

March Questions

- 1) [March 1] The law of jealousy and the Nazirite vow. The law of jealousy was designed to deal with a husband's accusation of _____ against his wife. At that time, a husband's _____ over his wife was absolute, and he could ruin her life if he grew tired of her or disliked her. God's command for _____ by a priest showed His kindness and justice. If the woman was guilty she would be stricken with a wasting disease, but if she was innocent she would be vindicated and able to bear children. This teaches us how much God cares about those who are vulnerable to mistreatment and _____. God wants us to treat them with kindness, respect and _____. The Nazirite vow (*nazir*: 'to _____') was unique, for it was made by a person who wanted to give _____ to God, rather than the normal offerings (Num 6:2). The Nazirite vow teaches us that we can show our love and dedication to God through _____. God is _____ when His people want to consecrate themselves to Him and are willing to _____ from normal activities and pleasures in order to show their love for Him. The Nazirite vow could be taken by a _____, showing that gender makes no difference when it comes to dedication and holiness. In this way it foreshadowed the unity men and women have in Christ, for all believers are part of a spiritual _____ (Gal 3:28; 1 Pet 2:5).
- 2) [March 2] From Sinai to Kadesh-barnea. God led Israel by the _____ which stayed over the Tabernacle. When it lifted, the Israelites would set out, and when it stopped, the Israelites would camp. Sometimes it remained for _____ night, while at other times it would remain for _____. Whatever the case, the Israelites moved only on God's command. This teaches us that God leads us one _____ at a time. He wants us to learn to move only at His command. The people had been at Mount Sinai for almost a _____, but it only took _____ days on the road to Canaan before they started complaining. They were so caught up in what they didn't have that they forgot what God had given them: freedom from _____, His sacred _____, His _____ in their midst, etc. This teaches us that when we're feeling discontent, we should _____ all God has done for us and _____ Him to meet our needs. The spirit of discontent in the camp wasn't limited to the people. Miriam and Aaron, feeling jealous of Moses due to an incident with Moses' wife, spoke against him. When they did this, they actually spoke against _____, for Moses was His faithful servant (Heb 3:2, 5). God punished Miriam, the instigator, by striking her with a skin disease, and even though God healed her at Moses' request, she was put outside the camp for a _____. She had to publicly endure the humiliation that went along with being rebuked for disrespect. Once again, God was merciful while exercising effective _____.
- 3) [March 3] Rebellion at the Border. Israel came to the border of the land God had promised them, only to turn away in _____ and despair. How could they have experienced the mighty miracles in Egypt, the crossing of the Red Sea, the fire and thunder of Mount Sinai, the glorious cloud of God's presence, and yet still be so afraid that they threatened to _____ Moses and Aaron? The answer is found in _____: "Take care, brothers, lest there be in any of you an evil, _____ heart, leading you to fall away from the living God" (Heb 3:12). People can be surrounded by God's presence and yet still doubt His word and question His commands. What can we do to avoid such a heart? "_____ one another every day, as long as it is called 'today,' that none of you may be _____ by the deceitfulness of sin" (Heb 3:13). Mutual _____ and _____ is the key to guarding our hearts against unbelief. We need to be warning and encouraging our fellow believers every day.

- 4) [March 4] Korah coveted the _____ and incited a rebellion to take it from Aaron. Korah was able to convince _____ the congregation to join him in defiance of Moses (Num 16:19). From the beginning, God identified this as an assault, not on Moses' authority, but on _____ and His _____ (Num 16:11). This means that when we reject the one God has placed in _____ over us, we are really rejecting God. Those in spiritual authority over us have been put there by God to _____ for our souls. This means that we should _____ them and _____ to their authority (Heb 13:17).
- 5) [March 5] The Israelites were _____ of God in the aftermath of Korah's rebellion. They were convinced that they would be killed if they came near the Tabernacle (Num 17:12–13). God responded with _____ and kindness, and He decreed that if the Tabernacle was violated in the future, His wrath would break out only against the Levites and the violators themselves while the rest of the community would be spared (Num 18:1–7). This meant that the priests and Levites shouldered a great _____. God knew this and graciously provided for their needs: they received a _____ of the best the people had to offer (Num 18:8–32). This symbiotic relationship in which the Levites _____ for the people and the people _____ for the Levites is a model for the church today (cf. 1 Cor 9:13–14; 1 Tim 5:17–18).
- 6) [March 6] Almost _____ years had passed since the rebellion at Kadesh-Barnea, and Israel was back where it started. Most of the _____ generation had passed away, and their children now formed the majority of the congregation. God deliberately withheld _____ from them to see if they would trust Him, but they assembled themselves against Moses and Aaron just like their parents before them (cf. Exod 17:2–6). How important it is to set a godly _____ for our children! God instructed Moses and Aaron to _____ to the rock, but they did not obey. Moses _____ it with his rod instead. Their sin against God was great, for the rock that followed them was _____ (1 Cor 10:4). That single instance of not treating God as holy in the sight of Israel cost them what they longed for the most—entry into Canaan. This teaches us that even the greatest leaders are held _____ for their sins, and none of us are exempt from God's judgment (Rom 2:11). God also tested Israel by forcing them to march south around Edom's territory, which was in the opposite direction from Canaan. Instead of patiently following God's leadership, they grew irritable and rebellious: "There is no food and no water, and we _____ this worthless food [manna]" (Num 21:5). God sent fiery _____ among them, and many died before they repented and looked to the bronze serpent for salvation (John 3:14–16).
- 7) [March 7] Balak, the king of _____, asked Balaam, a famous _____, to curse the Israelites. At first, it seemed as though Balaam was loyal and obedient to God, but there was _____ in his heart: "So you, too, please stay here tonight, that I may know what _____ the LORD will say to me" (Num 22:19). Balaam wanted Balak's _____, and he was hoping God would change His mind! God permitted Balaam to go in order to _____ him, but when Balaam went, God was angry, for Balaam knew God hadn't changed His mind (Num 22:20). Balaam's desire for money was greater than his desire to obey God. God could have killed Balaam, but instead had mercy on him and allowed his female donkey to save his life. Even then, Balaam still wanted to go (Num 22:34b)! God let him continue, but used him to bless Israel and teach Balak about the one, true God.
- 8) [March 8] The second census of Israel was taken after the plague at Peor. The total was almost the same as it was at Sinai (601,730 as opposed to 603,550), but there was not a single man left alive from the _____ census. All of them except _____ and _____ died in the wilderness just as God said they would (Num 26:63–65). This shows us the terrible cost of _____ against God. It also teaches us that although God's promises may be delayed by sin, they will ultimately be _____. Moses was now _____ years old, and God told him that his

death was approaching quickly. Concerned for the people, Moses asked God to appoint Israel a new leader. God personally chose _____ as Moses' successor, and Moses commissioned him before all the congregation. This shows us the importance of _____ planning. Leaders would do well to follow Moses' example: _____, select, commission, and _____ (Joshua was _____ with Moses during a transition period that ended with Moses' death).

- 9) [March 9] Another step in preparing to enter Canaan involved documenting all the _____. God required the priests to offer for the nation during the year. God's purpose in requiring these sacrifices was to remind the people that the key to the successful _____ of Canaan and prosperous _____ within the promised land was continual _____ with Him. This teaches us that _____ and _____ and _____ reading need to be our top priorities, for they facilitate our daily fellowship with God. God also gave Israel laws concerning vows. A vow was a solemn _____ to God in which a person committed themselves to perform some action in the future. God took vows seriously, and once made, they could not be undone without _____. This teaches us that promises to God are not to be made _____, and that we should be careful to _____ our word. Jesus later rebuked the Jews for breaking their word and then excusing themselves because of the _____ of their vow (Matt 5:33–37). The final verdict: "Let your 'yes' be yes and your 'no' be no" (James 5:12).
- 10) [March 10] God's war of vengeance against the Midianites of Moab. This was *not* an _____ cleansing. It was a _____ war commissioned by _____ in order to "_____ the people of Israel on the Midianites" (Num 31:2). The Midianites, along with the Moabites, had led Israel into sin through a strategy of sexual seduction (cf. Num 25:1–18). God's judgment had begun with Israel itself, and a plague killed some _____ people. This affirms that God's judgment begins with His own _____ (cf. 1 Pet 4:17; Rom 2:9). Now it was time for retribution on Midian for their part in the rebellion at Peor. This teaches us that those who lead God's people astray will be held _____ for their actions (cf. Luke 17:1–2). Moses ordered the Israelites to kill every _____, including children, and every female who was not a _____. Moses correctly pointed out that the Midianite women were especially to blame in the seduction, and so only the virgins should be spared. This teaches us that all life belongs to God, and He has the _____ as Creator to give and take life as He sees fit (cf. Gen 19). When God delegates the task of taking human life to us, we must _____ (cf. Gen 9:6), but apart from His divine command, we are told to _____ vengeance in His hands (Rom 12:19).
- 11) [March 11] Occupying Canaan and Israel's border. The boundaries of Israel's inheritance showed that God's gift of land was specific and defined. Israel was not free to _____ into other nations' territories at their whim (cf. Deut 2:5). This is an important reminder that all _____ belongs to God, and He _____ it to whomever He wishes (Lev 25:23). God commanded Israel to drive out all the inhabitants of Canaan, to destroy their idols and worship sites, and to "possess" the land (Num 33:52–53). God knew that if they allowed any of the people to remain, Israel would be corrupted by their wickedness, for sin is like a _____, and it will _____ if it is not totally removed. The religious practices of the Canaanites were not to be preserved—they were to be _____. This principle should guide us today, and we should avoid becoming involved in any of the false religions of the world.
- 12) [March 12] Moses' First Sermon. Moses began by telling the story of how Israel rebelled against God at Kadesh-barnea. He did this because the new generation needed to be _____ of their fathers' sin. They needed to remember that _____ had caused frustration, death and decades of wandering in the desert. This teaches us that we need to honestly recall our past sins and tell our _____ how disobedience led to heartache and pain. The consequences of sin should

_____ us to obey in the future! Moses then made a point of telling the new generation that God had blessed them during their wanderings: “You have lacked _____” (Deut 2:7). It was important for the people to hear God’s _____ of their journey for they had grumbled over the lack of water (Num 20:2) and complained about the manna (Num 21:5). They needed to realize that when you have the Provider, you have all you need! Moses also recounted how God had led the people safely past Edom and Moab, and how He had given them victory over the _____. God prohibited Israel from taking any land from Ammon, Moab and Edom, showing that a nation’s claim to the land is grounded in His _____, not in power or possession. The defeat of King Sihon of Heshbon was *not* due to Israel’s military _____. It was because God delivered him into Israel’s hand (Deut 2:31). The people needed to understand that their ability to conquer their enemies came only through God’s power. There was no need for _____ and no place for _____: “The LORD our God delivered all over to us” (Deut 2:36).

- 13) [March 13] Moses’ First Sermon. Moses finished his review of Israel’s recent history, emphasizing how God had delivered Og of Bashan into their hand. This teaches us that the key to facing the future without fear is to _____ what God has done in the past (Deut 3:21–22). Moses then urged the people to obey God’s commands and follow His leadership. He warned the people not to _____: “Take care...lest you forget the things that your eyes have seen” (Deut 4:9). He also commanded them to tell their _____ and _____ what they had experienced. This teaches us the importance of _____ God’s grace in our lives and _____ the lessons we’ve learned with our family. Moses then warned Israel that they would be _____ from the land if they forsook Yahweh and worshipped other gods. This teaches us that we can expect to be _____ for sin. God’s discipline is designed to motivate us to repent and return to Him. Moses then challenged the people to _____ on what God had done: “Has anything so great as this ever happened, or has anything like it ever been heard of?” (Deut 4:32 NIV). He wanted them to think about the _____ of God’s mighty deeds, namely, that there is no other god but Yahweh (Deut 4:39). This knowledge would produce the only proper _____: obedience to His commands (Deut 4:40).
- 14) [March 14] Moses’ Second Sermon (Part 1a). This sermon focused on the _____ God made with Israel at Mount Sinai, and it called the people to covenant _____ and obedience. Moses emphasized that the covenant had been made with the _____ of Israel, and thus it applied to _____ Israelites for generations to come (Deut 5:3). Moses repeated the Ten Commandments which God had spoken audibly from the mountain, and he recalled how pleased God was when the people _____ Him and wanted to obey. Moses then gave them the greatest commandment: “You shall _____ the LORD your God with all your _____ and with all your _____ and with all your _____” (Deut 6:5; Matt 22:37–38). Moses continued by pointing out that loving God meant _____ His words to their children and being diligent to _____ why His laws were the foundation of their lives. As Christians, we too have entered into a covenant relationship with God. This covenant is the _____ Covenant spoken of by Jeremiah and mediated through the blood of God’s Son, Jesus Christ (cf. Jer 31:31–34; Heb 8). This covenant also has _____ and guidelines for our behavior, namely, loving God and loving others (cf. Matt 22:34–40).
- 15) [March 15] Moses’ Second Sermon (Part 1b). Moses had urged Israel to be completely loyal to God, and now he warned them about several _____ to this loyalty. First, the _____ living in Canaan. Moses warned the people that the Canaanites would lead them into idolatry, and he commanded Israel to _____ those nations to complete _____ (Deut 7:2). This teaches us that we should be _____ when it comes to removing anything that can lead us into sin. Second, their _____ hearts. Moses told Israel that God’s decision to lead them

through the desert had been deliberate, for He wanted to _____ them and _____ them and _____ what was in their hearts. This teaches us that our primary concern should be complete _____ to God's Word (Deut 8:3). Third, their future _____. Moses warned the people that prosperity would cause them to forget God if they didn't remember where their blessings came from: "You shall _____ the LORD your God, for it is he who is giving you power to make wealth" (Deut 8:18). This shows us how important it is to remind ourselves each day that everything we have is a _____ from God.

- 16) [March 16] Moses' Second Sermon (Part 1c). Moses warned the people not to interpret their victory in the coming conquest as a sign of their own _____: "God is not giving you this good land to possess because of your righteousness, for you are a _____ people" (Deut 9:6). This teaches us the danger of _____. Rather than viewing success as proof of our own goodness and virtue, we need to recognize it as the unmerited _____ of God's mercy and grace. Anytime we become smug or puffed up over our achievements, we need to remind ourselves of the many times we've _____ against God. This will keep us where we need to be—on our knees in _____ with heartfelt _____ for God's blessings. Moses finished this part of his sermon by urging the people to love God and _____ His love for others. He told them that their personal _____ of God's great deeds should motivate them to fear and obey Him. Knowing their tendency to _____, Moses revealed that God intended to use Canaan's _____ to discipline them for sin—idolatry would lead to _____ and _____. The choice was theirs: blessing for obedience or cursing for disobedience.
- 17) [March 17] Moses' Second Sermon (Part 2a). This begins part two of Moses' sermon (Deut 12–26), where God's laws are explained in _____ so Israel would know how to live a _____ life that was pleasing to Him. These laws showed the people how to love _____ and love _____, and the _____ behind these laws still apply today (cf. Matt 7:12; Rom 13:9–10). Moses told Israel, "Suppose there are prophets among you...and they promise you signs or miracles, and the predicted signs or miracles occur. If they then say, 'Come, let us worship other gods'...do not listen to them. The LORD your God is _____ you to see if you truly _____ him with all your heart and soul. Serve only the LORD your God and fear him alone. Obey his commands, listen to his voice, and cling to him" (Deut 13:1–4 NLT). This teaches us that loving God means being faithful to Him alone. This may involve personal _____, for God said, "Suppose someone secretly entices you—even your brother, your son or daughter, your beloved _____, or your closest _____—and says, 'Let us go worship other gods'...Do not give in or listen. Have no pity, and do not spare or protect them. You must put them to _____! Strike the first blow _____, and then all the people must join in" (Deut 13:6–9 NLT). This shows how seriously God takes our faithfulness to Him!
- 18) [March 18] Moses' Second Sermon (Part 2b). The law of the _____ year commanded all creditors to grant a _____ of whatever they had _____ to a fellow Israelite (Deut 15:1–2; cf. Exod 23:10ff). God urged the people to be _____ and give their neighbor whatever they might need. This teaches us that it's our responsibility to _____ for the poor and needy in our community. Moses pointed out that there *didn't need to be* any poor among the Israelites, for if they would love and obey God, He would bless and prosper them (Deut 15:4–6). However, God knew this _____ would not be realized; inevitably the _____ of some would affect the lives of all, and thus the poor would never cease from the land (Deut 15:11). This law was *not* telling the people to give aid to the _____ who had incurred God's wrath (cf. 2 Chr 19:2; Amos 4:7). Rather, it was encouraging Israel to care for those who had been adversely affected by the results of the fall and the sin of others. If we aid those who are poor as a result of their own sin without confronting them about their need for repentance, we become an _____ of their sin. Our

obligation is to _____ our hand to the poor, while at the same time exercising _____ toward the root cause of that poverty.

- 19) [March 19] Moses' Second Sermon (Part 2c). God set apart certain cities in Israel as a _____ for those who had killed someone by _____ (Deut 19:5). Yet God also commanded that _____ be put to death: "You shall not pity him" (Deut 19:13). This shows us that God wants the wicked _____ and the innocent _____. A just society will be careful to do both. God's laws were designed to teach the people how to _____ their neighbor. For example, the law related to caring for a neighbor's lost animal (Deut 22:1–4) teaches us that loving our neighbor means: (a) not _____ the potential loss or destruction of their private property, (b) _____ for their lost property until it is returned, and (c) not ignoring them when they're _____ with their vehicle (donkey) or their tractor (ox). The law requiring a railing on the roof of a house (Deut 22:8) teaches us that loving our neighbor means: (a) being concerned about their _____, (b) going out of our way to _____ them when they are on or near our property, and (c) ensuring our property is _____ with the safety of others in mind. There are so many practical principles in God's laws if we will just take the time to look for them!
- 20) [March 20] Moses' Second Sermon (Part 2d). Moses completed his overview of God's covenant laws, and he urged the people: "You shall therefore be careful to _____ them with all your heart and with all your soul" (Deut 26:16). The case law concerning divorce and remarriage teaches us that loving our spouse means: (1) upholding God's intention for a man and woman to be _____ united in marriage, (2) recognizing how _____ divorce is, for it _____ apart what God has joined together, and (3) pursuing _____ unless the other party remarries (cf. Matt 5:31–32; 19:3–9; Mark 10:2–9). The laws concerning security for loans teach us that loving our neighbor means: (a) never depriving them of the things they need for their _____, (b) respecting their privacy and _____ as a fellow human being, (c) going out of our way to return their _____ if it is needed to provide warmth or shelter. The law requiring capital punishment for kidnapping someone and selling them into slavery shows how serious God is about respecting the _____ of others (Deut 24:7). God kept reminding the Israelites that they had been _____ in Egypt, and He wanted this memory to _____ them to be kind and loving to those less fortunate than themselves.
- 21) [March 21] Conclusion of Moses' Second Sermon. Moses gave the people instructions for a covenant _____ ceremony that was to take place in Canaan. Moses told them to set up large _____ on Mount Ebal and write on them _____ the words of the law. This shows us how important it is to keep God's word at the _____ of our lives. Moses also told the people about the covenantal _____ and _____ (cf. Rom 11:22; Heb 10:28–29). First, he described all the blessings God promised to give them if they kept His covenant and obeyed His commands. God longed for a people who would _____ themselves from the world and _____ in His ways. Moses then described in graphic detail all the curses God promised to bring on Israel if they broke the covenant. God was especially angered by the thought of their _____: "Because you did not serve the LORD your God _____ and _____ in the time of prosperity, therefore in hunger and thirst, in nakedness and dire poverty, you will serve the enemies the LORD sends against you" (Deut 28:47–48 NIV). This teaches us that God cares about our _____. We are called to serve Him with joy and gladness!
- 22) [March 22] Moses' third and final sermon. Moses began by reminding the people of what they had seen and heard (Deut 29:3). Then Moses said, "But to this day the LORD has not given you a heart to _____ or eyes to _____ or ears to _____" (Deut 29:4; cf. Isa 6:9–10; Matt 13:14–15). How could this be? Was it somehow God's fault? Certainly not! Such gifts can only be given to those

who come to God in sincere _____ and _____. God can give anyone water from a rock and manna from heaven. God can give anyone clothes that don't wear out and sandals that don't wear off. But inner, _____ change can only come to those who respond to God in faith! But surely God's Law was too _____ for them to know and too _____ for them to keep? No! God told the people clearly that His Law was *not* too hard and it was *not* too far away. "It is in your mouth and in your heart, so that you _____ do it" (Deut 30:14). Moses then told the people that he would not be going with them into Canaan (Deut 31:3). This teaches us that while _____ leadership may change, God's guiding and protecting presence remains the same. We can be strong and courageous because God is with us.

- 23) [March 23] Yahweh's Song and the Death of Moses. God's song contrasted His faithfulness and purity with the _____ and _____ of the people. God gave it to Israel as a _____ of what would happen in the years to come (Deut 31:16–19). When many evils and troubles came upon them for their sin, this song would _____ them. It would bear _____ to God's loyalty and their treachery. This teaches us the importance of songs as an aid to _____. Songs have a tendency to stay with us over the years, and we should use them to _____ God's truth in our hearts and minds (cf. Col 3:16; Eph 5:18–19). The same day Moses gave God's song to the Israelites, God told him to prepare for death. Moses pronounced a prophetic blessing on Israel before he died, and he encouraged them to thank God for all He had done (Deut 33:29 NIV). God led Moses up into the mountains of Moab and showed him the promised land. He died there in God's arms, and since then, "No prophet has risen in Israel like Moses, whom the LORD knew _____ to _____" (Deut 34:10 NIV).
- 24) [March 24] Joshua had served God with distinction during Moses' leadership, but now the weight of _____ was fully on his shoulders. It was one thing to be courageous when Moses was at the helm; it was quite another when everyone was looking to him for _____. God broke through Joshua's fear and doubt with words of encouragement: "Have I not _____ you? Be strong and courageous. Do not be _____, and do not be _____, for the LORD your God is with you wherever you go" (Josh 1:9). This teaches us: (1) God never commands us to do something His _____ will not help us to perform, (2) God never gives us a task without granting us His _____, and (3) God never send us into danger _____, for He are always right there with us. If we're surprised at how afraid Joshua was at the prospect of entering Canaan, we need to remind ourselves that he was about to face an enemy he had no chance of _____. How many times have we faced much smaller challenges and yet been filled with fear and doubt? Rahab _____ to the spies of her faith in God (Josh 2:10–11), and then _____ it by her works (James 2:25). Imagine—a Canaanite woman who believed in Yahweh as the one true God! (cf. Matt 15:21–28). To the very end, God was reaching out to those who would turn to Him in _____.
- 25) [March 25] Joshua was near Jericho, probably wondering how to _____ the city, when he looked up and there _____ was standing in front of him! (cf. Josh 5:15). How often have we been _____ about what to do when all the time God was right there, ready for battle? When Joshua realized who the man was, he did what we should do when confronted by a Jericho—he _____. God is more interested in our _____ than in our battle plan, and we're better off _____ His hand than running around trying to figure things out on our own. When God told Joshua how to conquer Jericho, he must have felt both relieved and confused. Relieved to have God's direction and confused by a command that made no _____ sense at all! This teaches us that it's more important to _____ than it is to understand. Victory does not come from our strength or abilities. It comes from walking hand-in-hand with God! Joshua was convinced, but what about the people? To their credit, they obeyed God's command and "by _____ the

walls of Jericho fell down after they had been encircled for seven days” (Heb 11:30). Achan took some of the things devoted to destruction, but God said, “_____ has sinned...they have both stolen and deceived” (Josh 7:1, 11). When we sin, we affect _____ around us.

- 26) [March 26] The Gibeonites (_____ of Gibeon) lived about _____ miles southwest of Ai, and word of the destruction of Jericho and Ai reached them quickly. Instead of marching out to battle, they decided that _____ was the better part of valor. They came to Joshua and asked to make a covenant with Israel. Their tactic has much to teach us about how to avoid being deceived: (1) We should beware of those who _____ us or appeal to our sense of vanity (Josh 9:8); (2) We should not _____ that everyone who sounds spiritual or professes godliness is genuine (Josh 9:9); (3) We should guard against our tendency to trust what we can _____ and touch (Josh 9:12–13). Joshua and the other leaders _____ their provisions, “but did not ask _____ from the LORD” (Josh 9:14). This teaches us that we will face decisions where we can examine the facts, carefully consider our options, consult godly friends, search the Scriptures (cf. Deut 20:10–15), and yet make a tragic mistake unless we _____ ask God for guidance. Such decisions are intended to _____ our commitment to put God first in all things. Joshua waged war for _____ against the kings of the land, and God _____ the Canaanites’ hearts so they would fight Joshua rather than surrender (Josh 11:20). This was in keeping with God’s decision to wipe them out, for they had not repented and their sin was now _____ (cf. Gen 15:16). This also suggests that the Hivites of Gibeon, one of the ethnic groups chosen for destruction (Deut 20:16–17), were *not* hardened, leaving them free to seek peace, even if through deception (Josh 11:19). This shows that God is _____, often sparing sinners until there is no hope of repentance.
- 27) [March 27] The division of Canaan at _____. Joshua did not conquer _____ city. God deliberately left pockets of resistance in order to test the _____ and _____ of the people. Caleb rose to this challenge and asked Joshua for the hill country of the _____, the giants who had frightened the people so many years ago. This teaches us that God is able to _____ those who are faithful to Him, and although there may be _____, His plans for us cannot be thwarted. God had commanded that the land be divided into sections that corresponded to the _____ of each tribe (Num 33:54). _____ was the largest single tribe (Num 26:22), and so it was the first to receive its allotted territory. Joseph, the combination of _____ and the half-tribe of _____, received its land next. They were upset when they were given only one lot for their inheritance, and they complained to Joshua. Joshua, however, wisely discerned the real issue: the sons of Joseph were _____ and _____. Their territory included a large _____ in the hill country, but they didn’t want to clear it and defeat the fearsome _____ who lived there. Their territory also included the valley land, but they feared the iron _____ of the Canaanites. Joshua challenged them to clear the forest and drive out the Canaanites. This teaches us that God’s will for our lives will contain _____. They are intended to _____ our character and force us to _____ God. We need to roll up our sleeves and get to work!
- 28) [March 28] The division of Canaan at _____. Shiloh was in _____ territory, about 20 miles northwest of Gilgal, and God had chosen it as the place to put His name and dwelling (cf. Deut 12:5). Shiloh was located in the center of Canaan. It was a convenient location where the Tabernacle would remind the people that the key to prosperity and blessing was _____ and _____ God. The entire congregation of Israel assembled at Shiloh, and Joshua rebuked the _____ tribes who had not taken steps to possess their territory: “How _____ will you put off entering to take possession of the land which the LORD, the God of your fathers, has given you?” (Josh 18:3). Each passing day was a day _____ in obeying God’s command, a day their

_____ could use to strengthen their defenses. Their delay was probably due to several reasons: (1) They were _____ from the years they had just spent defeating the Canaanites; (2) They were used to following Joshua and reluctant to take the _____; (3) They realized that possessing the land meant _____ from the group and fighting on their _____, and (4) They felt there was plenty of _____ to obey God—a little delay wouldn't hurt. This teaches us the importance of not growing _____ in doing good, "for in due season we will reap, if we do not give up" (Gal 6:9). It also shows us that character cannot be fully developed in a _____ setting. Each individual must stand on their own and prove that they will obey God in spite of hardship and adversity.

- 29) [March 29] After the land was divided, God told Joshua to designate by name the cities of _____ which He had spoken of to Moses (Exod 21:13; Num 35:6–34; Deut 19:1–13). These _____ cities gave asylum to those who had _____ killed someone, and their location in the north, center and south on both sides of the Jordan made them easily _____ to those who needed their protection. This legal provision for cases of manslaughter gives us insight into the character of God: (1) He cares about people's _____, and He made sure that a man without hatred in his heart would not be put to death as a murderer (Josh 20:5); (2) His justice is available to _____ no matter their background or class (Josh 20:9); and (3) He regards human life as _____, and it should only be taken according to His stipulations (Deut 19:10). Last but not least of the tribes, the _____ were given cities and pasture land just as God commanded through Moses (Num 35:2–8). God did this intentionally so the Levites, whose responsibilities included the _____ and _____ of the law, would not be far from anyone in Israel. In this way they provided a positive spiritual _____ on the entire nation. This shows how important it is for us to be _____ and _____ in our homes, our churches, our communities, and our nation. Like the Levites, we need to be encouraging and challenging those around us to be holy and dedicated to God.
- 30) [March 30] The crisis began when Reuben, Gad and the half-tribe of Manasseh returned to their own territory with Joshua's blessing. Before they crossed the Jordan, they built a large _____ by the side of the river (cf. Deut 12:1–13). When the other tribes heard about it, they believed the _____ of their brothers, and sent a delegation to confront them. The Transjordan tribes protested their innocence, for the altar was only meant to be a _____ of the common faith shared by Israelites on both sides of the Jordan. This incident teaches us how important it is: (1) to _____ an alleged wrong before leaping to judgment, (2) to consider how our actions may be _____ by others and go out of our way to avoid the _____ of evil, and (3) to respond in _____ and a desire for reconciliation when others misunderstand our actions. The years passed, and Joshua reached the age of _____. Knowing that his death was near, he called all the tribes together and challenged them to remain _____ and obedient to God. He warned them that just as all God's good words had come true, so also His threats would come true if they disobeyed. He then gathered Israel together at Shechem and admonished them to _____ their loyalty to the covenant. He deliberately _____ their expressions of faithfulness and commanded them to "put away the foreign _____ which are in your midst" (Josh 24:23). His exhortations came from a heart of love for God, and Israel served God all the days of Joshua's life. This shows us the power and _____ of a dedicated leader!
- 31) [March 31] If the main theme of the book of Joshua is "Victory through _____," the main theme of Judges is "Failure through _____." After Joshua's _____, _____ launched a campaign to take possession of their territory. Joined by Simeon, they conquered the uplands and lowlands, and _____ was victorious at Hebron. This successful start, however, was soon marred by disobedience, for they did not drive out _____ the Canaanites from the land. The other tribes

also failed to obey God's command, and God finally _____ them at Bochim: "You have not obeyed my voice" (Judges 2:2). Israel's failure bore all the hallmarks of a compromising heart: (1) They were more afraid of _____ than they were of God; (2) They _____ their actions instead of owning up to their mistakes; (3) They gave up when they encountered _____; and (4) They preferred to _____ rather than conquer. This teaches us that when we refuse to be ruthless with sin, it will come back to be a _____ in our side and a _____ to our feet (Judges 2:3). The people _____ at Bochim, but like Esau, they were only sorry for the _____ of their sin. Their repentance wasn't _____, for they soon abandoned God and worshiped idols (cf. Judges 17:5). First a _____, then a _____, and finally a _____ left the path of righteousness and did what was right in their own eyes (Judges 17:6). This led them into a quagmire of religious _____ and moral _____, and it teaches us the danger of compromising with sin.