

Lessons of Faith from Joshua

The True Joshua

Lesson #10 for December 6, 2025

Scriptures: 1 Corinthians 10:1-13; 2 Corinthians 10:3-5; Matthew 2:15; Joshua 1:1-3; Acts 3:22-26; Hebrews 3:7-4:11.

1. Who was, or is, “The True Joshua”?

[From the *Adult Sabbath School Bible Study Guide*=BSG:] 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?

... We will **look at principles of biblical interpretation concerning typology**. We will study how the Bible itself contains indicators of typology and **how the life of Joshua foreshadows the ministry of the Messiah and points to symbolism fulfilled in the church as well as in the consummation of human history**.—BSG* for Sabbath Afternoon.^{†‡§}

2. If you can read biblical Hebrew and Greek, there are key words that suggest that types and antitypes are made. For the rest of us, the challenge is to see the bigger picture in each story or event and see how those stories or events are harbingers of things to come.

Biblical Typology

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] It is not an exaggeration to affirm that “historically, Seventh-day Adventism is not only a prophetic movement; it is also a typological movement.” Since the beginning of Adventism, “typology was a method used to evaluate, experience, and understand Adventism identity, role, and message in salvation history.”—Erick Mendieta, “Typology and Adventist Eschatological Identity: Friend or Foe?” *Andrews University Seminary Student Journal*, vol. 1, no. 1 (Spring 2015), pp. 45, 46. There are two kinds of typology: vertical and horizontal. **Vertical typology** concerns the relationship between the **heavenly and earthly sanctuary**. It is the most widely known and studied within Adventism. **Horizontal typology** involves the **relationship between the Old and New Testaments**, and it is one of the primary **ways to discern Jesus within the writings of “Moses and all the prophets” (Luke 24:27)**. **This typology is the focus of our lesson**.—T-BSG* 132-133.^{†‡§}

[T-BSG:] The traditional understanding of **typology** can be summarized in the following definition: **“the study of persons, events, or institutions (the types) that God has divinely designed to prefigure their end-time**

fulfillments (the antitypes) in Christ and in the gospel realities brought about by Him.”—Richard M. Davidson, *In the Footsteps of Joshua* (Hagerstown, MD: Review and Herald, 1995), p. 26. Such a definition is not arbitrarily imposed on Scripture but rather it emerges from the survey of the passages wherein the Greek term *typos* (type) occurs in the New Testament (1 Cor. 10:1–13; Rom. 5:12–21; 1 Pet. 3:18–22; Hebrews 8, 9), as shown in the seminal work of Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical Typos Structures* (Berrien Springs, MI: Andrews University Press, 1981).—T-BSG* 133.†‡§

3. Good examples of biblical typology can be found by comparing Romans 5:14 with 1 Corinthians 10:1-13 and by comparing Hebrews 8:5 with Hebrews 9:23.

[SDA Bible Commentary:] **Figure.** Gr. *typos*, “type.” This word is common in the NT [New Testament], but has been variously translated “form” (Rom. 6:17), “print” (John 20:25), “fashion” (Acts 7:44), “manner” (Acts 23:25), “ensample” (Phil. 3:17), “pattern” (Heb. 8:5). **It means basically the impression made by a die. Hence it has come to mean “copy,” “figure,” also “a pattern,” “an example.”**

Paul does not go into all the possible implications of what he has said, but focuses simply on his central point, namely, that **the effects of Adam’s sin have been passed upon all men. The principle and power of sin and death have been transmitted to all the descendants of Adam.** Because his deed affected the whole race, he is a type of the One whose act of righteousness has resulted in the transmission of the principle and power of righteousness and life to all those who are born again into His family (John 1:12, 13).—Article on Romans 5:14. Nichol, F. D. (Ed.). (1957). *The Seventh-day Adventist Bible Commentary*, vol. 6, 532. Review and Herald Publishing Association.†‡

[BSG:] 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.**—BSG* for Sunday, November 30.†‡§

[BSG:] **Look at how David appears in the Old Testament and then how he is prefigured in the New. What lessons can we learn about how**

typology works from this example?

- a. David ([Ps. 22:1, 14–18](#)):
- b. The new David ([Jer. 23:5](#); [Isa. 9:5, 6](#); [Isa. 11:1–5](#)):
- c. The antitypical David ([John 19:24](#))—BSG* for Sunday.^{†‡§}

[BSG:] By looking at these texts, we discover that the Old Testament itself provides the key for identifying and applying types in the Scriptures. That is, **New Testament writers, whose Scripture was the Old Testament, were inspired by the Holy Spirit to use the Old Testament types to reveal “present truth” (2 Pet. 1:12), especially about Jesus and His ministry.**—BSG* for Sunday, November 30.^{†‡§}

2 Peter 1:12: And so I will always remind you of these matters, even though you already know them and are firmly grounded in the truth you have received.—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*®* [GNT] (*Today’s English Version*) [TEV], Second Edition, 2 Peter 1:12). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].[‡]

[BSG:] 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**).

We can find these types and antitypes all through the Bible, and they are very helpful in showing readers how to understand the Bible and what truths the Word of God is teaching about Jesus, salvation, and the ultimate hope that we have.—BSG* for Monday, December 1.^{†‡}

[BSG:] Look at the following Old Testament types: Israel, the Exodus, and the sanctuary. How is each fulfilled in the three antitypical phases: the Christological, the ecclesiological, and the eschatological?

Israel

- a. Christological phase ([Matt. 2:15](#))
- b. Ecclesiological phase ([Gal. 6:16](#))
- c. Eschatological phase ([Rev. 7:4–8, 14](#))—BSG* for Monday.^{†§}

4. Jesus, in fact, was taken to Egypt and then brought back. The Christian church is called to be the new Israel. **The descendants of Israel with all their faults and failings nevertheless end up with their names on the gates of the New Jerusalem.**

Revelation 21:12: It had a great, high wall with twelve gates and with twelve angels in charge of the gates. **On the gates were written the names of the twelve tribes of the people of Israel.**—*Good News Bible-TEV*.^{*†}

[BSG:] **The Exodus**

- a. Christological phase ([Matt. 2:19–21](#))

- b. Ecclesiological phase ([2 Cor. 6:17](#))
 - c. Eschatological phase ([Rev. 18:4](#))—BSG* for Monday, December 1.^{†§}
- 5. Just as Jesus came out of Egypt as a child, the church is to come out of all that is sinful and unclean. Before the second coming, God's people are to come out of the world and the false churches.

[BSG:] **The Sanctuary** [Temple]

- 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](#))—BSG* for Monday, December 1.^{†§}
- 6. Jesus spoke of His body which was the temple that was to be destroyed and built again in three days. We are to keep our bodies, as temples of God, clean from the evils and destructive habits of the world. We are to be stones in the temple of God as well. (See Ephesians 2:19-22.)

[BSG:] "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), p. 65.—BSG* for Monday, December 1.^{†§}

- 7. So, what should one do when s/he finds that a passage is hard to understand? One solution is to compare that section with what other passages in Scripture say on a similar subject: "Read on."

Joshua, the Type

[BSG:] In the light of biblical typology, what is the significance of the multiple parallels between the lives of Moses and Joshua? **See [Exod. 3:1](#), [2](#); [Josh. 1:1–3](#); [Num. 13:1](#), [2](#); [Josh. 2:1](#); [Exod. 3:5](#); [Josh. 5:15](#).**

As we discovered in the first ... [lesson], 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.—BSG* for Tuesday, December 2.^{†§}

Identifying Joshua Typology

[T-BSG:] According to Davidson's definition, there are four criteria for identifying types and antitypes: historicity, correspondence, prefiguration, and escalation. **First**, types are historical realities documented by the Old Testament. When the New Testament author looks back at the Old Testament to find types, he seeks events, persons, or institutions rooted in history. For instance, there is no typological import in parables (*compare with Josh. 9:7–15, 2 Sam. 12:1–4*). In typology, God is acting in history, creating patterns of prophetic import to be later recognized by His people and prophets. **From the New Testament perspective, there is no doubt that Joshua is a historical character.** In his final speech, Stephen recounts Joshua's role as Israel's leader during the conquest, during which time the tabernacle of testimony was brought to Canaan (*see Acts 7:44, 45, NASB*). Joshua also is mentioned in Hebrews 4:7, 8 as the one who brought temporary rest to Israel.—*T-BSG** 133.†‡§

[T-BSG:] **Another fundamental step** in identifying typological relationships between the Old and New Testaments is the presence of **legitimate correspondences. These correspondences must be historically valid, genuine, and not simply coincidental or imaginative.** In addition to the correspondences mentioned ... [earlier], Joshua and Jesus share the same name, which is differentiated in Hebrew and Greek, as in English. This does not appear to be incidental for two reasons. **Primarily**, this appellation is the first in the biblical canon with a theophoric element, specifically, a particle referring to God's name. Joshua's name is the combination of the Hebrew verb *ysh'* (to save) and the particle *yo* (jo), which is an abbreviation of Yahweh [*sic*] (usually translated as "the LORD"). **Second**, Joshua is not his original name. Moses, probably under divine influence, changed his name from Hoshea (salvation) to Joshua (Yahweh [*sic*] is salvation [healing]) (*Num. 13:16*).—*T-BSG** 133-134.†‡§

[T-BSG:] **The final criterion for identifying typology** that is to be mentioned here is **escalation**. The concept of escalation is well illustrated by the metaphor of "shadow," [Hebrews 10:1-4] used by the author of Hebrews to explain the relationship between the Levitical system of offerings and sacrifices, including festivals and rituals, which pointed to the Jesus event. **Escalation involves an elevation or intensification from type to antitype: a crescendo from local to universal, from provisory to definitive, from temporal to eternal, and the human to the divine sphere.**

This **progression is evident in the Joshua typology**. Just as Joshua led the conquest of Canaan and provided temporary rest for Israel, the new Joshua commands the heavenly army in the cosmic battle against "principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (*Eph. 6:12, NKJV*). **His victory is definitive and gives eternal rest to God's people.**—*T-BSG** 135.†‡§

[T-BSG:] 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.—T-BSG* 135.††§

8. Read the following passages: **Deuteronomy 18:15-19**; 34:10-12; John 1:21; Acts 3:22-26; and Acts 7:37. **The prophecy in Deuteronomy 18 suggests that another prophet will come like Moses.** Who do you think that was?

[BSG:] 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.—BSG* for Tuesday, December 2.††§**

9. How important is the story of Jesus's life and His death to you in your daily walk with Him? We need to remember, of course, that without the Holy Spirit's assistance, we would not even be alive. God sustains us moment by moment. Furthermore, our only pattern that is safe to follow is that of Jesus Christ. See the comments by Ellen G. White in *The Review and Herald* from 1890 saying that every heartbeat is a “rebound from the touch of the finger of God.” (<https://egwwritings.org/read?panels=p821.10847&index=0>)

The True Joshua, the Antitype

[BSG:] 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.

Later, Old Testament authors, such as Isaiah, present the work of the Messiah as also consisting of allotting the “desolate inheritances [to His people]” ([Isa. 49:8, NIV](#)), using the same terminology that is so frequent in the book of Joshua. **As the task of Joshua had been to apportion the land to the Israelites, so the Messiah, portrayed as the new Joshua, assigns the spiritual inheritance to a new Israel.**

Read [Hebrews 3:7–4:11](#). How does the New Testament confirm that Joshua, the new Moses, is himself a type of Jesus Christ?—BSG* for Wednesday, December 3.††Ω§

Hebrews 3:7-8: ⁷ So then, as the Holy Spirit says,

“If you hear God's voice today,

⁸do not be stubborn, as your ancestors were when they rebelled against God,

as they were that day in the desert when they put him to the test.”—*Good News Bible-TEV*.*

Hebrews 4:8-11: ⁸ If Joshua had given the people the rest that God had promised, God would not have spoken later about another day.... ¹¹Let us, then, do our best to receive that rest, so that no one of us will fail as they did because of their lack of faith.—*Good News Bible-TEV*.*

[BSG:] 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 [sic] writers quote from [Psalm 2:7](#) and [Isaiah 42:1](#), from a Messianic psalm and from a song about the Suffering Servant of Yahweh [sic] ([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 [sic] 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](#)).—BSG* for Wednesday, December 3.^{†Ω§}

10. ***Jesus actually died twice. He died once in the garden of Gethsemane (Luke 22:43-44) and again on the cross. He died in the garden of Gethsemane before any human hand had touched Him. This was to prove to the onlooking universe that the result of sin, which separates us from the Source of life (the Father), is death just as had been stated in Genesis 2:17. Fortunately, an angel came and revived Him, so that He could do what happened later for humans to see! Later, He died on Calvary to prove to us that sin leads to death. We as humans had no idea of what had happened in Gethsemane. So, He had to do it again in a way so that we could see that He died of separation from God which was as a result of taking upon Himself the results of sin. That is, He died as the result of our sins, not His!***

[From the writings of Ellen G. White=EGW:] [On the cross:] **The withdrawal of the divine countenance from the Saviour** [sic-British spelling] **in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.**

Satan with his fierce temptations wrung the heart of Jesus. The Saviour [sic-British spelling] could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. **He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath**

[God's withdrawal and separation from the human Jesus] upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.—Ellen G. White, *The Desire of Ages** 753.1-2.†‡ [Does it “break your heart” to commit a sin?]*‡

[\[https://egwwritings.org/read?panels=p130.3718&index=0\]](https://egwwritings.org/read?panels=p130.3718&index=0)†‡

11. ***The life and death of Jesus give us a choice: 1) With the help of the Holy Spirit and the angels, we can live lives as close as possible to the example set by Jesus and live forever, or 2) We will die the death that Jesus died, separated by sin from His Father (Isaiah 59:2; Matthew 27:46) who is the only Source of life; and then, we will be dead forever!***
12. Do you find that living a Christian life and trusting in God gives you rest? Jesus has demonstrated what sin does to us if we refuse to be separated from it. Jesus died of the results of sin, not His, but ours! That death was to show us what happens when we are cut off from the Source of life. (See Isaiah 59:2; Matthew 27:46.)

Joshua and Us

[BSG:] Joshua, as a type, points beyond the ministry of Jesus Christ to a fulfillment in the life of the church, Christ's body. In what sense do the wars Israel fought under Joshua foreshadow the spiritual struggles of the church? How are they different? See [1 Tim. 1:18](#), [2 Tim. 4:7](#), [Eph. 6:10–12](#), [2 Cor. 10:3–5](#), and [Acts 20:32](#).—BSG* for Thursday, December 4.†‡§

13. Joshua's battles were literal and physical; ours are mental and spiritual.
14. ***Satan is exceedingly angry and desperate because he knows that he only has a little time left. (Revelation 12:12) He is conducting an all-out battle to preserve what is left of his life. It is a life-and-death matter for him. We are the objects of his wrath. If we stay firmly on God's side, Satan is doomed! The great controversy is being fought between God and Satan. The battlegrounds where those battles take place are in the minds of God's people. Satan will do everything that he can to get us to sin or to destroy us completely. However, God will not allow us to be destroyed completely so long as we are on God's side.***

[BSG:] What do these texts say about the ultimate fulfillment of the Joshua typology? [1 Pet. 1:4](#), [Col. 3:24](#), [Rev. 20:9](#), [Rev. 21:3](#).

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. [2 Corinthians 3:18] 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.—BSG* for Thursday, December 4.^{†‡§}

God's Consistence Today & Types Today

[T-BSG:] The different types are grounded in historical patterns that have been influenced by divine interventions, as a result of God's promises. They demonstrate God's faithfulness in His interactions with humanity and His supreme authority over history. **Typology is not just a method for interpreting the Old Testament in relation to Jesus; it is also a way to interpret history.**

How do you think God's consistency and control over history can help you to deal with the uncertainties of human existence?—T-BSG* 135.^{†‡}

[T-BSG:] On the one hand, the study of typology helps us understand who Jesus is and what God is doing through Him. **It shows how such individuals as Moses, Aaron, and David foreshadow the roles of the Messiah as priest, prophet, and king.** Similarly, institutional types, such as the sacrifices and religious festivals like Passover, reveal the substitutionary nature of His mission. [What does that mean? Is Jesus really or just a legalistic Substitute for us?]
—T-BSG* 135.^{†‡}

[EGW:] **It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones.**

As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.—Ellen G. White, *The Desire of Ages** 83.4.^{†‡}

[\[https://egwwritings.org/read?panels=p130.313&index=0\]](https://egwwritings.org/read?panels=p130.313&index=0)[†]

[T-BSG:] **Typological events also point to the things Jesus will accomplish on behalf of His people. On the other hand, typology reveals God's expectations regarding His children.—T-BSG* 136.^{†‡}**

[See Zechariah 3:1-5 to see what Jesus is doing right now in the heavenly sanctuary/temple.][†]

[T-BSG:] Considering these two aspects of typology, what do the following types reveal about Jesus, and how can you use their examples to model your life according to God's will?

1. Isaac lying down on the altar in submission (*Genesis 22; compare with Heb. 11:17–19*)
2. Joseph as the deliverer of his family in his interaction with his brothers (*Genesis 44–45*)
3. Moses as the deliverer and intercessor of Israel (*Exod. 32:30–34*)
4. David as the chosen (messiah) king in his interaction with Saul (1

Samuel 24, 26)—T-BSG* 136.†§

[EGW:] All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. **When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.**—Ellen G. White, *The Desire of Ages** 668.3.†‡

[\[https://egwwritings.org/read?panels=p130.3287&index=0\]](https://egwwritings.org/read?panels=p130.3287&index=0)†

15. Joshua certainly must have been frustrated by the behavior of the children of Israel. Imagine being frustrated for over 40 years! What about God's frustration with us for so many years? God has now waited 181 years since 1844! Why?

[EGW:] **For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan.** In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.—Manuscript 4, 1883.—Ellen G. White, *Evangelism** 696.2.†‡

[\[https://egwwritings.org/read?panels=p30.3860&index=0\]](https://egwwritings.org/read?panels=p30.3860&index=0)†

[EGW:] Christ's mission was not understood by the people of His time. The manner of His coming was not in accordance with their expectations. The Lord Jesus was the foundation of the whole Jewish economy.... And when the Reality came, in the person of Christ, **they did not recognize in Him the fulfillment of all their types**, the substance of all their shadows. **They rejected the antitype, and clung to their types and useless ceremonies**.... The gospel of Christ was a stumbling block to them because they demanded signs instead of a Saviour [*sic*-British spelling]. They expected the Messiah to prove His claims by mighty deeds of conquest, to establish His empire on the ruins of earthly kingdoms.—Ellen G. White, *Christ's Object Lessons** 34.4-35.0.†‡

[\[https://egwwritings.org/read?panels=p15.88&index=0\]](https://egwwritings.org/read?panels=p15.88&index=0)†

[EGW:] **Thousands would accept the truth if they could do so without denying self, but this class would never build up the cause of God.**—Ellen G. White, *Testimonies for the Church*,* vol. 4, 155.4 [1876].†‡

[\[https://egwwritings.org/read?panels=p114.800&index=0\]](https://egwwritings.org/read?panels=p114.800&index=0)†

16. ***With this new understanding of biblical typology, does the story of Joshua and the children of Israel help you to understand our situation today? Does Joshua's behavior toward the children of Israel symbolize Jesus's behavior toward us?***

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