

Hope During the Conquest

Introduction

“In the Old Testament the New is concealed, in the New the Old is revealed.”¹⁹ As we move forward in our study, we want to examine the gradual revealing of God’s plan of redemption for mankind.

Previously, we studied Genesis 3.15. In a few short words, this verse contains *the* message of Scripture - God’s bringing Jesus into our world in order to have a complete, decisive victory over Satan.

In this lesson, we will examine Biblical types and antitypes. We’ll also discuss how the first two promises contained in Genesis 12 were fulfilled during the time of the Old Testament. How does the conquest of Canaan point to the hope New Testament Christians have? How is their inheritance like ours? How does their rest correspond to our eternal rest? How does Joshua’s life help establish the hope we have in our Savior?

Biblical Types and Antitypes

The study of Biblical *typology* is viewed by some as a difficult undertaking. It is a method where “an element found in the Old Testament *prefigures* one found in the New Testament. The initial one is called the *type* and the fulfillment is designated the ‘antitype.’”²⁰ Both types and antitypes can be a person, thing, or event. *Often the type is messianic and frequently refers to salvation.* As we read the Scriptures, we find that even after a type is fulfilled in the antitype, it still remains useful for instruction. For example, the Old Testament is still an integral part of understanding God’s plan of redemption, even though its fulfillment has been achieved in Jesus Christ, Romans 15.4. *Types are always predictive.* Christians have a distinct and advantageous perspective in that they can see how the Old Testament type was pointing forward to its fulfillment in the New.²¹

Some examples of types and antitypes are easily seen:

- Romans 5.14 - **Adam** was a *type* of the one who was to come, that is, **Christ**. See also 1 Corinthians 15.22, 45-49 where Adam is not specifically named as a type, but the resemblances and dissimilarities between Adam and Christ are clearly seen.
- Numbers 21.9 relates to John 3.14. All who looked on the serpent would be saved from physical death. Notice how John’s gospel ties this to our eternal salvation in Christ.
- The **flood** of Genesis 6-8 is applied as a type in 1 Peter 3.21. We’ve been saved through water on the occasion of our **baptism**.

¹⁹ St. Augustine, Quaest. in Hept. 2,73: PL 34, 623; cf. DV 16.

²⁰ Elwell, W. A., & Beitzel, B. J. (1988). In Baker encyclopedia of the Bible. Grand Rapids, MI: Baker Book House.

²¹ Fritsch, C. (1947). “Biblical Typology: Typological Interpretation in the New Testament.” Bibliotheca Sacra 104, p. 87-100. Retrieved 03/27/2014 from <http://www.bible-researcher.com/fritsch.html>

- The Red Sea crossing (Exodus 14) is referred to in 1 Corinthians 10.1-2 and the giving of manna and water from the rock are tied to New Testament concepts in 1 Corinthians 10.3-4.
- Israel's entrance into the land (Joshua), is seen as a type in Hebrews 3.18-4.13. Christians anticipate entering a place of rest.
- **Abraham** is said to be a type for those who trust the grace of God for salvation, Romans 4, Galatians 3.
- Genesis 22 can be pointed to the offering up of God's only Son on the cross. Hebrews 11.17-19 makes the connection all the way back to the Genesis account.
- Think of how **Moses** serves as a type to many New Testament concepts. "No mere historical record can the life of Moses have been to our Lord; but a soul-drama which in deeply intensified and transcended measure was being enacted in His own Person. Moses was the first savior of Israel, and the first to be entrusted with the secrets of the divine glory. His life of travail, suffering, and intercession for a disobedient people, whom he had been empowered by God to redeem from Egypt, was a real prefiguring of the Redeemer who by His perfect sacrifice revealed to mankind the full glory of the love of God."²²
- The same is true for **David**. He is closely associated with the Messiah in the New Testament. David's earthly kingship and kingdom were perfectly fulfilled in the spiritual kingdom where Jesus is King of Kings and Lord of Lords.

The study of Biblical types and antitypes can be very profitable. In the remainder of our lesson, we will examine how the time of conquest reveals additional foreshadowing to the unfolding of God's plan for a Messiah and how it symbolizes several concepts inside our relationship with God.

The Conquest of Canaan Serves as a Type of Two Christian Concepts

Conditional Salvation

The Old Testament Type

In Deuteronomy several statements are made regarding how Israel would receive the land as a fulfillment of a covenant made generations before (Genesis 50.24):

"It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob."

Deuteronomy 9.5

"You shall do what is right and good in the sight of the LORD, that it may be well with you and that you may go in and possess the good land which the LORD swore to give your fathers..."

Deuteronomy 6.18

²² Tasker, op. cit., p. 27.

Notice also God's instructions to Joshua as he assumed the leadership role after the death of Moses:

“You shall do what is right and good in the sight of the LORD, that it may be well with you and that you may go in and possess the good land which the LORD swore to give your fathers...”

Joshua 1.7

How can we reconcile these statements? The simplest way would be to say that there would be no conquest without compliance with God's will. *God will not fight for a people who are fighting against Him.*²³ As Joshua and the people obeyed God and experienced success in casting out the Canaanites, they could never say it was their righteousness that led God to give them the land. Remember, long before Joshua and this generation of people, God saw the wickedness of Canaan and made a promise to Abraham. He promised to fulfill it, Genesis 15.13-16.

The conquest of Canaan was decreed prior to any righteousness in Israel.

“But the obedience of Israel is the condition of the conquest in the sense that who participates in this mercifully decreed event depends on who is courageous in faith and obedience. *Had Joshua and the people here failed, they would have been rejected and God would have started over with a new generation.*”²⁴

Consider the story of Achan in Joshua 7. Why was Israel defeated at Ai? Achan disobeyed the command to utterly destroy everything, Joshua 7.11. Achan ignored God's way and was moved by his own selfishness to transgress God's command. Until the *sin in the camp* was removed, God would not fight for Israel. See how the condition of success in the conquest was inseparably tied to *faith* in the wisdom, love, and power of God. That *faith* led to *obedience* to His commands. So, *the obedience of faith* was the condition of a successful conquest.

Israel's inheritance of the land of Canaan was never about them. It was, however, all about God. His honor, power, and integrity were all on display as He *gave* them the land of Canaan.

The New Testament Antitype

The same type of conditionality seen in the covenant with Abraham is also seen in the New Covenant. From before time began, God *predestined* those who choose Him *will be conformed to the image of His Son, in order that He might be the firstborn among many brothers*, Romans 8.29. The Ephesians account says that God *chose us in Him before the foundation of the world, that we should be holy and blameless before Him*, 1.4. God has ordained these things to be true. He will accomplish His purpose.

What has God said with regard to our salvation?

- Ephesians 2.8-9: *For by grace **you have been saved** through faith; and that **not of yourselves**, it is the gift of God; not as a result of works, **so that no one may boast.***

²³ Piper, J. (1981). “The Conquest of Canaan.” Desiring God. Retrieved 03/27/2014 from <http://www.desiringgod.org/sermons/the-conquest-of-canaan>

²⁴ Piper.

- Romans 3.27-28: Then **what becomes of our boasting? It is excluded.** By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.
- 2 Timothy 1.9: **(God) has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,**
- Titus 3.5: **He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,**
- James 2.24-26: **You see that a man is justified by works and not by faith alone.** In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? **For just as the body without the spirit is dead, so also faith without works is dead.**
- 2 John 6: **And this is love, that we walk according to His commandments.** This is the commandment, just as you have heard from the beginning, that you should walk in it.
- 1 Peter 1.14-16: As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, **be holy yourselves also in all your behavior; because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."**

How can we reconcile these statements? The simplest way is to say that there will be no salvation without compliance with God's will. As Christians obey God and experience success in casting out their old sinful habits, they can never say it is their righteousness that will lead to God to give them their spiritual inheritance. The promise of salvation was conceived and initiated long before any righteousness on our part, Romans 5.6-8; 1 John 4.9-10.

Any spiritual success a Christian enjoys is inseparably tied to *faith* in the wisdom, love, and power of God. Our *faith* (trust) leads to *obedience* to His commands. The *obedience of faith* will always be the condition of experiencing our heavenly reward.

Our salvation is never about us. It is, however, all about God. His honor, power, and integrity were all on display as He has, out of His good pleasure, *given us the Kingdom*, Luke 12.32.

Our Future Salvation

The Old Testament Type

In the first part of Hebrews 4, the writer concentrates on the concept of *rest*, something that would have been very familiar to those raised up with Judaism. Joshua 21.44 and 23.1, connect *rest* with the Old Testament concept of hope.

The Lord gave **rest** on every side, just as He had sworn to their fathers,

Joshua 21.44

Rest, for Old Testament Israel, was the enjoyment of peace and absence from military conflict. They experienced it, but only for a short time. Enemies lurked in the land and the people were susceptible to idolatry. While Israel found only partial rest, the Hebrew writer makes it clear that their *rest* points to

another, *perfect*, rest which yet remains for God's people. The conquest of Canaan becomes a type, a foreshadowing of something greater to come.

The New Testament Antitype

God's rest is open for all who hear with faith:

For we who have believed enter that rest, as he has said, "As I swore in my wrath, "They shall not enter my rest," although his works were finished from the foundation of the world.

– Hebrews 4.3

The *rest*, promised to Abraham and *tasted* after the conquest of Canaan, is still available to those who have the obedience of faith. This is the point of Hebrews 4.5-11:

And again in this passage he said, "They shall not enter my rest." Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, if you hear his voice, do not harden your hearts." For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his. Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

How does this apply to Christians today? Through faith, we are sons of Abraham, Galatians 3.7, and *heirs according to the promise*, Galatians 3.29. The promise is for all who accept Christ. What did Jesus say?

Come unto me, all you who labor and are heavy-laden, **and I will give you rest.**

– Matthew 11.28

Today, Christians get a "foretaste" in *the peace that surpasses understanding*, Philippians 4.7, and then in the age to come, we will find perfect rest at home with our Savior. Heaven will be a place utterly free from any enemy (they will all have been destroyed), sin, pain, fear, guilt, and crying.

Conclusion

For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

– Romans 15.4

Even the name *Joshua* serves a type. (Joshua and Jesus are the same name.) If the old Joshua was victorious over the enemies of God, then how much more the new Joshua?

In the conquest of Canaan, we see the dim reflection of the ultimate conquest of Jesus over Satan, sin, death, and hell. With the blow that was struck at Calvary, we know the victory is ours. Therefore, *let us strive to enter that rest, that none of us fall by the same sort of disobedience.* If we will hold fast our confidence to the end, Jesus will carry us over to the land where all is peace.²⁵

For Thought and Reflection

²⁵ Piper.

1. What are Biblical types and antitypes?
2. How is the flood connected to baptism? (See 1 Peter 3.21)
3. How does Genesis 22 connect to what happened on the cross? (See John 3.16)
4. When was the nation promise fulfilled?
5. When was the land promise fulfilled?
6. What was the purpose of these promises?
7. By what did Israel enter the land? Grace? Obedience? Both? Explain.
8. Why could Israel never boast about how they got their land?
9. How do we enter salvation today? Grace? Obedience? Both? Explain.

10. Why can we never boast about our salvation?

11. Explain the meaning of *rest* in Joshua 21.44. How does the Hebrew writer apply this to our spiritual rest? (See Hebrews 4.1-13)

12. How does the name Joshua serve as a type?