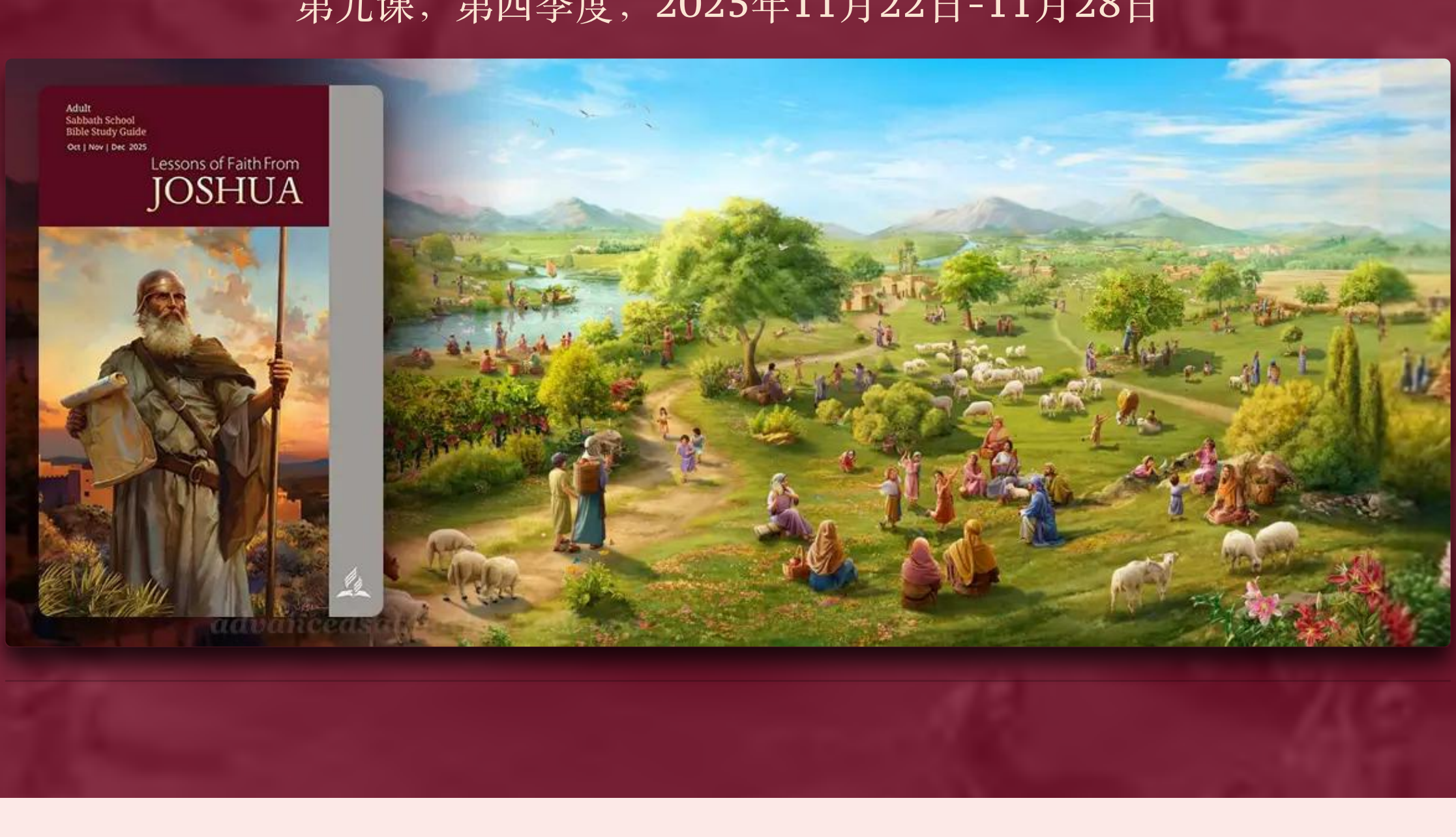
应许的后嗣，盼望的囚徒

第九课，第四季度，2025年11月22日-11月28日


Adult Sabbath School Bible Study Guide
Lessons of Faith From
JOSHUA

Sabbath Afternoon, November 22

存心节:

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; KJV — Zechariah 9:12

"Some years had passed since the people had settled in their possessions, and already could be seen cropping out the same evils that had heretofore brought judgments upon Israel. As Joshua felt the infirmities of age stealing upon him, and realized that his work must soon close, he was filled with anxiety for the future of his people. It was with more than a father's interest that he addressed them, as they gathered once more about their aged chief. "Ye have seen," he said, "all that the Lord your God hath done unto all these nations because of you; for the Lord your God is He that hath fought for you." Although the Canaanites had been subdued, they still possessed a considerable portion of the land promised to Israel, and Joshua exhorted his people not to settle down at ease and forget the Lord's command to utterly dispossess these idolatrous nations. *Patriarchs and Prophets, page 521.2*

"The people in general were slow to complete the work of driving out the heathen. The tribes had dispersed to their possessions, the army had disbanded, and it was looked upon as a difficult and doubtful undertaking to renew the war. But Joshua declared: 'The Lord your God, He shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left.'" *Patriarchs and Prophets, page 521.3*

Sunday, November 23

Eden and Canaan

Read Genesis 2:15 and Genesis 3:17–24. What were the consequences of the Fall, as far as the living space of the first human couple was concerned?

"After their sin Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity. *Patriarchs and Prophets, page 61.4*

In humility and unutterable sadness they bade farewell to their beautiful home and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold. *Patriarchs and Prophets, page 61.5*

How did the patriarchs perceive the promise of the land? (See Gen. 13:14, 15; Gen. 26:3, 24; Gen. 28:13.) What do you think it means to us, as Adventists, to live as heirs of the promises (Heb. 6:11–15)?

"The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement. By divine direction, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience...And the voice of God was heard, bidding him not to expect immediate possession of the Promised Land, and pointing forward to the sufferings of his posterity before their establishment in Canaan. The plan of redemption was here opened to him, in the death of Christ, the great sacrifice, and His coming in glory. Abraham saw also the earth restored to its Eden beauty, to be given him for an everlasting possession, as the final and complete fulfillment of the promise. *Patriarchs and Prophets, page 137.1*

Monday, November 24

The Land as a Gift

Read Exodus 3:8; Leviticus 20:22; Leviticus 25:23; Numbers 13:27; Deuteronomy 4:1, 25, 26; Deuteronomy 6:3; and Psalm 24:1. What was the special relationship between God, Israel, and the Promised Land?

"As a pledge of this covenant of God with men, a smoking furnace and a burning lamp, symbols of the divine presence, passed between the severed victims, totally consuming them. And again a voice was heard by Abraham, confirming the gift of the land of Canaan to his descendants, 'from the river of Egypt unto the great river, the river Euphrates.'" *Patriarchs and Prophets, page 137.2*

"When the children of Israel were encamped on the borders of the Promised Land, it was not enough for them to have a knowledge of Canaan, or to sing the songs of Canaan. This alone would not bring them into possession of the vineyards and olive groves of the goodly land. They could make it theirs in truth only by occupation, by complying with the conditions, by exercising living faith in God, by appropriating His promises to themselves, while they obeyed His instruction." *Thoughts From the Mount of Blessing, page 149.1*

"Before relinquishing his position as the visible leader of Israel, Moses was directed to rehearse to them the history of their deliverance from Egypt and their journeyings in the wilderness, and also to recapitulate the law spoken from Sinai. When the law was given, but few of the present congregation were old enough to comprehend the awful solemnity of the occasion. As they were soon to pass over Jordan and take possession of the Promised Land, God would present before them the claims of His law and enjoin upon them obedience as the condition of prosperity." *Patriarchs and Prophets, page 463.2*

"The Lord had faithfully fulfilled, on His part, the promises made to Israel; Joshua had broken the power of the Canaanites, and had distributed the land to the tribes. It only remained for them, trusting in the assurance of divine aid, to complete the work of dispossessing the inhabitants of the land. But this they failed to do. By entering into league with the Canaanites they directly transgressed the command of God, and thus failed to fulfill the condition on which He had promised to place them in possession of Canaan." *Patriarchs and Prophets, page 543.2*

Tuesday, November 25

The Challenge of the Land

Read Joshua 13:1–7. Even though the land of Canaan was a gift from God, what were some of the challenges that came with possessing it?

"One by one the cities were taken, and Hazor, the stronghold of the confederacy, was burned. The war was continued for several years, but its close found Joshua master of Canaan. "And the land had rest from war." *Patriarchs and Prophets, page 510.4*

"But though the power of the Canaanites had been broken, they had not been fully dispossessed. On the west the Philistines still held a fertile plain along the seacoast, while north of them was the territory of the Sidonians. Lebanon also was in the possession of the latter people; and to the south, toward Egypt, the land was still occupied by the enemies of Israel. *Patriarchs and Prophets, page 511.1*

"Joshua was not, however, to continue the war. There was another work for the great leader to perform before he should relinquish the command of Israel. The whole land, both the parts already conquered and that which was yet unsubdued, was to be apportioned among the tribes. And it was the duty of each tribe to fully subdue its own inheritance. If the people should prove faithful to God, He would drive out their enemies from before them; and He promised to give them still greater possessions if they would but be true to His covenant. *Patriarchs and Prophets, page 511.2*

"To Joshua, with Eleazar the high priest, and the heads of the tribes, the distribution of the land was committed, the location of each tribe being determined by lot. Moses himself had fixed the bounds of the country as it was to be divided among the tribes when they should come in possession of Canaan, and had appointed a prince from each tribe to attend to the distribution. The tribe of Levi, being devoted to the sanctuary service, was not counted in this allotment; but forty-eight cities in different parts of the country were assigned the Levites as their inheritance." *Patriarchs and Prophets, page 511.3*

Wednesday, November 26

The Jubilee

Read Leviticus 25:1–5, 8–13. What was the purpose of the sabbatical year and of the year of jubilee?

"In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. *The Ministry of Healing, page 183.3*

"At the settlement of Israel in Canaan, the land was divided among the whole people, the Levites only, as ministers of the sanctuary, being excepted from the equal distribution. The tribes were numbered by families, and to each family, according to its numbers, was apportioned an inheritance. *The Ministry of Healing, page 184.1*

"And although one might for a time dispose of his possession, he could not permanently barter away the inheritance of his children. When able to redeem his land, he was at liberty at any time to do so. Debts were remitted every seventh year, and in the fiftieth, or year of jubilee, all landed property reverted to the original owner. *The Ministry of Healing, page 184.2*

"'The land shall not be sold forever,' was the Lord's direction; 'for the land is Mine; for ye are strangers and sojourners with Me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man ... himself be able to redeem it; ... he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee.' Leviticus 25:23-28. *The Ministry of Healing, page 184.3*

"'Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.' Verse 10. *The Ministry of Healing, page 185.1*

"Thus every family was secured in its possession, and a safeguard was afforded against the extremes of either wealth or want." *The Ministry of Healing, page 185.2*

Thursday, November 27

The Land Restored

Read Jeremiah 24:6; Jeremiah 31:16; Ezekiel 11:17; Ezekiel 28:25; and Ezekiel 37:14, 25. What was the promise of God concerning the return of Israel to the Promised Land, and how was it fulfilled?

Jeremiah 31:7, 8—"For thus saith the Lord; Sing with glad-ness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither."

Jeremiah discloses that the gathering unto Judah shall be from the four corners of the earth. Indeed, Jeremiah, Moses and Isaiah, all three, speak alike on the subject. The question is, Do you believe what they say? If not, are you then better than were the Jews?

Read Ezekiel 36: 17-27:

What more could Inspiration say to make the subject clearer? God plainly and solemnly promised to recreate and to rebuild the ancient kingdom, to set it up in its own land. This He is to do after Judah and Israel are scattered among the Gentile nations, and assimilated by them after they have lost their racial identity—then as Christians, not as Jews, He is to gather them from the four corners of the earth and to bring them to their own land. (And moreover, the Scriptures teach that they are as the sand of the sea for multitude.) This He is to do, you note, not because they are worthy, not because they had been good before or during their dispersion among the Gentiles, but because He is anxious to sanctify His Own name among the heathen.

Still further, after He gathers them from all countries and brings them into their own land, then it is that He promises to cleanse them eternally from their filthiness and from their idolatry—to remove all the defects that sin has wrought upon them. Then it is that He gives them a new heart, puts His Spirit upon them and enables them to unavoidably keep His judgments. Mark carefully that regardless of our, ideas and opinions all these things take place after God's people return to their father's land.

The 144,000 descendants of Jacob, whose fathers were assimilated by the Gentile nations and who thus down through the centuries lost their racial identity, are the first fruits, the first to be gathered unto Judah. They are those who stand on "Mount Zion with the Lamb." Rev. 14:1. The faithful descendants of the Jews who composed the early Christian church, and who also lost their national identity by naming themselves Christians (Acts 11:26), are also to be gathered from everywhere and brought unto Judah.

Finally, if these prophecies are not to be fulfilled, as the angel of the Laodicean church supposes, and if God's people are not to return to their homeland, then how will they ever be cleansed from their filthiness since the cleansing is to be done there only? How will they ever have their hearts changed? And what is to make them keep His statutes and judgments unless, as promised, beforehand receive His Spirit in the Promised Land? Indeed, if these prophecies fail, then how will God's people ever be able to stand before a pure and holy God? And how will they ever obtain immortality and be on schedule for translation if they do not comply with the prophecies, with His expressed will and plan for His people? And if they ignore these prophecies, the fulfilment of which is during the Judgment for the Living, the harvest, the gathering time, what chance do they then stand to survive that great and dreadful day of the Lord?

To be more specific, if the denomination fails to recognize and accept these promises, then where are the laity to be led from here on? Certainly not to the Kingdom if their leaders do not believe in It. Do you now believe in Moses, in Isaiah, and Ezekiel? Or do you rather still believe in fables devised by men?

Friday, November 28

Further Thought

"The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed...As the numbers of Israel increased, they were to enlarge their borders until their kingdom should embrace the world." *Prophets and Kings, page 19.1*

"The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises—this has been the theme of God's messengers to His church throughout the centuries that have passed. And today God's message to His church—to those who are occupying His vineyard as faithful husbandmen—is none other than that spoken through the prophet of old." *Prophets and Kings, page 22.1*

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has "let out His vineyard unto other husbandmen," even to His covenant-keeping people, who faithfully "render Him the fruits in their seasons." Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people." *Prophets and Kings, page 713.1*

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