

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}