

Unit I: From Nomadic Tribes to Settled People

Fighting among the Nations

DEVOTIONAL READING: Psalm 108

BACKGROUND SCRIPTURES: Joshua 6; 8:26; 10:28-43; 11:1-23; Deuteronomy 7:1-26

PRINT PASSAGE: Joshua 11:6-9, 16-23

KEY VERSE

For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses. (Joshua 11:20, KJV)

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For it was the LORD himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the LORD had commanded Moses. (Joshua 11:20, NIV)

Lesson Aims

As a result of experiencing this lesson, you should be able to do the following:

- Discover that God is with us in both our triumphs and struggles.
- Understand that God guides us each step of the way in life.
- Show faithfulness in all that they do and praise God.

*Key Terms

Attacked (verse 7)—Hebrew: *nāphal* (naw-fal’): overwhelmed; cast down; knocked out; “fell upon” (KJV). God commissioned Joshua to attack the massive army of the Canaanite kings at the waters of Merom.

Captured (verse 17)—Hebrew: *lākad* (lawkad’): seized; caught; grasped; “took” (KJV). Joshua captured all the kings from Mount Halak toward Seir and Baal Gad in the Valley of Lebanon below Mount Hermon.

Deliver (verse 6)—Hebrew: *nāthan* (naw-than’): to bestow, bring forth, give up (over); “hand . . . over” (NIV). The Lord informed Joshua not to be afraid of the kings of Shimron and Akshaph or the Canaanites, the Amorites, Hittites, or Perizzites because He was going to give them into his hands the next day.

Inheritance (verse 23)—Hebrew: *nachālāh* (nah-khah-lah): possession; estate, patrimony, portion, or an heirloom. God gave the land of Canaan to the people of Israel as an inheritance.

Mercy (verse 20)—Hebrew: *techinnāh* (tekhin-naw’): supplication for “favour” (KJV); grace; entreaty; plea. The Lord did not allow there to be any mercy offered to the cities against which Joshua waged war.

*(Word Study Supplement—Refer to page 2)



The Biblical Context

Joshua 11 belongs to a broader summary describing how the Israelites settled in the land of Canaan. These chapters look back on earlier events through a theological perspective shaped by God's covenant instructions. The book of Joshua was preserved to help later generations understand their identity as God's people, especially as they reflected on seasons when faithfulness was difficult to sustain (Wray Beal, 160-163).

Many readers have struggled with the violent scenes described in these passages. These conquest accounts function as theological reflections rather than simple military reports, pointing the Hebrews toward dependence on God instead of celebrating destruction (Brueggemann, 135–138). The text presses readers to consider the seriousness of covenant faithfulness and to recognize the consequences that follow persistent idolatry.

These narratives were preserved to remind the Israelites that the land was a gift from God, not something gained through human strength or military power (Coogan & Chapman, 208–210). Even in situations that challenge our understanding, the passage reminds us that God is still guiding His people and remains in control.

Joshua 11 must be read as a theological summary that reinforces Israel's identity as a covenant people shaped by God's promises and commands. The narrative emphasizes that the land was ultimately a gift from God. This perspective challenges later generations to trust in God's sovereignty. Rather than glorifying warfare, the passage calls attention to Israel's dependence on God and the seriousness of remaining faithful to the covenant.

Introduction

News headlines often confront us with stories of conflict, wars between nations, violence within communities, and hostilities that seem impossible to heal. Many people wonder where God is in such moments. Even people of faith can struggle when suffering and destruction dominate the landscape of their lives. These situations are not new.

The Hebrew people faced similar tensions as they entered the Promised Land. The battles described in the Book of Joshua are troubling for many readers, raising ethical, emotional, and spiritual concerns. Some wonder how a loving God could be connected to stories of conquest and violence. Others wrestle with how these texts speak to faith today without being misused to justify harm.

As believers we understand that in the midst of times of turmoil, God is still present. Rather than ignoring or simplifying the challenges, Scripture calls us to wrestle with them thoughtfully. Joshua 11 reminds us that Israel's story was shaped by struggle, fear, and obedience, but also by God's enduring presence and promises.

As you study this lesson, reflect on moments in your own life when circumstances felt overwhelming or morally complex. Consider how God might be inviting you to trust His guidance even when answers are not easy or immediate.

ANALYSIS OF THE BIBLICAL TEXT

Facing Hard Challenges with God's Assurance (*Joshua 11:6-9*)

KJV

6 And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

NIV

6 The LORD said to Joshua, “Do not be afraid of them, because by this time tomorrow I will hand all of them, slain, over to Israel. You are to hamstring their horses and burn their chariots.”

7 So Joshua and his whole army came against them suddenly at the Waters of Merom and attacked them,

8 and the LORD gave them into the hand of Israel. They defeated them and pursued them all the way to Greater Sidon, to Misrephoth Maim, and to the Valley of Mizpah on the east, until no survivors were left.

9 Joshua did to them as the LORD had directed: He hamstrung their horses and burned their chariots.

In these verses, God speaks directly to Joshua at a moment of great pressure. A massive coalition of northern kings has gathered against Israel with armies described as numerous as sand on the seashore, equipped with horses and chariots. Fear would have been a natural and understandable response to such overwhelming odds. Yet God assures Joshua that victory does not rest on military strength but on God's presence. This encouragement echoes earlier promises given during Israel's journey, reinforcing continuity in God's covenant guidance (Wray Beal, 164-166).

The command “do not be afraid” underscores a central biblical truth: courage grows from trust in God rather than confidence in human ability. Joshua's obedience reflects a willingness to move forward despite uncertainty. Joshua is commanded to hamstring the horses and burn the chariots. These were the most advanced military technologies of the ancient world. By destroying them rather than keeping them, Israel declared that their security rested in God alone, not in military superiority or in human resources alone.

These “do not be afraid” assurances remind God's people that they are not abandoned during times of crisis (Brueggemann, 138-140). God's guidance does not eliminate hardship, but it places difficulty within the promise of God's continuing presence. Joshua's leadership reflects obedience rooted in trust rather than aggression or self-reliance. He moves suddenly and decisively at the Waters of Merom, catching the coalition off guard. Victory came through obedience, not superior strategy. Joshua did exactly as the Lord had directed him to do.

WHAT DO YOU THINK?

What difficulty or challenge are you facing in your life today? How might trusting God's presence help you respond with courage rather than fear?

Understanding God's Purposes in a Violent Story

(Joshua 11:16-20)

KJV

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

NIV

16 So Joshua took this entire land: the hill country, all the Negev, the whole region of Goshen, the western foothills, the Arabah and the mountains of Israel with their foothills,

17 from Mount Halak, which rises toward Seir, to Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings and put them to death.

18 Joshua waged war against all these kings for a long time.

19 Except for the Hivites living in Gibeon, not one city made a treaty of peace with the Israelites, who took them all in battle.

20 For it was the LORD himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the LORD had commanded Moses.

This section summarizes Israel's military campaign and raises challenging theological questions. The text describes widespread destruction and attributes the outcome to God's purposes. The passage presents one of the most geographically comprehensive summaries in the book of Joshua, describing territory stretching from the hill country and Negev in the south to the mountains of Israel and the Valley of Lebanon in the north. These passages should not be read as endorsements of violence. Instead, they function as theological reflections shaped by later generations who were trying to understand Israel's failures and God's covenant expectations (Coogan & Chapman, 210-211). The narratives also serve as warnings against drifting into idolatrous practices, which ultimately damaged Israel's spiritual identity and faithfulness (Brueggemann, 140-142). Verse 18 adds a crucial detail often overlooked: Joshua waged war against all these kings for a long time.

The text invites readers to grapple honestly with Scripture, acknowledging discomfort while seeking deeper understanding. Wrestling with difficult passages can strengthen faith rather than weaken it, encouraging humility and discernment. Verse 20 contains the passage's most challenging statement: the Lord hardened their hearts to wage war against Israel. This theological language echoes the Exodus account of Pharaoh and emphasizes that outcomes rested in God's hands. This passage serves as a reminder that Scripture invites engagement, not avoidance. These narratives challenge recognition that God worked within the cultural and historical realities of ancient Israel while remaining faithful to His covenant purposes.

WHAT DO YOU THINK?

How do you respond when Scripture raises difficult questions? What helps you engage challenging passages faithfully rather than avoiding them or oversimplifying their meaning?

Entering the Rest God Promised (*Joshua 11:21-23*)

KJV

21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

NIV

21 At that time Joshua went and destroyed the Anakites from the hill country: from Hebron, Debir and Anab, from all the hill country of Judah, and from all the hill country of Israel. Joshua totally destroyed them and their towns.

22 No Anakites were left in Israelite territory; only in Gaza, Gath and Ashdod did any survive.

23 So Joshua took the entire land, just as the LORD had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war.

The final verses of this passage emphasize completion and rest. After prolonged struggle, the land is described as having “rest from war.” This rest signals more than the absence of conflict; it represents the fulfillment of God’s promise to give Israel a place to live in covenant relationship with Him. Joshua defeats the Anakites, a people remembered in Israel’s tradition as giants who once terrified the spies Moses sent into Canaan (Numbers 13:33). The earlier generation refused to enter the land because they feared these formidable inhabitants. Now, under Joshua’s faithful leadership, Israel conquers what their parents feared.

The rest described in Joshua points to a theme found throughout Scripture, God’s desire for His people to live in peace shaped by obedience and trust (Wray Beal, 167-169). This rest is not automatic or permanent; it depends on continued faithfulness to God’s instruction. The geographical summary in verse 23 is comprehensive: Joshua took the entire land, just as the Lord had directed Moses. This phrase emphasizes fulfillment of divine promise and continuity of leadership from Moses to Joshua. Yet the text includes an honest acknowledgment: some Anakites survived in Gaza, Gath, and Ashdod. The conquest was not absolute. The rest that God promises in Scripture is not gained through force or domination. It is received as a gift when God’s way is honored and trusted (Brueggemann, 144). This truth reminds us that God remains faithful to every promise He has made even in times of struggle and difficulty.

WHAT DO YOU THINK?

Where do you long for rest in your life? How might trusting God’s promises help you move toward peace, even after experiencing seasons of struggle or uncertainty?

A Closing Thought

Joshua 11 challenges readers to face Scripture honestly and faithfully. Today’s passage reminds us that God’s presence sustains His people through difficult and complex circumstances. While these verses include struggle and discomfort, ultimately, they point toward God’s faithfulness and His promise of rest. This lesson invites us to trust God in uncertainty, wrestle faithfully with Scripture, and remain committed to God’s guidance as we seek peace grounded in covenant faithfulness and dependence on His enduring promises.

Your Life

Identify a situation in your life that feels complicated or unresolved. Spend time this week reflecting on how God is present with you in it. Write a brief prayer or journal entry expressing your questions and believe that your honesty with God will deepen your faith and spiritual growth.

Your World!

Many people struggle with faith when they encounter violence or injustice. Share how taking Scripture seriously, even when it raises hard questions, has shaped your trust in God. Make space for hopeful conversation and invite others to explore a faith that asks questions while continuing to trust God’s promises.

Closing Prayer

Faithful God, guide us through difficult questions and challenging moments. Help us trust Your presence, seek understanding, and walk faithfully toward the peace You promise. In Jesus’ name we pray. Amen.

Conclusion

(Preparing for Next Week’s Lesson)

The lesson topic for Sunday, September 27, 2026, is “Joining Forces with Unlikely Allies.” The Devotional Reading is Matthew 25:31-46, the Background Scriptures are Joshua 2:6:16-25; Matthew 1:5; James 2:25; Hebrews 11:31, and the Printed Passage is Joshua 2:8-13; 6:16-17.

Home Daily Bible Readings		
MONDAY, September 21	“Welcoming Strangers”	(Joshua 2:1-7)
TUESDAY, September 22	“Faith without Works Is Dead”	(James 2:18-26)
WEDNESDAY, September 23	“May the Nations Know God’s Salvation”	(Psalm 67)
THURSDAY, September 24	“Faith to Live By”	(Hebrews 11:1-2, 29-31)
FRIDAY, September 25	“God Shows No Partiality”	(Acts 10:34-48)
SATURDAY, September 26	“Rahab’s Faith in Israel’s God”	(Joshua 2:8-14)
SUNDAY, September 27	“Rahab Is Spared”	(Joshua 6:6-17)

Notes

Unit I: From Nomadic Tribes to Settled People Joining Forces with Unlikely Allies

DEVOTIONAL READING: Matthew 25:31-46

BACKGROUND SCRIPTURES: Joshua 2; 6:16-25; Matthew 1:5; James 2:25; Hebrews 11:31

PRINT PASSAGES: Joshua 2:8-13; 6:16-17

KEY VERSE

And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. (Joshua 6:17, KJV)

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The city and all that is in it are to be devoted to the LORD. Only Rahab the prostitute and all who are with her in her house shall be spared, because she hid the spies we sent. (Joshua 6:17, NIV)

Lesson Aims

As a result of experiencing this lesson, you should be able to do the following:

- Understand how God works using unlikely means.
- Discover God's ways by studying the stories of His acts of salvation.
- Recognize God's hand in the events of their lives.

*Key Terms

Accursed (6:17)—Hebrew: *châram* (khaw-ram'): banned; completely destroyed; exterminated; consecrated, dedicated, or "devoted" (NIV) for destruction. God declared the destruction of the entire city, but He spared Rahab and her household for her protection of the spies sent by Joshua.

Courage (2:11)—Hebrew: *rûwach* (roo'-akh): spirit, wind, breath; figuratively, life or spirit; vivacity, vigor.

Faint (2:9)—Hebrew: *mûwg* (moog): to melt, literally and figuratively; to fear, be fainthearted; flow down; "melting in fear" (NIV). Rahab informed the spies that those who lived in the country feared (and did faint because of) the spies.

Kindness (2:12)—Hebrew: *cheçed* (kheh'-sed): piety; goodness; favor; mercy; reproach.

Shout (6:16)—Hebrew: *rûwa'* (roo-ah'): to raise a sound, cry out; split the ears, used in the sense of blowing an alarm, or crying out.

*(Word Study Supplement—Refer to page 2)



The Biblical Context

Rahab's story is set as the Israelites prepare to enter Canaan and face the fortified city of Jericho. Joshua sends two spies who find shelter in Rahab's house. What she has heard about the Lord's mighty acts, including the drying up of the Red Sea, shapes what she believes and how she responds (Wray Beal, 69-74).

The world of Jericho was marked by strong boundaries between groups of people, religions, and social status. Rahab's response shows that faith can cross those lines. Her words recognize the Lord as the true God over heaven above and earth below, and her actions show trust combined with courage and hospitality (Coote, 557-563).

When Jericho later falls, the Israelites are instructed to spare Rahab and those gathered with her in honor of the promise made because she protected the spies (Buttrick, 580). Rahab's rescue also points forward in Scripture. She is remembered as a woman of faith and becomes part of the family tree that leads to Jesus (Coote, 564-567).

This context helps us to see that God's grace is beyond human understanding. Rahab's story welcomes our consideration of how faith, mercy, and obedience can merge in surprising places and how God can use unlikely people for holy purposes.

Introduction

Many of us have experienced moments when help came from someone we did not expect. It may have been a word of encouragement from a stranger, support from a person outside of our usual circle, or wisdom from someone we once overlooked. Those moments challenge our assumptions about who God can use and how God works. Times like that can give us a healthy dose of humility.

The story of Rahab invites us into a thriller. Rahab was not part of the Hebrew community, and her life did not fit the religious expectations of her time. Yet, when the Israelites stood on the edge of the Promised Land, Rahab became part of God's unfolding plan. Her courage, hospitality, and trust in the God of Israel placed her at the center of a decisive and pivotal moment.

This lesson challenges us to look beyond labels and past experiences when considering who may be responding to God. Faith does not always appear in expected places, and God's grace often moves through people society overlooks. As you explore Rahab's story, consider how God may be calling you to recognize faith in unlikely places and in unlikely people. This call to partner in with others in God's work just might stretch you out of your comfort zone.

ANALYSIS OF THE BIBLICAL TEXT

Rahab's Confession of Faith (Joshua 2:8-10)

KJV

8 And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

NIV

8 Before the spies lay down for the night, she went up on the roof

9 and said to them, "I know that the LORD has given you this land and that a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you.

10 We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed.

Rahab speaks to the spies at night, after hiding them. She begins with a bold statement: she knows the Lord has given Israel the land. She also describes the fear that has fallen on Jericho. Her words show that the people in the city are not only worried about Israel's army, but shaken by what they have heard about Israel's God (Wray Beal, 75-77). Rahab's faith starts with attention. She has listened to the stories of deliverance and judgment that traveled ahead of Israel, and she connects those stories to the present moment. She does not treat God's works as rumors to entertain. She treats them as truth that demands a response. For Rahab, belief is not abstract. It is personal, urgent, and practical.

This is what makes her an unlikely witness. Rahab is not an Israelite, and her life has been shaped by survival in a violent world. Yet she recognizes the hand of God when many who should have understood it did not. Her insight reminds us that faith can be found where we least expect it. God often begins His work in hearts long before we notice. God is not limited by our assumptions, our categories, or our comfort. For adult believers today, this section calls us to pay attention to what God may already be doing around us. It also challenges us to avoid dismissing people too quickly. Sometimes the person we least expect may be the one who sees God most clearly and responds with courage.

WHAT DO YOU THINK?

Who do you tend to overlook or underestimate in your community or daily life? Ask God to help you see where faith may be growing in unexpected people around you.

Rahab's Request for Mercy (*Joshua 2:11-13*)

KJV

11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

NIV

11 When we heard of it, our hearts melted in fear and everyone's courage failed because of you, for the LORD your God is God in heaven above and on the earth below.

12 "Now then, please swear to me by the LORD that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign

13 that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them—and that you will save us from death."

Rahab's confession goes deeper than fear. She tells the spies that the Lord is God "in heaven above, and in earth beneath." She is not simply impressed by Israel's victories; she is persuaded that God is real (Coote, 568–570). Then, Rahab asks for mercy. She requests that her father, mother, brothers, sisters, and all who belong to them will be spared. Her faith is not selfish. It reaches outward to her household. She wants salvation to touch the people connected to her life, and she places that request in the hands of the God she now fears and honors. In a time when she held little power, she used the power of her voice to seek deliverance.

Faith lived out in this way involves real risk. Rahab's choice placed her life in danger. Still, she aligned herself with what she believed God was doing and trusted God despite the threat to her safety. Her response shows that faith is not only something we believe inwardly but something made visible through the choices we make, especially when the cost is high (Buttrick, 581–582).

This section also teaches us about courage shaped by compassion. Rahab does not ask only for herself; she thinks of those connected to her. Many adults know this kind of responsibility. We pray for family members and look for ways to bring others with us toward safety and hope. Rahab's intercession reminds us to pray boldly for loved ones and to trust God's heart. Rahab's request challenges us to trust God and to intercede for others with boldness.

WHAT DO YOU THINK?

Who are you asking God to protect or to restore? Think of someone and pray for that person. Then, trust God to work in their life.

Promise Kept and Mercy Extended (*Joshua 6:16-17*)

KJV

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

NIV

16 The seventh time around, when the priests sounded the trumpet blast, Joshua commanded the army, “Shout! For the LORD has given you the city!

17 “The city and all that is in it are to be devoted to the LORD. Only Rahab the prostitute and all who are with her in her house shall be spared, because she hid the spies we sent.”

When the walls of Jericho fell, Joshua's instructions took effect. The city and everything in it were the Lord's and the people were not to use this victory for personal gain. The battle was God's to fight and win, not for Israel's bragging rights. However, one name is spoken with mercy: Rahab. She and her entire household would be spared because she hid the Israelite spies (Wray Beal, 78–80).

This is where Rahab's earlier faith and risk meet God's rescue plan. Her protection of the spies was not a small favor; it was a costly act of alignment with God's purposes. The promise made to her came just as the Lord's judgement was about to be rendered on her nation. Yet, God's faithfulness shows up not only in judgment, but in deliverance and grace.

Rahab's story also challenges the way we evaluate people. The church must be careful not to write people off as hopeless or unworthy. She is labeled by her past, yet God sees her present trust and her future purpose. Scripture later remembers her as an example of faith, and her name becomes part of the larger story of salvation (Coote, 571–573). For believers, this section invites two responses. First, it calls us to honor our commitments. The spies promise is kept and God's word is obeyed. Second, it calls us to practice hospitality shaped by God's heart. God makes room for the outsider who turns toward Him. In Christ, we see this same mercy extended to all who believe (Wray Beal, 81–83).

WHAT DO YOU THINK?

Is there someone you have written off because of their past? Ask God to refocus your view and look for one way to show them hospitality.

A Closing Thought

Rahab's story shows that God can work through unexpected people and unlikely partnerships. She heard what God had done, believed in God, and acted with courage to protect others. God honored her faith by saving her household when Jericho fell. This lesson calls us to renew our commitments to God's plans, to keep our promises, and to welcome those the Holy Spirit is adding to the Church. The Lord's grace still reaches beyond past actions and transforms lives today.

Your Life

Think about someone outside of your usual circle this week. Take a step to show them kindness or care. Pray for courage to act faithfully and for openness to see "others" differently. Reflect on Rahab's faith and think about what it teaches you about obedience to God and courage.

Your World!

Share with someone outside of your congregation a time God surprised you by using an unlikely person to help you. Invite them to read Joshua 2 and talk about Rahab's faith. Ask to pray with them and tell them about Jesus who welcomes "outsiders" and makes new beginnings possible.

Closing Prayer

Lord, thank You for Your grace that reaches everywhere and restores broken lives. Give us courage to trust You, help us to honor our commitments and to welcome others with the same mercy You've shown us. In Jesus' name we pray. Amen.

Conclusion

(Preparing for Next Week's Lesson)

The lesson topic for Sunday, October 4, 2026, is "Do Not Conform to the World." The Devotional Reading is Jeremiah 31:27-34, the Background Scripture is Joshua 23-24, and the Printed Passage is Joshua 24:18-27.

Home Daily Bible Readings

MONDAY, September 28	"Hold Fast to the Lord"	(Joshua 23:1-11)
TUESDAY, September 29	"Reaffirming the Covenant"	(Joshua 24:1-13)
WEDNESDAY, September 30	"Obey Christ's Commandments"	(1 John 1:8-2:5)
THURSDAY, October 1	"No Turning Back"	(Luke 9:57-62)
FRIDAY, October 2	"The Greatest Commandments"	(Matthew 22:34-40)
SATURDAY, October 3	"God, Redeem Your People"	(Psalm 25:12-22)
SUNDAY, October 4	"We Will Serve the Lord"	(Joshua 24:14-27)