

# Daily Worship Booklet

August 18<sup>th</sup> – 22<sup>nd</sup>, 2025

# JOSHUA



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

**Bible Classes are now on their summer break and will resume on 14<sup>th</sup> September 2025, God willing.**

**Psalm of the Week:** Psalm 11A. The words are on page 8.

**Please pray for:**

Mon - Spencer Clifton

Tues - Evan and Kaylea, Lauren, Nash, Axl and Lennox Clarke

Wed - Lucas Coelho, Alice Coelho

Thur - Mark Cousins

Frid - Matthew DeHaan

**Bible Questions for the week:**

1. What does Joseph interpret in the prison?

*Answer - Genesis 40:8*

2. How many dreams does Joseph interpret?

*Answer - Genesis 40:5*

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

*During the summer, we are studying the book of Joshua,  
using notes written by Rev. Peter Loughridge,  
the RPC minister in North Edinburgh, Scotland.*

## **Monday - Joshua 16:1 - 17:2 – A Reminder of the LORD’s Ways.**

This passage refers to the sons of Joseph. Verse 4 lists them as “Manasseh and Ephraim”. This was the order of their birth – Manasseh was the older of Joseph’s sons. However, the writer goes on to describe Ephraim’s territory before Manasseh’s allocation. He subtly calls attention to God’s sovereign arrangement, which had given Ephraim the priority.

Back in Genesis 48, when Jacob was ill and close to death, his son Joseph brought his own two sons, Manasseh and Ephraim, to Jacob. However, when Jacob first referred to them, he vowed: “Ephraim and Manasseh shall be mine, as Reuben and Simeon are” (Genesis 48:5). It is a subtle switch, but deliberate. When Joseph presented the lads for Jacob’s blessing, he placed Manasseh – the older – opposite Jacob’s right hand and Ephraim opposite Jacob’s left (Genesis 48:13). However, Jacob crossed his arms and placed his right hand on Ephraim, giving the younger son priority! Joseph tried to untangle it all, but Jacob assured him (Genesis 48:19) that he knew what he was doing: “So he blessed them that day, saying, ‘By you Israel will pronounce blessings, saying, ‘God make you as Ephraim and as Manasseh’”. Thus he put Ephraim before Manasseh” (Genesis 48:20).

This, then, is what Joshua 16-17 does too. The writer knows their order of birth (16:4), but he puts Ephraim (16:5-10) before Manasseh (17:1-13). It is not obvious, but it is another hint of the LORD’s strange ways. So often, God’s way reverses the expectations of men. So often, God’s way overthrows the human system of what is supposed to be. God is never the prisoner of what fallen men or women consider to be ‘normal’. Again and again, He turns human standards on their heads, causing us to wonder and cheer. Without a God who works in strange ways, most of us would have had no hope. “has not God chosen those who are poor in the world to be rich in faith” (James 2:5)? Please also read 1 Corinthians 1:26-29.

### **Questions**

1. What does the order of Ephraim and Manasseh in these chapters teach us about God’s way of dealing with us?
2. How can this encourage you today?

### **Memory Verse**

“Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.” Joshua 21:45

## **Tuesday - Joshua 17:3-6 – Pleading the LORD's Promises.**

You should take a moment to read the background for this incident in Numbers 27:1-11 (and 36:1-12 if you are really keen!) A man called Zelophehad, of the tribe of Manasseh, had died without any sons. His five daughters had appealed to Moses, asking that what would have been their father's land inheritance would not be diverted to the nearest male relative – but instead that they be granted his inheritance, unusual as that seemed at the time. Moses sought the LORD, who decided in the daughters' favour.

These women were so sure of Israel's upcoming possession of the land that they were thinking ahead about the practicalities. At the time they brought their request (back in Numbers), the Israelites had not even entered the land or conquered their enemies, but they presented their case as if the land already was Israel's. In Joshua 17:4, they remind Joshua: "The LORD commanded Moses to give us an inheritance along with our brothers." As with Caleb (chapter 14) there was a boldness to request what the LORD had already promised, a confidence to plead the LORD's past word.

Many Christians lack the boldness, assurance and confidence to lay hold of God's provisions. We can be like someone in a shop who gathers all they need but finds no one at the counter. A sign says: 'Ring bell for service'. Often, we are hesitant to ring the bell for all sorts of foolish reasons: we do not want to seem impatient or demanding, or to interrupt the staff! We can hardly imagine that the shopkeeper provided the bell because he wants us to use it! This point is emphasized in the book of Hebrews. If Jesus, the Son of God, is our great and sympathetic High Priest at the right hand of God, what should we do? "Let us then with confidence draw near to the throne of grace, that we may ... find grace to help in time of need" (Hebrews 4:16). If God has provided a throne of grace, let us by all means draw near! The daughters of Zelophehad teach us not to waver shyly about laying hold of God's promised provisions.

### **Questions**

1. What is significant about the timing of the daughters' request in Numbers 27?
2. How should this affect our praying?

### **Memory Verse**

"Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass." Joshua 21:45

## **Wednesday - Joshua 17:7-18 – Deviation, Discontent and Distrust.**

Israel allowed herself to deviate from the LORD's conquest plan. This has already been hinted at: look back at 15:63 and 16:10. This contradicts the LORD's clear directions. He had told Israel that the residents of Canaan "shall not dwell in your land, lest they make you sin against me" (Exodus 23:33). He had commanded Israel to "devote them to complete destruction ... and show no mercy to them" (Deuteronomy 7:2). Spiritual emergency required violent holiness. The cancer of Baal worship would surely infect Israel unless the most radical surgery removed it (see Deuteronomy 7:4).

Even though God had said that the conquest would be gradual, these 'failure announcements' in Joshua 15-17 reveal compromise on the part of the Israelites. Clearly, Israel had become dominant in the allocated territories – they subjected the Canaanites to forced labour. They had the power to wipe them out as the LORD commanded, but they chose to spare them for their own advantage. A ready supply of slaves seemed more appealing than obeying God's direction to destroy them.

Israel had done well in the initial onslaught. Now that each tribe had to complete the conquest by remaining faithful in the little-by-little work for the LORD, many failed. So often, as Christians, we are better at the heroics than we are at the simple, obedient endurance. We are not as keen on being faithful in the small things as in the momentous challenges. True Christian faith is proved not so much by courage in a sudden crisis, but by faithfulness in the small things and the daily plodding.

Ephraim and Manasseh complain about their portion. Joshua tells them to get on with it! 'Yes, you have only one allocation, but take the hill country too. Sure, they have chariots, and they are strong, but you can dispossess them.' Their discontent grew from a distrust of the LORD's adequacy. They needed to remember who the LORD is!

### **Questions**

1. What was wrong with some of the Canaanites being spared?
2. Why did Israel not destroy all the Canaanites?

### **Memory Verse**

"Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass." Joshua 21:45

## **Thursday - Joshua 18:1-28 - Too Easily Satisfied.**

Some time after the beginning of the division of the land, seven tribes still had not received their inheritance. They seemed to have become uninterested in God's promised blessing and were making no effort to receive it. Maybe life was too easy for them now compared to days gone by. They were not facing too much opposition and had become content with their condition. The treasures of past battles gave them a comfortable life. They were settling for less than God had for them.

Many Christians today are also too easily satisfied. We are saved and we know some of God's blessings, but we become comfortable and lazy. Instead of pressing on with Christ, we get slack and sluggish. We make no effort to fight sin; we give no energy to pursuing Christ-likeness. We drift. Our problem is that we are satisfied with being saved. 'What is wrong with that?' you might ask! It is wrong to be satisfied with being a baby Christian, never wanting to grow. It is like a man being saved from drowning, pulled out of the sea, brought to the beach - and then spending the rest of his life making sandcastles.

Many Christians are happy as they are. They are content with believing the right doctrines but knowing nothing of the power of the Holy Spirit. Correct doctrine is crucial - but it is no substitute for the presence and power and working of the living God. Like the seven tribes, we have a rich inheritance, but maybe we're not too bothered about it. There is no unwillingness on God's part to give us spiritual growth and spiritual blessing. The unwillingness to seek and to take it is always on our side. Joshua said to Israel: 'How long will you be satisfied with less than God has for you?' He could say to us: 'How long will you be satisfied with bread and jam when there is a feast available for you?'

### **Questions**

1. What was the problem with the seven tribes at the start of this chapter?
2. In what ways are you pressing on in your Christian life?

### **Memory Verse**

"Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass." Joshua 21:45

## **Friday – Joshua 19:1-51 - Another Pointer to Promise-Keeping.**

Chapters 18 and 19 give a detailed description of what was allocated to the remaining seven tribes. Remember, all these lists and lists of place names are not boring! It is a thorough account of God keeping His ancient promise to bring His people into a land of their own. By completing the record of the land allocated to all twelve tribes, there is an emphasis here (and in many of the key incidents in the book of Joshua) on the unity of God's people. Each tribe participates equally in the conquest and shares alike in the distribution of the land.

Chapter 19 brings to an end the report of the territory of the nine and a half 'West of Jordan' tribes (see 14:1-5). This section of Joshua began with a specific reference to the granting of an inheritance to Caleb (see 14:6-15) and now ends with a specific reference to the granting of an inheritance to Joshua (see 19:49, 50). This focus on Caleb and Joshua once again drives us back to Numbers 13 and 14. There, only Caleb and Joshua - out of twelve spies sent into Canaan - were willing to put their complete confidence in the sure promise of God to give them the land (look back at Numbers 13:30 and 14:6-9). Unfortunately, the negative report of the other ten spies had a contagious effect on the people. However, the LORD promised that these two men would be the only ones from their generation who would enter the land (see Numbers 14:24, 28-30, 38), while the rest would die off for their unbelief.

So 19:49-50 is no useless tailpiece. It is yet another pointer on the pages of Joshua to the promise-keeping of the God of Israel. It is a standing witness that the majority may not always be faithful and may not always be right (Num. 13-14). But the LORD is faithful, even if it means preserving His loyal followers from Anakim, chariots, and high water to keep His promise!

### **Questions**

1. What challenges you about the faithfulness of Caleb and Joshua?
2. What encourages you about the promise-keeping of God?

### **Memory Verse**

“Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.” Joshua 21:45

## **Psalm 11A**

1. My trust is in the LORD;  
How can you say to me:  
“Now quickly, like a bird escape,  
And to your mountain flee!
2. The wicked bend the bow  
With arrow fixed for flight,  
To shoot it at the righteous one  
In cover of the night.
3. What can the righteous do  
If the foundations fall?”  
The LORD is in His holy place;  
The LORD rules over all.
4. His eyes will surely see;  
His eyelids test men’s sons.  
The LORD tries just and wicked men;  
His soul hates cruel ones.
5. Upon all wicked men  
He’ll rain entangling snares;  
Brimstone and fire and burning wind  
He for their cup prepares.
6. For righteous is the LORD,  
And He loves righteous ways;  
And every one who upright is  
Will look upon His face.