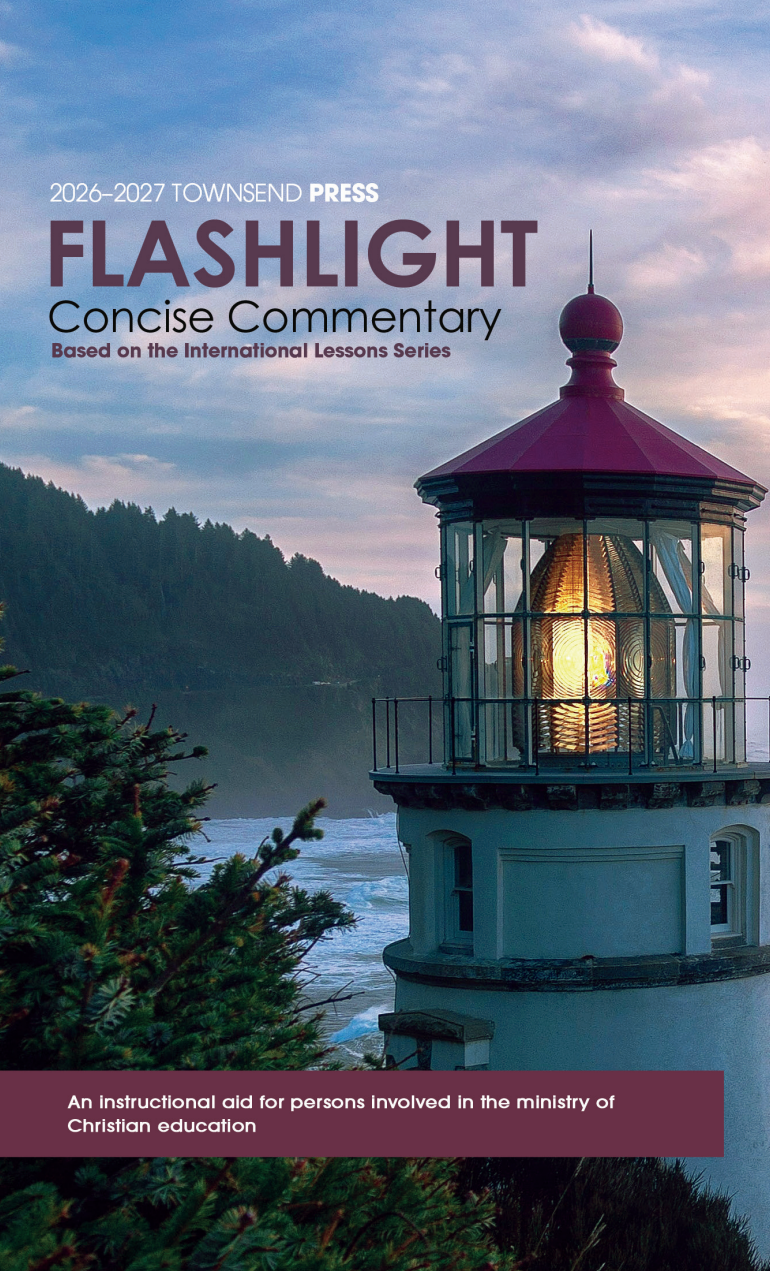




2026–2027 TOWNSEND **PRESS**

FLASHLIGHT

Concise Commentary

Based on the International Lessons Series

An instructional aid for persons involved in the ministry of
Christian education

2026–2027 TOWNSEND **PRESS**

Flashlight

Concise Commentary

An Instructional Aid for persons involved in the ministry of Christian Education

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PREFACE

The *Flashlight*, based on the International Lessons Series, was developed consistent with the curriculum guidelines of the Committee on the Uniform Series, Education Leadership Ministries Commission, National Council of the Churches of Christ in the United States of America. Selected Christian scholars and theologians—who themselves embrace the precepts, doctrines, and positions on biblical interpretation that we have come to believe—are contributors to this publication. By participating in Scripture selection and the development of the matrices for the Guidelines for Lesson Development with the Committee on the Uniform Series, this presentation reflects the historic faith that we share within a rich heritage of worship and witness.

The format of the *Flashlight* lessons consists of the following: the Unit Title, the general subject with the adult/young adult topics, related Scriptures references, Unifying Lesson Principle, Lesson Background, Expository Comments (with topical headings), Concluding Reflection (designed to be a focus on the salient points of the lesson), Key Terms in the Lesson, and the Home Daily Bible Readings. Each lesson concludes with a prayer.

The *Flashlight* is designed to be an instructional aid for persons involved in the ministry of Christian education. While the autonomy of the individual soul before God is affirmed, we believe that biblical truths find their highest expression within the community of believers whose corporate experiences serve as monitors to preserve the integrity of the Christian faith. As such, the Word of God

must not only be understood, but it must also be embodied in the concrete realities of daily life. This serves to allow the Word of God to intersect in a meaningful way with those realities of life.

The presentation of the lessons anticipates the fact that some concepts and Scripture references do not lend themselves to meaningful comprehension by children. Hence, when this occurs, alternative passages of Scripture are used, along with appropriate content emphases, that are designed to assist children in their spiritual growth. There will, however, remain a consistent connection between the children, youth, and adult lessons through the Unifying Principle developed for each lesson.

We stand firm in our commitment to Christian growth, to the end that lives will be transformed through personal and group interaction with the Word of God. The challenge issued by the apostle Paul continues to find relevance for our faith journey: "Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth" (2 Timothy 2:15, NRSV). May we all commit ourselves to the affirmation expressed by the psalmist: "Your word is a lamp for my feet, a light on my path" (Psalm 119:105, NIV).

FALL QUARTER—September, October, November 2026**The Soul of a Nation****GENERAL INTRODUCTION**

The lessons of this Fall quarter emphasize the impact of disobedience to God and the influence of God's anointed transforming the believer's landscape.

Unit I, "From Nomadic Tribes to Settled People," explores Israel's transformation from a nomadic people to a nation-state. To begin, God renewed His covenant with Joshua and a new generation of Israelites (lesson 1) in Joshua 1. In moving into the land (Joshua 4), Joshua led Israel to remember all the ways and times that God had provided for them, including crossing the Jordan (lesson 2). The book's core (chapters 6–12) outlines Israel's systematic defeat and destruction of other nations. This issue was problematic—as it has been used throughout the church's history to support imperialism and slavery. Lesson 3 offers an opportunity to unpack this violent narrative—the battles were not about Israel's destroying other nations but about God's fulfilling His promise of land (Joshua 11). While there is a thread of nationalism within the Bible, there is also a thread of universal love and acceptance, as represented by Rahab in Joshua 2–6 (lesson 4). Lesson 5 concludes the unit with the end of Joshua's life in Joshua 24, where he urged the people to remember their identity and remain faithful as the people of God.

Unit II, "Lacking Leadership and a Moral Compass," explores the theological and moral complexity of the book of Judges. Despite Joshua's warnings to remain faithful and remember their covenant identity, the Israelites fell into apostasy soon after his death. Lesson 6 addresses

the cyclical pattern of apostasy, repentance, and divine rescue that repeats throughout the book of Judges and is exemplified in chapter 2. Lesson 7 shows God's faithfulness in raising leaders despite Israel's unfaithfulness (Judges 3). Lesson 8 demonstrates the book's theme, "everyone did what was right in his own eyes," as depicted in chapter 17. Despite God's faithfulness, the people consistently fell back into religious impurity and lawlessness. The pattern of leadership in Judges highlights the fact that "Israel had no king," which ultimately formed the rationale for Israel's petition for a king in 1 and 2 Samuel.

Unit III, "Samuel: Prophet, Priest, Judge, and King Maker," centers on Samuel as a model of faithful leadership. Lesson 9 introduces Samuel (1 Samuel 3) as one who responded to God's call at an early age. Lesson 10 (1 Samuel 4) reflects Israel's continued struggle for control of Canaan. In the events of lesson 11 (1 Samuel 7), the Ark was recovered, which marked an occasion in which Samuel showed his capacity to serve as God's prophet and judge by calling Israel to spiritual renewal and military readiness. Lesson 12 brings the study to a pivotal moment in Israel's history as Samuel clandestinely anointed David as God's chosen king. The unit concludes by leaping forward to David's coronation and his capture of Jerusalem in 2 Samuel 5, establishing the city as Israel's enduring center of worship and governance.

Unit I | From Nomadic Tribes to Settled People

LESSON 1 | September 6, 2026

The Covenant Continues

ADULT/YOUNG ADULT TOPIC: Renewing Our Commitments

DEVOTIONAL READING: Daniel 10:18-21

BACKGROUND SCRIPTURE: Joshua 1

PRINT PASSAGE: Joshua 1:1-11

KEY VERSE: Joshua 1:9

UNIFYING LESSON PRINCIPLE

God provides for His people by developing leaders to guide them so that they may live faithfully in covenant with the Lord.

LESSON BACKGROUND

The lesson of Joshua 1 in the time of its authors could be seen as God's call to obedience, courage, and faith in the Lord that either motivated Israelites to act properly in the face of impending doom, convicted the hearts of exiles contemplating their fate, or guided the Jews who returned from exile on how they should approach their post-exilic life in tune with God's desires.

The book of Joshua not only follows Deuteronomy in the arrangement of the Old Testament but also in much of its theology. The central theme of Deuteronomy is that God has made a covenant with the people of Israel.

EXPOSITORY COMMENTS

A. A Sure Promise in an Uncertain Time (Joshua 1:1-4)

The immediate setting for the passage is the intrusion of death. It was not just any death; it was "after the

death of Moses the servant of the Lord" (verse 1). Moses had played a monumental role in the liberation of the people and their gaining a new identity as God's people in a covenant relationship with the Lord. Moses was the law giver and the ideal prophet, bringing the word of God to the people, interceding on the people's behalf before the Lord, and modeling obedience to God. Moses' death was an apt conclusion to his extended speech that made up nearly all of the previous book, Deuteronomy. However, Moses' death could also evoke frightening instability as the people entered the Promised Land.

In the wilderness, the Israelites expressed fear upon their spies' report that the land of Canaan was full of fortified cities whose inhabitants were tall and strong (see Numbers 13). Now, those fears, which led God to proclaim the death of almost all the fearful adults (see Numbers 14:26-38), could resurface as paralyzing fears. Fear nearly ended God's salvific mission. But when everyone else was afraid, Joshua was one of two spies (with Caleb) who exhorted the people not to act out of fear. Even though the people of Canaan might be intimidating, Joshua and Caleb asserted that "the Lord is with us; fear them not" (Numbers 14:9). In our passage, God called on Joshua to lead the people, and Joshua would need to bring back the same message: *God is with us, therefore, we should not fear in seizing this Promised Land.* Throughout the first five books of the Bible, God repeatedly promised to give the land of Canaan to the descendants of Abraham, Isaac, and Jacob.

How should readers engage with God's biblical promise to violently dispossess people and give the land to His chosen people? Carolyn J. Sharp's accessible commentary for contemporary Christians continually emphasizes that faithful Christians need to resist "the distorted claims in

Joshua that God willed the forced displacement and extermination of entire people groups" (Sharp, 54). We should not ignore the historical uses of the Bible by Christians and Jews who have called upon Joshua as a theological justification supporting the displacement or killing of "others" (Jews, Muslims, Native Americans, Palestinians, and so forth). Instead, we must be critical of such uses of the Bible and intentionally refrain from reproducing them. And we should not reduce the indigenous people in the text to unflattering (or voiceless) depictions that the biblical authors project upon them.

We should not celebrate the conquest as God's bringing about that which is unambiguously good, but we should reimagine how its victims would have felt the consequences of the conquest. Our faithful reading should engage with our imagination along with our critical judgment and search for Christ's message in the story.

B. God's Presence: A Reason for Courage **(Joshua 1:5-6, 9)**

The words "be strong and courageous" (verses 6 and 9, NIV) go together. Perhaps the "courage" (*amets* in Hebrew) is a call to be alert. Some lexicons say it relates to being "fleet-footed"; others translate it as "stalwart."

Why should Joshua and the people have courage? According to Joshua 1:5, courage is grounded in God's presence and partnership. Back in Exodus 3, God met Moses, who did not yet know the God of Israel. Moses questioned why God would select him to bring freedom (see Exodus 3:11). God had several answers, but each response included the reminder for Moses to remember that God would be with him (see Exodus 3:12; 3:17; 4:12). In fact, the exact phrase "*I will be with you*" is used in God's

first and final response to Moses. In other words, God's presence and partnership are meant to dispel fears and ignite courage.

God's promise of solidarity was accompanied by an assurance of what God would not do: *I will not fail or forsake you* (verse 5). A persistent theme throughout God's journey with the people in the wilderness (leading up to the book of Joshua) is their fickle or disloyal behavior (covenant disloyalty).

Verse 9 reiterates that the people needed to be strong and courageous and "do not be [...] dismayed." The Hebrew verb for "dismayed" (*hatat*) may be better translated as "terrified," and it shares the same consonants as the term for the people group the Hittites, mentioned in verse 4. It is interesting that, when mentioning the native people living in the Promised Land, only the Hittites are named in our passage.

What is unusual is *that biblical authors use the Hittites as a stand-in* for the larger list. The phrase "the land of the Hittites" is a phrase that could have been omitted or described using a different people group.

Thus, in mentioning only the land of the Hittites, Joshua 1 is a call to "be strong and courageous" while wresting the land from the people who strike terror.

C. The Centrality of the Torah **(Joshua 1:7-8)**

The Torah, referred to as "all the law" (verse 7) and "this book of the law" (verse 8), is central to the admonition at the beginning of Joshua. Perhaps it should not be translated as "the law." Scholars often point out that the Hebrew "Torah" can be translated as "law," but this seems to unhelpfully narrow readers' understanding of what Torah

means in the Old Testament. It refers to the teachings that God gave through Moses to the people in the wilderness, and these teachings are broader than is traditionally understood by the term “law.”

As the beginning of the book of Psalms presents God’s Torah as the starting point for all that follows, Joshua 1 claims that the Torah was the central text guiding the people. In fact, the same phrase is used about the Torah in both, you shall “meditate on it day and night” (Joshua 1:8; see Psalm 1:2). The Hebrew for “meditate” is a word that means something like “muttering.” In the positive sense exemplified in Joshua 1 and Psalm 1, it is the repeated rehearsal of what one wants to embody more fully: muttering the Torah to oneself day and night commits it to memory and hopefully action.

God, in our passage, called on Joshua to meditate on the Torah and thus commit it to his heart. This advice for a leader aligns with the Torah’s command that a king have a copy of the Torah written for him, which he should read all the days of his life (see Deuteronomy 17:18-19). It is a call to obedience with the benefit that those who follow it—leaders who heed this teaching—will have several outcomes. They will learn to “fear the Lord” (Deuteronomy 17:19), meaning they will have the proper reverence for God.

But there could also be a more selfish rationale for strict adherence to God’s Torah: verses 7 and 8 emphasize that doing so would make one “successful.”

D. Stepping into Our Calling

(Joshua 1:10-11)

The final verses of our passage shift from God’s addressing Joshua to Joshua’s guidance of the people. Following our passage, the remainder of Joshua 1

provides more specific directions that Joshua gave and the reactions of certain tribes whose promises of land concern what scholars refer to as Transjordan, the territory east of the Jordan River. Fighting men from tribes who would dwell in the Transjordan (see 1:14-15) must join the rest of the tribes of Israel in preparing to cross over the Jordan and take possession of the land that God had given them to possess (verse 11). With this command to the people, we see that Joshua had replaced Moses as the intermediary between God's word and the Israelites.

As we follow the logic of this lesson, we should admire the traits that God called Joshua to develop in this transitional moment of nation building. Across both testaments, there was an unrelenting urge from God for the people not to fear. The call of God on our lives is to act with faith instead of fear. In this passage, faith is understood as the belief that God's promises (verse 2) and the power of God's solidarity ("I will be with you," verse 6) should generate courage. Faith also means trusting that following the commandments will yield success.

There is a lesson for how we should think of Joshua's leadership: The call on his life (as with our own) may be a blessing to claim the promises that God had and has made—it might require courage, and it will surely come with greater faithfulness to God's commandments.

CONCLUDING REFLECTION

In preparing him for action, God exhorted Joshua to be strong and courageous. Recognizing the past and present weaponization of the book of Joshua,

we should exercise great caution in responsibly transmitting God's lesson from the text to our lives. In practice, we can remember three major points that contribute to courage in the face of terror. First, God is with us. With this assurance, we need not fear. But we must remain vigilant to ensure that solidarity with God is grounded in our continual effort to align with God's ways, not in presuming that God must follow our interests. Second, meditating on God's Word can foster understanding and a walk of confidence rather than fear. When we learn God's word, we walk closer to God. Finally, we should remain vigilant about God's mysterious work in the world rather than narrow-mindedly fitting everything into God's calling on our lives.

KEY TERMS IN THE LESSON

Be strong (verse 6)—Hebrew: *châzaq* (khaw-zak'): to strengthen, prevail, harden, conquer; be courageous.

Commanded (verse 9)—Hebrew: *tsâvâh* (tsaw-vaw'): to [have] appointed, ordained, laid charge upon; gave orders.

Prosper (verse 7)—Hebrew: *sâkal* (saw-kal'): to be prudent, act wisely, have insight; "be successful" (NIV).

Servant (verse 1)—Hebrew: *'ebed* (eh'-bed): a slave, subject, worshipper; used in a special sense to refer to prophets and Levites—but in this case, it refers to Moses as the Lord's servant.

Stand (verse 5)—Hebrew: *yâtsab* (yaw-tsab'): to set, place, or station oneself; to present oneself. The Lord promised the people of Israel that no one would be able to stand against them as He was with them.

HOME DAILY BIBLE READINGS

(August 31–September 6, 2026)

The Covenant Continues

MONDAY, August 31: “More than Victorious”

(Romans 8:31-39)

TUESDAY, September 1: “See What God Has Promised”

(Genesis 13:14-18)

WEDNESDAY, September 2: “The Promised Land Revealed”

(Deuteronomy 34:1-12)

THURSDAY, September 3: “God’s Promised Rest”

(Hebrews 4:1-10)

FRIDAY, September 4: “God’s New Covenant”

(Hebrews 10:14-18)

SATURDAY, September 5: “Whom Shall I Fear?”

(Psalm 27)

SUNDAY, September 6: “Be Strong and Courageous”

(Joshua 1:1-11)

PRAYER

Dear Lord, thank You for being the God who goes with us. We walk with You in anticipation of the promises that You have in store for us because You love us. Please help us to follow Your Word, bask in Your presence, and exude a spirit of strength and courage that affirms that we know that the one with whom we journey is powerful enough to see us through anything. In Jesus’ name we pray. Amen.

Unit I | From Nomadic Tribes to Settled People

LESSON 2 | September 13, 2026

Remember God's Actions

ADULT/YOUNG ADULT TOPIC: Family Legacies

DEVOTIONAL READING: Luke 8:35-39

BACKGROUND SCRIPTURE: Joshua 4

PRINT PASSAGE: Joshua 4:14-24

KEY VERSES: Joshua 4:21b-22

UNIFYING LESSON PRINCIPLE

We are instructed to remember God's saving actions through memorials and rituals so that we can fully understand His steadfast love for us.

LESSON BACKGROUND

Our passage is the tail-end of the first of three major miracles in the book of Joshua. Chapters 3–4 depict the crossing of the Jordan River on dry ground because God miraculously caused its waters on one side to stand “still, rising up in a single heap.” Waters on the other side “were [wholly] cut off” (Joshua 3:16). The second major miracle was the defeat of the great walled city of Jericho. Following God's instructions precisely, the army did not lay siege to the city's walls with human military force; they trusted that obedience to God's commands would secure victory. They were instructed to shout on the seventh day, and God caused the walls to crumble (see Joshua 6). In the third major miracle, Joshua prayed for the sun and moon to stop going through their regular circuit. The Lord listened to Joshua's prayer: “The sun stopped in midheaven and did not hurry to set for about a whole day” (Joshua 10:13, NRSVUE). This trio of miracles, like the plagues, signs, and

wonders God used during the Exodus to free the people from Egyptian slavery, show that the point of our passage is to emphasize God's centrality to the events going on.

EXPOSITORY COMMENTS

A. Exultation and Fear

(Joshua 4:14)

"On that day" refers to the miraculous day when God brought the Israelites across the Jordan River so that they could arrive on the western side, where they could go on to take the Promised Land from its inhabitants. The miracle involved God's causing the water of the Jordan to stop flowing at a time when it was flooding (see Joshua 3:15), the priests carrying the Ark across the dry bed of the river, twelve men (representing each tribe of Israel) collecting stones from the river, and thousands and thousands of people making it across.

After this, the people looked up to Joshua. However, this verse emphasizes that God was the cause of their esteem. To say that God is the cause of exalting Joshua into a position of praise is not meant to negate that Joshua had any praiseworthy merits. The Bible first mentions Joshua as a military commander whom Moses chose to lead a successful battle against Amalekite aggressors. In fact, the victory was attributed to Joshua. After the battle was won, the Lord told Moses to write in a scroll a message (about future military ambitions against the Amalekites) and recite it "in the ears of Joshua" (Exodus 17:14). As they continued in the wilderness, Joshua had the privilege of ascending Mount Sinai with Moses, the distinction of staying in the tent of meeting where Moses would meet with

God, and the uniqueness (with Caleb) of holding onto faith in God when spying the land of Canaan—which revealed the terrifying stature of the people of the land (see Numbers 14). The biblical phrase “God exalted Joshua” does not downplay Joshua’s prior work, as if none of it contributed to his greatness in the eyes of the people. Instead, this verse fulfills what God predicted in advance and reflects a broader theology that many Christians have come to embrace: God is the ultimate cause of positive developments in life and, therefore, is worthy of thanks.

Aside from what this text says about God’s relationship to Joshua, it also says something about the people’s relationship to Joshua: “they stood in awe of him, as they had stood in awe of Moses” (Joshua 4:14, NRSVUE). The Hebrew root here is *yara’*. It is a common word frequently translated as “to fear.”

B. Retreading the Path of God’s Miracles **(Joshua 4:15-18)**

One expression of this call for precise obedience to God’s commandments is found in instructions directed at the future kings of Israel who, by reading the Torah, would diligently follow it, “neither exalting himself above other members of the community nor turning aside from the commandment, either to the right or to the left” (Deuteronomy 17:20, NRSVUE). According to Joshua 4:14, God had just exalted Joshua—he did not exalt himself—and the repetition of God’s command coming to Joshua followed by his repeating it without any change shows that this was a leader whose exultation was not problematic, since he was exemplary in obeying God’s word.

The priests whom Joshua addressed were carrying the ark of the covenant of the Lord, a religious artifact of enormous significance in the Bible.

Biblical authors differ on the appearance of this box: in Exodus 25:10-22, it is acacia wood covered with gold overlays, a pure gold cover, and two golden cherubim; but Deuteronomy 10:1-5 states that it is just made of acacia wood. Regardless of whether it was elaborate or plain, it was considered to have holy power. Only the priests may be near it. Other than the priests who were carrying the Ark, others must stay about half a mile away while following it (see Joshua 3:4). They knew the importance of the Ark as related to God's presence.

Guided by the word of the Lord and the Ark, which symbolizes God's presence, Joshua led the people to reenact a mirrored version of a scene from the Exodus. The obvious similarity is that Joshua 4 and Exodus 14 both describe God's people crossing a body of water on dry ground, made possible by God's miraculous intervention. However, in their details, there are opposites. In Exodus, the people were in a panic because an army was pursuing them, and the power of God helped them escape by passing through where the waters should be and killing their pursuers with those same waters. Joshua 4 shows the opposite as their opponents were not pursuing the Israelites; it was the Israelites who were coming to attack them. Instead of God's miraculously making a path through the waters to save them, God was making a path for them to go and dispossess the Canaanites of their land.

C. Taking the Story as Our Own—or Not (Joshua 4:19-24)

The biblical writers were not only remembering their past in the sense of their recalling what happened, but also, more precisely, they were remembering their past as in putting the different “members” or parts together to create an entire body, an identity for the people.

Joshua 4 is the only passage in the book of Joshua that provides explicit instructions for transmitting stories to children. Here, God told Joshua and the people that a story of crossing the Jordan on dry ground should be the response in the indeterminate future whenever their children asked them questions about these stones at Gilgal (see Joshua 4:6, 21-22).

The story intended to accompany these stones is underscored by several important points in Joshua’s speech to the Israelites. First is the miracle itself. Joshua did not reduce the crossing to anything less than a miracle by God, who exhibits supernatural power over nature to allow all of Israel to “[cross] over this Jordan on dry land” (verse 22).

The second major point is its comparison to the crossing of the Red Sea. Joshua made this connection explicit (verse 23) and thus placed the actions of the Israelites at that moment in continuity with a longer history of partnership with God. An audience (imagined here as “your children”) that was asking about a particular monument they saw was not only being told what the memorial was or a story about how it got there, but they were also being told that they played a part in the story of “these stones” connected to God’s people—our people.

A third major point is to recognize what our remembering this event says about God. The explicit message is “that the hand of the Lord is mighty” (verse 24, NRSVUE). In Psalm 118, “the right hand of the Lord” is associated with strength and salvation for the righteous; it can involve punishment of God’s followers, but ultimately it is the help that God’s people rely upon (see verses 10-18).

In Egypt, “the hand of the Lord” brought devastating wonders in the process of showing God’s power to release the Israelites from slavery (see Exodus 9:3). However, Joshua 4 serves as a call for remembering the crossing of the Jordan; memorializing the event also is a call to remember the miraculous and salvific power of God.

Given what God had done for the people of Israel, an interesting point is that this not only was a liturgy among Israelite families and involving twelve stones representing their twelve tribes, but it was also an act meant to communicate to “all the people of the earth” (verse 24). As in the episode of the crossing of the Red Sea, God is looking more broadly at the impact on that outside of the chosen people: “the Egyptians may know that I am the Lord” (Exodus 14:4c). In these mirrored passages, those outside of the chosen people knowing the Lord can be a terrifying revelation. In the passage for our lesson, the Amorite and Canaanite kings recognized God’s power and melted in dread (see Joshua 5:1).

CONCLUDING REFLECTION

Putting all this together, we see that meticulous obedience to God’s Word entails walking in God’s presence and opening a way for God’s people to possess His promises. The biblical authors of Joshua likely

wrote these texts at a time when God's promises appeared in jeopardy—perhaps while fearing the threat of exile or after experiencing its devastation. Retelling a story that links obedience to God's presence and promises (particularly a promise of land) would convey a message of hope and motivation to repent, understood as turning toward a commitment to follow God.

The promise in the text is about possession of the land, which also means that it is about the dispossession of its indigenous inhabitants. Although they are not the focus of Joshua 3–4, the Canaanite, Hittite, Hivite, Perizzite, Girgashite, Amorite, and Jebusite natives (mentioned in 3:10) are immediately reintroduced in 5:1. What does it mean to think about the impact of God's promises for us, along with a broad lens that takes into account what it means for others? What about the people who look back and see a history of their people's being conquered?

KEY TERMS IN THE LESSON

Camped (verse 19)—**Hebrew: *chânâh* (khaw-naw')**: pitched tents, dwelled, rested; "encamped" (KJV).

Command (verse 16)—**Hebrew: *tsâvâh* (tsaw-vaw')**: to charge, appoint, ordain, give charge over, set in order.

Covenant (verse 18)—**Hebrew: *berîyth* (ber-eeth')**: a treaty, alliance, league, ordinance, pledge. God's covenant with the Israelites included making Israel God's treasured possession.

Stones (verse 20)—**Hebrew: *'eben* (eh'-ben)**: weights; sacred objects (as memorials); plummets. Twelve stones were taken from the Jordan to be used as a

reminder to the Israelites of how they crossed the river on dry land.

Waters (verse 18)—Hebrew: *mayim* (mah'-yim): watercourses; streams of water.

HOME DAILY BIBLE READINGS

(September 7-13, 2026)

Remember God's Actions

MONDAY, September 7: "Hold Fast to the Traditions"

(2 Thessalonians 2:13-17)

TUESDAY, September 8: "Victory at the Sea"

(Exodus 14:21-31)

WEDNESDAY, September 9: "The Lord Goes Before Us"

(Numbers 10:29-36)

THURSDAY, September 10: "Do Not Be Afraid"

(John 6:15-21)

FRIDAY, September 11: "Remember God's Mighty Deeds"

(Psalm 77:11-20)

SATURDAY, September 12: "Remember Jesus' Saving Work"

(1 Corinthians 11:23-27)

SUNDAY, September 13: "Crossing into the Promised Land"

(Joshua 4:14-24)

PRAYER

Your children call to You, O Lord—young and old, the hungry and the overfed, the guided and the misguided, the praised and the persecuted. You have guided us across the waters and given us a glimpse of the Promised Land. Let us bear witness to Your faithfulness across generations. In Jesus' name we pray. Amen.

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