

December 9

Lesson 2 (NIV)

LOVE AND SERVE GOD

DEVOTIONAL READING: Psalm 81

BACKGROUND SCRIPTURE: Exodus 20:1-11; Joshua 24

JOSHUA 24:1-3A, 13-15, 21-24

¹Then Joshua assembled all the tribes of Israel at Shechem. He summoned the elders, leaders, judges and officials of Israel, and they presented themselves before God.

²Joshua said to all the people, “This is what the LORD, the God of Israel, says: ‘Long ago your ancestors, including Terah the father of Abraham and Nahor, lived beyond the Euphrates River and worshiped other gods. ^{3a}But I took your father Abraham from the land beyond the Euphrates and led him throughout Canaan and gave him many descendants.’”

¹³“So I gave you a land on which you did not toil and cities you did not build; and you live in them and eat from vineyards and olive groves that you did not plant.’

¹⁴“Now fear the LORD and serve him with all faithfulness. Throw away the

gods your ancestors worshiped beyond the Euphrates River and in Egypt, and serve the LORD. ¹⁵But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD.”

²¹But the people said to Joshua, “No! We will serve the LORD.”

²²Then Joshua said, “You are witnesses against yourselves that you have chosen to serve the LORD.”

“Yes, we are witnesses,” they replied.

²³“Now then,” said Joshua, “throw away the foreign gods that are among you and yield your hearts to the LORD, the God of Israel.”

²⁴And the people said to Joshua, “We will serve the LORD our God and obey him.”

KEY VERSE

If serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD. —Joshua 24:15

OUR LOVE FOR GOD

Unit I: God Is Worthy of Our Love

LESSONS 1-5

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Summarize the portion of today's text regarding Joshua's farewell challenge to the Israelites and their response.
2. Explain what rejecting false gods means in the twenty-first century.
3. Identify a cultural "god" and make a plan to resist its influence.

LESSON OUTLINE

Introduction

- A. A Veteran Speaks
- B. Lesson Context
- I. Looking at the Past (JOSHUA 24:1-3a, 13)
 - A. Public Assembly of Tribes (v. 1)
 - B. God's Blessings to Abraham (vv. 2, 3a)
 - C. God's Blessings to Israel (v. 13)
- II. Living in the Present (JOSHUA 24:14, 15, 21-24)
 - A. Joshua's Challenge (vv. 14, 15)
Idols of the Heart
 - B. Israel's Choice (v. 21)
 - C. Choice Reaffirmed (vv. 22-24)
Picking and Choosing

Conclusion

- A. Joshua and Jesus
- B. Prayer
- C. Thought to Remember

HOW TO SAY IT

Amalekites	<i>Am-uh-leh-kites</i> or <i>Uh-mal-ih-kites.</i>
Amorites	<i>Am-uh-rites.</i>
Baal	<i>Bay-ul.</i>
Balaam	<i>Bay-lum.</i>
Balak	<i>Bay-lack.</i>
Chaldeans	<i>Kal-dee-unz.</i>
Euphrates	<i>You-fray-teez.</i>
Moab	<i>Mo-ab.</i>
Nahor	<i>Nay-hor.</i>
Shechem	<i>Shee-kem</i> or <i>Shek-em.</i>
Sinai	<i>Sigh-nye</i> or <i>Sigh-nay-eye.</i>
syncretic	<i>sin-kre-tik.</i>
Terah	<i>Tair-uh.</i>
Ur	<i>Er.</i>

Introduction

A. A Veteran Speaks

Many nations observe a day each year to honor their military veterans. Such days feature expressions of appreciation to the men and women who have placed themselves in harm's way in defense of the nation. Societies deem it important

that the next generation learn to acknowledge and appreciate the sacrifices that veterans have made on their behalf.

In today's lesson, from the final chapter of the book of Joshua, Joshua presents to the nation of Israel what amounts to his farewell address. By this time, Joshua was an old man and a true "veteran" whose career included a host of experiences, serving first as Moses' apprentice and then leading the Israelites in the conquest of the promised land. It was important, before Joshua's death, that the next generation hear his testimony and learn to appreciate the wisdom that he had to offer God's people.

B. Lesson Context

Joshua had seen it all. The first time he is mentioned in the Bible is when Moses commanded him to choose some men to fight the Amalekites who had attacked Israel not long after the exodus from Egypt ([Exodus 17:8-13](#)). [Exodus 24:13](#) describes Joshua as Moses' *aide*, a word that could be considered the equivalent of an assistant or an apprentice.

Joshua was with Moses when the two came down from Mount Sinai after Moses had received God's laws written on tablets of stone by "the finger of God" ([Exodus 31:18](#)). They found the Israelites taking part in sinful, degrading

actions that sparked Moses' anger ([32:15-20](#)). Along with Caleb, Joshua was one of the two spies who voiced confidence that the Lord would lead the Israelites into the promised land ([Numbers 14:6-9](#)). Tragically, their voices were drowned out by the defiant unbelief of the other 10 spies.

Given this background, it seems inevitable that Joshua would be selected as Moses' successor to lead the nation into the promised land and complete the task Moses had begun. [Deuteronomy 31:1-8](#) records Moses' charge to Joshua to assume the leadership of the people. The final chapter of Deuteronomy tells us that "Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses" ([34:9](#)).

The book of Joshua then chronicles the conquest of Canaan under Joshua's leadership and the allotment of territory to the various tribes. By the time of today's text, Joshua had become "a very old man" ([Joshua 23:1](#)). It was in this condition that he called an assembly.

I. Looking at the Past ([JOSHUA 24:1-3A, 13](#))

A. Public Assembly of Tribes (v. 1)

1. Then Joshua assembled all the

tribes of Israel at Shechem. He summoned the elders, leaders, judges and officials of Israel, and they presented themselves before God.

The city of *Shechem* first appears in the Bible in connection with Abraham. It is the first place mentioned upon his arrival in the land of Canaan, and he built an altar there ([Genesis 12:6, 7](#)). Ironically (and sadly) Shechem is later the location where the nation becomes divided into two kingdoms ([1 Kings 12:1-20](#)). In Joshua's time, however, Shechem is a place where a unified nation is *assembled*.

The various leaders are present as well; the terms used indicate that the spiritual, judicial, and military leaders are in attendance to present *themselves before God*. Thus this is not a political or legislative assembly; it is primarily spiritual in nature. Joshua may be the person calling the gathering and addressing it, but the one truly in charge is the Lord.

What Do You Think?

What preparations can we make before we present ourselves before God in worship?

Digging Deeper

Which of those preparations, if any, should be the practice of all Christians? Why?

B. God's Blessings to Abraham (vv. 2, 3a)

2a. Joshua said to all the people, "This is what the LORD, the God of Israel, says:

While the leaders are given special emphasis in the previous verse (and in [Joshua 23:2](#)), here it is noted that Joshua addresses *all the people*. Moses had spoken to "all Israel" east of the Jordan River ([Deuteronomy 1:1](#)); now Joshua does so west of the Jordan, with the conquest of the promised land having been largely accomplished. As Joshua prefaces his words with *This is what the Lord, the God of Israel, says*, the focus will be on the Lord's words and deeds, not those of any person.

2b. "Long ago your ancestors, including Terah the father of Abraham and Nahor, lived beyond the Euphrates River and worshiped other gods.

Joshua begins by recounting the history of the nation up to this point. It has now been several hundred years since the time *long ago* of the *ancestors* mentioned here. *The Euphrates River* formed a natural boundary between "Ur of the Chaldeans" ([Genesis 11:28](#)), which was Abraham's original home, and the land of Canaan, the place to which God guided him. Israel's problematic heritage is to have had ancestors who *worshiped other gods*. How Abraham came to embrace

faith in one God, the true God, is not clear from Scripture. Yet the man who became the father of the Israelite nation severed ties with his upbringing by choosing to exercise faith in God and follow his leading (compare [Joshua 24:23](#), below).

What Do You Think?

What are some ways our church can reflect on its roots in times of growth and change?

Digging Deeper

Why is it important to do so, considering [Genesis 1:1–31](#); [Psalm 78](#); [106](#); [Acts 7:2–53](#); and [1 Corinthians 15:1–8](#)?

3a. “But I took your father Abraham from the land beyond the Euphrates and led him throughout Canaan and gave him many descendants.’”

Joshua now alludes to the Lord’s call of forefather *Abraham*, which is recorded in [Genesis 12:1–3](#). God’s covenant with Abraham took him from his life in the area of modern-day Iraq (*the land beyond the Euphrates River*) and led him throughout *Canaan*; this journey is summarized in [Genesis 12:4–9](#) (compare [Acts 7:4, 5](#); [Hebrews 11:8](#)). The two most important elements of God’s covenant are highlighted in the verse before us: the land God promised and Abraham’s *descendants*, which God promised to multiply (com-

pare [Acts 3:25](#)).

In [Joshua 24:3b–12](#), not included in today’s text, Joshua continues his review of the history of God’s people. His primary focus is God’s deliverance of the people by means of the exodus and his protection of them from those such as Balak, king of Moab, who hired Balaam to curse the people. This allowed the nation to enter the land of Canaan, where God provided victory in battle over the peoples residing in the promised land so that his people could dwell there.

C. God’s Blessings to Israel (v. 13)

13. “So I gave you a land on which you did not toil and cities you did not build; and you live in them and eat from vineyards and olive groves that you did not plant.’”

A frequently repeated theme whenever the *land* is discussed is the fact that God *gave* it to the people ([Exodus 6:4, 8](#); [12:25](#); [13:5](#); [20:12](#); [32:13](#); [Leviticus 23:10](#); [25:2](#); [Numbers 13:2](#); [15:2](#); [Deuteronomy 1:8, 25](#); [8:10](#); [11:31](#)). A related point is the fact that the people have done nothing to produce the wealth or abundance found within this land. Others have done the hard work to build the *cities* and *plant* the crops; the Israelites have been granted the privilege of enjoying these blessings. Moses had spoken similar words to the Israelites in his message recorded in

Deuteronomy 6:10, 11.

What Do You Think?

How will life be different as we become more grateful for the Lord's material provisions?

Digging Deeper

What Scriptures help you most to recall your dependence on God and his provisions?

**II. Living in the Present
(JOSHUA 24:14, 15, 21-24)**

A. Joshua's Challenge (vv. 14, 15)

14. "Now fear the LORD and serve him with all faithfulness. Throw away the gods your ancestors worshiped beyond the Euphrates River and in Egypt, and serve the LORD.

The Israelites should not think that the blessings of the promised land are unconditionally guaranteed, with no obligation on their part. God has given them the land, but to continue residence there the people must follow the terms set down by the giver.

Moses had also urged the people to "fear the Lord your God, serve him only" (Deuteronomy 6:13) and had warned the people not to forget the Lord's goodness and not to pursue other gods (6:10-15). Now Joshua echoes this same appeal. The Lord is to be their only God,

not only in what they profess but in how they behave.

To achieve such a challenge requires that the people *throw away* whatever gods they may yet have among them. No matter whether these gods are from their ancestors in the more distant past (*beyond the Euphrates River*; see commentary on Joshua 24:2b, above) or from their more recent experience *in Egypt*, allegiance to the one true God is top priority.

It may be difficult to grasp how some Israelites can still be holding on to false gods after all that the Lord had done for them. The previous generation of Israelites, however, had been guilty of idolatry as well, building a golden calf at the foot of Mount Sinai. This happened not long after being delivered from their bondage in Egypt and protected at the Red Sea (Exodus 32:1-6). As someone has observed, it was one thing to get Israel out of Egypt but quite another to get Egypt out of Israel.

What Do You Think?

How can we identify and eliminate the "gods" that distract us from serving the Lord fully?

Digging Deeper

In your experience, how can you tell when someone has not fully given up his or her idols?

15. "But if serving the LORD seems

undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD.”

The Hebrew word rendered *undesirable* is translated “evil” in other contexts in a moral sense, as in good versus evil (compare [Genesis 3:5](#)). That is probably not the sense here. Rather, Joshua’s challenge is along these lines: if you Israelites find *serving the Lord* to be unpleasant, then consider whom you will end up serving instead.

Joshua’s proposal reflects a principle that remains true: we must serve someone or something. The Israelites before Joshua must choose whether they will serve the false *gods* of their ancestors or the gods of the peoples in the *land* of Canaan where they now reside. The *Amorites* are one of several peoples who have lived in Canaan ([Deuteronomy 7:1](#); [Joshua 24:11](#)). But in some places the word is used to designate the peoples of the land in general (examples: [Genesis 15:16](#); [Amos 2:9, 10](#)).

The history Joshua has recounted should be reason enough for choosing to serve the Lord. One must keep in mind that this history is not something that Joshua is relating as a body of facts that

have no personal meaning to him. This history includes much that Joshua himself has experienced. He witnessed the events surrounding the exodus from Egypt and the rescue at the Red Sea. He saw firsthand the tragic results of idolatry when he descended from Mount Sinai with Moses ([Exodus 32:17–20](#)). Joshua himself knows for certain that the Lord is the one true God.

And yet he cannot *choose* for those who are assembled before him. Each person must choose for himself or herself whom to serve. But Joshua, as the nation’s leader, as the one who has directed their conquest of the promised land, will make absolutely clear where he stands: *as for me and my household, we will serve the Lord*.

We should note that Joshua’s challenge offers the people essentially only two choices: either the Lord or other gods. Moses had spoken in similar terms to the Israelites, setting before them a choice between “life and death, blessings and curses” ([Deuteronomy 30:19](#)). Jesus also described two ways, a broad way and a narrow way, and of building wisely or foolishly ([Matthew 7:13, 14, 24–27](#)).

In [Joshua 24:16–20](#), not in our lesson text, the people respond with a passionate desire to follow Joshua’s lead and to serve the Lord above any other gods. Joshua then warns them not to take their

promise lightly. Their commitment to the Lord must involve more than just voicing good intentions or pious-sounding words; it must be supported by actions.

IDOLS OF THE HEART

Coming back from a budding career on the mission field for medical reasons uncovered idols in my heart.

I had gotten used to the accolades. “Wow, you lived in a mud hut in Africa?” “You saw giraffes and zebras and elephants on the way to work?” “You could hear bombs across the border from the refugee camp?” We could mesmerize our friends back home with our exploits: tales of exotic cultures and music and food, hilarious language blunders, and austere living conditions.

One of my most cherished idols was the image of myself being a spiritual hero on the front lines of the cosmic battleground. “We could never do that,” whispered many voices back home. My life held eternal significance, a cut above the rest.

Our infant daughter’s traumatic brain injuries from birth and extensive ongoing medical care brought us home from the field and uncovered my idols. No one applauds when we administer her medicine or give her a bath. No one drops their jaw when I tell them about my current ministry role.

Whom will I serve? Will I try to seek out and bow down to my old idol of pride? Or will I choose this day to serve God, who brought me through dangers and deserts? Will I content myself in him alone? Today will I serve myself or will I serve him, wherever he may lead me?

That’s the choice I must make. What about you?

—D. G.

What Do You Think?

Be still for a moment. What choice or decision is the Lord setting before you today?

Digging Deeper

How do [Matthew 7:13, 14, 24-27](#); [Romans 6:16-19](#); and [1 John 1:5-10](#) convict you of a choice you must make?

B. Israel’s Choice (v. 21)

21. But the people said to Joshua, “No! We will serve the LORD.”

Again *the people* declare their loyalty to *the Lord*. The scene is reminiscent of what transpired at Mount Sinai when the Lord established his covenant with the Israelites there and the people said, “We will do everything the Lord has said; we will obey” ([Exodus 24:7](#)).

C. Choice Reaffirmed (vv. 22-24)

22. Then Joshua said, “You are witnesses against yourselves that you have chosen to serve the LORD.”

“Yes, we are witnesses,” they replied.

In a solemn proceeding such as this, where the people have “presented themselves before God” (Joshua 24:1) and pledged their loyalty to him alone, there is a need for *witnesses*. In this case Joshua calls upon the people themselves to serve as witnesses *against* themselves. They have chosen to follow Joshua’s example and *serve the Lord*; but if they turn away from him and worship other gods, they will bring upon themselves the punishment that Joshua has said must follow (24:20). The people agree to Joshua’s terms: *We are witnesses*.

23. “Now then,” said Joshua, “throw away the foreign gods that are among you and yield your hearts to the LORD, the God of Israel.”

Joshua urges the people before him to make a break with the *gods* that remain in their midst. In so doing, he repeats the command he issued earlier (Joshua 24:14). But as important as that action is, genuine commitment to the Lord (the kind that must accompany the pledge that the people have just made) has to include the hearts of the people. They must *throw away* other gods internally as well as externally. The word translated *yield* is

used elsewhere in Scripture in the sense of paying attention to sound instruction (Proverbs 22:17) or failing to do so (Jeremiah 25:4).

PICKING AND CHOOSING

“We go to the foreign doctors to cure our malaria,” the ladies told us. “We go to the witch doctors if we have hepatitis or other problems.”

Having close access to modern health care was new to these North African refugees. They had walked for days as they fled the war in their homeland. In the refugee camp, multiple aid organizations were operating medical clinics for the refugees. They could let the foreigners diagnose them and give them medicine for any of their health issues, or they could pay their traditional healers who practiced witchcraft. Several witch doctors had also fled their homeland and continued to offer their services to their fellow refugees.

With options available, the ladies quickly tabulated the perceived success rate of each faction in treating various ailments. Before long they had decided under what circumstances they would go to the witch doctors or to the foreign doctors.

The Israelites under Joshua may have been tempted to employ similar syncretic tactics. “The God of Abraham is good at

wars, but Baal is good at crops,” they might decide. They could pick and choose which “god” to follow when. But Joshua would have none of it. In reminding them of God’s incomparable greatness, Joshua forced them to choose. Would they serve God with all their hearts—or not?

Have you been doing any picking and choosing recently? Do you trust God with your spiritual needs but break his commands in your efforts to meet your physical or emotional needs? Will you choose to follow him with all your heart and trust him to provide everything you need?

—D. G.

24. And the people said to Joshua, “We will serve the LORD our God and obey him.”

This is the third time *the people* have expressed a desire to *serve the Lord* (see [Joshua 24:18, 21](#)). Anyone who knows the history of Israel that follows in the book of Judges may well think, “If only the people had followed through on their words and promises.” As promising as the conclusion to the book of Joshua is, the conclusion to the book of Judges is disheartening. Its final verse is one of the saddest in the Bible: “In those days Israel had no king; everyone did as they saw fit” ([Judges 21:25](#)).

It is easy in the midst of a throng of like-minded believers (such as the gathering in [Joshua 24](#)) to voice allegiance to the

Lord; it is quite another to translate that pledge into everyday actions and choices that are consistent with that allegiance. That remains true today.

Conclusion

A. Joshua and Jesus

It is noteworthy that the names Joshua and Jesus come from the same Hebrew verb, meaning “to save.” As Joshua brought the Israelites into the promised land of Canaan, Jesus, the “pioneer of [our] salvation” ([Hebrews 2:10](#)), leads us toward our promised land of Heaven. And as one ponders Joshua’s words in our text and the degree of commitment to the Lord that he called the Israelites to demonstrate, it is not difficult to recognize similarities to Jesus’ teaching about what is required to be his disciple ([Luke 14:25-33](#)). One must “estimate the cost,” as Jesus put it, and that is what Joshua encouraged the Israelites to do.



Visual for Lesson 2. *Start a discussion by pointing to this visual as you ask, "How do you turn this verse into an action that witnesses to others?"*

"Choose ... this day"
applies to every day.

For us as Christians to say that "We will serve the Lord" means we will honor Jesus as Lord and demonstrate that commitment by serving him faithfully every day. Like Joshua's audience, we too must reject the "gods" that threaten to undermine that commitment. Those gods may not be statues or images of pagan deities; they can be material objects (money and possessions) or a degree of devotion to a career, to sports, to education, or something else that has claimed, for all intents and purposes, the status of a "god" in our lives.

In whom or what are we placing our trust? Where is *our* heart inclined? The words of Joshua still issue a resounding call to New Testament believers: "Choose for yourselves this day whom you will serve."

B. Prayer

Father, in a world abounding with "gods" that vie for our allegiance, help us never to treat lightly the need to choose daily whom we will serve. In the name of Jesus we pray. Amen.

C. Thought to Remember

INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible](#)
Student

Into the Lesson

Say, “Let’s see how many names of servants, maids, butlers, governesses, and household staff we can remember from popular movies, TV shows, and books. It also counts if you know the names of the actors or actresses who played servants.” (*Possible responses among many: Downton Abbey—Mrs. Hughes, Mr. Carson, Anna, Mr. Bates; The Sound of Music—Maria; Driving Miss Daisy—Hoke Colburn; and The King and I—Anna.*)

Invite learners to share what character qualities they most appreciate about those who serve others. Use this discussion to elaborate on tough choices that servants must sometimes make. Conclude the introductory time by saying, “Servants must often choose what they personally would like to do versus following the directives of those in authority. We face similar choices with God.”

Into the Word

Read [Joshua 24:1-3, 13-15, 21-24](#) aloud. Explain: “In Joshua’s final address to the leaders and citizens of Israel, he called

for the people to banish any ties to others gods and choose to serve only the Lord.”

Form learners into study pairs; give each pair a handout (you prepare) printed with the lesson text. Let the two students in each pair decide which of them will go first for a word-find activity. At your “ready, set, go,” the first participants have 20 seconds to circle how many times *Lord* is listed in the Joshua passages. After you call “Switch!” the other member of each pair must take the handout and has 20 seconds to circle all the references to *serve(d)*.

Have the pairs add up their total of circled words and see how many found all the *Lord* and *serve(d)* words. (*Expected responses: 9 occurrences of Lord [vv. 2, 14 (twice), 15 (twice), 21, 22, 23, 24]; 9 occurrences of serve(d) [vv. 14 (two times), 15 (four times), 21, 22, 24].*)

Option. Distribute copies of the “Serve the Lord” word-search activity from the reproducible page, which you can download. Have the class work together to solve the search by calling out each word they spot and revealing its position.

After the first or both activities, explain an essential point of the Bible: “Sometimes when we are in a group, it’s easy to join in a collective ‘yes’ to follow God’s best; but what really matters is the individual choices we make to serve God day-in and day-out.”

Into Life

Ask learners to identify subtle and not-so-subtle “other gods” of today’s world. Discuss how they entice us away from loving and serving the true God. Talk about how we can practically “throw away” cultural gods and idols without appearing judgmental or standoffish to the people around us who don’t follow Jesus.

Next, hand everyone a blank sheet of paper and a pen or marker. Direct each learner to draw a large heart in the center of the paper. Ask everyone to write down things that can incline hearts to serve self-centered purposes instead of God’s. Discuss and name Scriptures that can help overcome areas of self-serving distraction.

Alternative. Distribute copies of the “Signs of Your Faith?” activity from the reproducible page for learners to complete in small groups. Allow about five minutes.

Close with this prayer: “Lord, forgive us for falling short at times in loving and serving you. Help us to stand firm in faith and put away anything that keeps us from choosing you first. In this quiet moment, we come to you with our own other gods and distractions that keep us from loving and serving you. *[Pause to allow learners time to name silently their distractions.]* Thank you for helping us

start fresh because of Jesus. In his all-powerful name we pray. Amen.”

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive.

Then open the pdf file in Acrobat Reader and print.

[Activity Page \(December 9—Love and Serve God\)](#)

LOVE AND SERVE GOD

Lesson 2, Joshua 24:1-3, 13-15, 21-24, NIV

SERVE THE LORD

In the word search puzzle below, find these 10 words taken from the Joshua 24:1-3, 13-15, 21-24 passage.

Abraham	C K V T E I O B E Y R S	Joshua
Canaan	E A K J S V W L D U E A	Lord
Choose	F N N R W J R K I S L T	Obey
Gods	O P A A Y P V E S F S V	Serve
Israel	X E K L A S T E S F D E	Witnesses
	L C K D R N N U Q X O D	
	W H R I I T O Q X V G L	
	C O B O I A B R A H A M	
	L O X W A U H S O J A F	
	E S Z D X G G Y F R D I	
	J E U P W E H L M A A R	
	N U A X N E D B W V D K	

Puzzle made at puzzlemaker.discoveryeducation.com

SIGNS OF YOUR FAITH?

Evaluate the potential usefulness or harm of using Christian products as self-reminder and witness to your service to God in light of today’s key thought: “As for me and my household, we will serve the Lord” (Joshua 24:15).

	Helpful self-reminder	Harmful self-reminder	Useful as a witness	Harmful as a witness
Bumper sticker	—	—	—	—
Wristband	—	—	—	—
T-shirt	—	—	—	—
Plaque	—	—	—	—
Other	—	—	—	—

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