



2025 Q4 Lessons of Faith From Joshua Lesson 10

The True Joshua

by Russell Atkins

SABBATH

Memory Text:

Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come” 1 Corinthians 10:11, ESV

From the lesson:

In the book of Joshua, there is a sense that the life of its main character points beyond itself to a reality that is much greater than the man himself. We see this principle all through the Bible, such as with the land of Canaan, a symbol of our eternal hope in a new earth. And, of course, the earthly sanctuary service pointed to a greater reality: “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Heb. 9:11, NKJV

But the question arises: In what way does Joshua point to a future fulfillment? How can we be sure that such an interpretation of the book is legitimate? What are the biblical principles that control the application of the book of Joshua to New Testament realities and to end-time events? Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 124

Any thoughts?

This principle has been a focus for our class for quite some time now. Events documented in Scripture are recorded about real people in real places in past history. They also have lessons for us now, and in the future [see memory verse].

For those wanting a deeper understanding of Typology":
https://biblehub.com/q/what_is_biblical_typology.htm

From the Lesson's teacher's comments:

Scriptural typology is a fascinating area of biblical study and should not be restricted to scholars. In his dialogue on the road to Emmaus, Jesus tenderly rebuked the two men for failing to read the Scriptures typologically: “ ‘O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?’ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself” (Luke 24:25–27, NKJV). May Seventh-day

Adventists avoid making the same mistake today. Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 124

AMEN.

SUNDAY

Biblical Typology.

The lesson encourages us to look at Romans 5: 14 along with other texts for today's lesson.

Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. Rom. 5: 14 NASB.

Have you ever considered Adam a "type" of Christ? How is he one? How is he not one?

From the Lesson:

These biblical passages use the term “type” (Greek typos) or “antitype” (Greek antitypos) to refer to the way the New Testament writer defined the relationship between an Old Testament text or event and its meaning in his own time or in the future.

Typology is a specific interpretation of persons, events, or institutions that prefigure Jesus or other realities contained in the gospel. The type corresponds to the antitype as a mold or a hollow form that reflects the original form, even if the latter, the antitype, more fully fulfills the purpose of the type. Thus, the biblical type was shaped according to a divine design that had existed concretely, or conceptually, in the mind of God, and it serves to shape future copies (antitypes).

It is crucial to understand that the writers of the New Testament did not randomly attribute a typological meaning to some Old Testament texts in order to make a point. An Old Testament type is always validated in the prophetic writings before it acquires an antitypical fulfillment in the New Testament. -- Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 125

New Testament writers understood the Old Testament. It was their ONLY source of Scripture. They recognized patterns and "types" in the OT and then saw them fulfilled in their time, and saw other "types" to be fulfilled in the future.

What has God's purpose been since man's fall?

To restore mankind to its original sinless design, and rewrite His Law on our hearts and minds.

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last person that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience.

In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God's commandments.

The typical offerings pointed to Christ, and when the perfect sacrifice was made the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity. To Be Like Jesus, pg 362

MONDAY

Type and Antitype.

From the Lesson:

Interpreters of the Bible cannot arbitrarily decide on what constitutes a biblical type or how that particular type is fulfilled in the New Testament and beyond. The Bible itself provides some controls and principles as to the application of biblical typology.

Similarly, the New Testament unfolds the antitypical fulfillment of a type in three distinct phases: (1) in the life of Christ (the Christological fulfillment), (2) in the experience of the church (the ecclesiological fulfillment), and (3) at the end of time (the eschatological fulfillment). Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 126

I've never considered this way of looking at Biblical typology. I like its structure and organization.

Again, from the Lesson:

1. Israel
 - a. Christological phase (Matt. 2:15)
 - b. Ecclesiological phase (Gal. 6:16)
 - c. Eschatological phase (Rev. 7:4–8, 14)
2. The Exodus
 - a. Christological phase (Matt. 2:19–21)
 - b. Ecclesiological phase (2 Cor. 6:17)
 - c. Eschatological phase (Rev. 18:4)
3. The Sanctuary
 - a. Christological phase (John 1:14, John 2:21, Matt. 26:61)

- b. Ecclesiological phase (1 Cor. 3:16, 17; 2 Cor. 6:16)
- c. Eschatological phase (Rev. 3:12, Rev. 11:19, Rev. 21:3, Rev. 21:22)

Since Scripture has a single divine Author, the various parts of Scripture are consistent with each other... All the doctrines of the Bible will cohere with each other; interpretations of individual passages will harmonize with the totality of what Scripture teaches on a given subject. — Raoul Dederen, ed., *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald Publishing Association, 2000), pg 65

I have an issue with this quote. Scripture was **inspired** by a "single divine" spirit, but **authored** by men using language they and others could understand.

All [sic] the time of Christ's coming there was much agitation concerning the appearance of the world's Messiah. The Jewish nation expected that a great deliverer would come, and there were men who took advantage of this expectation, turning it to the service of themselves, that they might be thereby profited and glorified. Prophecy had foretold that these deceivers would arise. The deceivers did not come in the way in which it was prophesied that the world's Redeemer should come; but Christ came, answering every specification. Types and symbols had represented Him, and in Him type met antitype. In the life, mission, and death of Jesus every specification was fulfilled." — Lift Him Up, pg 197

Might this happen again before the Second Advent?

TUESDAY

Joshua, the Type

From the Lesson:

As we discovered in the first week, Joshua was presented as a new Moses who, in the life of the second generation, repeated the most significant steps of the Exodus from Egypt. Just as Moses was, Joshua was commissioned by a personal encounter with the Lord. Under the leadership of both Moses and Joshua, Israel's fame among the nations inspired fear. Moses led Israel in crossing the Red Sea, and Joshua led Israel in a miraculous crossing of the Jordan. Both leaders were reminded of the necessity of circumcision and the importance of the Passover. Manna began to fall in the time of Moses, and it ended with Joshua. Both were commanded to take off their sandals. The outstretched hand of both signaled victory for Israel. Moses gave instructions for the division of the land and the institution of cities of refuge. Joshua fulfilled the instructions. Both gave a farewell address to the nation and renewed the covenant for the people at the end of their ministry. Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 127

I have to add that GOD's protection and might inspired the fear of nations. GOD led the children of Israel through the Red Sea and across the Jordan. As for circumcision and the Passover, both of these

rituals were given by GOD for the education about a coming Redeemer. Moses and Joshua were chosen by GOD to be His ambassador, and each fulfilled his role.

Also from the Lesson:

Joshua's life was a partial fulfillment of the prophecy made by Moses (Deut. 18:15, 18). However, the prophecy made by Moses was not fulfilled in its ultimate sense. In its ultimate sense, the prophecy could be accomplished (or fulfilled) only by the Messiah. The Messiah knew the Father intimately (John 1:14, 18); He was true and revealed God truthfully (Luke 10:22, John 14:6, Matt. 22:16). God indeed put His words in His mouth (John 14:24). So, both the life of Moses and that of Joshua become types of the coming Messiah, Jesus. Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 127

Excellent.

Additional reading:

Forty days and nights Moses remained in the mount; and during all this time, as at the first, he was miraculously sustained. No person had been permitted to go up with him, nor during the time of his absence were any to approach the mount. At God's command he had prepared two tables of stone, and had taken them with him to the summit; and again the Lord "wrote upon the tables the words of the covenant, the Ten Commandments.

During that long time spent in communion with God, the face of Moses had reflected the glory of the divine Presence; unknown to himself his face shone with a dazzling light when he descended from the mountain. Such a light illumined the countenance of Stephen when brought before his judges; "and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). Aaron as well as the people shrank away from Moses, and "they were afraid to come nigh him." Seeing their confusion and terror, but ignorant of the cause, he urged them to come near. . .

By this brightness God designed to impress upon Israel the sacred, exalted character of His law, and the glory of the gospel revealed through Christ. While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was prefigured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator. . .

Moses was a type of Christ. As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, He could not have found access to men and women in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made "in the

likeness of sinful flesh” (Romans 8:3), that He might reach the fallen race, and lift them up. — Patriarchs and Prophets, pp 329, 330

Moses was a type of Christ. . . God saw fit to discipline Moses in the school of affliction and poverty before he could be prepared to lead the hosts of Israel to the earthly Canaan. The Israel of God, journeying to the heavenly Canaan, have a Captain who needed no human teaching to prepare Him for His mission as a divine leader; yet He was made perfect through sufferings; and “in that he himself hath suffered being tempted, he is able to succor them that are tempted” (Hebrews 2:10, 18). Our Redeemer manifested no human weakness or imperfection; yet He died to obtain for us an entrance into the Promised Land. — Conflict and Courage, pg 111

WEDNESDAY

The True Joshua, the Antitype

From the Lesson:

The story of Joshua must be seen through the prism of typology. The wars Joshua conducted are historical events, constituting an essential segment of Israel’s history. The goal of these wars is to settle the Israelites in the Promised Land, where they can enjoy their allotted inheritance in peace and establish a new society based on the principles of God’s law. Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 128

The author/editor seems to have the mindset that war was necessary [see Lessons 4 & 5], but God's plan was to move the Cannanites out of the land gradually with the hornets and pestilence [Exodus 23: 28] because they were His children also and He loved them. He wanted the Cannanites to see His blessings and protection of Israel and be drawn away from their idolatry into a trust relationship with Him.

Therefore, just as the Holy Spirit says, "today if you hear his voice,⁸ do not harden your hearts as when they provoked me, as in the day of trial in the wilderness,⁹ where your fathers tried Me by testing Me, and saw my works for forty years.¹⁰ "therefore I was angry with this generation, and said, 'they always go astray in their heart, and they did not know my ways';¹¹ as I swore in my wrath, 'they shall not enter my rest.'" ¹² Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. ¹³ But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. ¹⁴ For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, ¹⁵ while it is said, "today if you hear his voice, do not harden your hearts, as when they provoked me." ¹⁶ For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? ¹⁷ And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸ And to whom did He swear that they would not enter His rest, but to those who were disobedient? ¹⁹ So we see that they were not able to enter because of unbelief." Hebrews 3: 7-19 NASB

Several Design Laws are being described here. Can you name them?? Are there any lessons to be learned as we come to the end of our "journey in the wilderness" and prepare to enter the "Promised Land"?

From the Lesson:

The authors of the New Testament presented many aspects of the ministry of Jesus Christ in terms of Joshua's work. As Joshua stepped into Canaan after 40 years in the wilderness, so the "antitypical Joshua," Jesus, entered His earthly ministry after 40 days in the wilderness (Matt. 4:1–11, Luke 4:1–13) and His heavenly ministry after 40 days in the wilderness of this earth (Acts 1:3, 9–11; Heb. 1:2).

After Jesus' baptism in the river Jordan (His "crossing of the Jordan" [Matt. 3:13–17, Mark 1:9–11]), the gospel writers quote from Psalm 2:7 and Isaiah 42:1, from a Messianic psalm and from a song about the Suffering Servant of Yahweh (Matt. 3:17, Mark 1:11, Luke 3:22). Consequently, through His baptism, Jesus is presented as the Divine Warrior who will—through a life of faithful obedience, even unto death—wage the wars of Yahweh against the evil forces. His life and death on the cross brought about the casting out of Satan, led the conquest over our spiritual enemies, offered spiritual rest to His people, and allotted an inheritance for the redeemed (Eph. 4:8, Heb. 1:4, Heb. 9:15).
Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 128

I like the 40 days/years parallels from the lesson. I've never noticed it before.

THURSDAY

Joshua and Us

The lesson asks us to compare the wars early Israel fought and the spiritual struggles of the Church.

My first thought was of 2 Cor. 10: 3-5, and I'm glad the lesson included it in the recommended reading.

For though we walk in the flesh, we do not war according to the flesh, ⁴ for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. ⁵ We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ. 2 Cor. 10: 3-5

From the lesson:

The final and complete fulfillment of the Joshua typology will be accomplished at the second coming of Jesus Christ (apocalyptic/eschatological aspect).

Joshua's life reflected so much of God's character that certain aspects of his life took on a prophetic character foreshadowing the activity and person of the Messiah.

For us, today, the Messiah has already come. His ministry does not need to be prefigured, but we still have the privilege of reflecting His character—the glory that Christ longed to share with His disciples (John 17:22) and that can become ours by contemplating the character of Christ (2 Cor. 3:18). The more we contemplate Jesus, the more we reflect the beauty of His character. This is so foundational to what our daily walk with Christ should lead to. This is why time in the Word, every day, is so important. This is why, too, we should also spend time dwelling on the life and character and teachings of Jesus. By beholding, yes, we do become changed." [ed: What Design Law?]. Adult SS Guide Q4 2025, Lessons of Faith From Joshua, pg 129

I think this is very well stated.