

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}