

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 1 “Recipe for Success”

Read for this week’s study

Deuteronomy 18:15–22; Joshua 1; Hebrews 6:17, 18; Ephesians 6:10–18; Psalm 1:1–3; Romans 3:31.

Memory Text

“Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go” (Joshua 1:7, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A New Moses
- III. Cross! Take! Divide! Serve!
- IV. Heirs of Promises
- V. Be Strong!
- VI. Prosperous and Successful
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Our new lesson series for this quarter is what I would call a devotional approach to the book of Joshua. What I mean by that is that the author was not trying to give us a chapter-by-chapter exegetical approach to the book, but was rather seeking what life lessons might be obtainable for today from this ancient book. As we pursue these lessons, we will learn from the outcomes of that search for meaning in a book about conquest and a God who risks being misunderstood as He seeks to deal with messy human situations. While the broader approach of the lessons will be devotional, lessons four and five will address the challenging ethical questions related to the conquest and the annihilation of Canaanite peoples. (Lesson Introduction)

2. Joshua had a tough act to follow in Moses. Moses was a man who walked with God and performed amazing miracles. Nevertheless, he failed to achieve his life's biggest goal, seeing God's people settled in a new land, the land of promise. It was Joshua who faced the challenge of doing what Moses was not able to do. In a real sense Joshua was leading traumatized people. Two centuries of slavery leave a mark on a nation that can last generations. The difficulties Moses and Joshua had with Israel should not be a surprise. (Lesson Introduction)
3. Read Genesis 12:1-3. How does the book of Joshua describe the fulfillment of the promises to Abraham? (Lesson Introduction)
4. Read Joshua 1:1 and 24:29. Notice that Joshua is only described in terms similar to Moses at the end of the book. What implications does that have for the gift of prophecy? This event seems a fulfillment of Deuteronomy 18:15-18. To what extent is Deuteronomy 18 fulfilled in Joshua? But in Acts 3:19-23 Peter understands Deuteronomy 18:15-18 to be a prediction of Jesus. If that is true, what do you make of this double application? (Sunday)
5. In the Pentateuch there is an extensive backstory of Joshua. Read Exodus 33:11, Numbers 14:6, 30, 38, 27:16-21, 32:12, Deuteronomy 1:38, 31:23, 34:9. What do these texts tell us about Joshua? (Sunday)
6. Read Joshua 1:1-18. How does the opening summary help us organize the rest of the book of Joshua? (Monday)
7. Reread Joshua 1:4-6. God calls the land of Canaan Israel's "inheritance". What are the spiritual implications of this metaphor? (Tuesday)
8. Reread Joshua 1:7-9. Why did the Lord need to tell Joshua twice to be strong and courageous? Why did he need courage? What is the balance between courage and caution? How can we apply the military language of Joshua to our world today? (Wednesday)
9. Reread Joshua 1:8 in light of Genesis 24:40, Isaiah 53:10, and Psalm 1:1-3. Based on these texts, what does the Bible mean by the terms "prosperous" and "successful"? (Thursday)

Thoughts from Graham Maxwell

Let's look at Joshua first, and we begin with the people trying to encourage Joshua. Did you notice there in Joshua 1:17, that to bring courage to the new leader, they said, "Just as we obeyed Moses in all things, so we will obey you." Would that not be most encouraging? And then they also suggested what should be done to people who won't cooperate. Verse 18: "Whoever rebels against your commandment and disobeys your words, whatever you command him, shall be put to death. Only be strong and of good courage." So they weren't so surprised at the stoning of Achan, for that's the way they thought those days. Life was cheap to

them. Let the one who disobeys be put to death. We need to remember that when we come to the later story.

So they prepare to cross the River Jordan. The spies go in. And we have the story of Rahab. And then the walls come tumbling down. How children have enjoyed that story! They went around the city seven times. Did they go around on Sabbath? It might be the best Sabbath they ever kept. They didn't even talk. They went round the city and thought about the significance of what God was about to do. And then the story of Ai, and the story of Achan. And then the partial conquest of the tribes.

Now, what's most impressive here? Our question, of course, is about God. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Joshua & Judges*, recorded November 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/11MMPOGIA66> (Part 1) <http://pkp.cc/12MMPOGIA66> (Part 2)

This separation between the Old and the New Testaments is very regrettable. And personally I don't see any break whatsoever between the two. Christ came to say, "I haven't come to do away with the Old Testament; I've come to fulfill it, to explain it, to tell you what it's all about." And His explanations, almost all of them are quotations from the Old Testament. What it means to fulfill the law, that what God wants is love and faith and trust and trustworthiness, runs all through the Old Testament. We have never been under law in our relationship with God. We are under grace. The law has never been a way of being saved.

But that leads Paul to ask the question, "Why then the law at all?" If all God has ever wanted is that we be won back to trust Him, if the struggle for righteousness and salvation by works of law has always been fruitless for us sinners—why then the law? And in Galatians, you remember he says, "It was added because of transgressions, to be our custodian, our schoolmaster" the *King James* says, "our guardian to bring us to Christ." And once we've come to Christ if we stay with Him, we are no longer under this custodian. And as you remember, Jones and Waggoner said that our traditional view that it is the ceremonial law which terminates once we have come to Christ, is wrong. That leads to the assumption that you can be righteous by works of obedience to the Ten Commandments, but not to the ceremonial law. They said that the struggle for righteousness by works of obedience to any law is fruitless. And the law that was added to bring us to Christ includes every law that God ever gave. Everything was designed for our best good, to win us back to trust and faith and to restore the damage done.

And so, you remember the struggle at the Minneapolis General Conference on this subject. It is spelled out in detail in *Selected Messages* book one, and since we will do more when we get to Galatians, just a little of this now. Ellen White says:

I'm asked concerning this law in Galatians that was added because of transgressions to be our guardian to bring us to Christ. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of Ten Commandments.

Later she says after quoting the same verse, "In this scripture," Galatians 3:24, "the Holy Spirit through the apostle is speaking especially of the moral law."

Just the opposite of the view in those days, because "the law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ."

He is not doing away with the law. We sinners need it, it was added to help us, and we are still sinners and we still need it. And someday when we don't need it, it will be because our lives are in perfect harmony with it; it isn't that we have done away with it. And then she goes on to say:

An unwillingness to yield up preconceived opinions, and to accept this truth [that is, the purpose of God's laws, the Ten Commandments, the ceremonial law, the purpose of everything God has ever asked us to do. An unwillingness to yield up preconceived opinions, and accept this], lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones [and how the devil was delighted that we were unwilling to accept this explanation]. By exciting that opposition Satan succeeded in shutting away from our people in a great measure, the special power of the Holy Spirit that God longed to impart to them [think of that, the Latter Rain held off because we wouldn't accept this truth]. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world [we can't even finish the work until we are straight on this point]. The light that is to lighten the whole earth with its glory was resisted. . . .

That would suggest, then, that a correct understanding of God's use of law lies at the foundation of our understanding the light that is to lighten the whole earth with its glory. Because a misunderstanding of God's use of law can lead one to support Satan's charges that God is arbitrary, unforgiving and severe. No wonder Ellen White said so much about understanding the place of the law in the good news. {Graham Maxwell. Excerpt from the audio series Romans, chapter 10, recorded December 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/19MMROMANS66> (Part 1) <http://pkp.cc/20MMROMANS66> (Part 2)

So, covered with the righteousness of Christ: What does it mean? I take it to mean that because Christ answered all the problems, He's not asking me to do it. He's asking me, "Do you want to respond to these answers, like the loyal angels have? Have you been won back to trust me? Are you willing to listen? If so, I can heal the damage done." And even though I am a pretty sick patient in my heavenly Father's eyes, God will treat me with dignity and respect, as if I had lived as nobly as His Son. I think that's the covering. I mean, He would really do this. He will treat me with dignity, and with respect, as if I had never been disloyal.

That's a statement. I'd want evidence for that. How about His treatment of the woman taken in adultery? Look at the way He treated her and sought to recover her dignity and self-respect. Look at the way He treated Peter and other people through the scriptures. He really does it. In fact, He even treats "unsavable" sinners with dignity and respect. Look at Judas. He covered for him, so that when Judas went out to betray his Lord, the disciples thought he went out to make an offering to feed the poor. {Graham Maxwell. Excerpt from the audio presentation, Questions People are Asking About the Plan of Salvation, recorded April 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/1MMQUESTP> (Part 1) <http://pkp.cc/2MMQUESTP> (Part 2)

And I think that to be preoccupied with forgiveness and guilt is to have a fearsome God. You're worried about what He's going to do if you don't carry the right card when you enter the gates. If you can't have your book balanced, He's going to get you if it isn't. So there is a way of describing even these provisions of righteousness by faith that imply the devil's picture of God. That's why, though we use these terms, they can mean so many things. We need, once in a while, to go back to such simple statements as Ellen White's "the only way in which He could set and keep men right, was to reveal His character to us as so infinitely trustworthy." {Graham Maxwell. Excerpt from the audio presentation, Galatians, #3, recorded February 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/3MMGALATIANS66>

Further Study with Ellen White

We can see only a little way before us; "but all things are naked and opened unto the eyes of Him with whom we have to do." He never becomes confused. He sits above the confusion and distractions of the earth, and all things are opened to His divine survey; and from His great and calm eternity He can order that which His providence sees is best. {ML 10.4}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey.

When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

Satan is constantly urging men to accept his principles. Thus he seeks to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The Lord desires through His people to answer Satan's charges by showing the result of obedience to right principles. {6T 11.2}

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service and he makes up for the deficiency with his own divine merit; for he is the source of every right impulse. {OW, December 1, 1909 par. 10}

If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His Word, that when obeying His will, we are only carrying out the impulses of our minds. {UL 187.5}

In calling them to His service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. {TM 247.1}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. {DA 25.3}

In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He has made with those who love Him. And He will bestow upon His faithful servants the measure of efficiency that their need demands. {PK 164.3}

Here is our power, our comfort. Of ourselves, we have no strength. But He says, “I am with you always,” helping you to perform your duty, guiding, comforting, sanctifying, and sustaining you, giving you success in speaking words that will draw the attention of others to Christ, and awaken in their minds the desire to understand the hope and meaning of the truth, turning them from darkness to light and from the power of sin to God. {TDG 329.5}

It is a wonderful thought that human beings can speak the Word of God, in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help—a kind thought, a kind word, made effective by the One who has said, “Lo, I am with you always, even unto the end of the world.”—Letter 329a, Nov. 16, 1905, to her 19-year-old granddaughter Mabel. {TDG 329.6}

The enemy can never take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus! {SD 351.4}

Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan. {GC 510.3}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan’s power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

God has angels whose whole work is to draw those who shall be heirs of salvation. Whenever one takes a step toward Jesus, Jesus is taking steps toward him. The angels’ work is to keep back the powers of Satan (MS 17, 1893). {7BC 922.5}

The education begun here will not be completed in this life; it will be going forward throughout eternity, ever progressing, never completed. Day by day the wonderful works of God, the evidences of His miraculous power in creating and sustaining the universe, will open before the mind in new beauty. In the light that shines from the throne, mysteries will disappear, and the

soul will be filled with astonishment at the simplicity of the things that were never before comprehended. {8T 328.2}

God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. {PP 373.2}

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2025: *Lessons of Faith From Joshua*
Lesson 2 “Surprised by Grace”

Read for this week’s study

Joshua 2:1–21; Numbers 14:1–12; Hebrews 11:31; Exodus 12:13; Joshua 9; Nehemiah 7:25.

Memory Text

“By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace” (Hebrews 11:31, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Second Chance
- III. Value in Unexpected Places
- IV. New Allegiance
- V. Conflicting Values
- VI. Surprising Grace
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. The author of the lesson for this week chose “surprised by grace” as a title because in the book of Joshua Israel is receiving a second chance to enter Canaan. Forty years before, they failed to trust God in the face of so many negative reports from the twelve spies and turned away from the promised land. Now, forty years later, Israel is at the border of Canaan a second time. Once again spies are sent out. Israel will have a second chance to take hold of God’s promise. Like Israel, all human beings need second chances. What do you think of “second chances” as a good definition of grace? (Sabbath Afternoon’s Lesson)
2. Read Joshua 2:1. Sending out spies from Shittim (emphasis on the latter syllable—the word means “acacia groves”) recalls two dark events in Israel’s history. The first is the sending out of twelve spies forty years earlier when Israel prepared to take the land the first time. Refresh the original story by reading Numbers 13:1-2, 25-28, 33 and 14:1-20. Why do you think Joshua repeats the sending of spies forty years later?

The second dark event took place earlier in Shittim. Read Numbers 25:1-3. Why do you think the God of second chances brings Israel over the same ground where they had failed forty years earlier? (Sunday's Lesson)

3. Read Joshua 2:2-11. What does the seeming approval of Rahab's lie tell us about God? What do we learn about this story from later revelation (Heb 11:31; Jam 2:25)? (Monday's Lesson)
4. Read Joshua 2:12-21 and Exodus 12:13, 22-23. How do these texts in Exodus help you understand the agreement between the spies and Rahab? How do these two stories illustrate the gospel? (Tuesday's Lesson)
5. Read Joshua 9:1-27. What are the similarities and differences between the story of Rahab and the story of the Gibeonites? The dilemma Israel faced was a result of their failure to seek God's will in the matter. If God's people were completely faithful, would they still face dilemmas? If they had sought God's will, would He have still spared the Gibeonites? (Wednesday and Thursday's Lessons)
6. If the Gibeonites had been truthful as Rahab had been, and if Israel had sought God's will in the matter, would God still have spared the Gibeonites? (Thursday's Lesson)
7. The Old Testament never mentions Rahab again. Her next appearance in the Bible is as the ancestress of David and Jesus, and also the grandmother-in-law of Ruth. This would seem to be a statement of God's approval of Rahab's actions. Why would God do that? (Friday's Lesson)
8. How can we extend "second chances" to others? Would the "second chance" rule apply to perpetrators of domestic violence? (Friday's Lesson)

Thoughts from Graham Maxwell

At length he says, "The Lord is not taking you in because you are any better than the generation that died in the wilderness." Then why was God taking them in at all? What was the purpose? Have you noticed time and again it says that God is taking the people in for His own name's sake; for His own glory. This is repeated many times in the Old Testament. Does that seem selfish, that God would say, "The time has come for me to take you in, but I'm not taking you in because you are any better than the preceding generation, but it's time for me to say the next thing about myself? I'm going to take you in, and I'm not going to let the Egyptians say I am a weak God and I can't do it. I can and I will take you in, but don't misunderstand." I think we should watch for that as we go along, the reason that is given so often. God blesses the people, not because they are so good, but because He is so good, and He wants to say the next thing about Himself.

Anybody have a question about that? God so often saying, “I am doing this for my own name’s sake, for my own glory’s sake, and not because you are good.” Does that seem distressing? Couldn’t one even say that the whole history of the human race has continued on so that God might say something about Himself? Do you object to being, as was mentioned in a preceding occasion, “used” like this? Or if God is able to reveal the truth about Himself and let us know that He values nothing higher than our freedom, do we lose, or do we win? Don’t we all win if God clarifies things? And we are caught up in the revelation, in the clarification, to be sure, as God has revealed Himself through this long history. And sometimes when we’ve looked our worst He has looked His best. Aren’t we glad that’s true?

But it does make for a measure of humility here, that when God calls a people it’s not because they’re so good. It seems sometimes He calls them because through them He can most eloquently say what needs to be said. Of course, among them He has some very good friends too. But I’ve wondered; I was thinking of it driving over tonight. How about His assignment to the Adventist Church? Did He call us because we are so good? Or is it because He knew that through us He could eloquently say some things that needed to be said? Does He bless us because we are so good, or because He is so good? And does He have some friends among us, and some very good friends? Might it be somewhat a repetition of the past? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Deuteronomy*, recorded November 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/9MMPOGIA66> (Part 1) <http://pkp.cc/10MMPOGIA66> (Part 2)

Look at the account as written by three of the gospel writers, Matthew, Mark, and Luke. Beginning with Mark 14, on the reference sheet: “Jesus said to them, [in the upper room] ‘You will all fall away. . . .’ Peter said to him, ‘Even though they all fall away, I will not. . . . If I must die with you, I will not deny you.’” (RSV) That’s Mark.

Then Matthew adds in Matthew 26:69, 70, 72, 74:

And a maid came up to him in the courtyard, and said, “You also were with Jesus the Galilean.” But he denied it before them all, saying, “I do not know what you mean. . . . I do not know the man. . . .” Then he began to invoke a curse on himself and to swear, “I do not know the man.” (RSV)

Then Luke adds in Luke 22:61, 62:

The Lord turned around and looked straight at Peter, and Peter remembered that the Lord had said to him, “Before the rooster crows tonight, you will say three times that you do not know me.” Peter went out and wept bitterly. (GNB)

Later, Judas came in to the same court and threw the thirty pieces of silver on the ground, and confessed that he had betrayed innocent blood. He, too, looked at Jesus. Do you think he saw a different look on Jesus' face? Was there anger? Was there wrath? Was there rejection? He deserved it. But no, Judas was one of Jesus' children, and He was about to lose him. Jesus looked at Judas just as He had looked at Peter. There was the same sorrow, the same disappointment, the same pity. Again, it was the face of the One who had just the night before knelt down and washed Judas' dirty feet. Overcome with it all, Judas ran out and committed suicide.

What a wonderful ending it would have been if Judas had been touched by that look on Jesus' face, just as Peter had been, and he had run out of the court and found where Peter was weeping and the two of them together had become new men. What a happy end to the story that would have been! But all heaven watched the other unfold.

Imagine how Peter felt all that Sabbath. During the last twenty-four hours he had made a fool of himself repeatedly, twice with his impetuous statements in the upper room. Then twice he had disgraced himself in the Garden of Gethsemane. Now the cowardly behavior in the courtyard, denying that he had even known Christ. Now Christ was dead, and there was no way he could make it up to Him, no way he could make it right.

No wonder when he heard that the tomb was empty, he was the first one down there on Sunday morning. But it wasn't Peter—it was Mary who had the privilege of seeing Jesus first and taking the good news to the disciples. Why do you suppose it would be Mary, of all people—Mary, who was known for living an immoral life in the town? Mary, out of whom Christ had cast seven devils? Would **we** have elected her for that high honor? **God** chose Mary.

I have enjoyed my wife's comment, that if Mary hadn't cared enough to be there, God could not have so honored her. That is true too, isn't it?

Then later, when Mary turned and recognized Jesus and fell at His feet to worship Him, Jesus didn't say, "Don't touch Me! Don't touch Me, Mary! If you touch Me, I can't go to heaven." What would that say about our God? No, in the language of the day, look at the next reference on the sheet, John 20:17. This is what He said:

Jesus said to her [kindly, graciously], "**Do not detain me** [emphasis supplied], Mary [literally, do not go on holding Me or clinging to Me—greetings took a little time in those days. Do not detain me] for I have not yet ascended to my Father. But go to my brethren [my brothers] and tell them that I am going up to my Father and your Father, to my God and your God." (*Noli*)

Listen to Jesus calling the disciples His brothers—the men who had let Him down so seriously when He needed them so much. And then when the angels confirmed Jesus' command to go and tell the disciples, they added something that must have overwhelmed Peter when he heard

it. Look at Mark 16:7: They said: “Now go and give this message to His disciples, including Peter. He is going to Galilee ahead of you.” (GNT) How very Godlike of the angels to add, “especially tell Peter.” The angels admire and worship God for the incredibly gracious way in which He has handled sinners in His family. How much those angels must have enjoyed adding the words, “And especially tell Peter.” {Graham Maxwell. Excerpt from the audio series, Conversations About God, #13, “How God Treats His Erring Children” recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/13MMCAG>

What do you think of the story of Rahab as a revelation of the truth about God? Here’s a woman who is a prostitute. We don’t know how she became that. Maybe she was sold into this or given into this. There were temple prostitutes in those days. The Bible makes no issue that she was a prostitute. And the two spies were looking for a place to hide, and they decided her place would be a natural place to hide, perhaps. No comments on that. And then the soldiers came. And she hid the spies on the roof, under the flax. And the two men know their lives may be rather brief, and so they are praying earnestly as Rahab goes to the door. Now, if you were under the flax, how would you pray? Would you say, “Lord, help Rahab tell the truth?”

COMMENT: Lord, help me not to sneeze.

Yes, “Lord, help me not to sneeze,” he suggests, under the flax! That’s a good point, isn’t it. Well, maybe just a general, “Keep me safe and help me not to sneeze.” And so, Rahab goes to the door and says, “No, they’re not here.” Now, how do you thank the Lord for that? Now Rahab winds up in Hebrews 11, does she not, among the heroines of faith. It’s very interesting to look at that list in Hebrews 11 and note the company that Rahab keeps. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Joshua & Judges, recorded November 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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And I think that when we use glorious prose and poetry to describe what’s going on in heaven, and don’t ask in simple language what it all means, we have turned what’s actually going on at headquarters into another ceremonial system. We have to ask, “What does it mean?” And I think that Hebrews says what it means. If all these things in heaven and on earth do not lead us back to trust, as God has said through these prophets, remember, “In many and various ways God spoke to us—to our fathers through the prophets.” And they kept saying, “God does not desire sacrifice. He desires ...” this very thing here. He desires faith. And you remember the

emphasis on faith. What was it that pleased God about Abraham? Abraham trusted God, and God said, "That's good. That's the righteousness that I'm looking for." It doesn't mean that Abraham was perfect, but he became a patient that the divine physician could now heal. And that's what God desires of us all.

So in chapter 11 He picks out a whole group of His patients, at all different levels, it seems to me, of need for healing. I don't know who He'd put at the bottom. Would it be Rahab? Would it be Samson? I mean, look at Samson's record! His life was sufficiently lurid to be worth a film. "Samson and Delilah"? And so on. I mean, these are very colorful lives that these people lived. But then we have Enoch, who was translated, and Moses and Abraham who were friends of God. Every one of these people was a sinner. Every one of them needed healing. Some of them, it seems to me, died as babes in the truth. Some died as really mature, grown up people, who had their faculties trained by practice to distinguish good from evil. Moses could stand all alone and remain true, except that one time. But oh, how he repented! And it provided God a wonderful opportunity to show how He treats people who repent. Think how He has treated Moses thereafter.

I think it's most significant that Hebrews really builds up to this chapter on trust, which is all God has ever asked of loyal, and of disloyal. All He'll ever ask, for all eternity, is genuine, mutual trust and trustworthiness. Then all will be well. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Hebrews, recorded July 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/73MMPOGIA66> (Part 1) <http://pkp.cc/74MMPOGIA66> (Part 2)

Further Study with Ellen White

God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above. {COL 290.2}

Christ bade him feed the sheep and the lambs. In thus committing to his stewardship the souls for whom the Saviour had laid down his own life, Christ gave to Peter the strongest proof of confidence in his restoration. {COL 154.3}

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. {SC 53.1}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, who seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederated with evil angels sometimes bring suffering upon their fellow men in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking

to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. {AA 541.1}

While the sinner cannot save himself, he still has something to do to secure salvation. “Him that cometh to Me,” says Christ, “I will in no wise cast out.” John 6:37. But we must *come* to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy. {PP 431.2}

Faith is not a happy flight of feeling; it is simply taking God at His word—believing that He will fulfill His promises because He said He would.—Lt 49, 1888. (HC 119.) {2MCP 539.5}

Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy’s camp. {SD 202.4}

Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might. {SD 27.2}

These things were not written merely that we might read and wonder, but that the same faith which wrought in God’s servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power. {CG 43.1}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. {5T 219.4}

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. {FLB 76.4}

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ’s mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2025: *Lessons of Faith From Joshua*
Lesson 3 “Memorials of Grace”

Read for this week’s study

Joshua 3; Numbers 14:44; Luke 18:18–27; Joshua 4; John 14:26; Hebrews 4:8–11.

Memory Text

“For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever” (Joshua 4:23, 24, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Crossing the Jordan
- III. The Living God of Wonders
- IV. Remember
- V. Forgetfulness
- VI. Beyond the Jordan
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. When people have to pay a fine for a traffic violation or they lose money by ordering a product from a link on a questionable email, my response is often, “Consider it tuition! You just got a relatively inexpensive education in what not to do!” That penalty is a constant reminder of things that we often forget, being careful in our driving or our shopping. Human beings are prone to forget things that are not constantly in sight. We often forget to return phone calls, water the plants, or send birthday greetings. The consequences for such forgetfulness are usually small. But forgetting what God has done for us, or who He is, can have major consequences for our spiritual life. This week we are studying the implications of the biblical account of Israel’s crossing the Jordan River on its way into the promised land. (Introduction)

2. Read Joshua 4:23-24. This passage clearly links the crossing of the Jordan with the crossing of the Red Sea. What does it say about God that the crucial events of Israel's history have so many things in common? What is the significance of the "you" and the "us" in verse 23? (Sabbath Afternoon's Lesson)
3. Read Joshua 3:1-5. Why did the Israelites spend three days at the banks of the Jordan before attempting to go over? What does it tell you about God that they were supposed to keep a distance from the ark? Why do you think God asked the Israelites to consecrate themselves for what was about to happen? What does that mean and how do you do that? Read Numbers 14:41-44. What happened when Israel tried to move forward without the ark? What do we learn about God from all this? (Sunday's Lesson)
4. God does not always "part the waters". And sometimes His interventions are real but not obvious to the untrained eye. How can we learn to discern the quiet workings of God in our behalf? (Sunday's Lesson)
5. Read Joshua 3:5-17. (5) What does the word "wonders" mean to you? (6-7) What do you make of God parting the River Jordan in order to exalt Joshua in the eyes of the people? (8-10) What other purpose did God have in performing this miracle? (11-17) Why do you think God is so positive about miracles here and Jesus is so negative about them in the Gospel of John? (Monday's Lesson)
6. Read Joshua 4:1-7. Why did God ask the Israelites to pick up a bunch of rocks from the middle of the Jordan River? What is the difference between traditions and traditionalism? What are some of the memorials, personal memorials, in your own walk with the Lord that help you remember what he has done for you? (Tuesday's Lesson)
7. Read Joshua 4:20-24. What does this passage add to the previous one concerning God's purpose in setting up this monument? How were the two events Israel experienced (crossing the Red Sea and crossing the Jordan) similar or different? How do the following verses illustrate the importance of memorials and worship (Judg 3:7; 8:34; Psa 78:11)? How does John 14:26 personalize what God was trying to explain to Israel? (Wednesday's Lesson)
8. Read Psalm 66:3-6 and 66:16-19. What is the essence of Old Testament worship? What shift does the Psalmist make between verse 6 and verse 16? Read Matthew 3:16-17. What significance does Matthew see in the Jordan River? (Thursday's Lesson)
9. "Study carefully the experiences of Israel in their travels to Canaan. Study the third and fourth chapters of Joshua, recording their preparation for and passage over the Jordan into the promised land. We need to keep the heart and mind in training, by refreshing the memory with the lessons that the Lord taught His ancient people. ***Then to us, as He designed it should be to them, the teachings of His Word will ever be interesting and impressive.***" [emphasis supplied] SDABC, 2: 994 (Friday's Lesson)

10. “Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.” 1T 609 (Friday’s Lesson)
11. Why does it seem that God is not performing similar miracles today? (Friday’s Lesson)
12. In practical terms, how can we prevent spiritual forgetfulness, both as individuals and as a church? (Friday’s Lesson)

Thoughts from Graham Maxwell

But God is not through. When we’re impressed with His power, and say, “Well, you have a right to say we should have no other gods but you. All right. We surrender.” And God says, “Look. This isn’t the end. This is only the beginning. Now I have your attention. You respect me. I wish you respected me for a much better reason.” And later He came. When Jesus came, this was the majestic, all-powerful God of the universe, now here in person. And there was very little show of power. When He did show His power, He got crowds. When there were miracles of healing, and miracles of feeding, large crowds gathered and He said, “This is not the way I wish to win followers. Not this time.”

Now, how many people revered Jesus, and regarded Him with the awe that is due the Creator of the whole vast universe, when they watched Him on His knees, washing dirty feet? Or weeping on the Mount of Olives? Or on the cross, saying, “I forgive you”? Not many. Yet that’s the kind of reverence God wants. It’s too bad that Uzzah had to die before they’d take God seriously. But God is willing to run the risk of appearing to be the kind of person that the devil has made Him out to be. He appears, here, to be arbitrary, certainly exacting, and vengeful, and unforgiving, and severe. Isn’t that true? He appears to be that.

And then we’ll sometimes say, when God seems to have more power than anybody else, “Well, never mind if you look that way. You do happen to be the most powerful God. We admit it. We surrender. Tell us what to do.”

And God says, “Don’t settle for that.” I think some settle for that for the rest of their lives. That’s only the beginning, and the whole Old Testament is a story of beginnings for hundreds of years, you know, until Jesus comes, and shows the way God wants to run His universe. I think those three and a half years show how God will run His kingdom for eternity, and to some, that’s not the way a king behaves. A king, turn the other cheek? Kings can destroy at their will,

if they wish, if we don't obey them. God says, "I will not run my universe that way." And if you wonder why the Bible suggests that only relatively few will be found safe to admit to the Kingdom, how many were impressed to the point of worship, and wonder, and awe by the behavior of Jesus when He was here? Do some of you, though, read the record in the gospels and say, "That is the most wonderful! That's awesome! That's the most unbelievable thing. That the one who is infinitely powerful should show Himself so incredibly gracious, and humble, and gentle. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 –2 Samuel, recorded November 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

Yet Jesus said that the Sabbath was made for us. Mark 2:27. It was not to be a mere test of obedience, but rather to be a help. I believe that the great purpose of the Sabbath is to remind us of the truth that is the basis of our faith; the very truth that does set us free. In the first place, the Bible tells us in Exodus 20 and Exodus 31, that the Sabbath is designed to serve as a reminder that God created us, that we are His creatures. But to be more specific according to Colossians 1:16, the one who created us was none other than Christ himself. The seventh-day Sabbath reminds us that the one who came to save us is also the one who made us in the beginning. The gentle Jesus who died on Calvary is also the supreme, all-powerful creator of the universe. God did not send some subordinate person to die for us. The Creator came Himself, one who is equal with God, for he is God. By keeping holy the seventh-day Sabbath, we acknowledge our faith in Jesus as not only our Savior, but also our Creator and our God.

A second way in which the seventh-day Sabbath serves to strengthen faith is mentioned in Exodus 31:13 and Exodus 20:12, 20. There we're told the Sabbath is designed to remind us that God is the one who sanctifies us. Our sanctification includes not just forgiveness, but the healing of the damage sin has done. It means the harmonious development of our physical, mental and spiritual powers, until the image of God, in which we were originally created, is perfectly restored. The observance of the seventh-day Sabbath is an acknowledgement that only the Creator can perform such a marvelous work of healing and transformation. Just as he created us in the beginning, so He has the power to re-create us now. Surely it is no less a miracle of creation to restore fallen human beings than it was to create them perfect in the beginning. No wonder David prayed as he did after his sad experience with Bathsheba, "Create in me a clean heart, O God." Psalm 51:10.

Now some seek to accomplish this transformation by themselves by rigorous obedience, self-discipline and self-denial. The Sabbath comes each week to remind us that only by faith in our Creator can the healing work be done. It's strange that Sabbath keeping should be thought to

be a legalistic act, a denial of true faith. Actually, Sabbath-keeping done in the right spirit is a denial of legalism, a denial that we can save ourselves. It's an acknowledgment that only by faith in the one who created us in the beginning can we possibly be healed and re-created now. And what a perversion it is to suggest that seventh-day Sabbath keeping is legalism; except that we can turn it around that way—and it has been done.

A third way in which the Sabbath serves to remind us of the truth and strengthen our faith in God is mentioned in Hebrews chapter four. There the Sabbath is described as a type and a foretaste of the final rest and restoration to come. Just as God rested from his labors at the end of creation week so there remains a Sabbath-like rest; the Greek says a '*sabbatismos*'. You can almost hear the meaning of the word. "There remains there a Sabbath-like rest for the people of God. When the children of Israel marched into the land of Canaan, they failed to enter into God's rest," the apostle says, "because of lack of faith. They possessed the Promised Land, but they did not enjoy the Sabbath-like rest that faith brings." Just remember the book of Judges. Would you call that the Sabbath-like rest? That is not God's intention. "But those who maintain their faith in Christ may begin to enjoy this rest even in this life and they will enter into it fully when they are admitted to the heavenly Canaan and Eden is restored." So by keeping holy the seventh-day Sabbath, we acknowledge our anticipation of this Sabbath-like rest to come. We acknowledge our faith in the second coming of Christ and the re-creation of all things.

There are more of course, but these three focuses or purposes of the Sabbath answer the three great questions that have stood in the minds of thinking people—the three great quests of philosophy. Where have we come from? Why are we here? And where do we go after we die? But mankind has paid a heavy price for neglecting the Sabbath or substituting another day. For without the Sabbath to provide the answers to the three great questions of life, other solutions have been substituted.

Where have we come from? Without the seventh-day Sabbath to remind us that in the beginning Christ created us, room has been left for the substitution of the theory of the evolutionary origin of the human race. Or as others say more scientifically, we don't know where we've come from.

Why are we here? How do we attain to the greatest good in life? Without the seventh-day Sabbath to remind us that righteousness and salvation come by faith in Jesus Christ, room has been left for the substitution of the fundamental error of righteousness by works. Or as others have said more carelessly, we don't know why we're here. So let's eat, drink and be merry for tomorrow we die!

And where do we go after we die? Without the seventh-day Sabbath to point forward to the second coming, to the rewards of faith and the results of sin, room has been left for the

substitution of the belief in the natural immortality of the soul. Or as others prefer to say, we don't know where we go after we die. So again, let's eat, drink and be merry.

Incidentally, those three substitute answers, aren't they almost universally held? And not just in Christianity. Belief in the natural immortality of the soul is shared by almost everybody. The idea that salvation comes by works, Ellen White states that is the fundamental error of every false religious system, salvation by works. There are all kinds of substitute explanations as to where we came from that put God in a bad light, or that make of no effect the plan of salvation. But all three of these substitutions wipe out all the significance of the plan of salvation. This is why the seventh-day Sabbath is so vital a part of God's last message to the world. The main difference between the many religions in the world and true Christianity lies in the answers to these three great quests.

We also speak of the seventh-day Sabbath as being the seal of God and we all want to be sealed at the end. In what sense do you understand the seventh-day Sabbath to be the seal of God? In what sense could it be? Would it be possible to be observing the seventh-day Sabbath at the end and be on the wrong side in the Great Controversy? It's happened before. Is the mere refraining from work from Friday sundown to Saturday sundown evidence that one has the seal of God?

If to be "sealed" means to be so settled into the truth about God, both intellectually and spiritually, that one cannot be moved, then obviously there have been many people who appeared to observe the seventh-day Sabbath who were not settled into the truth. In fact, they had accepted the lie. The men who crucified Christ didn't work from Friday sundown to Saturday sundown. Would you say they had the seal of God? So in what sense could the seventh-day Sabbath be the seal, do you think? The Sabbath really does sum up this truth about God. It answers the questions about life, and the questions about God; they go right together in a package, don't they? {Graham Maxwell. Excerpt from the audio series, Faith, Righteousness and Salvation, #13, "Faith and the seventh-day Sabbath", recorded April 3, 1975, Lynwood, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/13MMFRS> (Part 1) <http://pkp.cc/14MMFRS> (Part 2)

Further Study with Ellen White

In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great Powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. —Ev 65 (1902). {LDE 29.3}

As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife

and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth. [See Ezekiel 1:4, 26; 10:8; Daniel 4:17, 25, 32.] —Ed 178 (1903). {LDE 29.4}

You need not go to the ends of the earth for wisdom, for God is near. It is not the capabilities you now possess or ever will have that will give you success. It is that which the Lord can do for you. . . . He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you. {COL 146.4}

“Be not therefore anxious for the morrow.” Matthew 6:34, R. V. We are to follow Christ day by day. God does not bestow help for tomorrow. He does not give His children all the directions for their life journey at once, lest they should become confused. He tells them just as much as they can remember and perform. The strength and wisdom imparted are for the present emergency. “If any of you lack wisdom,”—for today,—“let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5. {DA 313.4}

In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day. {MH 482.1}

He is able and willing to bestow upon His servants all the help they need. He will give them the wisdom which their varied necessities demand. {MH 482.2}

God regards us as His children. He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to their children, how much more shall our Father in heaven give the Holy Spirit to those who ask Him? {COL 142.1}

If you will ask help of God you need not ask in vain. In order to encourage us to have confidence and trust He comes near us by His holy Word and Spirit, and seeks in a thousand ways to win our confidence. But in nothing does He take more delight than in receiving the weak who come to Him for strength. If we will find heart and voice to pray, He will be sure to find an ear to hear and an arm to save. {TDG 194.5}

The Christian always has a strong helper in the Lord. The way of the Lord’s helping we may not know; but this we do know: He will never fail those who put their trust in Him. {PK 576.1}

The Lord is our helper, our defense. God has provided that no soul that trusts in Him shall be overcome by the enemy. {CTr 47.4}

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2025: *Lessons of Faith From Joshua*
Lesson 4 “The Conflict Behind All Conflicts”

Read for this week’s study

Joshua 5:13–15; Isaiah 37:16; Revelation 12:7–9; Deuteronomy 32:17; Exodus 14:13, 14; Joshua 6:15–20.

Memory Text

“There has been no day like it before or since, when the Lord heeded the voice of a man, for the Lord fought for Israel” (Joshua 10:14, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Commander of the Army of the Lord
- III. War in Heaven
- IV. The Lord Is a Warrior
- V. The Lord Will Fight for You
- VI. The Second-Best Option
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. The idea that God was behind the conquest of Canaan pervades the book of Joshua. See Joshua 10:10-11, for example. How is it possible to reconcile the image of a “warlike God” with His character of love as exhibited in Jesus? (Sabbath Afternoon’s Lesson)
2. Read Joshua 5:13 – 6:2. What does this passage tell us about God’s role in the conquest of Canaan? Is the “army of the Lord” the Israelite army or is it a more heavenly concept? What do 2 Kings 6:8-17, and Nehemiah 9:6 add to our understanding of Joshua’s encounter with this heavenly commander? (Sunday’s Lesson)
3. The author of the lesson ties the conquest of Canaan to the cosmic conflict. If someone were to ask you, *What is the cosmic conflict?*, how would you respond? Two of the most commonly cited Bible passages about the cosmic conflict are Isaiah

14 and Ezekiel 28. But these passages say they are directed toward the King of Babylon (Isaiah 14) and the King of Tyre (Ezekiel 28). On what basis do we apply these texts to Satan? (Monday's Lesson)

4. How does the cosmic conflict impact our understanding of divine slaughter in the book of Joshua? What God does in Joshua doesn't look good to us, but it must be important to the cosmic conflict. In what way?
5. Read Exodus 15:3-11. What is your understanding of the concept of God as a "warrior"? What do texts like Exodus 2:23-25 and 12:12-13 add to the picture? The author of the lesson suggests that the destruction of the Egyptians is a "preview" of the destruction of the unrighteous at the end of the Millennium. What do you think of that idea?
6. According to Exodus 14:13-14, what was God's original and ideal plan for the involvement of Israel in warfare? What exactly did God do to fight for Israel? Read Exodus 14:24-25. How did the Egyptians react to what they saw God doing? Was this a one-time ruling or did God intend to apply it also to the conquest of Canaan? What was God's ultimate purpose in the conquest of Canaan? (Wednesday's Lesson)
7. How and why did God step back from His warfare ideal? Read Exodus 17:1-7 and then Exodus 17:7-13. How was the siege of Jericho similar or different from the battle with the Amalekites (Josh 6:15-20)? What was God hoping to accomplish for Israel by allowing them to participate in the fighting (Josh 7:12-13; 10:8)
8. "God had made it their privilege and their duty to enter the land at the time of His appointment, not through their willful neglect that permission had been withdrawn. . . . It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands." (PP 392)
9. How do we apply in daily life the principle of standing still and waiting for the Lord to fight for us?
10. Many times, in our discussions and occasional disagreements in the church, we want to see who is on our side. Does Joshua 5:13-15 apply to such situations?

Thoughts from Graham Maxwell

You remember the counsel that we're to take the Bible as a whole and relate it to the one central theme. And if you do that, you see the whole great controversy over the character of God running through the sixty-six books. We see the charges that Satan has leveled against God of being a legalist, arbitrary, unforgiving and severe. And then we see how so many have accepted these charges, and we have distrusted God. And left to ourselves we have become sinful, rebellious, untrustworthy, self-indulgent individuals, who've reaped all the consequences of this disorderliness physically, mentally, and spiritually. And yet God, our heavenly Father,

remains gracious. He is not arbitrary, unforgiving and severe. He wishes to be seen as the father of the prodigal son. And He offers to do for us whatever needs to be done. Is there anything wrong that needs to be set right? In the order of things, what's the most important thing that needs to be set right? What went wrong first? And what might have to be the first thing to be set right?

Was it not a growing distrust of God among the members of His family, until one-third of the brilliant angels agreed with Satan that God could not be trusted. And the first thing that was mentioned to the human race was that God was a selfish liar. He cannot be trusted. Then if the damage done is to be restored, would not the first step be winning us back to trust? In fact, knowing God to be the infinitely powerful Creator of the whole vast universe, if only we could trust Him, couldn't He most readily restore whatever damage has been done? Couldn't He do it?

It's in that light that Ellen White's statement right after the Minneapolis General Conference, I think, becomes very, very significant. See her explanation of why Jesus came to this world to do what He did, which she describes as "setting us right." (In *Signs of the Times*, January 20, 1890) {Graham Maxwell. Excerpt from the audio presentation, Galatians, #3, recorded February 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/3MMGALATIANS66>

He said, "Let me be your God, and you be my people. Let's trust each other. I can get you into Canaan. You won't even have to fight." And Ellen White observes, it was never God's design that they fight their way into Canaan, any more than they fought their way out of Egypt. He would have fed them and clothed them. Did they get ill in the wilderness? Did they lack anything? Nothing. He said, "I'll take you there, and the angel will clear the way before you. Yes, I'll have to lay many of my sinful children to sleep until the resurrection, but let me put the Canaanites to sleep and all those other people. Let me do it. They are my children." It's hard for us to kill each other without getting angry while we do it. Let the Eternal God put His own children to sleep. It would be much better, wouldn't it?

But they didn't trust Him, didn't trust Him on anything. And when they got to the river Jordan, they begged Moses to take them back to Egypt. What do you do with people who aren't willing to listen and don't trust you? Rebellious people. 1 John 3:4. Untrusting people. Romans 14. Don't you have to do everything that is described in Exodus, Leviticus, Numbers and Deuteronomy? {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Leviticus, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/5MMPOGIA66> (Part 1) <http://pkp.cc/6MMPOGIA66> (Part 2)

Does the fact that God seems to endorse a method, even bless them in using a method, mean that that is the best method? How about fighting their way into Canaan? Was that the ideal method? God said, "I'll send an angel ahead of you. I'll send a hornet ahead, and you won't have to fight, if you'll just trust me." But they didn't. They preferred to fight, so God helped them fight. And they said, "Good; God endorses fighting." We've discussed this before, haven't we? Divorce, He didn't want them to divorce. But the best He could do with them was give them some humane divorce laws. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Numbers*, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/7MMPOGIA66> (Part 1) <http://pkp.cc/8MMPOGIA66> (Part 2)

Further Study with Ellen White

So, in all ages, angels have been near to Christ's faithful followers. The vast confederacy of evil is arrayed against all who would overcome; but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day. {DA 240.3}

But God's servants are not to trust to themselves in this great emergency. The program of coming events is in the hands of the Lord. The world is not without a ruler; the Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own hands. . . . {CTr 316.5}

In the closing scenes of this earth's history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care.—RH April 25, 1907. {TA 272.3}

Satan is working with great diligence to compass the ruin of the souls of men. He has come down with great power, knowing that he has but a short time to work. Our only safety lies in following closely after Christ, walking in His wisdom, and practicing His truth. We cannot always readily detect the working of Satan; we do not know where he lays his traps. But Jesus understands the subtle arts of the enemy, and He can keep our feet in safe paths. . . . “I am the way, the truth, and the life” (John 14:6) Christ declares. {OHC 16.3}

Could our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power; for God’s watchful eye is ever over Israel for good, and He will protect and save His people, if they put their trust in Him. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him. {EW 60.1}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. . . . But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. {DA 19.2}

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God’s government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. . . . [emphasis supplied] {ST, July 12, 1899 par. 2}

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. {ST, July 12, 1899 par. 3}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . . The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {ST, December 30, 1889 par. 4}

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like Himself (RH Sept. 24, 1901). {4BC 1163.1}

Satan has ascribed to God all the evils to which flesh is heir. He has represented Him as a God who delights in the sufferings of His creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone human reason. {CT 27.2}

Heaven, looking down and seeing the delusions into which men were led, knew that a divine Instructor must come to the earth. Through the misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. Those in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and He must be revealed to their understanding. Truth looked down from heaven and saw not the reflection of her image; for dense clouds of spiritual darkness and gloom enveloped the world. The Lord Jesus alone was able to roll back the clouds; for He is the light of the world. By His presence He could dissipate the gloomy shadow that Satan had cast between man and God.—First published Nov. 17, 1891. {CT 28.1}

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power. {DA 759.1}

It was God's purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God's principles. Time was given for the working of Satan's principles, that they might be seen by the heavenly universe. {DA 759.2}

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be demonstrated before the inhabitants of heaven, as well as of all the worlds, that God's government was just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works. {GC 498.1}

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: "Affliction shall not rise up the second time." Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. {GC 504.1}

God desired that a change take place, and that the work of Satan be brought out in its genuine aspect. But the exalted angel standing next to Christ was opposed to the Son of God. The underworking was so subtle that it could not be made to appear before the heavenly host as the thing that it really was; and so there was war in heaven, and Satan was expelled with all who would not stand on the side of loyalty to God's government. The Lord God stood forth as Supreme Ruler. {4BC 1143.2}

This condition of things had existed a long period of time before Satan was unmasked and the evil ones expelled (Letter 162, 1906). {4BC 1143.3}

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in

rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading. {GC 497.1}

To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory. {DA 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {ST, December 22, 1914 par. 4}

The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. So the dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace. The path where God leads the way may lie through the desert or the sea, but it is a safe path. {PP 290.3}

God will do great things for those who trust in Him. The reason why His professed people have no greater strength is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf. He will help His believing children in every emergency if they will place their entire confidence in Him and faithfully obey Him. {PP 493.2}

By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him—with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is “able to do exceeding abundantly above all that we ask or think.” Ephesians 3:20. {PP 554.1}

The enemy cannot overcome the humble learner of Christ, the one who walks prayerfully before the Lord. Christ interposes Himself as a shelter, a retreat, from the assaults of the wicked one. The promise is given, “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” . . . {ML 316.2}

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 5 “God Fights for You”

Read for this week’s study

Genesis 15:16; Leviticus 18:24–30; 2 Timothy 4:1, 8; Exodus 23:28–30; Deuteronomy 20:10, 15–18; Isaiah 9:6.

Memory Text

“And Joshua captured all these kings and their land at one time, because the LORD God of Israel fought for Israel” (Joshua 10:42, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Canaanites’ Iniquity
- III. The Supreme Judge
- IV. Dispossession or Annihilation?
- V. Free Choice
- VI. The Prince of Peace
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Serious questions are raised by the concept of divine or holy war in which God mandates one group of people to annihilate another group. The main purpose of this week’s lesson is to show that biblical and secular history can only be rightly understood in light of the cosmic conflict. (Sabbath Afternoon’s Lesson)
2. Read Deuteronomy 18:9-14. What does this passage tell us about the behavior of the Canaanites around the time the Israelites arrived at the border. What does Leviticus 18:24-30 add to our understanding of this? What does Genesis 15:16 tell us about God? (Sunday’s Lesson)
3. Read Genesis 18:25, Psalm 7:11 and 96:10, and 2 Timothy 4:8. What do these verses say about the moral character of God? How does God’s 400-year delay with regard to the Canaanites relate to the gospel? (Monday’s Lesson)
4. Read Exodus 23:23, 27-30, Numbers 33:52, Deuteronomy 7:5 and 12:2-3. What was God’s ultimate plan for removing the Canaanites from the land, and why was this

necessary? What would it take to remove the Canaanites from the land without violence? Read Joshua 2:9-14. What other option did the Canaanites have according to this text? What happened to those who rejected that option and resisted (Josh 11:19-20)? What might be the equivalent of the Canaanite “objects of worship” in today’s world? (Tuesday’s Lesson)

5. We come now to God’s “Plan C”, the Deuteronomic “law of warfare”. Read Deuteronomy 20:16-18. What was God’s ultimate purpose in the dispossession/destruction of the Canaanites? What was God’s purpose for Israel in the land of Canaan (Exod 19:5-6; Gen 12:1-3)? (Wednesday’s Lesson)
6. What is God’s ultimate, ultimate purpose for the human race and for the universe (Isa 9:6; 60:17; Hos 2:18; Mic 4:3; Heb 2:5-9)? (Thursday’s Lesson)
7. One of the challenges in peacemaking is the great hostility people nurture on account of the grievances of the past. The Old Testament contains a story of how God deals with that kind of hostility. Read 2 Kings 6:16-23. (Thursday’s Lesson)
8. Think about the fundamental nature of free will. Why do you think God respects our freedom of choice? How are love and freedom of choice related to each other? (Friday’s Lesson)
9. The Old Testament contains many stories of war and conflict, but ultimately, it forecasts a vision of peace. Thinking specifically about the neighborhood where you live, what role should you or any other Christian play in establishing peace in that environment? (Friday’s Lesson)

Thoughts from Graham Maxwell

Lou: “You spoke about sanctification. What is this? If we sincerely accept Jesus as our Savior, how can we ever be lost? Once we are saved, aren’t we always saved?”

Graham: “Sanctification” is one of those heavy Latin terms. I prefer to use “set right,” “keep right,” rather than “justify,” “sanctify.” We can understand those words. One can be set right with God, and one can be kept right for quite a while, but one is still free to leave. And Lucifer proved that by leaving. He was right with God before. There was no rebellion there. And so a million years into eternity, we may have been right with God for a long time, but we are still free to go.

The once saved, always saved idea belongs to a very legal model. I’m paid up, and I’m still paid up, and I have a right to be there. No, I’m only safe to have around if I’m willing to listen, to trust God, to accept instruction. And I’ll always be free to turn into a rebel. That makes it more wonderful that God’s children will choose to remain loyal. Then their loyalty means something. Their expression of love to God means something. They haven’t been reprogrammed, you know. They haven’t been turned into robots. The price, the cost that God has had to pay to

settle the questions indicates how absolutely opposed He is to over-controlling us and programming us and making it impossible for us to go some other way. That's quite a risk, but evidently freedom means that much to God. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18 with Lou Venden, "Evaluating the Evidence" recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMCAG>*

The most important of all Seventh-day Adventist beliefs is the one that brings joy and assurance to Christians everywhere, the truth about our Heavenly Father that was confirmed at such cost by the life and the death of His Son.

We believe that God is not the kind of person His enemies have made Him out to be—arbitrary, unforgiving and severe. We accept the testimony of Jesus when He said, "If you have seen Me, you have seen the Father." God is just as loving and trustworthy as His Son, just as willing to forgive and heal. Though infinite in majesty and power, our Creator is an equally gracious Person who values nothing higher than the freedom, the dignity, and the individuality of His intelligent creatures—that their love, their faith, their willingness to listen and obey may be freely given.

This is the truth revealed through all the books of Scripture. This is the everlasting good news that wins the trust and admiration of God's loyal children throughout the universe.

And like Abraham and Moses—the ones God spoke of as His trusted friends—we want to speak well and truly of our Heavenly Father. {Graham Maxwell. Excerpt from written material, "What We Believe".} <https://pineknoll.org>

Further Study with Ellen White

Men put God out of their knowledge and worshiped the creatures of their own imagination; and as the result, they became more and more debased. The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusteth in them." Psalm 115:8. It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence. {PP 91.2}

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward. {GC88 555.2}

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth. {PP 596.2}

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. {AG 302.5}

Their obedience to the law of God would make them marvels of prosperity before the nations of the world. He who could give them wisdom and skill in all cunning work would continue to be their teacher, and would ennoble and elevate them through obedience to His laws. If obedient, they would be preserved from the diseases that afflicted other nations, and would be blessed with vigor of intellect. The glory of God, His majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth. {COL 288.3}

God had chosen Israel. He had called them to preserve among men the knowledge of His law, and of the symbols and prophecies that pointed to the Saviour. He desired them to be as wells of salvation to the world. What Abraham was in the land of his sojourn, what Joseph was in Egypt, and Daniel in the courts of Babylon, the Hebrew people were to be among the nations. They were to reveal God to men. {DA 27.2}

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established. . . . With one voice they extolled God as righteous, merciful, self-denying, just.—Manuscript 1, Jan. 6, 1902, "God's Justice." {TDG 14.6}

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes. {GC 541.3}

God in His wisdom did not use measures of force to suppress Satan's rebellion. Such measures would have aroused sympathy for Satan, strengthening his rebellion rather than changing his principles. If God had summarily punished him, many would have looked upon him as one who had been dealt with unjustly, and he would have carried a much larger number with him in his apostasy. {CTr 289.4}

It was necessary to give Satan time to develop his principles. He has had every opportunity to present his side of the question. He has been artful. As often as his position has been seen in its true light, he has changed to some other position. By making false charges, and by misstating the purposes and declared will of God, he has secured sympathizers. {CTr 289.5}

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied. {Ed 77.1}

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {DA 311.2}

The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. {RH, July 17, 1888 par. 4}

All should be intelligent in regard to the agency by which the soul is destroyed. It is not because of any decree that God has sent out against men or women. He does not make them spiritually blind. God gives sufficient light and evidence to enable them to distinguish truth from error. But He does not force them to receive truth. He leaves them free to choose the good or to choose the evil. If people resist evidence that is sufficient to guide their judgment in the right direction and choose evil once, they will do this more readily the second time. The third time they will still more eagerly withdraw from God and choose to stand on the side of Satan. And in this course they will continue until they are confirmed in evil and believe the lie they have cherished as truth.—*Manuscript 126, 1901 (Sermons and Talks, vol. 2, pp. 183, 184)*. {CTr 103.4}

Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil. In every case the sower and the seed are the same. Thus He teaches that if the word of God fails of accomplishing its work in our hearts and lives, the reason is to be found in ourselves. But the result is not beyond our control. True, we cannot change ourselves; but the power of choice is ours, and it rests with us to determine what we will become. {COL 56.1}

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. {GC 493.2}

Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent and draw him to Christ. . . . But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that man may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. {TMK 57.2}

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine (RH June 4, 1901). {1BC 1084.2}

Today the truths of Scripture are to be brought before the great men of the world in order that they may choose between obedience to God's law and allegiance to the prince of evil. God sets everlasting truth before them—truth that will make them wise unto salvation, but He does not force them to accept it. If they turn from it, He leaves them to themselves, to be filled with the fruit of their own doings. {AA 241.2}

It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture (*Redemption: or the Miracles of Christ*, pp. 112, 113). {1BC 1120.5}

Christ does not drive but draws men unto Him. The only compulsion which He employs is the constraint of love. {MB 127.1}

The grace of Christ received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. {MB 27.3}

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God is a peacemaker. {HP 35.4}

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 6 “The Enemy Within”

Read for this week’s study

1 Peter 1:4, Joshua 7, Psalm 139:1–16, Ezra 10:11, Luke 12:15, Joshua 8:1–29.

Memory Text

“I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds” (Jeremiah 17:10, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Breach of the Covenant
- III. The Sin of Achan
- IV. Fateful Choices
- V. The Door of Hope
- VI. A Witness to God’s Power
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Israel’s military success depended not on their numbers, battle strategy, or clever tactics but on the presence of God with them. Events quickly suggested that their greatest enemy was not outside the camp but among the Israelites themselves. How do we embrace such a truth today without becoming suspicious and judgmental of our brothers and sisters of faith? (Sabbath Afternoon’s Lesson)
2. The author of the lesson suggests that the conquest of Canaan is a type of this earth’s final days. We are on the borders of the “Promised Land”, our faith is about to be tested, and we can be victorious only through total surrender to Jesus Christ. Do you find this parallel a helpful analogy? Why or why not? (Sabbath Afternoon’s Lesson)
3. In the conquest of Jericho, everything and everyone in the city was under the ban of total destruction, except for any metal objects that the Israelites found. Can you think of any reason for making that exception (Josh 6:24)? Read Joshua 7:1-8. What

were the two major causes of Israel's defeat by the inhabitants of Ai? Can you think of a third issue that is not mentioned in this passage? Read Joshua 7:11-13. Who else suffered because of Achan's sin? (Sunday's Lesson)

4. Read Joshua 7:13-15. The issue is clear, the goal is clear, the procedure is clear. Why did God wait 24 hours to carry this out? Read Joshua 7:16-19. What does the entire procedure tell us about both God and Achan? What would have happened if Achan had repented during this time? (Monday's Lesson)
5. How should the realization that God knows all about us, even our hidden things, impact how we think and live today? (Monday's Lesson)
6. Read Joshua 7:19-21. What is Joshua asking Achan to do? What was wrong with his "confession"? If his repentance had been genuine, would God still have accepted him? Notice the parallels between Achan's answer and the response of Eve to the serpent in Genesis 3:6. What does that add to our understanding of Achan's confession? (Tuesday's Lesson)
7. Read Joshua 8:1-29. What does this story tell us about God? What is the meaning of the javelin/spear/curved sword (depending on the translation)? (Wednesday's Lesson)
8. Read Joshua 7:6-9. What important theological principle(s) can you find in this passage? Read Deuteronomy 4:5-9. What kind of risk did God take in entrusting His mission to Israel's faithfulness? (Thursday's Lesson)
9. Read Colossians 3:5. What is the relationship between covetousness and idolatry? (Friday's Lesson)
10. Discuss the implications of the tenth commandment (Exod 20:17) in a world dominated by advertisements and consumerism. How can we practically distinguish between a want and a need? (Friday's Lesson)

Thoughts from Graham Maxwell

The meaning of a word depends on the setting. How about "coveting" in our book for tonight? Is it all right to covet? "Thou shalt not covet." But 1 Corinthians 12 says, "Covet earnestly the best gifts."

Sometimes in fun at Christmas time when we were all home and my parents were both still alive there would be the gifts around the breakfast table on Christmas morning, and since so many of us had studied for the ministry, it might slip out, you know, the verse that says, "Covet earnestly the best gifts," but we knew better than that. In the proper setting of 1 Corinthians 12, it's of all the gifts of the Spirit, they're all good ones, desire the best one of all, which is love. But the same word "covet" is the word in the tenth commandment "Thou shalt not covet." When the context so indicates, coveting is bad. When the context so indicates, coveting is good.

It means to desire something very much. Now if you desire something bad, that's bad; if you desire something good, that's good. That's the difference. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Exodus, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/3MMPOGIA66> (Part 1) <http://pkp.cc/4MMPOGIA66> (Part 2)

Has the law ever saved anybody? No, you see the law, by itself, just tells you what to do. And you remember in Romans 7 on the struggle, Paul says, "When I read the ten more and more carefully, and I came to that tenth one, and it said I not only should not sin, I should not even want to." He said, "That made me angry. I'd been good all these years, and a man of strong feeling. I had often wanted to do what was wrong, and I measured my virtue by the fact that though I wanted to do what was wrong so much, I didn't do it." Now there's a real saint! And Paul says, "I realize now that full salvation means that eventually I will even lose the desire to do what is wrong." That's real healing, you see. I'm not earning Brownie points by being good. I want to be healed; that's all. What must I do to be saved? In Acts, "Trust God." And God says, "I will not just admit you to the kingdom, but I *will* heal and restore you, all the damage done."

And you remember the argument in that chapter where Paul finally realizes the law did him a service in revealing that inside himself, though he appeared to be good, that evil was still in there. He says, "I still want to do that thing. I've disciplined myself, and I haven't done it. I would really like to be delivered from this doomed body. Thanks be to God through Jesus Christ our Lord. The good news has power to save and to heal."

And in heaven, is it not right, we will live with neighbors who not only do not hurt; they don't even want to. You don't have to lock your house, because everybody will obey the law in those days. Is it because they wouldn't dare disobey in heaven? No, there won't even need to be a law anymore. Nobody even wants to steal. The law is written in the heart. That's the whole meaning of the law being written in the heart, instead of on the wall. We've come to the place where the tenth commandment has been obeyed. We do not even want to do what is wrong. And God offers that healing. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Romans, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/61MMPOGIA66> (Part 1) <http://pkp.cc/62MMPOGIA66> (Part 2)

Further Study with Ellen White

Covetousness is an evil of gradual development. Achan had cherished greed of gain until it became a habit, binding him in fetters well-nigh impossible to break. While fostering this evil, he would have been filled with horror at the thought of bringing disaster upon Israel; but his perceptions were deadened by sin, and when temptation came, he fell an easy prey. {PP 496.3}

Sin not only shuts away from God, but destroys in the human soul both the desire and the capacity for knowing Him. Through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted; the faculties of the soul are degraded. There is an absence of pure religion, of heart holiness. The converting power of God has not wrought in transforming the character. The soul is weak, and for want of moral force to overcome, is polluted and debased. {PK 233.1}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. “Behold, now is the accepted time; behold, now is the day of salvation.” “Today if ye will hear His voice, harden not your hearts.” 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart’s unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. {DA 258.6}

To everyone is given freedom to act, and upon everyone rests the responsibility of their own actions. . . . {CTr 180.5}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan’s control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

God never forces the will or the conscience, but Satan’s constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself.—GC 591 (1888).

{1MCP 325.1}

God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can choose to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ. {MH 176.2}

Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power. {MH 62.2}

After presenting the goodness of God toward Israel, Joshua called upon the people, in the name of Jehovah, to choose whom they would serve. . . . Joshua desired to lead them to serve God, not by compulsion, but willingly. Love to God is the very foundation of religion. To engage in His service merely from the hope of reward or the fear of punishment would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship.—*Manuscript 135, 1899 (Youth's Instructor, June 13, 1901; June 20, 1901).* {CTr 139.6}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. {MB 109.2}

A sullen submission to the will of the Father will develop the character of a rebel. By such a one service is looked upon as drudgery. It is not rendered cheerfully, and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul. {ST, July 22, 1897 par. 11}

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. {DA 668.3}

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls. {DA 347.3}

It is the love of God continually transferred to man that enables him to impart light. Into the hearts of all who are united to God by faith the golden oil of love flows freely, to shine out again in good works, in real, heartfelt service for God. {COL 418.5}

The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness. {COL 386.1}

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. . . . Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. {MB 60.3}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the precepts of the law were to be proved perfect and immutable, that at last one glory and love might rise to God throughout the universe, ascribing glory and honor and praise to him that sitteth upon the throne and to the Lamb forever and ever. {ST, February 13, 1893 par. 12}

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an after thought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created. {ST, February 13, 1893 par. 3}

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving “his only begotten Son that whosoever believeth in him should not perish, but have everlasting life,” the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love. {ST, February 13, 1893 par. 5}

God’s work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. . . . He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. . . . The Teacher is the same in both dispensations. God’s claims are the same. The principles of His government are the same. {AG 130.4}

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2025: *Lessons of Faith From Joshua*
Lesson 7 “Ultimate Loyalty: Worship in a War Zone”

Read for this week’s study

Joshua 5:1–7; Exodus 12:6; 1 Corinthians 5:7; Joshua 8:30–35; Deuteronomy 8:11, 14; Hebrews 9:11, 12.

Memory Text

“But seek first the kingdom of God and his righteousness, and all these things will be added to you” (Matthew 6:33, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Covenant First
- III. Passover
- IV. Altars of Renewal
- V. Written on Stones
- VI. Longing for His Presence
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. We tend to give attention to the urgencies of life and neglect to carve out quality time to renew our commitment to God. But under the leadership of Joshua, Israel—in the midst of war—nevertheless took several breaks to rededicate themselves to the Lord. This lesson explores the worship breaks in the book of Joshua to understand their implications for faith today. (Sabbath Afternoon)
2. Read Joshua 5:1-9. Why do you think the Lord directed Joshua to circumcise the second generation of Israelites at this particular time (just after crossing the Jordan into the Promised Land)? What does it mean that God rolled away “the reproach of Egypt”? (Sunday)
3. Read Joshua 5:10-12. Why is it significant that Joshua chose to celebrate Passover despite the pressing and immense task of taking the Promised Land? If Passover

comes in the Spring, how is it that they were able to harvest food in Canaan already? (Monday)

4. Read Joshua 8:30-31. What was Joshua's motivation for building an altar to the Lord? Read Deuteronomy 11:26-30. What does the language of blessing and cursing mean to you? Read Deuteronomy 27:2-8. How does this passage set the table for what Joshua does in 8:30-31? Read Deuteronomy 27:11-13. Why does Moses command them to build the altar of the Lord on the mount of cursing rather than the mount of blessing? What is the modern-day equivalent of building an altar wherever you go? (Tuesday)
5. Read Joshua 8:32-35. What is the meaning of the action described in these verses (Deut 4:31; 6:12), and what should it say to us today? How easy do you find it to forget God and seek to do things in your own strength and power? What remedies for this have you learned? (Wednesday)
6. Read Joshua 18:1-2. For what reason did Joshua interrupt the allocation of the land to the different tribes? (Thursday)
7. What can Christians, who do not have an earthly sanctuary (the visible presence of God), learn from Joshua's actions in placing the tabernacle at the center of the country (Heb 6:19-20; 9:11-12; 10:19-23)? How sinless do we need to be in order to enter the heavenly sanctuary (Psa 5:7; 51:7-12)? (Thursday)
8. What does it mean to you to seek first the kingdom of God (Matt 6:33)? How does that principle shape your daily life? (Friday)
9. Adventists believe that Jesus is ministering on our behalf in the heavenly sanctuary. What does this mean to you? (Friday)

Thoughts from Graham Maxwell

Lou: Now, there are questions that arise in regard to the second part of your presentation on intercession. You've talked about intercession, a mediator, as part of an emergency measure. Does that mean that we don't need an advocate? First John, second chapter talks about, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Are you saying that we don't need an advocate?

Graham: As I mentioned, if one is still afraid of God, the Bible says we have an advocate with the Father. However, knowing that we really don't need someone to intercede with the Father, do we still need an advocate? Well, if we only determined who it is that's really against us, then we would see why we need an advocate standing beside the Father, the paraclete, called to His side to help. Satan is against us, the accuser of the brethren who accuses us day and night before God. Look in Zechariah 3, who is accusing Joshua the High Priest? Who is defending? In Job, who is accusing? Who is defending? So since we have an enemy, God's enemy is our

enemy too. We need an advocate. We need someone to represent us. To God? No. He's our friend as much as the Son and the Holy Spirit.

But our future neighbors and friends, the inhabitants of the universe, might not be too sure about us. And God doesn't ask them to accept His list of candidates. He doesn't run His universe that way. So He allows Satan to accuse, and has Jesus explain. If He can defend, He does. If He can't, He won't. And so it's very real to me that Jesus is in this role of advocate and intercessor defending His loyal children who may even be just babes in the truth. If they trust Him like the thief on the cross, Jesus can say, "Yes, he has a terrible record as the Devil has pointed out, but he has a new heart and a right spirit. I commend him as safe to save, even to live next door to." And his guardian angel heaves a big sigh of relief.

Lou: Not from God's wrath or anything like that, that He's protecting us.

Graham: No. So often, we've got the wrong enemy.

Lou: He made God the enemy.

Graham: Yes.

Lou: Exactly what the devil would like to have us think.

Graham: Exactly. The Father's not our foe. No. "If God can be for us, who can be against us?" Romans 8. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11 with Lou Venden, "God's Emergency Measures" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/11MMCAG>

The point is that we are being considered by our future neighbors and friends, and they're worried. Wouldn't you be if you were an angel? They're going to let some of us in. They had a war once before, and Satan capitalizes on this. Ellen White says he has an exact knowledge of every sin he's ever tempted us to commit. We sometimes think our sins are rather private, and when they're forgiven nobody knows them anymore. No, they know them. They're headlines throughout the universe. They're not forgotten. It wouldn't be fair to forget our sins and then put David's in the Bible. We preach about David's sins. Nobody's sins are hidden; they're all well-known up there.

And the devil arises and says, "Let me show you that God once more has made a mistake. He says Jones is safe to save." And he lists all the things he's tempted us to do. And Ellen White has a tremendous speech in his mouth. "Look at all the sins that have marked their disloyalty to God. Look at their selfishness", et cetera, et cetera. How he dares make such a speech is almost unbelievable! And then he points to all the records and says, "Look at all the sins they have committed." If you had just heard your life described, and it was put to the vote, would you

vote for yourself? I mean, would you hang your head and wonder what's going to happen? But then Christ arises, as she describes it, and he does not excuse our sins.

He says, "The devil has told the truth. Jones did everything he's mentioned. In fact, due to the shortness of time, he left out a lot he could have mentioned." And there comes a murmur in the crowd and it's Jones' guardian angel, and he says, "Look, I was there, do you want me to fill in?" And the Lord says, "No, we've heard quite enough. Jones on the record looks simply frightful. But let me tell you; that record is irrelevant, and it's out of date. It describes the kind of person Jones used to be. But Jones has a new heart and a right spirit within him. He was born as I told Nicodemus had to be, of the Spirit. This doesn't describe Jones."

You see, God is not concerned about our sinful past, he's only concerned about the kind of people we are now. And if I were an angel, I wouldn't be concerned with whether or not God had forgiven Idi Amin; I'd want to know if it was safe to live next door to Idi Amin. When the prophet Isaiah meets King Manasseh in the hereafter, and he's innocently carrying a pruning hook or something to prune his vines; the last time he held one in his hands he was sawing poor Isaiah in half in a hollow log. And will God say, "Well, don't worry about him carrying that saw, I forgave him." That wouldn't reassure me at all; I'd want to know if he could be trusted with a sharp saw. And that's why Jesus said to Nicodemus, "Not unless ye be forgiven." No, he said "Not unless you be born again." It's a healing ministry; new hearts, right spirits. David finally got the message and said, "Sacrifices won't do it, I need a new heart, I need a right spirit, I need truth in the inner man." Now he didn't say, "I'll stop offering sacrifices" because Christ hadn't yet come. But he says, "I'm going to start offering them for a different reason now." As Hebrews says, all the sacrifices were a constant reminder of sin, and that sin leads to death. He says, "I'll go on doing that." But no more were they sacrifices "to propitiate the wrath of God", and things like that.

Well, I see this discussion going on in heaven. What chance do we have? Has God proved his ability to judge the human heart? Job showed that. And many other places. The last generation may show that. No angel can read our hearts. No angel can read our thoughts. If they could, they could have read Lucifer's thoughts and known, they would have known he was a deceiver. They couldn't read what his plan was. Only God can read our innermost thoughts. And so they have to look to God to say, "Is Jones really changed; is he safe to save?" And when Jesus says, "Yes he is", then they say, "Then we'll welcome him at the gates." And so, I think they have very legitimate questions. I mean, they should be afraid that we're coming in. They have to hear Jesus say, "Don't judge the man by the record. Let me tell you, he's not that kind of person anymore; he's been changed." {Graham Maxwell. Excerpt from the audio series, Atonement and Your Picture of God, recorded May 1993, San Diego, California} *To listen to the entire audio of the above reference, click on the following direct links:*

[http://pkp.cc/1MMAANDP \(Part 1\)](http://pkp.cc/1MMAANDP) [http://pkp.cc/2MMAANDP \(Part 2\)](http://pkp.cc/2MMAANDP)

Recommended Listening:

Faith, Righteousness and Salvation, #15 “What is Christ Doing in the Heavenly Sanctuary—Especially Since 1844?” is available at:

<http://pkp.cc/15MMFRS> (Part 1) <http://pkp.cc/16MMFRS> (Part 2)

Further Study with Ellen White

There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings. {HP 82.5}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. {SC 93.2}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer’s love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. {AA 49.2}

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour’s life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man’s redemption. {SC 21.2}

Our Lord Jesus Christ came to this world as the unwearied servant of man’s necessity. He “took our infirmities, and bare our sicknesses,” that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. {MH 17.1}

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple

courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. {PK 369.3}

As far as evil extends, the voice of our Father is heard, bidding His children see in its results the nature of sin, warning them to forsake the evil, and inviting them to receive the good. {Ed 27.3}

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. . . . {AG 130.2}

All heaven has been looking on with interest, and ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for His children, but not without their cooperation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. {RC 296.3}

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "Acquaint now thyself with Him" (Job 22:21), is His message to mankind. {AA 126.1}

Each law of God is an enactment of mercy, love, and saving power. These laws, obeyed, are our life, our salvation, our happiness, our peace [Psalm 119:165 quoted] (Letter 112, 1902). {3BC 1153.6}

Obedience to the law is essential, not only to our salvation, but to our own happiness and the happiness of all with whom we are connected. {ML 163.5}

Man's happiness must always be guarded by the law of God. . . . The law is the hedge which God has placed about His vineyard. By it those who obey are protected from evil. {ML 163.6}

We owe to Him all that makes life desirable, and He asks of us the affections of the heart and the obedience of the life. His precepts, if obeyed, will bring happiness into the home life, happiness to every individual. {ML 163.7}

Rightdoing will bring peace and holy joy. {ML 163.8}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,— *Immanuel, “God with us.”* {DA 26.3}

Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, “I have manifested thy name.” “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind. . . . {RC 17.4}

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. {MH 162.1}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. {RH, February 15, 1912 par. 4}

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, “Create in me a clean heart, O God; and renew a right spirit within me.” Psalm 51:10. {FLB 129.2}

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 8 “Giants of Faith: Joshua and Caleb”

Read for this week’s study

Numbers 13:6, 30–32; Joshua 14:6–14; Luke 18:1–5; Joshua 19:49–51; 2 Corinthians 3:18; Romans 12:1, 2.

Memory Text

“Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith” (Hebrews 13:7, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Faithfulness
- III. Give Me This Hill Country
- IV. The Power of Example
- V. Humble Hero
- VI. Changed by Contemplation
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “As adults, we still need role models, and, even if they are not perfect, we can admire and emulate those spiritual traits that made them giants of faith. This week, we will take a deeper look into the personal examples of two giants of faith in the book of Joshua: Caleb and Joshua. What is it that made them stand out in their generation and play a key role in the life of God’s people during one of the most crucial periods of Israel’s history?” (Sabbath afternoon)
2. What is the purpose of “remembering our leaders” (Hebrews 13:7; Memory text)? Why, of all the stories told around a campfire by ancient Jewish tribes, are the stories of Joshua and Caleb preserved? How can they help in shaping our faith today?
3. Sunday’s lesson focuses on Caleb. In Hebrew, Caleb means “dog,” which in the Old Testament always occurs in a negative context. However, we should remember that figuratively it can mean “faithful”, and that’s what Caleb was as a leader from tribe of Judah. Three times the Bible lists Caleb first, then Joshua (Numbers 14:30; 26:65; 32:12). Perhaps this is because of the boldness and courage Caleb showed when he stepped forward to calm the people after the majority report: “Then Caleb quieted

the people before Moses, and said, 'Let us go up at once and take possession, for we are well able to overcome it.'" (Numbers 13:30)

4. The ten spies basically said: "We can't go forward. The risk is too great. We're too weak. Things are too dangerous." While Caleb & Joshua said, "We cannot go backward. The opportunity is too great. Our God is strong enough. Things are not what they seem." Some people wait for circumstances to bring them hope, while other people bring hope to their circumstances.
5. What can Caleb's request at age 85 teach us about his zeal, strength, and most importantly, faith to drive out the people who occupied the area around Hebron, the land which God had promised through Moses to him when he was 40 years old (Joshua 14:12)? (Monday's lesson)
6. For forty-five years, Caleb had wandered in the wilderness through no fault of his own. He suffered the same hardships and trials as those who had disobeyed God. Yet, his zeal to serve the Lord had not waned. He saw the fulfillment of God's promise at the age of 85! What lessons can we learn from his commitment to the community?
7. Tuesday's lesson focuses on Caleb's offer to give his daughter Achsah to the one who defeats Debir, and Achsah's subsequent request to ask Caleb for the springs (in the desert of Negev). What "power of example" can we learn from this (cf. 2 Samuel 5; Genesis 24:61-67)? What does it tell us about the character of Achsah?
8. Why is the story repeated in Judges 1:9-15? What important corrective for reading the book of Joshua (where the conquest of Caanan seems complete and somehow easy) is provided by the book of Judges (where it is long and gradual)? (cf. 1:19-36; 2:20 – 3:4 and see also Joshua 10:36-39 vs. 15:13-15)
9. What are the implications of the fact that the great leader of Israel who apportioned the land receives his inheritance last (Joshua 19:49–51)? (Wednesday's lesson) Caleb's inheritance (at Hebron) is described at the beginning of the allotments; the inheritance of Joshua is described at the end of allotments. From a literary perspective, the two individual inheritances begin and end the allotments of the Promised Land. Joshua waits until all the other inheritances are assigned before taking any for himself. He receives his share of the land, as promised by God and Moses, but without any suggestion of an abuse of his leadership responsibilities (cf. 1 Samuel 2:11-17.22). What lessons about leadership can we learn from this?
10. What role does contemplating life examples of great heroes of faith play in our spiritual growth? (Thursday's lesson) What two conflicting processes work their purposes in our lives (Romans 12:1, 2)? How important is it for you to have good role models and heroes of faith? How does this change depending on where you are in the stages of faith? What can we do as a community to model the values consistent with God's kingdom in today's society?

Thoughts from Graham Maxwell

God has always had distinguished friends, whether His people are in captivity or back in Palestine, all through the years. In the wilderness, how many did He have that really trusted Him? Well, in the book of Numbers, how many did He leave to die in the wilderness? All but Caleb and Joshua and Moses, and no one else really trusted Him. God has never had a large number of friends, has He? Though let's not carry that too far. Elijah said, "Lord, I think I'm the only one You've got left." And the Lord said, "Well, it's not that bad. There are seven thousand others who have not bowed the knee to Baal" {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Esther & Job, recorded January 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/25MMPOGIA66> (Part 1) <http://pkp.cc/26MMPOGIA66> (Part 2)

"Okay," he says, "I will. Now tell me what to do." He hadn't learned yet that God does not do that. Jesus said, "No, that's your style. This is all I have to say to you. Go to Ananias, someone who can't intimidate you, and discuss it with him." And for fourteen years he thought it over. And he came out of those fourteen years of thinking it over writing about freedom and love and trust and that if someone disagrees with you, who are you to condemn? And who are you to judge another? Romans 14. One man even esteems one day above another. Another man esteems all days alike and I'm on my way to persecute and have him stoned to death. No, let everyone be fully persuaded in his own mind. And remember, we'll all give account of ourselves to God. He says I'm not saying this isn't serious, but we do not give account of ourselves to each other. We have no right to judge each other. We give account of ourselves to God. And he wrote 1 Corinthians 13 that love never insists on having its own way. It's never impatient and so on. {Graham Maxwell. Excerpt from the audio series, Another Look at Romans, #1, recorded August 1987, Honolulu, Hawaii} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMALAR>*

"Train up a child in the way he should go, and when he is old he will not depart from it." Now how do you understand that? You know how that's often used; that if we train our children as we should, they would never leave us or the church. And so, when in a family some children stay by and some children don't, you know the parents didn't instruct or discipline those departing ones enough. And in some families, sad to say, all the children have gone their own way. Now you *know* the parents didn't do a very good job there. Is that right? Doesn't the verse say, "Train up a child in the way he should go, and when he is old he will not depart from it"?

Parents, which one of us has done a perfect job? Nevertheless, having tried hard, and the children have gone their own way, and then your eye lights on this verse, you feel you must not have done very well. How do you understand this verse? It can be very harshly interpreted and be very depressing.

Well, lest we spend too long on this, do you think God trained up His children in the way they should go? Did He do a perfect job? Did He offer them a perfect environment? They all enjoyed perfect health. No excuses. Did they stay with Him? No, more than a third of them rebelled against Him. So if any of you parents are depressed, feeling you must have done a very bad job; not necessarily so. You might have done as perfect a job as God did, and yet the children are free to go. How about Solomon? Look how God trained up Solomon and made him the wisest king who ever lived. Enough to write Proverbs. And yet did he leave? For a long time. But he did remember. Now there's the other idea in the verse. He didn't forget. In the end he did come back.

But I think the most important thing here is, lest we be too discouraged by this; on the one hand, we will admit we haven't done a perfect job, but on the other hand, had we done a perfect job, the children are still free to go. So how could we know for sure? God knows He did a perfect job with the angels, and still a third of them left. So let's not be too harsh with ourselves; but more than that, not too judgmental toward other people. I think of some saints who in my mind are just outstanding saints, and somehow or other their children did not choose to stay. Well, think of Lucifer leaving. Right from the very presence of God, he left. So let's not jump to conclusions too hastily on that. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Proverbs*, recorded January 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/29MMPOGIA66> (Part 1) <http://pkp.cc/30MMPOGIA66> (Part 2)

You remember, in Hebrews 11, we first have the description of faith, and then it mentions, "By faith, Abel," verse 4, then "by faith Enoch," and then "by faith Noah," and then "by faith Abraham," and "by faith Sarah"; say! She got in there anyway, didn't she? Even though she laughed! And when God said, "Why did you laugh?" she said, "I didn't laugh!" And she still made Hebrews 11! It says, "By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised." She laughed, but then she decided God could be trusted, and then God ignored the laughter. Maybe God almost enjoyed the laughter. Well, it was amusing, in a way, wasn't it? And God didn't make much of it. Her faith was quite strained, wouldn't you say, at that moment, at her age, to be told that she was going to

have a baby? She laughed. She did fib, though. God is very generous with us, isn't He? Sarah fibbed, and she is in Hebrews 11. Rahab fibbed, and she's in Hebrews 11.

Well, let's go on down. We have again Abraham as the number one example of faith, the faith of Isaac, and then we have Jacob mentioned, and Joseph mentioned, and Moses mentioned. Then in verse 29, by faith the people crossed the Red Sea. And you think of the level of their faith. And God speaks of their faith too. And then verse 30, "By faith the walls of Jericho fell down," and verse 31, "By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies."

And having come down to Rahab, the apostle says, "What more shall I say," to add to this? "For time would fail to tell you of ..." And then he thinks of all the other major examples of faith in the scripture. What book does he choose for several of the remaining candidates of the list, but the book of Judges! Is that where you go to find examples of faith? That's incredible, isn't it? "For time would fail me to tell of Gideon, Barak, Sampson, Jephthah." Why pick four from Judges, of all books, when you think of the experiences they had. And of David and Samuel and the prophets. Now, I doubt we would have compiled that list. I'm glad God compiled it. I'm also glad He's in charge of the judgment. In fact, I'm very glad He's in charge of the universe. I don't think any of us would be nearly as fair and generous as He is. If He can say anything nice about somebody, He will do it. And that's why, in the judgment, when Jesus says, "There's nothing I can say to recommend this person," there really is nothing that can be said in behalf of that person, because if there were, He'd say it. I think Hebrews 11 is a very encouraging chapter, to pick people like that. Gideon, who needed the wet fleece and then a dry one; and he's in here as a hero of faith. I think it really says something about God that He would pick people like that. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Joshua, Judges, & Ruth*, recorded November 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/11MMPOGIA66> (Pt 1 Joshua & Judges)

<http://pkp.cc/12MMPOGIA66> (Pt 2 Joshua & Judges)

<http://pkp.cc/13MMPOGIA66> (Pt 1 Ruth & 1 Samuel)

<http://pkp.cc/14MMPOGIA66> (Pt 2 Ruth & 1 Samuel)

But an illustration of God's preferred way of persuading us—not with denials, not with claims, but with evidence—is provided by the story of John the Baptist. You remember how John really risked his life to present his cousin Jesus to the people. And how gracious he had been: "He must increase, but I must decrease." Now John was in prison. He heard that Jesus was preaching that you really ought to visit people in prison; but He never came to see His cousin. And eventually

John sent emissaries to Christ. “Are you really the one or not? Should we be looking for another?” That is a sad inquiry. Did Jesus say, “I am indeed the One and I expect you to believe it!” It could have been the Devil masquerading as Christ. Instead, He invited the two to spend the day with Him. When the day was over the two men went back to prison to see John.

“Did He answer my question?”

“No!”

“But what did you see? What did you hear?”

And in the text it’s recorded:

Jesus gave them this reply. “Go and tell John what you hear and what you see—that blind men are recovering their sight, cripples are walking, lepers being healed, the deaf hearing, the dead being raised to life and the good news is being given to those in need. And happy is the man who never loses his faith in me.” *(Phillips)*

And when the men arrived back at the prison and told this to John, John who knew Isaiah 35 and Isaiah 61 that I’ve noted there, said, “He is the One.” You see, not a claim but evidence. This is God’s way and the only dependable way. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #6, “Evaluating the Evidence” recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/6MMCAG>

But the most impressive illustration of how God seeks to convince us, not on authority and power, but on the basis of truth, was provided by Jesus Himself on the road to Emmaus. And that’s described in Luke 24, on the Bible Reference Sheet. I wish we could read the whole story:

But while they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him [they didn’t know Christ was walking with them]. And he said to them, “What is this conversation which you are holding [You see, they were having a conversation about God (as we are) on the road to Emmaus.]?” And they stood still, looking sad. . . . And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. . . . Later, when he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him. (RSV)

Why did He not reveal who He was at the beginning, and say, “What are your questions? You know that I will give you authoritative answers, and I will expect you to believe them.” He did not reveal who He was until He had led them to an intelligent confidence based on the unquestionable evidence of Scripture. Then He revealed who He was. If the Infinite One will do that, how dare we presume to take any shortcuts? {Graham Maxwell. Excerpt from the audio

series, Conversations About God, #4, “God’s Way of Restoring Trust” recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

Further Study with Ellen White

God gives light to guide those who honestly desire light and truth; but it is not His purpose to remove all cause for questioning and doubt. He gives sufficient evidence to found faith upon, and then requires men to accept that evidence and exercise faith. {5T 303.1}

Where there is not only a belief in God’s Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. {AG 137.5}

While it is true that our busy activities will not in themselves ensure salvation, it is also true that faith which unites us to Christ will stir the soul to activity (MS 16, 1890). {6BC 1111.6}

Jesus does not call on us to follow Him, and then forsake us. If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard, saying, “I am the way, the truth, and the life.” [John 14:6.] “He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” [Psalm 72:12.] {GW 263.1}

Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {OHC 324.6}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, “I will put My laws into their hearts, and in their minds will I write them.” Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. . . . Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His

word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. {MH 248.2}

The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. {Ed 126.4}

Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others (MS 33, 1911). {6BC 1076.2}

Righteous words and deeds have a more powerful influence for good than all the sermons that can be preached.—ML 114. {VSS 52.1}

When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christlike love, an atmosphere invigorating to the spiritual life of all who inhale it. . . . Those who are humble in heart the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ. {AG 238.5}

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, “I am the Way, the Truth, and the Life.” John 14:6. “He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” Psalm 72:12. {COL 173.1}

Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, “Without Me ye can do nothing.” Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, “I have set the Lord always before me: because He is at my right hand, I shall not be moved.” Psalm 16:8. {SC 69.1}

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place.

There is no point to which we can come and say we have fully attained (RH May 6, 1862).
{7BC 947.5}

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. {COL 355.1}

He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. {1SM 338.2}

The manifestation of God's love, His mercy and His goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it, place us, through faith, in so close connection with Christ that, having a clear conception of His character, we are able to discern the masterly deceptions of Satan. {5T 744.2}

The work of transformation from unholiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them. {AG 233.2}

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 9 “Heirs of Promises, Prisoners of Hope”

Read for this week’s study

Genesis 3:17–24; Deuteronomy 6:3; Joshua 13:1–7; Hebrews 12:28; Leviticus 25:1–5, 8–13; Ezekiel 37:14, 25.

Memory Text

“Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double” (Zechariah 9:12, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Eden and Canaan
- III. The Land as a Gift
- IV. The Challenge of the Land
- V. The Jubilee
- VI. The Land Restored
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “This week we will look at some theological concepts related to the Promised Land and their spiritual implications for those who claim all the promises found in Jesus.” (Sabbath Afternoon)
2. What is the context and the role of land in Eden and post Fall promises made to Abraham (Genesis 2:15; 3:17-24; 12:1-3; 17:1-8; Sunday’s lesson)
3. Monday’s lesson emphasizes that land comes as a gift to the nation, just as the Garden of Eden came as a gift to Adam and Eve. Because Israel received the land as a gift from God, in the ultimate sense, God Himself remained the owner. The land symbolizes rest from wandering, slavery, and oppression, a secure home where people flourish under divine protection (see Deuteronomy 12:9-10; Joshua 21:43-45).
4. Even though the land of Canaan was a gift from God, what were some of the challenges that came with possessing it (Joshua 13:1–7; Tuesday’s lesson)? What is

- supposed to help the Israelites see themselves as tenants of the land under God's ownership (Joshua 13-21)?
5. Wednesday's lesson looks at the principles of the Jubilee and how the land is the sphere of ethical responsibility and stewardship (Leviticus 25:1-5, 8-13 cf. Deuteronomy 8). Israel's presence in the land is conditional, requiring obedience, justice, and faithfulness. Ethical living and social justice (care for the poor, widows, orphans, and foreigners) determine Israel's ongoing right to occupy the land.
 6. The land also serves as a sacred space for divine-human encounters, worship, and communal life – the tabernacle, and later the temple, symbolize God's dwelling among His people (see Exodus 25:8; 1 Kings 8). Why is it significant that the land functions as a barometer of spiritual and ethical health? What is the NT application of this?
 7. Thursday's lesson focuses on *exile* which is depicted as loss of land, symbolizing judgment, broken relationships, and spiritual alienation. Analogically, return to the land signifies *restoration*, renewal, forgiveness, and divine reconciliation.
 8. How will the New Testament **reshape** and **expand** the Old Testament concept of the Promised Land? Rather than primarily a geographical or political reality, the land promise is reinterpreted spiritually, Christologically, ecclesiological, and eschatologically.
 9. While the Old Testament points to physical land as God's blessing, the New Testament sees Christ himself as the fulfilment and focus of God's promises (2 Corinthians 1:20; Matthew 11:28-30). While the Old Testament concept was largely territorial and national (Israel and Canaan), in the New Testament, the promise expands universally (Romans 4:13; Galatians 2:28-29).
 10. How does the New Testament redefine the believers' relationship to the current world, emphasizing a **pilgrim** or **alien** identity—that believers live in expectation of the ultimate Promised Land. What is this ultimate inheritance, "better country" (1 Peter 2:11; Hebrews 11:13-16; Revelation 21:1-4)? How does this differ from classical Christianity and 19th century escapism from this world?
 11. Why is it significant that the New Testament does not discard the land promise, but instead, **transforms**, **expands**, and **fulfills** it through Jesus Christ, opening it universally and spiritually to all believers?

Thoughts from Graham Maxwell

The good news can be turned down. God's people of old, even His chosen people in the Promised Land, who were so privileged, to whom the prophets came one after another and pleaded with them so persistently, they were not won by the evidence back to trust. They did not find this peace, what Hebrews called the "Sabbath-like rest," which is still available to us if we respond to this evidence and are won back to trust. This message, this picture of God, will do *us* no good either if it does not win us back to trust and a willingness to listen to our God.

So, could I ask you here at the end of our twenty conversations, what position have you taken in the great controversy about our God? Can you agree that God is not the kind of person His enemies have made Him out to be? That He is indeed an infinitely powerful, but an equally gracious person, who values nothing higher than our freedom and our peace—with Him and with each other? Such things are not produced by force or fear. And so God pleads with us very gently, but very urgently in the words of Paul, "Let everyone be fully persuaded in his own mind." {Graham Maxwell. Excerpt from the audio series, Conversations About God, #20, "At Peace with our Heavenly Father" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

Further Study with Ellen White

In His interest for His children, our heavenly Father personally directed their education. Often they were visited by His messengers, the holy angels, and from them received counsel and instruction. Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the Eternal. His thoughts toward them were "thoughts of peace, and not of evil." Jeremiah 29:11. His every purpose was their highest good. {Ed 21.1}

The things of nature that we now behold give us but a faint conception of Eden's glory. Sin has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness. {MH 411.1}

I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. {EW 221.1}

God has given us these precious things as an expression of His love. The Lord is a lover of the beautiful, and to please and gratify us He has spread before us the beauties of nature, even as an earthly parent seeks to place beautiful things before the children that He loves. The Lord is always pleased to see us happy. Sinful as it is with all its imperfections, the Lord has lavished

upon this earth the useful and the beautiful. The beautiful, tinted flowers tell of His tenderness and love. They have a language of their own, reminding us of the Giver. {UL 327.3}

Our God is a very present help in time of need. He is acquainted with the most secret thoughts of our hearts, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distresses, He is making arrangements for our deliverance.—Letter 73, Feb. 1, 1905, to Drs. D. H. and Laretta Kress. {UL 46.6}

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?—MH 253, 254 (1905). {2MCP 758.1}

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth. {RC 27.2}

To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts. {Mar 308.7}

The years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character.—GC 678 (1911). {1MCP 252.1}

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be 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 body and mind and soul. {Ed 307.4}

God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God and freed from sin and sorrow, it shall become the eternal home of the redeemed. {AH 540.3}

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}

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 11 “Living in the Land”

Read for this week’s study

Joshua 22; Ephesians 6:7; John 7:24; Numbers 25; Proverbs 15:1; 1 Peter 3:8, 9.

Memory Text

“A gentle answer turns away wrath, but a harsh word stirs up anger” (Proverbs 15:1, NIV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Commitment
- III. Accusations...
- IV. Haunted by the Past
- V. A Gentle Answer
- VI. Conflict Resolution
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “This week we will study Joshua 22 and a challenge that arose from a great misunderstanding among the people.” [...] Why is it dangerous to jump to a rash conclusion about the behavior of others? How can we foster unity in the church? Why is it important to keep in mind the larger scope of our calling and not get caught up in distractions? These are some of the questions we are going to deal with this week.” (Sabbath afternoon)
2. Not only had the Lord kept his promises to Israel about inheriting the Promised Land, but the tribes of Reuben, Gad and the half tribe of Manasseh had kept their promise as well (Numbers 32:25-32) Joshua *commended* them for their faithful service (cf. 1 Thessalonians 5:12-13). He also *commanded* them to obey the Lord and *cautioned* them not to become selfish. What can we learn from their commitment? (Sunday’s lesson)
3. What was the accusation that the West Jordan tribes levelled against the East Jordan tribes? Joshua 22:9–20 cf. 4:6,22; Monday’s lesson)
4. How is the delegation which was sent to consider the accusation in Joshua 22:13–15 haunted by the past from Numbers 25? (Tuesday’s lesson)

5. What can we learn from the gentle answer of the eastern tribes? (Joshua 22:21–29; Proverbs 15:1; Wednesday’s lesson)
6. What insights into conflict resolution and ways of ensuring the unity of the church can we learn from Joshua 22:30–34? (Thursday’s lesson) How does this entire incident give us some insights into conflict resolution and ways of ensuring unity in the church? What is the role of church discipline? How does it reflect our models of salvation? How does a healing model of salvation provide a healing model of church discipline?
7. What can we learn from this story about what is essential (properly worshiping God in the Promised Land) and what is peripheral (living in the Promised Land)?
8. Read Joshua 22:20. What model of God’s dealing with the nation does this assume? Why would God use it with Achan (7:24-25) or Ananias and Sapphira (Acts 5:1-11). Would using it more often bring more unity and holiness?
9. ‘If they ever say this to us, or to our descendants, we will answer: Look at the replica of the Lord’s altar, which our ancestors built, not for burnt offerings and sacrifices, but as a witness between us and you.’ (Joshua 22:28) Here, the same Hebrew word is used as the “pattern” [=‘type’; ‘blueprint’] that God showed Moses about the tabernacle which Israelites were to build (Exodus 25:9,40). However, the eastern tribes say, “Do not worry, it is just a ‘replica’.” How do you decide when something points to something bigger, but it does not replace it, just like the ‘replica’ east of Jordan, did not replace the true altar and worship in Shiloh (west of Jordan)?
10. How does this story fit into the biblical storyline? (Deuteronomy 16:21; **Shechem**: 27:1-8; Joshua 24; **Shiloh**: Joshua 18:1 & 1 Samuel 1:3 **Gilgal**: Joshua 4:18-5:12. See also: Judges 2:5; 6:26; 13:16,19 1 Samuel 7:9,17; 9:12-14; 14:35; 2 Samuel 15:7,12,32; 1 Kings 13; 18:30; 19:10,14; cf. Psalm 74:7-8) What can we learn from what is desirable (one central place of worship like Jerusalem) and what is realistic, reflecting a reality more complex than a single, centralized place of worship?
11. Joshua’s generation affirmed that loyalty to God was defined not by the altar’s physical location but by internal commitment (Joshua 22:31-34). How do later prophets repeatedly remind Israel that God desired mercy, justice, and genuine worship rather than ritual conformity alone (Isaiah 1:11-17; Micah 6:6-8)?
12. Faithful living within a dynamic relationship involves continual negotiation between fixed ideals and practical realities. How can we provide the flexibility required in today’s world, both locally and world-wide, yet keep our central values intact?
13. What steps can we take in the challenges of today’s world, to model authentic unity rooted in shared allegiance to God and mutual respect, rather than mere uniformity of worship structures or forms? Is any geographical variation permitted, or must worship forms be the same around the world?

Thoughts from Graham Maxwell

Can you hear Paul saying, “Let every man be fully persuaded in his own mind?” (Romans 14:5) It was in reference to this spirit and practice that Jesus said, “Judge not, that ye be not judged.”

(Matthew 7:1) and Paul said, “Who are you to judge another? It’s no business of yours.” (Romans 14:4 cf. 1 Corinthians 5:12) That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of scripture, even, a criterion for others and in your heart condemn them if they do not come up to your ideal. But, of course, if they don’t keep the seventh-day Sabbath, you can condemn them! There’s no exception here at all, is there? And that’s the end of hostility. “Do not criticize others, conjecturing as to their motives,” {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Ephesians and Colossians*, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

Further Study with Ellen White

No one was ever reclaimed from a wrong position by censure and reproach; but many are thus driven further from the right path and led to harden their hearts against conviction. A spirit of kindness, a courteous, forbearing deportment may save the erring and hide a multitude of sins. {PP 519.5}

When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart. {DA 678.1}

The most powerful evidence a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing of Christlike deeds. This is the most wonderful witness that can be borne in favor of Christianity, and will win souls to the truth. . . {SD 293.4}

Christ brings all true believers into complete oneness with Himself, even the oneness which exists between Him and His Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God. {SD 293.5}

All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim, and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.— *Thoughts From the Mount of Blessing*, p. 39. (1896) {Ev 174.3}

We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul. {MB 124.1}

There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast. {COL 72.1}

The teaching of this parable is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one; for the tares could not be plucked up without danger of uprooting the precious grain. And shall we not be as forbearing toward our fellow men as the Lord of heaven and earth is toward Satan? {COL 72.2}

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. . . . He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. {FLB 98.6}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. {DA 487.3}

The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian. {MH 470.1}

The Saviour's manner of dealing with Peter had a lesson for him and for his brethren. It taught them to meet the transgressor with patience, sympathy, and forgiving love. Although Peter had denied his Lord, the love which Jesus bore him never faltered. {DA 815.1}

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly

resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass. {RC 293.2}

In his own strength man cannot rule his spirit. But through Christ he may gain self-control. In his strength he may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness. {RC 293.3}

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And He has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning. {RC 293.5}

Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers, and render you the assistance which you need in your life-work. Love, joy, peace, long-suffering, gentleness, faith and charity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian's crown and shield. . . . Nothing can give more perfect content and satisfaction. {SD 32.4}

The religion of Jesus softens whatever is hard and rough in the temper, and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity. {GW 122.1}

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, and the most exalted service possible to human beings in this world are theirs. {6T 307.2}

What a wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away sin (MS 111, 1903). {5BC 1148.3}

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 12 “God Is Faithful!”

Read for this week’s study

Joshua 21:43–45; 2 Timothy 2:11–13; Joshua 23; Revelation 14:10, 19; Deuteronomy 6:5.

Memory Text

“Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass” (Joshua 21:45, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. All Came to Pass
- III. A Sign of Concern
- IV. Clear Boundaries
- V. The Anger of the Lord
- VI. Cling to God
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “As Joshua, the aging leader of the Israelites, sensed that he was nearing the end of his life, he decided to address the leaders of the nation and the Israelites (Joshua 23 and 24). [...] This week, we will study together the first speech of Joshua, in which he glances back at the victories of Israel, but at the same time traces the path of future success for Israel.” (Sabbath afternoon)
2. How do you measure or evaluate God’s faithfulness? How does the answer depend on where you are on the stages of faith continuum? How would people in various stages of faith evaluate God’s faithfulness differently? What is the greatest proof of God’s faithfulness to you right now?
3. After the land was apportioned, Israel is given rest from war (21:44), the Levites are scattered throughout Israel (cf. Genesis 49:7) in 48 towns including the cities of refuge (reflect on the significance of this!), Joshua looked back and made one summary statement: God keeps his promises (21:45). (Sunday’s lesson)
4. How do you understand these words in light of God’s ancient promise to Abraham that his descendants would inherit the land (Genesis 12:6-7; 13:14-17; 17:8)? How do you understand the words: “the Lord gave all their enemies into their hands. Not one

of all the Lord's good promises to Israel failed; every one was fulfilled" (21:44-45 cf. Exodus 23:28-30)? What does it tell us about the meaning of quantifiers in the Bible (cf. Exodus 9:6 & 20, 26; Matthew 1:17)?

5. In just 21 chapters, the Promised Land is conquered, the land is distributed to the 12 tribes, the place of the priestly class is affirmed, and the laws are set in place. Yet we read in the same book that some land remained to be taken (13:1-7; 15:63; 16:10; 17:12). How does Judges 2:1-3, 20-23 function as a corrective of Joshua 21:44-45? What is the interplay between divine sovereignty and human responsibility?
6. In Deuteronomy 7, in God's original command, Israel is first told to "drive out" the Canaanites as well as to "totally destroy" them. This is immediately followed by commands not to intermarry or enter business deals with them. How can you marry or do business with people that you have literally destroyed? Obviously, Moses is using hyperbole, an exaggerated expression, to make his point.
7. The same idea applies to the stories told in Joshua. For example, we are told in Joshua 10:36-39 that Israel left "no survivors" in either Hebron or Debir, but later in 15:13-15, these towns are still populated by Canaanites. In this way, the stories of Joshua fit in with other ancient battle accounts in their use of nonliteral hyperbole as part of the narrative style.
8. What major concerns can you trace in Joshua's introduction of his speech to the leaders of the nation (23:1-5)? (Monday's lesson) Which clear boundaries does he delineate further (in verses 6-13)? (Tuesday's lesson) What does this tell you about his audience's stage of faith? On what level do they operate if Joshua needs to tell them: you will enjoy prosperity and joy if you're faithful, but unfathomable misery if you're not faithful (cf. Leviticus 26:1-46; Deuteronomy 28:1-68)?
9. How should we interpret the descriptions of God's wrath and retributive justice in Joshua (23:15, 16) and elsewhere in Scripture (cf. Numbers 11:33; 2 Chronicles 36:16; Revelation 14:10, 19; 15:1)? (Wednesday's lesson)
10. Thursday's lesson focuses on Joshua's call to the nation to cling to God and to love him. Can love be commanded? Why or why not? How does that relate to the "new commandment" that Jesus gave his followers (John 13:34; 15:17)?
11. Sometimes we look at the harsh treatment the Canaanites received from the conquering Israelites. But both Moses and Joshua warned that if they are unfaithful, Israel would bring the same divine judgment upon themselves that the Canaanites experienced and be forced from the Promised Land back into exile (which also happened later in history).
12. How would God's faithfulness be expressed for someone in the Adolescent / Questioning stage of faith? What about someone in the Mature / Tested stage of faith? What about someone at the end of their life peering beyond this world? How is God's faithfulness manifested in his presence and sustaining grace not by *escaping* pain but by His unwavering companionship *through* pain? How can we move from "What has God done for me lately?" to "Who has God always been?"

Thoughts from Graham Maxwell

I brought with me the worst illustration I have ever seen of reading the Bible the wrong way. It is called *The Bible Unmasked*. A man who's avowed purpose was to destroy confidence in the Bible and in God, collected every unpleasant story of immorality and cruelty in the Bible and laid them end to end with the preface, "Would you mothers let your children read this sort of thing?" I brought my more modest printing. I have a later edition that has line drawings in it. I mentioned this in class up at Pacific Union College more than thirty years ago and a student, his name was Winn Paulie, came back with the best answer I have ever heard in all these years. "If you took the medical counselor book and cut out all the pictures of disease; cancer of the lip and tongue, etc., and all the symptoms of disease and printed them all by themselves, it would be a useless, repulsive publication. The only justification for printing those things is that they are always presented in the setting of the remedy."

The Bible is very candid in its depiction and description of sin. But it always presents sin in the setting of the remedy. Otherwise the Bible would not be fit to read. But that's why we must read it as a whole. Do you know that there are two books in the Bible that don't even mention God? Not once. But if you take the whole book and put it in the larger setting, those two books, Esther and Song of Solomon, say wonderful things about our God. You see, to be fair with the evidence we must read it as a whole. Or maybe could I read the statement I wrote at the bottom of the Bible Reference Sheet? After going through 108 times, this is my firmest conviction about the Bible:

The great purpose of the Bible is to reveal the truth about our heavenly Father, that we may be won back to Him in love and trust. This truth, this everlasting good news, is to be found in every one of the sixty-six books. But to discover this truth we must learn more than just what happened to Samson and Delilah, to David and Bathsheba, to Gideon and his fleece. The all-important question is, what do these stories tell us about God?

If one does not ask this question, much of the content of Scripture may seem unrelated to the plan of salvation, even perplexing, sometimes even contradictory. But when one learns to view the Bible as a whole, there emerges a consistent picture of an all-wise and gracious God who seems willing to go to any length to keep in touch with His people, to stoop down and reach them where they are, to speak a language they can understand. And the further one reads on book by book, the more one is moved with love and admiration for a God who would be willing to run such risk, to pay such a price, in order to keep open the lines of communication between Himself and His wayward children.

God will save all who trust Him. But He has not asked us to trust Him as a stranger. The Bible—all of it—is a record of God's revelation and demonstration of infinite trustworthiness.

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #6, “Evaluating the Evidence” recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMCAG>*

How you define faith and trust enters into this. And we need to read other places. To me, faith is just a word we use to describe a relationship with God as with a person well known; and we get to know Him through the gospel. The good news is about God, that He is infinitely worthy of our trust. It implies an attitude toward God of love, and trust, and deepest admiration. It means having enough confidence in God, based upon the more than adequate evidence, all summed up in the good news, to be willing to believe what God says—as soon as we’re sure *He* said it! And to accept what God offers, as soon as we’re sure *He’s* offering it, and to do whatever God wishes, without reservation, as soon as we’re sure *He’s* asking us, and not somebody else. Anybody who has such a trusting relationship with God, of love, trust, and admiration, willing to listen, is perfectly safe to save.

He could die just beginning that relationship, like the thief on the cross. He would arise loving, trusting, and admiring that kind One in the middle. He will be willing to listen and accept all kinds of instruction and correction. He is therefore safe to save. But you can’t regard God in that attitude without a new heart and a right spirit. So you are a new creature, which he’s going to mention in a moment.

And that’s what David eventually wanted—truth and honesty in the inner man. Mention honesty, and you remember Micah, Amos, Hosea, they all talked about this. All God asks of us is that we stand humbly in His presence with an honest willingness to listen and let Him do for us whatever needs to be done.

I would add that even though with the passing of time I’m finding more and more that everything God has asked us to do makes such good sense and I agree with Him. I would have to say that being still somewhat ignorant and immature, I’m willing to obey this trustworthy God when He instructs me to do something beyond my present understanding. Wouldn’t that be safe? Because He’s proved always to make such good sense in every other respect. And I think that’s what Abraham said to Him. “God, you’ve always made such good sense. But your command to sacrifice the son of the promise makes no sense to me. But I know it will. So God, I’m on my way.” I believe faith says to God, “God, I hear you, and I’ve checked that carefully. It is you. And I am on my way. But as I go, in all reverence, may I ask why?” And that’s how we come to know God. And for three days and three nights Abraham thought that through; and in the end he said, “God, I’m even beginning to think of ways in which you could work this out. I’m not telling you how, but I know you will; because you’ll not contradict yourself in the promise you gave me about my son. Maybe you’ll resurrect my son. Just as you gave him miraculously, you could easily resurrect him. Or maybe you’ll provide a substitute.”

And that's what God chose to do. And Abraham is cited in Hebrews 11 as one who trusted God, but thought it through. Faith is not blind. You can jump off a cliff if you take leaps in the dark and call that faith. It is not safe. History is strewn with the wreckage of people who leap in the dark and call it faith. Light makes faith possible, and without it we ought to wait. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Galatians*, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/65MMPOGIA66>*

According to the first chapter of Romans, this indicates the meaning of God's "wrath." Paul describes how God pours out His "wrath" on those who reject and suppress the truth. Three times he explains that God "gives up" such people and "turns them over" to the results of their rebelliousness. See Romans 1: 24, 26, 28.

How consistent this is with what we know about God! Since faith and love cannot be forced, what else can God do but sadly give up those who reject Him?

God's wrath, as Paul seems to describe it, is simply His turning away in loving disappointment from those who do not want Him anyway, thus leaving them to the inevitable consequences of their own rebellious choice.

Surely no more awful sentence could be pronounced upon a sinner than for God to say, "Leave him alone."

These were the terrible words pronounced over Israel in the days of the prophet Hosea. Long had God sought to persuade His rebellious people to return. But they mocked His love and spurned His every advance. What now is left for Him to do but give them up? Without His protection, the results would be terrible. {Maxwell, A. Graham. *I Want to be Free*, 11-12. Mountain View, California: Pacific Press Publishing Association, 1970}

Further Study with Ellen White

Never are we absent from the mind of God. God is our joy and our salvation. {CTr 357.2}

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that "walketh righteously" is the promise: "Bread shall be given him; his waters shall be sure." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isaiah 33:15, 16; 41:17. {GC 629.2}

You must learn the simple art of taking God at His word; then you have solid ground beneath your feet. {ML 10.8}

Never feel that Christ is far away. He is always near. His loving presence surrounds you. {FLB 62.8}

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. {OHC 157.5}

He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His work. He will thwart the purposes of wicked men and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations He guards His children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands. {PK 176.1}

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy's power. The Lord Jesus never forsakes any soul that puts his trust in Him. {UL 150.4}

If in our ignorance we make missteps, the Saviour does not forsake us. We need never feel that we are alone. Angels are our companions. The Comforter that Christ promised to send in His name abides with us. In the way that leads to the City of God there are no difficulties which those who trust in Him may not overcome. There are no dangers which they may not escape. There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy. {MH 249.1}

There is no power in the whole satanic force that can disable the soul that trusts, in simple confidence, in the wisdom that comes from God. {ML 316.3}

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." {AA 564.1}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure. {COL 363.1}

Men have the power to quench the Spirit of God; the power of choosing is left with them. They are allowed freedom of action. They may be obedient through the name and grace of our Redeemer, or they may be disobedient, and realize the consequences. {FLB 58.3}

No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. {FLB 58.8}

It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. {SC 17.2}

God destroys no man; but after a time the wicked are given up to the destruction they have wrought for themselves. {YI, November 30, 1893 par. 6}

No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. "Man turns from God, not God from him." Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests with the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power. Thus he passes on from one stage of resistance to another, until at last the light will fail to impress, and he will cease to respond in any measure to the Spirit of God. Then even "the light that is in thee" has become darkness. The very truth we do know has become so perverted as to increase the blindness of the soul. {MB 93.1}

The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God. {GC 542.2}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27. To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. {Ed 16.1}

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ,

love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance. {COL 384.2}

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2025: *Lessons of Faith From Joshua*

Lesson 13 “Choose This Day!”

Read for this week’s study

Joshua 24; Genesis 12:7; Deuteronomy 17:19; Deuteronomy 5:6; 1 Kings 11:2, 4, 9; 2 Timothy 4:7, 8.

Memory Text

“And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve . . . But as for me and my house, we will serve the LORD” (Joshua 24:15, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. You Were There!
- III. In Sincerity and Truth
- IV. Free to Serve
- V. The Dangers of Idolatry
- VI. Finishing Well
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “The final chapter of Joshua is set in the context of a covenant renewal ceremony, but this time conducted by the aged leader of Israel. Although not a covenant itself but it is rather a report of a covenant renewal ceremony.” (Sabbath afternoon)
2. Just like Moses did at the end of his life (Deuteronomy 1-33), Joshua at the end of his life renews God’s covenant with Israel (23:1-16; 24:1-28). Why does this covenant look so similar to the vassal treaties that were used in the fourteenth and thirteenth centuries BC, and preserved among the Hittites? Why does it use the same five-part structure: (1) Title 2) Historical Prologue 3) Stipulations 4) Witnesses 5) Curses and Blessings)? Shouldn’t this covenant have a more “heavenly” form?
3. No matter how great leaders may be, they cannot last forever. Like his predecessor Moses, Joshua gave a farewell address, first to his leaders (chap. 23, Lesson #12) and then to the people as a whole (chap. 24). While God chose Joshua as a leader to replace Moses, this time no obvious replacement is on the horizon. Are there any lessons for us as God’s people?
4. What is the significance of choosing Shechem as the place of covenant renewal (8:30-35; 24:32 cf. Genesis 35:1-31; 49:26; 50:25; Exodus: 13:19)? What is the main thrust of Joshua’s message to Israel (24:2–13)? (Sunday’s lesson)
5. What does it mean to serve the Lord “in sincerity and in truth” (24:14, 15)? (Monday’s lesson) As the key response for God’s people, “serve” (whether as a verb or in its noun form

“service, work”) appears 16 times in this chapter 24 out of 40 occurrences in the book of Joshua.

6. Joshua gives Israel a choice and makes his decision public (24:15). (Tuesday’s lesson) What is significant in the people’s response (24:16, 20-24 cf. Genesis 35:2-4)? (Wednesday’s lesson) What are they going to do? That’s the big question that looms as the book of Joshua ends. And the book of Judges is not going to be a highlight of Israel’s history (Judges 2:11-13).
7. What is the connection between Joseph and Joshua (24:29-32)? (Thursday’s lesson) Joshua dies at age 110 and is buried. He is the one who brought the Israelites to the Promised Land. The bones of Joseph, who died at age 110, and which have been carried all the way from Egypt, are buried in the Promised Land too. Three generations are connected. How can we pass on the torch to the next generation today?
8. Joshua’s farewell speech contains one of the best lines about our debt to God. “I gave you a land on which you did not toil and cities you did not build; and you live in them and eat from vineyards and olive groves that you did not plant.” (24:13) This is so persuasive that parents still use the same words (except the “olive groves” part) when they are admonishing their teenagers to behave. Did it work with the Israelites? What does it tell us about the level of people God has to work with? How can we motivate people towards good behavior?
9. “But as for me and my household, we will serve the Lord.” (24:15) Just like Abraham, Joshua is presented as a family man who in that culture, can make decisions for his whole family (cf. Genesis 18:19; 26:5) Yet, just like with Moses, none of his descendants are mentioned as noble examples who followed their father’s footsteps. What lessons can we learn from this?
10. Serving God who runs his universe by respecting the choices of all his created beings is a learning experience (Luke 15:12; Revelation 12:7; Isaiah 49:25)! How easily are we tempted to try to force our good choices onto others just because we mean well (10 commandments, abortion, prohibition, etc.)! How can we avoid undoing by overdoing?
11. At his death, Joshua, just like Moses, receives the special title “the servant of the Lord” (24:29). How do we measure success in today’s world? What have you learned during the last 13 weeks studying the book of Joshua that will make a difference in your life and your sphere of influence so that our world is a better place? Give some examples of things you can change in the near future.

Thoughts from Graham Maxwell

Now how much “faith” do we have to have? I mean, must we trust completely, even perfectly? Is that required? Couldn’t we get away with a little cheating? Have you husbands ever said to your wives, “Wife, how much could I cheat and this marriage still survive?” Would that make any sense? If a friend should say to you, “How much could I lie, and fail to tell you the truth—and this friendship still last?” I mean, it makes no sense.

Then for us to suggest that God needs to leave a little room for cheating in this relationship, that a “perfect relationship” is surely asking too much; does it make sense to even raise the question?

When we “cheat”, and cheat we have, God remains our constant friend. But we may be destroying our side of the friendship. You see, when what God wants is seen as friendship, a loving, trusting relationship; then what He wants is obviously not a requirement demanded, but it is an absolutely voluntary experience.

This long debate between faith, works and obedience has troubled saints through the years, but it could be so readily resolved if we looked at the biblical word for obedience. I’ll even pronounce it (because it’s like that other word; faith, is *hupostasis*.) This word obedience is *hupakoē*. The first part “*hup*” means under. And the second part “*akoē*” means hearing. The word means literally, “listening under.” **A humble willingness to listen**, and of course if we love and trust God, we’ll be willing to listen. It wouldn’t make sense for us to **not** listen to one we love, trust and admire.

Now could God’s expectation of our willingness to listen be one hundred percent? Our performance may be weak. We may stumble as we leave our doctor’s office. But a willingness to listen? Is it too much to say, “Don’t cheat there. Let that be one hundred percent!”

If it should seem that God is too demanding in asking for such a relationship, that He expects too much of us, it surely is encouraging to read about the heroes and heroines of faith celebrated in the same chapter of the same book that tells us what faith is. Look at Hebrews 11:31 and following:

By faith the prostitute Rahab escaped the doom of the unbelievers, because she had given the spies a kindly welcome. Need I say more? Time is too short for me to tell the stories of Gideon [who needed a wet fleece, and a dry one], Barak, Samson [look what he did], Jephthah, of David [look what he did] and Samuel and the prophets. . . . These also, one and all are commemorated for their faith. (NEB)

Is God too demanding? He even holds those people with all their weaknesses, with all their faults and sins; He holds them out to us as people, evidently, who were willing to listen, loved and trusted God and were waiting for Him to heal the damage done. And He puts them in Hebrews 11 for our encouragement. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3, “All God Asks Is Trust” recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/3MMCAG>*

God created us capable of love and trust, or of hating Him and spitting in His face. Will we ever lose that ability? If the restoration of all things means depriving us of that, why did He build it into us in the beginning? My understanding is, God values nothing higher than our freedom and our individuality and our dignity. God has never asked us to do anything that would violate this. He seeks to restore this. My understanding is, a billion years from now we will sense more than ever this God-given ability to think and to do, so that our love, our expression of admiration for God is freely given, or it means nothing to Him.

How would you like it if your wife said she loved you because it was either programmed into her, or she was terrified of you? It would be worthless. It would be an insult to God! What then will hold the universe together? If force could hold it together, why didn’t He use force in the beginning? If terror will hold it together, why didn’t He go ahead and terrorize us early on? He didn’t do it. The fact that

God has only sought to hold His children loyal by the demonstration of His trustworthiness, of His love, and so on, and of the orderliness of the universe, and of the awful consequences of being disorderly, shown by the death of His Son. By showing all of that, we now have evidence, if we wish, freely to choose to trust God and to listen to Him for the rest of eternity.

But now, how could God say sin will not arise again? Wouldn't that be your question? Would you see light in this, pending further reading? One would be simply His foreknowledge: it won't. You'll be free, but you never will rebel again.

There's another possibility. If rebellion should begin again in the mind of an individual and God should leave that individual to reap the natural results of his rebellion and his distrust and his disorderliness, he would die. But would anyone misunderstand and as a result serve God from fear? Much theology is involved in your question. My understanding is that since Gethsemane and Calvary, we know that God has not threatened us with torture and execution, but if I pursue my own rebellious, disorderly way, and He finally gives me up to reap the consequences, weeping over me, I will die. But the universe now would not say, "Look at God terrorizing the rest of us by torturing this poor soul to death." They know that God has not threatened His children with torture and execution. They will not misunderstand and serve Him from fear. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Exodus*, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/3MMPOGIA66> (Part 1) <http://pkp.cc/4MMPOGIA66> (Part 2)

Further Study with Ellen White

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man. {COL 286.1}

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—LS 196 (1902). {LDE 72.1}

Nothing can happen in any part of the universe without the knowledge of Him who is omnipresent. Not a single event of human life is unknown to our Maker. While Satan is constantly devising evil, the Lord our God overrules all, so that it will not harm His obedient, trusting children. The same power that controls the boisterous waves of the ocean can hold in check all the power of rebellion and of crime. God says to one as to the other, "Thus far shalt thou go, and no farther." {3BC 1141.5}

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . . The angels appointed to minister to the children of God have at all times access to His presence. {GC 512.2}

God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would make them representatives of Himself. {COL 288.2}

In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in co-partnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around (Letter 65, 1895). {5BC 1098.1}

Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. {MB 142.1}

The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; He sets before the human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, "Follow Me." But we are never forced to walk in His footsteps. {CS 138.1}

God never compels the obedience of man. He leaves all free to choose whom they will serve. {PK 510.4}

God desires the willing service of our hearts. He has endowed us with reasoning faculties, with talents of ability, and with means and influence, to be exercised for the good of mankind, that we may manifest His spirit before the world. {CS 127.2}

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. {SC 43.4}

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. {SC 61.1}

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899). {7BC 942.12}