

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}