

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}