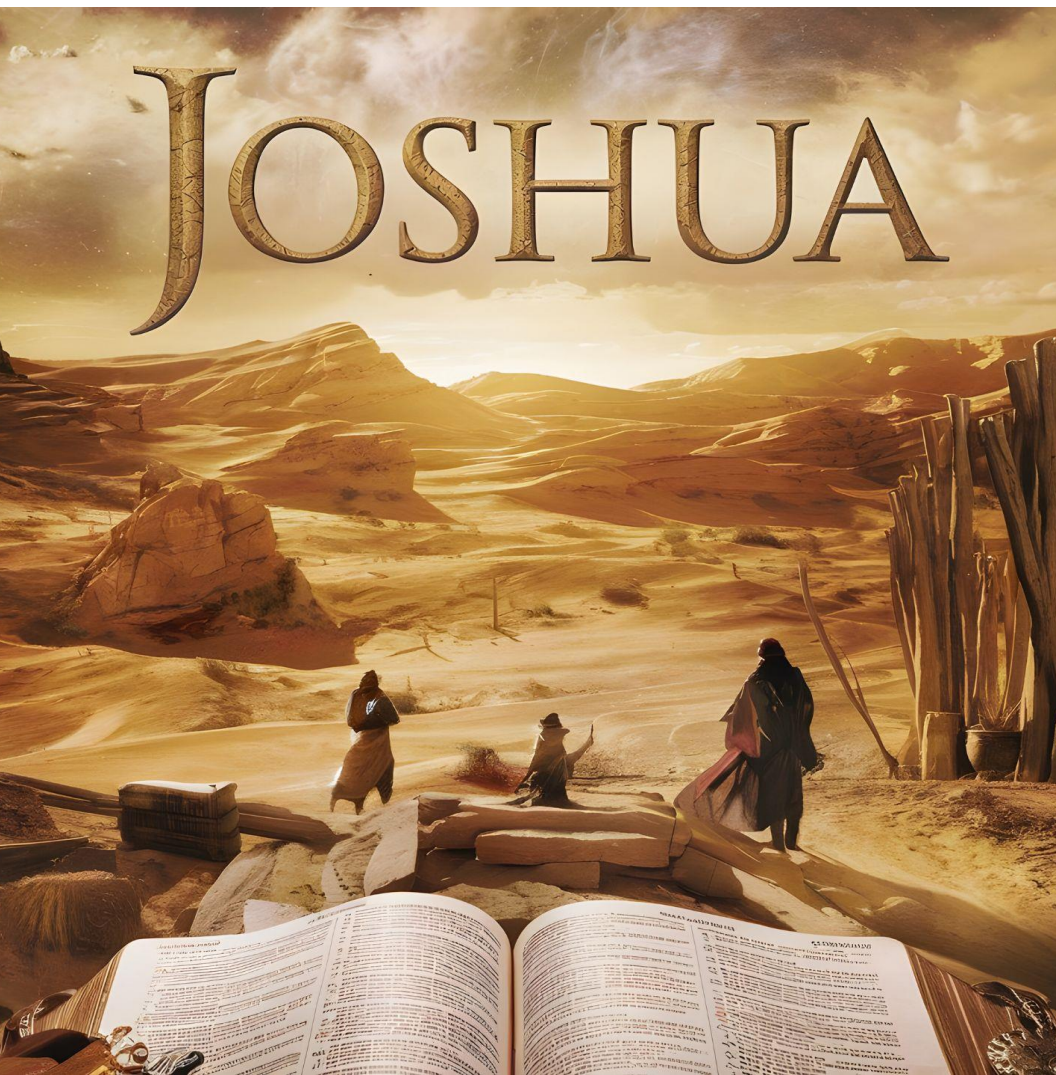


# Daily Worship Booklet

June 23<sup>rd</sup> – 27<sup>th</sup>, 2025



God tells us that Ezra read from the book of the Law,  
day after day, and the people of God were filled with joy.

## **Westminster Shorter Catechism**

*Question 34: What is adoption?*

*Answer:* Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

*Scripture Proof:*

1 John 3:1.

*Comment:* A child is adopted when they have no family to belong to, and they are taken into someone's family. When we who were dead to God were made alive in Christ by faith, we were also adopted into the family of God. He became our father, and we received all the rights and blessings that come with being one of His beloved children.

**Psalm of the Week:** Psalm 3A. The words are on page 8.

### **Please pray for:**

Mon - Jonathan Jesionka

Tues - Danielle Joly

Wed - Damir and Sonya, Huxley and Ponette Karaturovic

Thur - Oliver and Milly, Elisa and Amelia Lam

Frid - Pierre and Jocelyne Landry

### **Bible Question for the week:**

1. Why did Jacob flee from Laban?

*Answer - Genesis 31:3*

**Please pray for the Holy Spirit's help as you study God's Word.**

*During the summer, we are going to be looking at the book of Joshua, using notes written by Rev. Peter Loughridge, an RPC minister in North Edinburgh, Scotland.*

## **Monday – Joshua 2:8-14 - Rahab's Confession of Faith.**

The content of Rahab's confession justifies its central place in the story. She reviews the might of the LORD (verse 10). This was the basis of faith - she had heard about the mighty acts of God. This is the usual way of coming to faith. Biblical faith is based on at least some knowledge and evidence. Even couples who 'fall' in love do not come to love each other merely by sighing or oohing and ahing; instead, they talk, communicate, and find out about each other - their past, their likes and dislikes, their character, and so on. Even romance has some basis in knowledge. So is the case with faith. Faith is not just a warm, cozy feeling about God. Faith grows, if at all, out of hearing what God has done for His people.

Then Rahab confesses the majesty of the LORD (verse 11). That is the conviction of faith. Her words echo what was supposed to be Israel's conclusion about their God (see Deuteronomy 4:39). But here is a pagan, Canaanite prostitute, with an 'Israelite' confession on her lips. She believes in the utter supremacy of the LORD. She assumes that He is the only God functioning in heaven and upon the earth.

All of this leads Rahab to seek the mercy of the LORD (verses 12, 13). Here is the evidence of faith. Genuine faith never rests content with being convinced of the reality of God but presses on to take refuge in God. Rahab not only must know the clear truth about God but also must escape the coming wrath of God. It isn't just a matter of correct belief, but of desperate need. Saving faith is always like this. It never stops with brooding over the nature or activity of God but always runs to take refuge under His wings. Amazingly, Rahab not only trembles before the terror of the Lord, but also senses that there might be mercy in this fearful God. What else but the touch of the LORD's hand could have created such faith in the heart of the pagan prostitute?

### **Questions**

1. What fact is Rahab's faith rooted in?
2. What action does her knowledge, and her faith lead to?

### **Memory Verse**

"And they said to Joshua, "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us." Joshua 2:24

## **Tuesday - Joshua 2:15-21 - The Beauty of the LORD's Grace.**

In these verses, the spies promise that Rahab and anyone in her household will be spared on the day the Israelites attack Jericho. Here we see the beauty of the LORD's grace.

The writer could have easily omitted Joshua 2 when recording the account of Israel's entry into the land. Chapter 3 seems to follow more logically from Chapter 1. However, the writer deliberately turns aside and inserts a detailed record of the story of Rahab. This surely highlights the special significance of this account. Why would the writer go out of his way, as it were, to include this material?

This story involves the conversion of a pagan - a Canaanite, even one caught up in a very immoral lifestyle. Rahab is not just a Gentile; she is a disreputable one. However, the spies promise to spare her from the coming destruction because of her faith in God and her assistance in their work. We see later in the book that she is welcomed into the church (Joshua 6:22-25)! To some, that might be offensive. We might say, 'We can't have that.' Surely the church is only for respectable, clean, upright, decent folks. Nevertheless, that is like saying that hospitals are only for doctors, nurses and X-ray machines, instead of for sick people. Alternatively, it is like saying that only coroners and undertakers belong in morgues, instead of dead people. Who then should be in the church but sinners? The church is not a club, but a refuge for sinners whom the grace of God has changed. When we come to the New Testament, it appears that the writer of the first Gospel did not seem to be bothered by Rahab's sinful past. Instead, Matthew seemed to see in Rahab a trophy of divine grace. Isn't it astounding that this shady lady of Jericho should be the ancestress of Jesus the Messiah (Matthew 1:5)!

### **Questions**

1. What does Rahab teach us about the grace of God?
2. How should this affect our attitude in our church life?

### **Memory Verse**

"And they said to Joshua, "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us." Joshua 2:24

## **Wednesday - Joshua 2:22-24 - Encouragement in the LORD's Faithfulness.**

The events of this chapter gave Israel encouragement in the faithfulness of the LORD. One of the benefits of the whole episode appears in the spies' report in v24: "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us." The land has continued to be the concern of this chapter (see also verses 1,9,14, and 18). Now, as the fruit of this spying mission, the Israelites are assured that the LORD will give them the land as promised.

This is what their mission achieved. The spies did not remain in Jericho to help the attack on the city from within. Their purpose was not to do an 'inside job' and cunningly deliver the city. When we read later in this book about the battle strategy (6:2-5), it is not immediately clear how the spying mission contributed to the development of the plan.

What Israel received from this episode was assurance of the LORD's promise. We might say that they should have been certain of God's promise without this extra encouragement. True, the LORD's word is adequate in itself. The problem, however, is not that the LORD's promises are uncertain, but that we need to feel certain of them. His word should be sufficient to strengthen us. However, because of the weakness of our faith, He graciously stoops down and, by many signs, evidences, and providences makes us feel assured of His already sure word. It is like a husband sending a card to his wife, telling her how much she means to him. She should not need to be sent a card to know that he loves her, but it is an extra gesture that makes her feel loved and appreciated. So, the LORD understands our needs.

### **Questions**

1. What did the spies' visit to Jericho achieve?
2. What do we learn about God from the fact that He did this for His people?

### **Memory Verse**

"And they said to Joshua, "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us." Joshua 2:24

## **Thursday - Joshua 3:1-6 - Awareness of the LORD's Work.**

Chapters 3 and 4 describe Israel's preparations for crossing the Jordan (which lay between them and the Promised Land) and the completion of the task. The chapters describe the words and events that accompanied the crossing as well as how the memory of the crossing was to be preserved.

Here in verses 1-6, the writer emphasizes awareness of the LORD's work. First, we notice the central role of the Ark of the Covenant in this entire episode. "As soon as you see the ark of the covenant of the LORD your God being carried by the Levitical priests, then you shall set out from your place and follow it" (v3). The ark is mentioned seventeen times in these two chapters! The writer refuses to allow us to lose sight of it. Thus, the ark - the sign of the presence of the LORD among His people - meets us at every turn, reminding us that it is the LORD Himself who leads His people into Canaan. He is the One who cuts off flooding waters and holds them back as if with His hand. The entire event is the LORD's achievement, and the Israelites, although they are active in a sense, are spectators first and foremost. How was Israel to witness the LORD's work? From a distance, verse 4 seems to say: "Yet there shall be a distance between you and it, about 2,000 cubits in length. Do not come near it, in order that you may know the way you shall go, for you have not passed this way before".

The order of the text most naturally suggests that the reason for the distance from the ark is so that the people can tell where to go and can witness the cutting off of the Jordan - something they could not do if everyone were closely following the priests and the ark. But this way all could see the LORD's great deed, and all could know the path to take.

### **Questions**

1. What did the ark symbolise?
2. Why was it important that the Israelites could see it?

### **Memory Verse**

"And they said to Joshua, "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us." Joshua 2:24

## **Friday – Joshua 3:1-6 - Awareness of the LORD's Work.**

As well as distance (verse 4 - as we saw yesterday), the attitude of the people was also important for spectating the LORD's work. In v5 we read: "Then Joshua said to the people, "Consecrate yourselves, for tomorrow the LORD will do wonders among you." What did this command involve? From other occurrences in the Old Testament (see, for example, Exodus 19:10, 14, 22; Numbers 11:18; Joshua 7:13; 1 Samuel 16:5), we see that it refers to the special preparation of the people whenever the LORD was about to reveal Himself in a special way. It could include washing their clothes and abstaining from marital relations; it probably also included confession of sins.

Why all the bother about distance and attitude? Why all this fuss and preparation for the big event? Because Israel needed to recognize that what was about to happen was indeed the work of the LORD. Unless they had proper insight, expectancy and preparation, they could see the LORD's work and yet still not understand its actual value and significance. Just as we might prepare ourselves for seeing a movie by learning more about the storyline, or we might prepare ourselves for attending a concert by getting to know the artist's songs better, proper preparation can lead to a deeper appreciation. This is also true of Joshua 3-4. God's people must be rightly prepared for God's show if they are to appreciate it and be strengthened in their faith. Although the LORD may not often cut a path through rivers for His people today, the principle remains. Do you prepare yourself for the practice of the public worship of God? If we are not impressed with the magnificence of the living God in public worship, is it because we have not prepared ourselves to see Him as such? Could it be that we fail to detect God's marvellous work in the routine details of our lives, simply because we have not prepared ourselves to see or even expect it?

### **Questions**

1. Why was it important for the people to prepare for what God would do?
2. In what ways can we prepare ourselves to see God's greatness?

### **Memory Verse**

"And they said to Joshua, "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us." Joshua 2:24

## Psalm 3A

1. O LORD, my foes are multiplied;  
Against me many rise!  
They say of me, "He has no help,  
Though he on God relies."

2. But You, my shield and glory, LORD,  
My head You lifted high.  
And from His holy hill the LORD  
Gave answer to my cry.

3. I lay down, slept, and woke again;  
The LORD sustains my life.  
I will not fear ten thousand strong  
Surrounding me with strife.

4. LORD, rise and save me, O my God;  
For You subdue my foes!  
You strike the jaw of wicked men,  
And smash their teeth with blows.

5. Deliverance is of the LORD,  
To grant it as He will;  
O may the blessing that You give  
Be on Your people still.