

Introduction: Preface; I. Background Information: The Pentateuch; Typology

JOSHUA

Victory through Strength and Courage

Preface:

Those whom the present-day Jews face in the land as mortal enemies are their Semitic first cousins, the Arabs, sons of Ishmael, among others.

But way back at their historical beginnings in 1400 B.C., the enemies of the Israelites were a conglomerate of Hamitic first cousins called the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites.

Once Joshua leads the Jews across the Jordan, the first of the great conflicts to engulf this region will be underway. The political battles still rage down to this very day.

The Lord says to Joshua in verse 2, "Go over this Jordan." He means for Israel to cross at that point, not up or down stream but right there.

The Lord identifies the land as that which "I give," the piel perfect, active voice of *natan*, meaning that the action has been completed.

The piel stem is intensive. God has been trying to give it to Israel for 39 years going back to Kadesh-barnea in Numbers 13-14.

By using the piel perfect in His statement to Joshua, the Lord indicates that He is now going to give them the land although it has been theirs all along.

While the action has not been historically completed, as far as God is concerned, it is already a fact.

So the emphasis which starts off the Book of Joshua is that Israel is already in the land on the assurance of God's Word.

Therefore, when the Lord said “The land which I give to them, the sons of Israel,” He is announcing the end of the Jornada.

The 40 years of wandering is now over. Now as they prepare to enter the land, which the Lord has already given them, a new trend will emerge.

Rather than encountering the battles of life and being defeated by them, the second generation will meet head-on the battles of life and emerge victorious.

Therefore, we will examine the first few chapters of Joshua as a segue into our study of Jeshurun. It will demonstrate for us the principle that the believer only has two options in the face of life’s exigencies—be a winner or a loser; be victorious or be defeated; be an invisible hero or be a casualty.

The Jornada is where losers were identified, defeated, and eliminated. It is also where winners were developed, educated, and trained how to become victorious.

Canaan will be the place of testing for this latter group. They will become victorious both on the battlefield and in life by knowing and applying the ten problem-solving devices. They will *do* the will of God because they *know* the Word of God.

I. Background Information:

A. The Pentateuch

1- The Pentateuch may be viewed as a collection of historical events which chronicle the lives of certain individuals in such a way that the plan of God is communicated through imagery.

2- By “imagery” I refer to a “descriptive representation of ideas,” or “figurative illustrations,” as the *Oxford English Dictionary* defines it.

3- There is a theological term for this which we have noted in the past and will examine in a bit of detail shortly. That term is “typology.”

Webster’s Twentieth Century Dictionary, 2d ed.:

type: A person, thing, or event that represents or symbolizes another, especially, another that is to come; to prefigure.

antitype: The person or thing represented or foreshadowed by an earlier type.

4- Here is a general definition of a “type” according to:

Chafer, Lewis Sperry. *Prolegomena*. Vol. 1 of *Systematic Theology*. Dallas: Dallas Seminary Press, 1947, p. xxx:

A type is a divinely purposed anticipation which illustrates its antitype. These two parts of one theme are related to each other by the fact that the same truth or principle is embodied in each.

[Example] The Passover-Lamb floods the redeeming grace of Christ with richness of meaning while redemption itself invest the Passover-Lamb type with all its marvelous significance.

5- In other words, in the Old Testament, various events occurred in the lives of its characters which presented images, pictures, or illustrations of doctrinal truths which would be revealed later.

6- God would enable the soul of the positive person to perceive the reality behind the type. But the type serves as a clear illustration of the antitype once the antitype occurs.

7- This is a part of the principle of progressive revelation. We can study the Old Testament as history and learn a great deal about the human condition.

8- But when we then study the New Testament we can then return to the Old and see all these illustrations or types which enhance New Testament revelation.

9- In this way we are able to perceive how God taught doctrine to the Old Testament saints through these illustrations we call types.

NOTE: When the Jews entered the land under Joshua the canon was made up of only five books—the Pentateuch. They were to apply its teachings as they take the land.

Joshua 1:8 - “This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do

according to all that is written in it; for then you will make your way prosperous and then you will have success.

10- Each book in the Pentateuch contains types which illuminate the human condition, our relationship with God, and our way of salvation.