

# Daily Worship Booklet

September 8<sup>th</sup> – 12<sup>th</sup>, 2025

**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 14B. The words are on page 8.

**Please pray for:**

Mon - Damir and Sonya, Huxley and Ponette Karaturovic

Tues - Oliver and Milly, Elisa and Amelia Lam

Wed - Jonathan Lam

Thur - Pierre and Jocelyne Landry

Frid - Joel and Anneke, James, Everly and Silas Lendore

**Bible Questions for the week:**

1. Who does Joseph ask about when his brothers return to Egypt?

*Answer: Genesis 43:27*

2. How did Joseph react when he saw his brother Benjamin?

*Answer: Genesis 43:30*

**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 23:6-13 - The Careful Obedience of the LORD's People.**

The bulk of chapter 23 concerns the careful obedience of the LORD's people. Joshua addresses their leaders (verse 2) as representatives of the people, so his demands are for every single Israelite.

Their standard of obedience is the Word of God (verse 6). The same demand is here placed on all the people as had been placed on Joshua at the beginning of his leadership (look back at 1:7-8). There is no higher level of obedience expected from ministers or leaders than from the members of the church! All God's people owe obedience to His law.

Israel's obedience was to take the form of separation (verses 7, 8). Mingling with the Canaanites would make their beliefs more easily available to Israel, and their practices would soon seem more natural. Separation from sin and wickedness remains part of our obedience today. Obedient separation is often difficult and painful, but the difficulties do not undo the command. We cannot be taken out of the world. However, we must be kept from the evil one (John 17:15). Joshua also set out to motivate the people to obedience: seeking to motivate Israel by the grace of God (verses 9, 10) and also appealing to the fear of God (verses 11-13). Verses 9 and 10 summarise what the LORD had done for Israel in the past. So, Israel's faithful obedience should be a response of gratitude for the LORD's recent goodness. Verses 11-13 warn Israel that if they turn away and cling to the other nations instead of the LORD, then He would no longer enable them to complete the conquest. Those nations would be "a snare and a trap for you, a whip on your sides and thorns in your eyes" (verse 13). Just as Joshua argues from the memory of the LORD's goodness, he also appeals to the threat of the LORD's judgment. Both the grace of God and the fear of God should motivate the people of God to obedience.

### **Questions**

1. How would the Israelites know what obedience was expected of them?
2. How did Joshua try to motivate their obedience? How can this help us to obey?

### **Memory Verse**

"choose this day whom you will serve, .... But as for me and my house, we will serve the LORD." Joshua 24:15

## **Tuesday - Joshua 23:14-16 - The Utter Certainty of the LORD's Judgement.**

In verse 14, Joshua hits the climax of this chapter's address. He reminds those who will survive him of the thorough faithfulness of the LORD. All His promises had been kept in detail (verse 14). Israel's leaders—and readers today—would probably have loved the address to end on that high note. Nevertheless, Joshua goes on to say that, just as they had enjoyed the LORD's promised benefits, He would also bring disaster on them if they were unfaithful in following Him (verses 15, 16).

What an impact these words would have had - especially as it seemed like Joshua's address was reaching a happy ending! Joshua preached that God's faithfulness is a two-edged sword. He is faithful in grace, and He is also faithful in judgment. His dependability is not just seen in covenant blessing, but in covenant cursing too, by which He shows that He never let's go of His people, but will pursue them, even in their sins. He is not a tame, safe God. He is faithful to heal and to destroy.

Probably, we (and they) would have preferred Joshua to end this chapter on a more positive note. The account of this occasion began with the LORD's rest but ends with the LORD's wrath. We may prefer happy endings, but there is nothing wrong with an unhappy ending if it leads us to faithfulness. Scripture always holds out to us both "the kindness and the severity of God" (Romans 11:22). We forget either one at our own risk.

It would be easy for us to look on proudly at Israel at this point. We could say: 'Well, that was Israel - rarely faithful, always needing judgement'. We need to remember who we are. Non-Israelites like us have been grafted into God's Jewish olive tree (Romans 11). Some of the natural Jewish branches were broken off because of their unbelief, but we stand firm only by faith (see Romans . 11:20). So, there is no room for smugness. "For if God did not spare the natural branches, neither will he spare you" (Romans 11:21). Joshua 23 is not just for Israel.

### **Questions**

1. What are the two sides of God's faithfulness?
2. What warning is there for us in the 'unhappy ending' to Joshua's address?

### **Memory Verse**

"choose this day whom you will serve, .... But as for me and my house, we will serve the LORD." Joshua 24:15

## **Wednesday - Joshua 24:1-13 - Reviewing God's Grace.**

This is a historic, sacred moment. In the third of these three great assemblies that conclude the book of Joshua (ch.22-24), he speaks to all the people (v2). First, he proclaims a review of covenant history, focusing on crisis points and threats to Israel's welfare - each of which is met by the LORD's intervention.

We start with their forefather Abraham (verses 2, 3), who, like his family circle, "served other gods" (verse 2). We can sometimes think of heroes of the faith, like Abraham, as having been perfect material for God's choosing. However, grace really is amazing! Abraham "served other gods ... then I took ... Abraham ..." (verses 2, 3). Abraham rose out of the awful pit of paganism because the LORD touched him. The fact that, by Joshua's time, there is even a 'people of God' at all is due to God's simple good pleasure.

God, in His grace, had brought His people to their inheritance, despite it initially seeming that the ungodly—the descendants of Esau—received theirs, but the godly—the descendants of Jacob—did not (verse 4). God, in His grace, had displayed awesome power in delivering them from slavery, plagues, pursuers, seas, enemy kings, and armies (verses 5-8). God, in His grace, had shielded them from a crooked prophet whom an enemy king tried to pay to curse them (verses 9, 10). God, in His grace, provided constantly for His people - whether in the wilderness (verse 7) or in the Promised Land.

However, again, at a crucial turning point in the history of God's people, they are being reminded of His abundant, amazing "grace upon grace" (John 1:16). He says: 'Remember how I took you as my own; how I baffled you with my love; rescued you in your helplessness; how I shielded you from dangers seen and unseen; how I have sustained you with food to eat until this very day?' And how gracious He was to remind Israel, at such a vital moment, of His relentless grace! And today, He is reminding us too.

### **Questions**

1. What's the point of a history lesson at this stage?
2. Review in your own mind (and prayers) some of God's gracious dealings with you recently.

### **Memory Verse**

"choose this day whom you will serve, .... But as for me and my house, we will serve the LORD." Joshua 24:15

## **Thursday - Joshua 24:14-24 - A Demand for Covenant Commitment.**

In this section, Joshua presses the demand for Israel's commitment to the LORD. His demand is for an exclusive commitment, but also for a cautious commitment. Following on from reviewing God's grace (verses 1-13), a call for wholehearted commitment to God is unavoidable. So, in verse 14, Joshua says: "Now ..." There is no doubt that total and exclusive commitment to the LORD is what Joshua is after. Reread verse 14 and verse 15, and count how many times the word 'serve' appears. 'Serve' (or words derived from it) occurs 18 times in Chapter 24. Israel must decide whose slaves they will be.

Joshua seems to do something strange. His famous "choose this day" command (verse 15) calls Israel to choose between two sets of pagan gods! If we back up to verse 14, they are told to serve the LORD - but if not, he says, at least choose some gods. Is Joshua being serious here? How could the choice between the old pagan gods of their ancestors (see verses 2, 3) or the current pagan gods of their neighbours really be an option? Exactly! Joshua is trying to show them how ridiculous it is. He says: 'Serve the LORD; but if not, choose which non-god you'll serve'. We might say: 'But that's stupid! Choosing between pagan non-gods is absurd!' And Joshua would say: 'Precisely. Rejecting the LORD is stupid, and the only remaining options make no sense at all'.

Joshua also calls for a cautious commitment. He tells the Israelites they cannot serve God, and that He will not keep on forgiving rebellion and sins if they turn away from Him. Joshua is telling them not to profess to follow God lightly. Realize the God you are dealing with. He is a holy and jealous God. Jesus told people who would want to follow Him to count the cost (Luke 14:25-33). Joshua was urging caution. His purpose is not to drive us away from the LORD, but to Him. However, we must not make our commitment easily, lightly, flippantly - but cautiously and reverently.

### **Questions**

1. What does Joshua demand from the people of God in these verses?
2. What is Joshua trying to do when he tells the people that they cannot serve God?

### **Memory Verse**

"choose this day whom you will serve, .... But as for me and my house, we will serve the LORD." Joshua 24:15

## **Friday – Joshua 24:25-28 - The Wonder of a Covenant God.**

These verses may not immediately strike us as being full of wonder. They contain certain expected elements of a covenant renewal ceremony: probably a sacrifice (verse 25 literally says that Joshua 'cut' a covenant with the people); a written document (verse 26), and a witness (verses 26, 27). Pagan treaties or agreements of the day summoned their various gods as witnesses. Biblical faith does not recognize these 'gods', so the heavens and earth - and even stones - will have to do as witnesses! (See Isaiah 1:2 and Micah 6:2 for examples).

These verses are full of wonder, however! The place where this covenant renewal took place is significant. Verse 25 tells us it was at Shechem; v26 refers to "the sanctuary of the LORD". Our minds are supposed to be drawn back to Genesis 12:6, 7 (have a look at those verses). It was at Shechem that God had issued the first of His covenant promises to Abraham ("To your offspring I will give this land"). Now, about 600 years later, Abraham's offspring are at 'Promise Place' - Shechem - in possession of that land. Truly, none of the LORD's promises failed (21:45; 23:14).

However, the greatest wonder is that there is any covenant at all - that such an awesome, amazing God, as the One we have seen in Joshua, would speak His covenant promise ("I will be your God and you will be my people," e.g. Exodus 6:7; Leviticus 26:12) to any people! Especially people who behave like Israel have at times so far between Exodus and Joshua. In the ancient world, covenant agreements existed between kings and other nations they subjected. Or covenants existed between equals. However, where else do we hear of a God who binds Himself by covenant to a people? Only the God of the Bible. Our knees should bend in worship. "Who is a God like you?" (Micah 7:18).

### **Questions**

1. What is the significance of this ceremony taking place at Shechem?
2. What encouragement does God's covenant-making and covenant-keeping give you?

### **Memory Verse**

"choose this day whom you will serve, .... But as for me and my house, we will serve the LORD." Joshua 24:15

## **Saturday - Joshua 24:29-33 - Where Are They Now?**

These verses seem like a dry way to end an otherwise exciting Biblical book. Why chose an obituary column as a conclusion? These burials are probably placed at the end of the book to underline some key concerns.

Again, the reliability of God's promises is emphasised. Notice where Joshua, the bones of Joseph, and Eleazer are said to be buried (verses 30, 32, 33) - each one of them in the land that God had promised them. Joseph had died in Egypt but was now buried in the Promised Land (see Genesis 50:25, 26). The tombstones of these men were monuments to the faithfulness of God to His promise of the land - one of the great themes of the whole book of Joshua.

The passage hints at a test for the LORD's people. Verse 31 records faithfulness, but hints at wavering. The deaths of Joshua and Eleazer represent the passing of that great 'conquest generation'. What now for Israel? Will they still serve the LORD once Joshua, Eleazer the priest (see 14:1), and the elders were gone? The book of Judges follows this and paints a bleak picture of what happens next (see Judges 2:10). How will our church respond when the current leaders are gone? Faithfulness or wavering?

We also see in this section the need for the LORD's victory. The graves of these men mark the LORD's promise-keeping faithfulness, but there is also an incompleteness—a sense of tragedy—as the close of the book is marked by deaths. Genesis ends with Joseph's death; Deuteronomy ends with Moses' death; now Joshua ends with his death. Surely this is a reminder of the sting of sin in the midst of the faithfulness of God. How wonderful it is that, in contrast, each of the Gospels ends with resurrection rather than death (Matt. 28; Mark 16; Luke 24, and John 20-21). For all the triumphs in the book of Joshua, it still ends with death. But Jesus Christ has conquered sin and death.

### **Questions**

1. Why are we told where these men are buried?
2. What should we do now to ensure our church stands firm?

### **Memory Verse**

“choose this day whom you will serve, .... But as for me and my house, we will serve the LORD.” Joshua 24:15

## **Psalm 14B**

1. Within his heart the fool speaks,  
He says, "There is no God."  
In malice, they do vile deeds;  
Not one of them does good.  
The LORD looks down from heaven  
To see the sons of men,  
If one for God is seeking,  
If any understands.

2. They all have strayed and wandered,  
Corrupt they have become;  
Not one shows any goodness,  
No, not a single one.  
Within such evildoers,  
Is there no knowledge stored?  
Like bread they eat My people,  
Not calling on the Lord.

3. There they will be in terror,  
For God is with the just.  
Though you would shame the needy,  
The LORD remains his trust.  
May rescue come from Zion,  
And joy to Isr'el bring!  
The LORD will free His captives,  
With joy will Jacob sing!