and essential divine promise that was not an end in itself.

The Lord God did not give Abraham’s descendants the Promised Land simply for their own pleasure or for their own enjoyment.

---

<sup>32</sup> Joshua 1: 6-9.



Instead, the Lord God required that they worship Him, abide by his laws, and be a holy nation of priests.

In doing this, in carrying out God's divine laws and plan, Israel would set an example for all nations upon the earth to follow, to wit:

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.<sup>33</sup>

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.<sup>34</sup>

---

<sup>33</sup> Deuteronomy 4:6.

<sup>34</sup> Isaiah 49: 6.

## Chapter Three:

### Joshua's Prophetic Ministry- Administration of Law and Justice in Ancient Israel

Significantly, following Joshua's military campaigns, and throughout the history of judges and kings of ancient Israel, the most important function and objective became to obey God's commandments and to establish justice.

In fact, ancient Israel's most fundamental, central, and critical function was to serve as a prophetic example for all the nations upon the earth through carrying out the divine duty "to do justice and judgment." See, e.g., Genesis 18: 18-19, stating:

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, **to do justice and judgment**; that the Lord may bring upon Abraham that which he hath spoken of him.

Hence, the Law of Moses, which Joshua was charged through the word of the Lord God himself with carrying out, thus became the "fundamental law" of ancient Israel, to wit:

<b>HOLY BIBLE</b>	
<b>The Fundamental Law of Israel and England</b>	
("tzedakah and mishpat") <sup>35</sup>	
Virtue (Good)	Blessing (Life)
Vice (Evil)	Curse (Death)

The children of Israel, beginning with Joshua's leadership and the entrance of the children of Israel into the Promised Land, set an *example* for the nations, through holiness and the implementation of *true justice*.

---

<sup>35</sup> Genesis 18:18-19 ("Justice and Judgment").

This “divine justice” theme appears to have been inaugurated in the patriarch Abraham,<sup>36</sup> incorporated into the Law of Moses and the “book of the law”<sup>37</sup> given to Joshua, and continued to be the cornerstone of the constitution of ancient Israel through the inauguration of the House of David which came through the prophetic hands of the Prophet Samuel, whose own mother Hannah even prophesied the nature of the Christ King and his eternal kingdom as establishing “justice and judgment.”<sup>38</sup>

As previously mentioned in chapter one, in carrying out God’s divine commandment “to do justice and judgment,” Israel would set an example for all nations upon the earth to follow, to wit:

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.<sup>39</sup>

---

<sup>36</sup> Ibid.

<sup>37</sup> Joshua 1:8 (“This book of the law shall not depart out of thy mouth...”); Joshua 8:34-35 (“And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.”)

<sup>38</sup> See 1 Samuel 2: 8-10 (KJV), stating:

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

But using a slightly different translation of the Bible, Augustine of Hippo’s *The City of God* (New York, N.Y.: The Modern Library, 1950), pp. 572-573, quotes these same verses as stating:

He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, that He may set him among the mighty of [His] people, and maketh them inherit the throne of glory; giving the vow to him that voweth, and He hath blessed the years of the just: for man is not mighty in strength. The Lord shall make His adversary weak: the Lord is holy. Let not the prudent glory in his prudence; and let not the mighty glory in his might; and let not the rich glory in his riches: but let him that glorieth glory in this, to understand and know the Lord, and **to do judgment and justice in the midst of the earth**. The Lord hath ascended into the heavens, and hath thundered: He shall judge the ends of the earth, for He is righteous: and He giveth strength to our kings, and shall exalt the horn of His Christ.

<sup>39</sup> Deuteronomy 4:6.

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.<sup>40</sup>

For this reason, Augustine of Hippo concluded in *The City of God* that the duty to do “justice and judgment” was a universal commandment given to all mankind and made the precondition of both earthly peace in this lifetime, as well as the precondition for eternal salvation in the world to come.<sup>41</sup>

Hence, Augustine of Hippo concluded that the theological link between the ministry of Joshua (i.e., kingdom of ancient Israel) and every other nation or civil polity in the earth is administration and implementation of “justice and judgment.”<sup>42</sup>

---

<sup>40</sup> Isaiah 49: 6.

<sup>41</sup> St. Augustine, *The City of God*, supra, pp. 577-578, stating:

Now, he does judgment and justice who live aright. But he live aright who yields obedience to God when He commands. ‘The end of the commandment,’ that is, to which the commandment has reference, ‘is charity out of a pure heart, and a good conscience, and faith unfeigned.’ Moreover, this ‘**charity**,’ as the Apostle John testifies, ‘is of God.’ Therefore to do **justice and judgment** is of God.

But what is ‘in the midst of the earth?’ ... Therefore, ‘in the midst of the earth,’ that is, while our soul is shut up in this earthly body, **judgment and justice** are to be done, which shall be profitable for us hereafter, when ‘every one shall receive according to that he hat done in the body, whether good or bad.’

In the same way we may suitably understand what we read in the psalm, ‘But God, our King before the worlds, hath wrought salvation in the midst of the earth;’ so that the Lord Jesus may be understood to be our God who is before the worlds, because by Him the worlds were made, working our salvation in the midst of the earth, for the Word was made flesh and dwelt in an earthly body.

<sup>42</sup> Ibid. See, also, St. Augustine, *The City of God*, supra, p. 27 (God is the “fountain of all justice”), p. 678 (“justice, whose office it is to render every man his due”); and p. 699 (“a republic cannot be administered without justice”).

## CONCLUSION

In Reformed theology, the ministry of Joshua and *the conquest of ancient Canaan* prefigured the prophetic ministry of Jesus Christ and of the Christian religion's ultimate *conquest of the entire earth*.

Both of these prophetic ministries fulfilled the same promise which God had made to Abraham, namely, that his seed would inherit the land of Canaan forever and bless all the nations upon the earth.

The wars which Moses and Joshua fought against the ungodly nations in ancient Canaan, in order to establish the Hebrew Promised Land, *prefigured* the on-going “**spiritual**” warfare which the saints and the churches of Jesus Christ continue to fight today against ungodly peoples, nations, and nation states—this is, as Augustine of Hippo says, the “**kingdom militant**.”<sup>43</sup>

Significantly, the Promised Land is both a physical place for Abraham's descendants, as well as **political-theological model** for all peoples and for every nation upon earth. And in both instances, the duty “to do justice and judgment” (Gen. 18: 18-19)—which also implies holiness and obedience to God<sup>44</sup>—is *sine qua non*.

For these reasons, in colonial New England, during the 1600s and early 1700s, the “covenant” theology of the Puritans<sup>45</sup> incorporated this political-

---

<sup>43</sup> See, e.g., Robert F. Cochran and Zachary R. Calo, *Agape, Justice and Law: How might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge University Press, 2017). See, also, **Amos** 5:12-24; in the Prophet Amos we see an exemplification of the “Office of the Prophet” as interpreter of divine Providence, which naturally includes the law of general equity, constitutional law, political science, and public policy. And as this prophetic office was to the Prophet Amos, so must it also be to the Christian Church—to forewarn and admonish whole nations and peoples; to speak divine truth to religious, civil, and secular powers; and to advocate for the alleviation of oppression of the weak, the poor, and the marginalized. He was joined in this judgment by his brother prophets **Hosea** (Hosea 6:6-7) and **Isaiah** (Isaiah 1:11-17).

<sup>44</sup> See, e.g., St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), pp. 572 – 579 (“Moreover, this ‘charity,’ as the Apostle John testifies, ‘is of God.’ Therefore to do justice and judgment is of God.”)

<sup>45</sup> See, e.g., William Goodell, *The Democracy of Christianity*, supra, p. 484 (“[T]he people of Great Britain are indebted to the Puritans. What is wanting, both in England and America, to the completeness and the security of human freedom, is an undeviating fidelity to those principles of Christian democracy which the Puritans in some

theological model of ancient Israel into their fundamental laws (e.g., the Mayflower Compact of 1620) and their written colonial constitutions (e.g., Fundamental Orders of Connecticut of 1639).<sup>46</sup>

These Calvinistic Puritans— including theologians, pastors, and lawyers— adopted the political-theological model from ancient Israel and laid the foundations for the constitutional democracy of British North America and the new United States.<sup>47</sup>

The Book of Joshua— and the civil and military leadership of Joshua under God’s divine commandments— clearly supports this Reformed theological position that the Christian religion is designed, at least in part, to *heavily influence*,<sup>48</sup> if not altogether to regulate, the secular laws and the civil affairs of governments and nations.

## THE END

---

measure restored... If the people desire larger measures of liberty, they have only to become more democratic, more Christian.”) And see Algernon Sidney Crapsey, *Religion and Politics*, supra, p. 244 (“It was the belief of the Puritan that was the motive power of the American Revolution. It was the stern conviction of the Puritan that not King George, but God, was the rightful sovereign in America... and it was the conviction of the Puritan that sustained the people of the country through the long years of the Revolutionary War.”)

<sup>46</sup> See, e.g., Jerod S. Auerbach, *Rabbis and Lawyers: The Journey From Torah to Constitution* (New Orleans, LA: Quid Pro Books, 2010), pp. 3-27 (“The Hebrew Bible framed the American experience even before the Puritans first sailed from England in 1630.... The First Amendment did nothing to moderate ‘evangelical civic piety,’ the blending of Protestantism and republicanism that sustained ‘the long spell of Christendom’ in the United States. The amendment did not repudiate the principle of a Christian state; rather, it provided an alternative means toward securing it.”)

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

