

Sabbath School Lesson #10 – The True Joshua – 29 Nov-5 Dec 2025

Christ is the one who wrought for the success of Joshua and therefore in that sense the true Joshua. The same success will attend us if we let Him lead, for Paul says, "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11).

Sunday: Biblical Typology – Let typology help us see Christ. When the temple of Solomon was built, the stones were all prepared in the quarry, so that no sound of tool was heard in the building. It is said that one stone was for a long time rejected by the builders as of no use; but it was finally ascertained that it was the chief corner-stone. This stone typified Christ. Rejected of men, but chosen of God and precious, He was the tried upon whom if anyone believed he would not be ashamed or confounded. "Whosoever shall fall upon this stone shall be broken." Whosoever comes before God with a "broken and contrite spirit" (Psalm 51:17), falling unreservedly upon His mercy, will be received. The brokenness is the brokenness of heart so pleasing to God. He dwells with the humble (Isaiah 57:15); God looks with favour upon the contrite of heart (Isaiah 66:2). But whosoever rejects the mercies of God, will, like the Jews, be rejected of God. By the trinity doctrine Adventists reject the indwelling of Christ in exchange for another redeemer. If they will not receive Christ as their Redeemer, they must meet Him as Judge, when He dispenses judgment without mercy.

Psalm 22 presents a typology. In the context of Psalm 22, how can we learn to see beyond our immediate trials and, thus, trust in God's goodness, whatever we face now? The words Jesus spoke in Matthew 27:46, were recorded in Psalm 22 approximately a thousand years before He spoke them, in what is often called the Psalm of the Cross. At the cross, when Jesus spoke these words, the Jews should have recalled Scripture, they should have recalled Psalm 22, but unfortunately, they had long lived in apostasy so much that they were indifferent to the prophecy being fulfilled. Jesus hang on the cross for six hours, of which three were darkness. In all the emotions and pain that He went through, we find that Jesus resolved in His mind to declare the glory of God: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" (Psalm 22:22). Seemingly hopeless on the cross, against hope, seemingly without feelings of hope, yet He declares faith in God, for the sake of His brethren, for He wants us to see God as a loving God. Having declared faith in God, still hanging on the cross, Jesus begun to see the rewards of His suffering: "The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever" (Psalm 22:26). If you were meek without the cross you would still be lost. Because of the cross, the meek shall eat and be satisfied. We are told this: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isaiah 53:11). At the cross, He sees the travail of His soul, but He is satisfied because we can be saved. In the last verse, Jesus saw a remnant people: "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this" (Psalm 22:31). Jesus saw beyond the cross the remnant church finishing the work. He breathed His last with the hope that His remnant church, the faithful seed, will carry the three angels messages to the world (Revelation 14). When you see what Jesus went through to save you, when you understand the resolve of Jesus when He was hanging naked on the cross, what is your resolve? Paul says, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Cor 2:2). What is your resolve?

Monday: Type and Antitype – Christ is soon to end His ministration in the heavenly Tabernacle, which ministry was typified by the work begun in earthly Tabernacle. In the earthly, when "the glory of the LORD filled the tabernacle", no man could enter, even Moses was not able to enter. When the glory of the Lord filled the tabernacle or Temple, in the type, there was no ministration (Exodus 40:34-35; 1 Kings 8:10-11). And so, it will be in the antitype (Revelation 15:8). In Revelation 15:8 we behold the scene of the end of Christ's ministry; the Tabernacle is filled with the glory of God, and no man could enter. The prototype of this scene is found in Exodus 40:34-35: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of

the Lord filled the tabernacle.” This was at the commencement of the typical work here on earth, as the antitype described in Revelation 15 is at the close of the real work in heaven.

As you believe in type and antitype, how do you account for Jesus’ stay in the most holy place (if He went in there in 1844) more than one year, answering to the day in the type? The fulfilment of the prophetic periods in the symbolic prophecy, has ever been a day for a year (Ezekiel 4:6). The fulfilment of the types has never been thus marked. We understand that the Saviour ministered in the first apartment until the end of the 2300 days, and that the termination of that period marked the commencement of His ministration in the holiest of all. If the ministration of the Saviour in the first apartment had been on the principle of a day in the type answering to a year in the antitype, then it would have occupied only 364 years instead of more than 1800. We know of no means of marking the precise length of Christ’s ministration in the most holy place; but regard it as the brief period which will terminate human probation, and end in the pouring out of God’s wrath in the seven last plagues.

Tuesday: Joshua, the Type – Read Hebrews 3 and 4. We find that the children of Israel did not learn the ways of God and therefore they did not enter into His rest. “For if Jesus had given them rest, then would He not afterward have spoken of another day” (Hebrews 4:8). This verse in most English versions is rendered “Joshua” instead of “Jesus.” Those who have Bibles with marginal references will find the word “Joshua” also in the margin. The two are identical in the Hebrew, being derived from the verb meaning, to save, to deliver. “Jesus” means Saviour (Matthew 1:21) as of course Joshua does. Joshua, who led the people of Israel into the earthly Canaan, is a type of Jesus, who leads His people into the heavenly Canaan – the heavenly country for which the patriarchs of old looked (Hebrews 11:16). When we recall the subject of the third chapter, how the Israelites failed to enter into rest because of unbelief, and note that in the immediate connection we are told that the promise is left to us because they failed, we can readily see that the Joshua who succeeded Moses as leader of Israel, is the one referred to in verse 8. So, in our study we shall read it, “For if Joshua had given them rest, then would He not afterward have spoken of another day.”

Wednesday: The True Joshua, the Antitype – What does it mean to be able to “rest” in what Christ has done for us? Keep the Sabbath. Christ invites us to His rest: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28). After “God ended His work which He had made,” “He rested on the seventh day” (Genesis 2:2), that is, He had Sabbath. The word Sabbath means rest. It is a Hebrew word transferred into the English language. When the Hebrews used the word “Sabbath,” it conveyed the same idea to them that the word “rest” does to us. “Remember the [rest] day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the [rest] of the Lord thy God;” (Exodus 20:8-11). Perfect Sabbath keeping and perfect Sabbath rest is only ever possible through the indwelling Spirit of Christ in us (Galatians 4:6). Only those who are spiritual can truly keep the Sabbath of the Lord. So long as Adam was led by the Spirit, he enjoyed perfect rest, both of body and soul; but as soon as he sinned, he lost the rest. But although the curse upon the earth causes weariness of body, the Sabbath still remains from Eden, the pledge and seal of spiritual rest. The abstaining from all secular work and our own pleasure on the seventh day – from everything by which we could personally profit – is simply in recognition of the Lord as our Creator and upholder of all things – the one by whose power we live. Sabbath keeping involves rest from our own work on the seventh day, but he who does no more than this does not keep the Sabbath of the Lord. As the Sabbath was the seal of a perfect creation, so it is the seal of a perfect new creation in Christ Jesus.

Thursday: Joshua and Us – Read Joshua 18:3. How would Jesus phrase that question today? The same, for it is the Spirit of Christ that was in Joshua (1 Peter 1:10-11). Many failed for unbelief. Although “failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass” (Joshua 21:45), the people “in their hearts turned back again into Egypt” (Acts 7:39), “yea, they despised the pleasant land, they believed not, His word; but murmured in their tents, and hearkened not unto the voice of the Lord” (Psalm 106:24-25). “So we see that they could not enter in because of unbelief” (Hebrews 3:19). If we “take heed” to the voice that calls, “harden not our hearts” (Hebrews 3:15), we may enter His rest where they failed. Hear and your soul shall live, “and rest in the Lord” (Psalms 37:7).