

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 10 “The True Joshua”

Read for this week’s study

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

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).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Biblical Typology
- III. Type and Antitype
- IV. Joshua, the Type
- V. The True Joshua, the Antitype
- VI. Joshua and Us
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “This week, 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.” (Sabbath afternoon)
2. What is the context of our memory text in 1 Corinthians 10? In what way were the Old Testament “things” “written down for our instruction”?
3. Read Matthew 2:15 and compare it with Hosea 11:1. What is Matthew doing here? What is biblical typology?
4. Sunday’s lesson highlights the use of term “type” and “antitype” in NT texts like Romans 5:14, 1 Corinthians 10:1–13, Hebrews 8:5; 9:23. Biblical typology is a method of interpreting Scripture in which events, persons, places, or institutions in the Old Testament (the “type”) are seen as patterns or foreshadowings of events, persons, places, or institutions revealed in the New Testament (the “antitype”).

5. “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.” (Monday’s lesson) An Old Testament type must always be validated by the inspired New Testament author to acquire an antitypical fulfillment. Otherwise, it is just a spiritualizing and allegorizing speculative interpretation without clear biblical grounding.
6. The New Testament shows the antitypical fulfillment of a type in three distinct levels: (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).
7. What is the significance of the multiple parallelisms between the lives of Moses and Joshua? See Exodus 3:1, 2; Joshua 1:1–3; Numbers 13:1, 2; Joshua 2:1; Exodus 3:5; Joshua 5:15. (Tuesday’s lesson) How is Joshua presented as a new Moses?
8. How does the New Testament confirm that Joshua, as the new Moses, is himself a type of Jesus Christ, who is the new Moses and new Joshua combined in one person? (Wednesday’s lesson) How does the Christological fulfillment in Jesus as a new Joshua enlarge the type?
9. What is the ecclesiological and eschatological fulfillment of Joshua as a type of Jesus? (Thursday’s lesson) How does that help us to see the largest context of what is being accomplished at the end of the ages? (1 Peter 1:4, Colossians 3:24, Revelation 20:9; 21:3)
10. The antitype is always larger and more universal than the type. How does biblical typology help us better understand the ministry of Jesus Christ, and the role of the church? How does the eschatological fulfillment of types bring assurance to us that God will bring about His promised restoration and salvation? How can we be more open to what God still wants to do in our times that transcends what the previous generations saw and understood?

Further Study with Ellen White

Again, Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour’s teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident. {COL 21.1}

Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life. None who listened to the Saviour could feel that they were neglected or forgotten. The humblest, the most sinful, heard in His teaching a voice that spoke to them in sympathy and tenderness. {COL 21.2}

Christ's manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. He unfolded the mysteries of the kingdom of heaven through the use of figures and symbols with which His hearers were familiar; and the common people heard Him gladly, for they could comprehend His words. There were no high-sounding words used, to understand which it was necessary to consult a dictionary. {CT 240.2}

Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons. {DA 254.2}

The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep—with these Christ illustrated immortal truth. He drew illustrations also from the events of life, facts of experience familiar to the hearers—the leaven, the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen. {Ed 102.2}

What is the "rest" promised?—It is the consciousness that God is true, that He never disappoints the one who comes to Him. His pardon is full and free, and His acceptance means rest to the soul, rest in His love. {OHC 97.7}

In the earth made new the redeemed will engage in the occupations and pleasure that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . ." {ML 358.4}

Christ has made every provision for us to be strong. He has given us His Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness. . . . {AG 259.3}

If we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us (RH May 25, 1905). {6BC 1119.4}

God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless and deceived to be overcome by the enemy. {FE 299.2}

Holy, ministering agencies of heaven are cooperating with human agencies to lead into safe paths all who love truth and righteousness. It is the greatest joy of the angels of heaven to spread the shield of their tender love over souls who turn to God; . . . {7BC 922.9}

The religion of Christ never degrades the receiver; it never makes him coarse or rough, discourteous or self-important, passionate or hardhearted. On the contrary, it refines the taste, sanctifies the judgment, and purifies and ennobles the thoughts, bringing them into captivity to Christ. God's ideal for His children is higher than the highest human thought can reach. He has given in His holy law a transcript of His character. {8T 63.3}

God takes men as they are and educates them for His service if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciples that the Christian becomes like his master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of righteousness that he is enabled to bear much fruit to the glory of God.—GW 285, 286 (1915). {1MCP 11.1}

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history—the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. Not all the conditions of that first school of Eden will be found in the school of the future life. No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong. Every character has withstood the testing of evil, and none are longer susceptible to its power. . . . Restored to His presence, man will again, as at the beginning, be taught of God. {Mar 363.2}

Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {Mar 363.6}