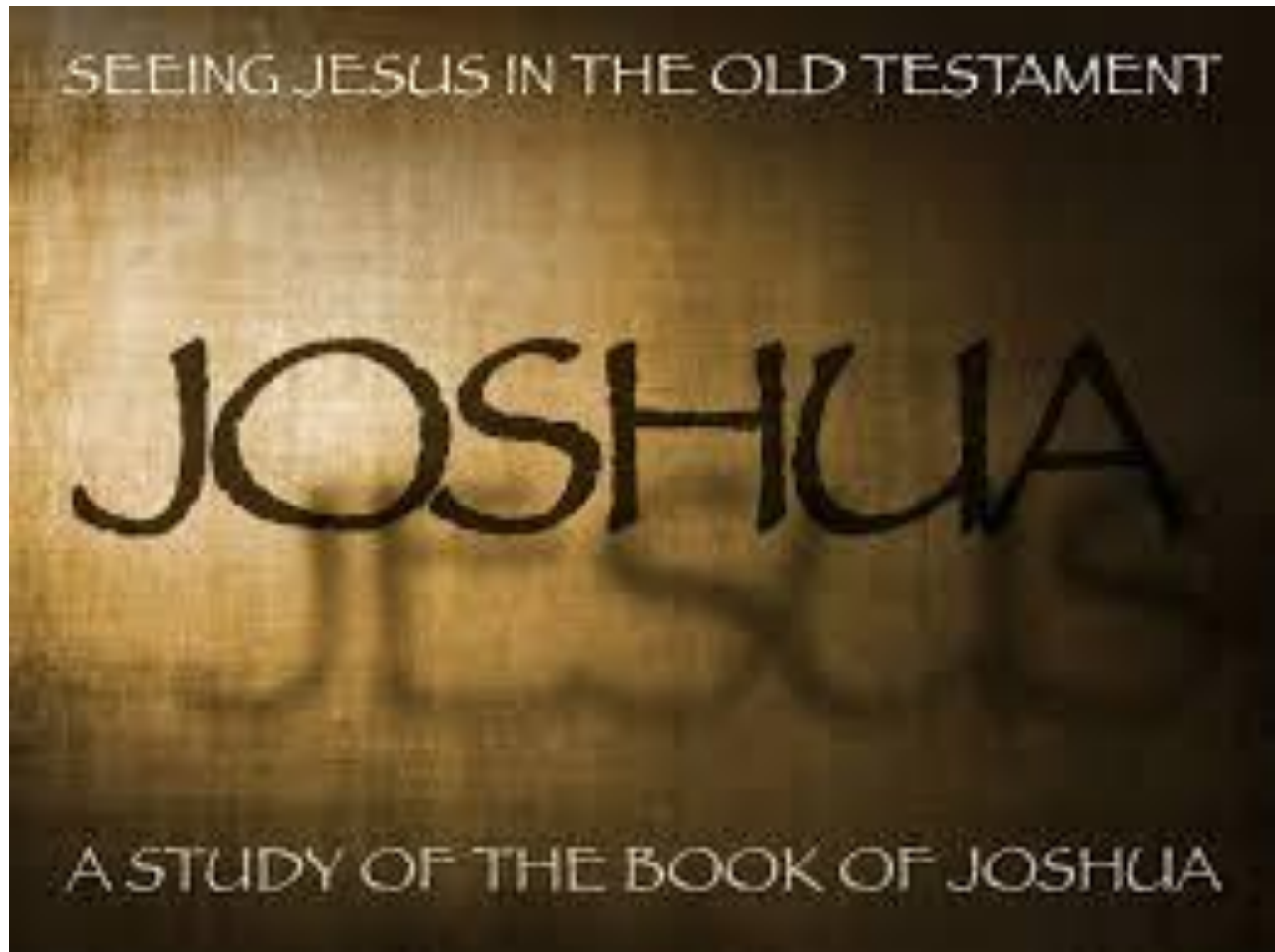




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Joshua Chapters 14 to 20 – 4 more Studies – Part 4

Please Note the following:

1. It is not necessary to answer the Bible Study Questions before meeting together for the Bible Study. Some people like to prepare beforehand whereas others like to think through the Bible Passages in a group setting. It is also not compulsory to answer ALL the questions.
2. It is not necessary to look up all the Bible cross references listed in a particular question; your Growth Group Leader will summarize these Bible cross references for you.
3. Just a reminder that sometimes in our Growth Groups, people feel comfortable sharing very personal and sensitive things about their lives. This information **MUST BE CONFIDENTIAL** and **NEVER LEAVE THE GROUP**

Study 1 – Wholehearted Faith

Joshua 14:1-15

(Sermon on 5th July 2026)

Before we begin...

What is **wholehearted faith**?

Wholehearted faith is trusting and obeying God with your whole life, even when circumstances are difficult or God's promises take a long time to be fulfilled. It is faith that perseveres, refuses to compromise, and continues following God regardless of age, opposition, or delay.

The Hebrew word [מלא – mala] means “in fulness” or “in abundance”

Caleb is described six times in Scripture as one who "followed the LORD wholeheartedly" (Numbers 14:24; 32:12; Deuteronomy 1:36; Joshua 14:8,9,14).

Before we begin...

Do some research on who **Caleb** is...

- *Caleb was the son of Jephunneh the Kenizzite.*
- *Although associated with Judah, his family was probably originally Gentile (Kenizzites), showing God's grace in welcoming outsiders into His covenant people.*
- *He was one of the twelve spies sent by Moses into Canaan (Numbers 13).*
- *Only Caleb and Joshua trusted God's promise and urged Israel to enter the land; the rest were afraid.*
- *Because of Israel's unbelief, everyone over twenty died in the wilderness except Joshua and Caleb.*
- *Caleb waited about 45 years before finally receiving the inheritance God had promised him.*
- *At 85 years old he was still ready to fight for God's promises.*

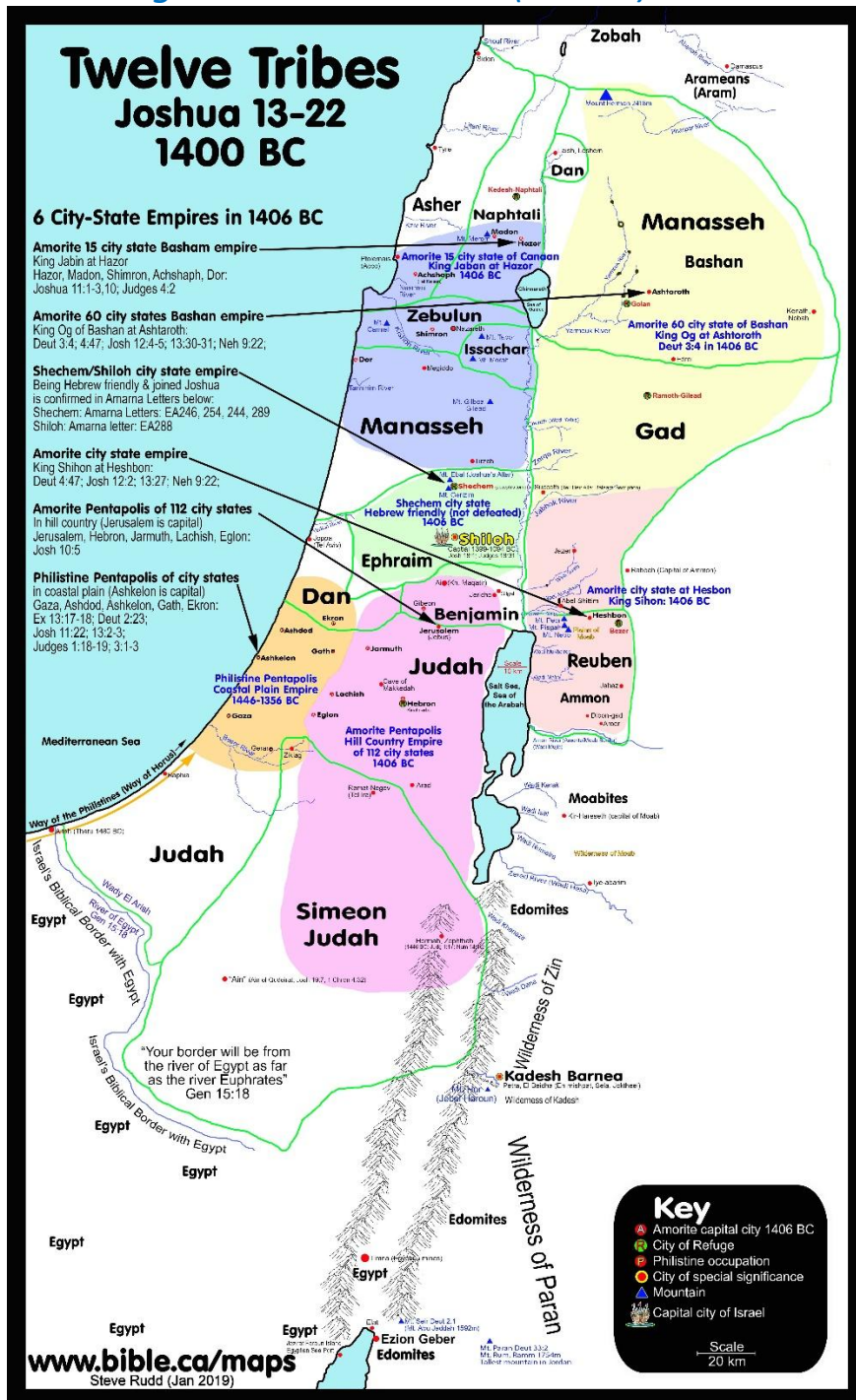
Read Joshua 14:1-15

1. What are the land allotment arrangements on the East and West of the Jordan?

The land allotment arrangements were administered by Eleazar, the High Priest, Joshua son of Nun and the heads of the tribal clans of Israel.

On the East of the Jordan, the tribes of Reuben, Gad and the half-tribe of Manasseh had already received their inheritance through Moses (Joshua 13).

On the West of the Jordan, the remaining nine-and-a-half tribes received their inheritance through Joshua, Eleazar the priest and the tribal leaders by casting lots according to God's command (vv.1–2).



2. What explanation is given about Joseph's allotment?

Joseph received a double inheritance through his two sons, Ephraim and Manasseh. Instead of Joseph receiving one tribal allotment, each son became the head of a tribe, fulfilling Jacob's [aka Israel] blessing given in Genesis 48.

Tribe	Land Allotted
Reuben	East of the Jordan
Simeon	West of the Jordan
Levi	No land allotted
Judah	West of the Jordan
Dan	West of the Jordan
Naphtali	West of the Jordan
Gad	East of the Jordan
Asher	West of the Jordan
Issachar	West of the Jordan
Zebulun	West of the Jordan
Joseph	Split into two tribes Ephraim and Manasseh
Benjamin	West of the Jordan
Ephraim	West of the Jordan
Manasseh	Half of the tribe given land on East Half of the tribe given land on West

*We commonly think and speak of the “twelve tribes of Israel” but actually there were thirteen, because although there were twelve sons of Jacob (Israel), the descendants of one of his sons, Joseph, divided into **two tribes** (**Manasseh** and **Ephraim**).*

3. What arrangements are there for the Levites?

*The Levites received **no tribal territory** because **the Lord Himself was their inheritance**. Instead, they were given towns to live in with surrounding pasturelands for their livestock (vv.3–4).*

These verses explain why you can have two and one-half tribes on the east side of the Jordan River, nine and one-half tribes on the west side of the Jordan River, and one tribe with no province as their inheritance.

4. What promise does Caleb remind Joshua about? (vv6-9)

Caleb reminds Joshua that Moses promised he would inherit the land where he had walked because he had followed the Lord wholeheartedly. Specifically, the hill country around Hebron had been promised to him.

Note: Promises made by Moses to Caleb below:

Numbers 14:24 – God says:

"I will bring him into the land where he went, and his descendants shall possess it."

Deuteronomy 1:36 – Moses says:

"To him and to his children I will give the land on which he has set his feet, because he has followed the LORD wholeheartedly."

Then in Joshua 14:9 – Caleb recalls Moses' oath:

"Surely the land on which your foot has trodden shall be an inheritance for you and your children forever..."

Caleb the son of Jephunneh: *Caleb, from the tribe of Judah, was one of the twelve spies who scouted out the land of Canaan some forty-five years before when Israel first was on the threshold of the Promised Land (Numbers 13:1-25).*

5. What distinguished Caleb from the other spies? (vv8-9,14)

While the other spies discouraged Israel through fear and unbelief, Caleb [and also Joshua] trusted God's promise and remained faithful. Caleb's confidence rested in God's power rather than Israel's strength.

*These verses (8, 9, 14) all mention that **Caleb followed the Lord God wholeheartedly.***

Caleb was one of only two spies to come back with a good report, a report of faith; believing that God had given Israel the land and would enable them to conquer it (Numbers 13:26-14:9). The other ten spies believed that Israel would be destroyed in the attempt to take Canaan, and Israel believed the ten doubting spies.

- i. The other faithful spy was none other than Joshua. The ten faithless spies measured the giants against their own strength, but Joshua and Caleb measured the giants against God's strength.*
- ii. This was the cause of Israel's forty years of wandering in the wilderness; God would not allow that generation of unbelief to enter in, so He waited for them to die in the desert (Numbers 14:26-38). The only ones of age at the time of the rejection who actually entered the Promised Land were Joshua and Caleb, the two faithful spies.*
- iii. So, it is fitting as Judah is the first tribe to receive its allotment on the west side of the Jordan, that Caleb be the first among the people of Judah to receive his inheritance.*

*Caleb reminds Joshua about the promise Moses made in Deuteronomy 1:35-36. Note: when Caleb says **I wholly followed the Lord my God**, he isn't being proud — he is just quoting what Moses had said about him. We should imitate Caleb's boldness in asking for what God promised him. We may find it hard to believe, but God appreciates this kind of boldness.*

6. How old was Caleb when he made his request? (v10)

*Caleb was **85 years old**.*

He was 40 years old when he spied out the land and then spent 45 years waiting for God's promise to be fulfilled.

This is how God wants us to be in our spiritual life as we advance in years: growing older, but never weaker in Jesus.

7. What inheritance did Caleb request? (v12)

Caleb asked for the hill country around Hebron, including the territory occupied by the Anakites [giants] and their fortified cities.

He did not ask for an easy inheritance but for the hardest assignment, which shows the character of Caleb!

Caleb wants the fight. He could have asked for an easy place, but he knows that these foes must be faced and figures that he may as well be the one to do it. He doesn't leave the work to someone else, though he could have, especially at his age.

8. Why was Caleb confident he could defeat the Anakites? (v12)

Caleb's confidence rested entirely on God's presence: As Caleb himself said: "The LORD helping me, I will drive them out just as he said."

Caleb's faith was in God's promise, not in his own strength.

9. What inheritance did Joshua grant him? (vv13-14)

Joshua blessed Caleb and gave him Hebron as his inheritance.

The land was given to Caleb because he had followed the Lord wholeheartedly.

10. What does Caleb's life teach us about perseverance?

Caleb teaches the following about perseverance:

- *We must to trust God over the long term*
- *We must wait patiently for God's timing*
- *We must remain faithful despite delays*
- *We must refuse to let our age and ailments diminish our faith*
- *It's about finishing life as faithfully as it began.*

Caleb reminds us that God's promises are always worth waiting for.

What if all of Israel had the heart of Caleb? What if no one in Israel had the heart of Caleb? Again, Caleb's secret is clear: he wholly followed the Lord God of Israel.

There was a total commitment in Caleb's life.

What if WE had the heart of Caleb?

Reflection Questions

11. What does it mean to follow the Lord wholeheartedly?

It means giving God our complete trust, loyalty and obedience. Wholehearted faith does not mean perfection but an undivided commitment to God's ways, continuing to trust Him in both easy and difficult seasons of life.

12. How can older believers encourage younger generations through faithfulness?

Older believers can encourage younger generations by:

- *Modelling finishing life well*
- *Modelling consistent faithfulness in Christ*
- *Sharing God's faithfulness over many years*
- *Mentoring younger Christians*
 - *Setting a godly example*
 - *Sowing seeds in their hearts*
 - *Encourage them to put their faith in Jesus*
 - *Encourage them to pray and read their Bibles daily*
- *Demonstrating that following Jesus is a lifelong journey.*

Caleb's greatest testimony came at age 85; it's never too late to give our testimony of faith!

13. Are there promises of God you are still waiting to see fulfilled?

Here are some promises that people are still waiting to see fulfilled:

- *Christ's return at an unknown hour.*
- *Final resurrection of the dead.*
- *Jesus' complete victory over sin.*
- *The full inheritance of eternal life.*
- *Seeing God's work bear fruit in loved ones – our children/grandchildren*
- *Our own growth in holiness – so that God complete the work in us, that He has begun*
- *A revival in our nation*
- *Those miracles that we have been praying for!*

Where is **JESUS** in **Joshua 14:1-15**?

- *Jesus is the greater Joshua, who brings His people into the ultimate inheritance—not earthly land but the new creation (Hebrews 4).*
- *Caleb's inheritance points to the greater inheritance believers receive in Christ (Ephesians 1:11–14; 1 Peter 1:3–5).*
- *Caleb's perseverance anticipates the perseverance Christ enables in His people.*

- *Caleb conquered giants through faith; Jesus conquers the “giants” of sin, death and Satan once for all.*
- *Caleb received Hebron; believers receive an eternal inheritance that can never perish, spoil or fade.*
- *Ultimately, Caleb faithfulness and obedience points beyond himself to the faithful obedience of Christ, who perfectly followed His Father and secured our inheritance.*

14. How do the following passages relate to **Joshua 14:1-15**?

Matthew 24:9-13 (especially v13)

*Jesus teaches that true disciples **endure to the end** despite persecution. Caleb is an Old Testament example of enduring faith [to the end] over many decades.*

Luke 17:5-6

The disciples ask for greater faith. Caleb shows that genuine faith is not measured by size but by steadfast consistent trust in God's promises.

2 Timothy 4:6-8, 16-18

Like Caleb, the Apostle Paul finishes well; he fights the good fight to the end! Both Caleb and Paul remained faithful despite great hardships and they both looked forward to the reward God had promised them! We too can look forward to the heavenly crown will be rewarded with!

Hebrews 10:32-39

Believers are urged not to throw away their confidence but to persevere because God rewards faithful endurance. Caleb illustrates exactly what this kind of patient perseverance looks like. He is an example for us to follow!

Revelation 2:10

*Jesus promises: "**Be faithful, even to the point of death, and I will give you life as your victor's crown.**"*

Caleb's life foreshadows this call to lifelong faithfulness until the end, so that we receive our heavenly crown!

What's the **BIG IDEA** of Joshua 14:1-15?

Wholehearted faith perseveres because God's promises never fail.



What light globe moment did you have?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

V14 - So Hebron has belonged to Caleb son of Jephunneh the Kenizzite ever since, because he followed the Lord, the God of Israel, wholeheartedly

Finish in prayer: Heavenly Father, we thank you for the example of Caleb, who followed you wholeheartedly and trusted your promises throughout his life. Help us to have the same faith, courage, and perseverance. Keep us from growing weary or complacent, but strengthen us to continue serving you faithfully, whatever our age or circumstances. Thank you that all your promises are sure in the Lord Jesus Christ. Help us to trust you, obey you, and look forward to the inheritance you have prepared for your people. In Jesus' Name. Amen.

Study 2 – Tragic Trends

Joshua 15:1-17:18

(Sermon on 12th July 2026)

Read Joshua 15:1-63

1. What tribe receives allotment of land in this chapter?

*The tribe of **Judah** receives its inheritance. Judah is the first tribe west of the Jordan to receive its allotted territory because of its prominence among the tribes and because the promised Messiah would come through Judah.*

All this may seem tedious to us, but it certainly was not tedious to those who would possess this land (David Guzik)

2. What inheritance did Caleb receive from Joshua? (vv13-14)

*Caleb received **Hebron (formerly Kiriath Arba)** as his inheritance, just as God had promised through Moses. Caleb drove out the three sons of Anak [Sheshai, Ahiman and Talma] who lived there.*

3. Who were the Anakites that Caleb defeated? (v14)

*The Anakites were a race of unusually large and powerful people (giants) who had terrified Israel forty years earlier (Numbers 13). Caleb defeated **Sheshai, Ahiman and Talmai**, descendants of Anak.*

4. What challenge did Caleb set before the people? And who accepted the challenge? (vv16-17)

*Caleb promised his daughter **Aksah** in marriage to whoever captured Kiriath Sepher (Debir).*

***Othniel**, Caleb's younger relative (his brother Kenaz's son), accepted the challenge, captured the city and married Aksah.*

*Caleb was not only a man of great and bold deeds (the driving out of **the children of Anak**) but also a man who encouraged others to great and bold deeds. He did this by offering his daughter in marriage to the man who was bold enough to conquer a city to have her. (David Guzik)*

*Caleb's daughter imitated her father's boldness in asking for a blessing. She did not hesitate to ask her father for some choice **springs**. (David Guzik)*

5. Why is Othniel an important person in Israel's history? (cf. Judges 3:7-11)

***Othniel** became Israel's **first judge** after Joshua's death. God raised him up to deliver Israel from oppression, giving Israel forty years of peace.*

6. What do we learn about Aksah's request to her father? (vv18-19)

Aksah wisely recognized that land without water [in the Negev desert region] would be of limited value. She boldly asked Caleb for springs, and Caleb generously gave her both the upper and lower springs.

This demonstrates: her wisdom and initiative; confidence in approaching her father; Caleb's generosity; and God's provision extending beyond merely possessing land.

7. Find the land occupied by the tribe of Judah on a map (vv20-62)



Judah occupied the **southern part of Canaan**, including:

- Hebron
- Bethlehem
- The Negev

- The wilderness bordering the Dead Sea
- The western foothills (Shephelah)

It stretched from the Dead Sea west to the Mediterranean Sea and formed the largest tribal territory.

8. What failure is noted concerning the Jebusites? Why is this a problem? (v63)

*The tribe of **Judah did not drive out the Jebusites living in Jerusalem.***

This is a problem because:

- God had commanded Israel to drive out the Canaanites.
- Leaving them behind led to ongoing pagan influence.
- It revealed incomplete obedience.
- Compromise would later become a recurring problem throughout the book of Judges and into the period of the Kings!

We can understand why Jerusalem was a city hard to conquer. The fact that it was set on a hill made it easy to defend. Yet, no matter how hard the struggle, with God's promise, and God's help, we can triumph — there is really no good excuse as to why this city must stay in Canaanite hands until the time of David (2 Samuel 5:6-10). (David Guzik)

Read Joshua 16:1-10

9. **Ponder:** If the allotment of land in this chapter is meant to be to the tribe of Joseph (v1), why does the allotment of land get allocated to Joseph's descendants Manasseh and Ephraim? (v4)

Joseph actually received a double inheritance through his two sons, Ephraim and Manasseh, whom Jacob [aka Israel] had adopted as his own sons (Genesis 48). Since Levi received no tribal land inheritance, Joseph's two sons each became tribes, preserving the total of twelve tribal allotments.

10. Find the land occupied by the tribe of Ephraim on a map (vv5-9)

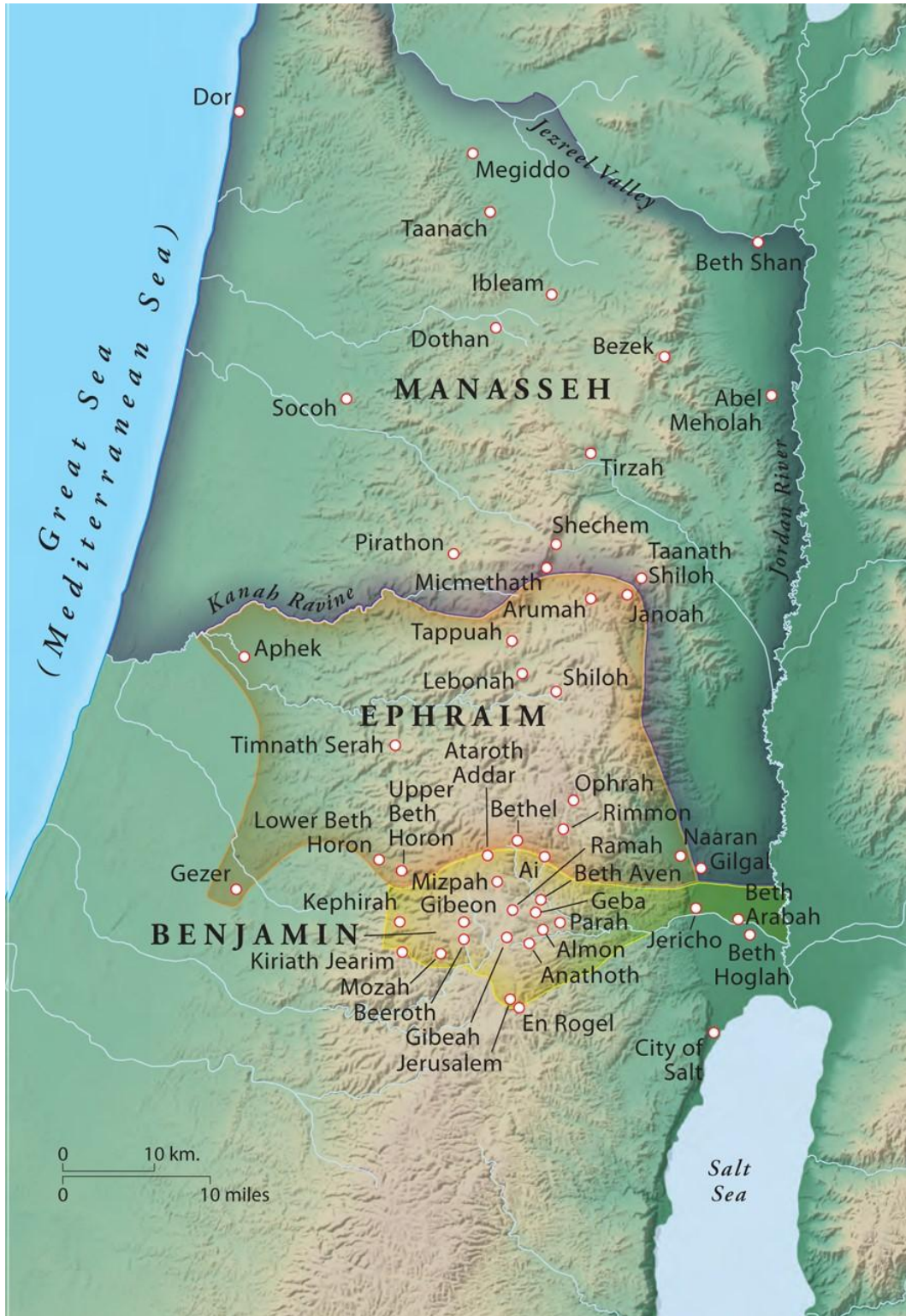
*Ephraim occupied the **central hill country** of Canaan.*

Important locations include:

- Shiloh (later)
- Shechem nearby

- Hill country north of Benjamin
- South of western Manasseh

It became one of Israel's most influential tribal territories.



11. What failure is noted concerning the Canaanites? Why is this a problem? (v10)
Ephraim did not drive out the Canaanites living at Gezer. Instead, the Canaanites remained among them as forced labourers.

This was disobedience because God had commanded complete removal of the pagan nations including the Canaanites. Their continued presence brought the Israelites close to the twin dangers of spiritual compromise and temptation toward idolatry.

*Their failure to completely drive out the Canaanites is typical of all the tribes. Even within the Promised Land there remained important work to do and battles to fight. Perhaps the people of Ephraim were guilty of this compromise because they wanted **forced labourers** among them. Even this convenience does not justify their disobedience to God's command.*

i. If they had the power to make the people of Gezer forced labourers, they certainly had the power to defeat them completely, especially because Gezer was a city that Joshua had already conquered (Joshua 10:33 and Joshua 12:12).

ii. This sort of compromise seems innocent, but it became the way that much idolatry and immoral worship was adopted by the people of Israel. This is one reason why we see so many struggles in the days of the Judges.

The Israelites did not fully conquer for two reasons. First, they wanted peace at any cost. Second, they wanted wealth. For the sake of ease and money, they disobeyed God and fell short of what He had for them — as we do today also.

Read Joshua 17:1-18

12. What tribe receives allotment of land in this chapter? (vv1-2)

*The tribe of **Manasseh**, the firstborn son of Joseph, receives its inheritance.*

13. What special request is there in verses 3 to 6?

*The daughters [Mahlah, Noah, Hoglah, Milkah and Tirzah] of **Zelophehad** requested their rightful inheritance because their father had no sons.*

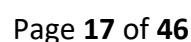
Joshua honoured God's earlier command (Numbers 27), giving them land among their father's relatives.

This highlights God's justice and faithfulness.

The western half of Manasseh occupied territory:

- *north of Ephraim*
- *extending toward the Mediterranean*
- *including fertile valleys*
- *bordering Issachar and Asher.*

(The eastern half had already received land east of the Jordan.)



15. What failure is noted concerning the Canaanites? Why is this a problem? (vv12-13)

Manasseh could not (or would not) drive out the Canaanites from several important cities.

Later, when Israel became stronger, they forced them into labour instead of removing them.

Again, this was incomplete obedience and left a continuing spiritual danger within the land.

16. What complaint did Joseph's descendants bring to Joshua? (v14)

They complained that they had received only one allotment despite being numerous because the Lord had blessed them greatly.

Essentially they believed their inheritance was too small.

17. How did Joshua respond to their complaint? (vv15-18)

Joshua challenged them to: go into the forests and clear land for yourselves there in the land of the Perizzites and Rephaites. Joshua told them to expand into the hill country and drive out the Canaanites, even though they are strong, and to trust God despite the enemy's iron chariots.

Rather than giving them more land, Joshua told them to faithfully possess what God had already given.

Joshua's reply is both wise and wonderful. He tells them, "if you are a great people, then go and get the land for yourself; fully occupy what the Lord has given you."

These tribes had not completely taken the mountain country in their allotted territory, because it would be hard and dangerous work.

i. How different is their attitude from Caleb's attitude (Joshua 14:11-12)! They want "easy land" given to them, instead of taking God's promises and going out and taking what God has given them. The principle applies just as strongly for us today; if we desire more of something, the first thing to do is to be as faithful as we can where we are.

ii. Perhaps they appealed to Joshua as a fellow Ephraimite, because he was a descendent of Joseph himself.

18. What does Joshua's answer reveal about faith and responsibility?

Faith does not avoid difficult work nor facing challenges.

God's promises require:

- *courage*
- *obedience*
- *perseverance*
- *trusting God rather than focusing on obstacles.*

God provides the inheritance, but His people must faithfully possess it.

19. What dangers arise when God's people tolerate compromise?

When God's people tolerate compromise:

- *It weakens obedience*
- *It normalises sin*
- *It allows ungodly influences to remain*
- *It gradually erodes faithfulness*
- *It leads future generations away from God.*

Israel's later history in Judges illustrates these dangers vividly.

Reflection Questions

20. In what ways might Christians be tempted to settle for partial obedience?

Examples of Christians settling for partial obedience include:

- *ignoring "small" sins*
- *neglecting prayer or Bible reading*
- *forgiving selectively*
- *loving only those who are easy to love*
- *compromising biblical convictions to fit culture*
- *delaying obedience until it is more convenient.*

21. In what ways might Christians focus on obstacles rather than God's promises?

Examples of Christians focusing on obstacles rather than God's promises:

- *fear of failure*
- *financial concerns*
- *opposition from others*

- *feelings of inadequacy*
- *past disappointments*
- *pleasing people rather than God*
- *believing problems are bigger than God's power.*

Like Joseph's descendants, we can become preoccupied with "iron chariots" instead of God's promises.

Where is **JESUS** in **Joshua 15:1-17:18**?

Jesus is seen throughout these chapters.

- *Judah points forward to **Jesus, the Lion of the tribe of Judah**, through whom God's kingdom comes.*
- *Caleb's wholehearted faith foreshadows wholehearted trust in Christ.*
- *Othniel, the deliverer, points ahead to Jesus, the greater Deliverer.*
- *The inheritance anticipates the far greater inheritance believers receive in Christ.*
- *Joshua leading God's people into the land points to Jesus leading His people into the eternal rest and inheritance secured through His death and resurrection.*
- *The repeated failures of Israel show humanity's inability to achieve complete obedience apart from Christ, who perfectly obeyed the Father on our behalf and gives His Spirit to enable our obedience.*

22. How do the following passages relate to **Joshua 15:1-17:18**?

Luke 9:62

Jesus calls for wholehearted commitment. Like Israel, Jesus' disciples, including us, must not look back or shrink from faithful obedience.

Romans 8:12-17

Believers are God's adopted children and fellow heirs with Christ. Joshua's land inheritance points to our greater inheritance in God's kingdom, through Jesus!

Ephesians 1:15-23

Paul prays believers would understand "the riches of Jesus' glorious inheritance." Joshua's physical inheritance foreshadows the spiritual inheritance we find in Christ.

Philippians 3:12-14

Like Joshua urging Joseph's descendants to press on, Paul urges believers to keep striving toward God's heavenly prize without becoming complacent.

Colossians 1:9-14

God has qualified believers to share in "the inheritance of God's holy people in the Kingdom of light." Our inheritance is now spiritual and eternal through Christ.

What's the **BIG IDEA** of **Joshua 15:1-17:18**?

God faithfully gives His people their promised inheritance, but they must respond with wholehearted faith and obedient perseverance rather than settling for compromise or being intimidated by obstacles.



What light globe moment did you have?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

Joshua 17:13 - However, when the Israelites grew stronger, they subjected the Canaanites to forced labor but did not drive them out completely

Finish in prayer: Father God, thank you for your faithfulness in giving your people their inheritance, and for the example of those who trusted you and pressed on in faith. Forgive us where we settle for less than wholehearted obedience, or where we allow fear and compromise to remain. Help us to trust your promises, to take hold of all that you have given us in Christ, and to follow you fully in every part of life. Strengthen us to live by faith and not by sight. We thank you that our true inheritance is kept in heaven for us through Jesus Christ our Lord. In Jesus' name we pray. Amen.

Study 3 – Do not Delay

Joshua 18:1-19:51

(Sermon on 19th July 2026)

Read Joshua 18:1-28

1. Where do the Israelites assemble? Why? Locate Shiloh on a map. (v1). See Acts 7:45

*The Israelites assemble at Shiloh. Why? Because that is where the mobile temple (tabernacle) is located. Shiloh is in the centre of Israel in the land allotted to the tribe of Manasseh. Acts 7:45 reminds us that the tabernacle remained in the land until the time of King David. **Shiloh means “place of rest” and it was the place where Samuel, the Prophet, grew up.***



2. What problem do we discover in verse 2?

We discover that seven of the tribes of Israel have not yet possessed the land their inherited and were allocated. Even though God had given them the land!

Why would they not want to possess their land? Why would Joshua need to prod them? Probably because these are people who had not lived in permanent dwellings for more than a generation, and they were afraid of something new, even if it was good (Guzik)

3. What rebuke does Joshua give in verse 3?

*Joshua said: "How long will you wait before you begin to take possession of the land that the Lord, the God of your ancestors, has given you?" Whatever the exact reason, the bottom line was **neglect**. They did not fulfill what God had called them to do. Joshua rebukes them for: hesitating; being complacency; spiritual laziness; and failing to take God at His Word and trust His promises. God is faithful but that does not eliminate human responsibility and action!*

4. Describe the plan Joshua outlines in verses 4 to 6?

Joshua's plan is for them to appoint three men from each tribe to do a survey of the land and write a description. Then they are return to Joshua. Then there are to divide the land into seven parts. Judah remains in its territory in the South and the tribes of Joseph in their territory in the North. Once they have written descriptions of the seven parts of the land, they are to bring them to Joshua, and he will cast lots for them in the presence of the Lord. God will determine which tribe received each portion of the land. What we see here is careful human planning guided by God and total dependence on God's guidance.

5. What exceptions are there in verse 7? Why?

The Levites were did not get a portion of land, because of their priestly service to the Lord; and the fact that their inheritance is actually the Lord, God, Himself! And Gad, Reuben and half of Manasseh did not get any land because they had already received land on the Eastern side of the Jordan.

6. How is Joshua's plan implemented in verses 8 to 10?

Joshua's men: surveyed the land; wrote its description in a book and then returned to Joshua.

Joshua then: cast lots before the LORD at Shiloh and distributed each inheritance according to God's decision. Note: the decision was made with the Urim and Thummim – special stones held by the High Priest in his tunic.

7. **Ponder:** What does casting lots reveal about God's sovereignty?

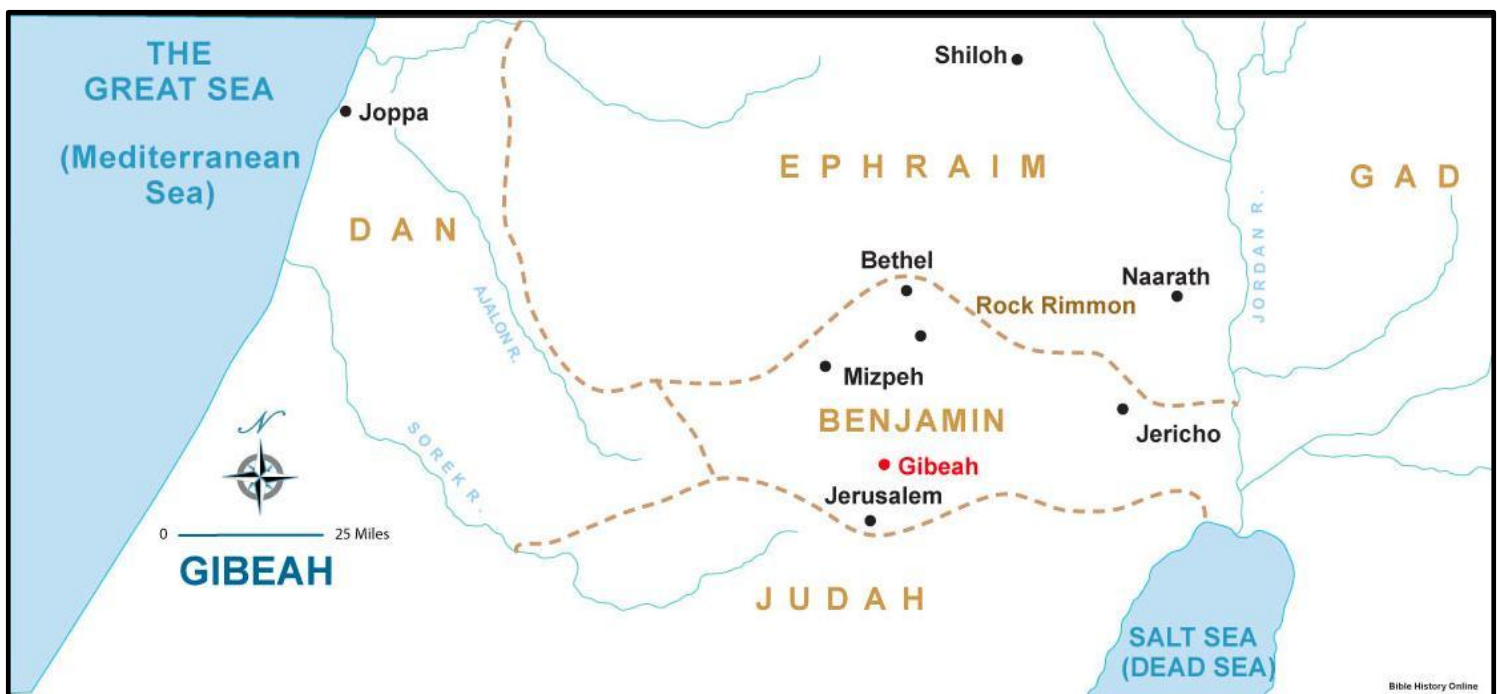
Casting lots reveals the following about God's sovereignty:

- *God controls all outcomes*
- *Human favouritism is removed from the equation.*
- *The inheritance comes by God's gracious choice.*
- *God faithfully fulfils His promises.*

(Proverbs 16:33 - The lot is cast into the lap, but its every decision is from the Lord.)

8. Find the land allotted to the tribe of **Benjamin** on a map (vv11-28)

Benjamin was allotted the major cities of Jericho; Gibeon, Mizpah and the Jebusite city (Jerusalem) although we know from previous chapters that Jerusalem was not fully taken!

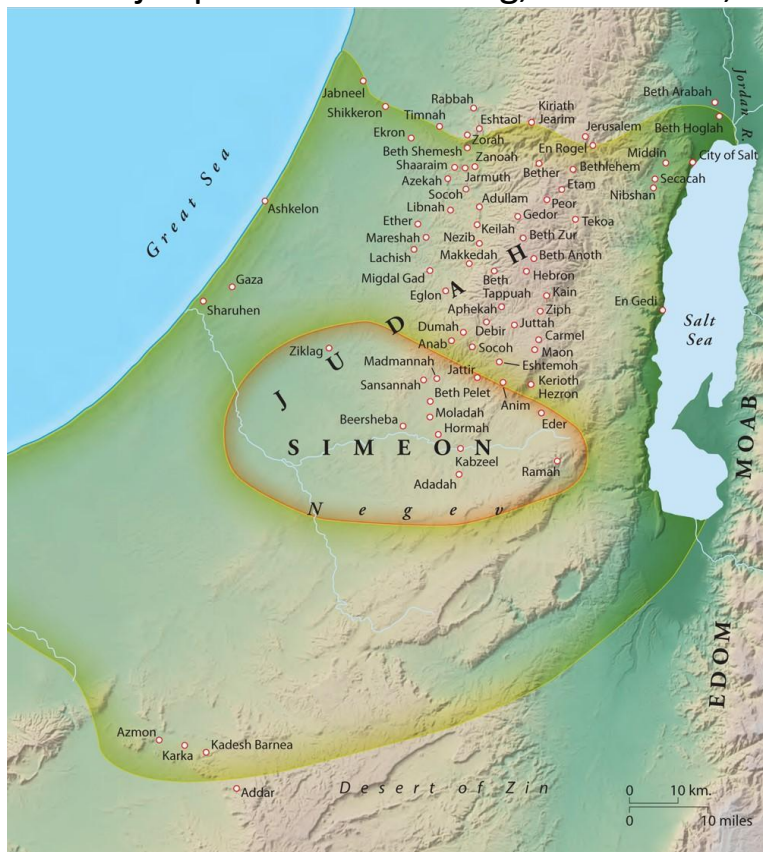


Read Joshua 19:1-51

9. Find the land allotted to the tribe of **Simeon** on a map (vv1-9)

Simeon's allotted land lay inside Judah's territory in the South.

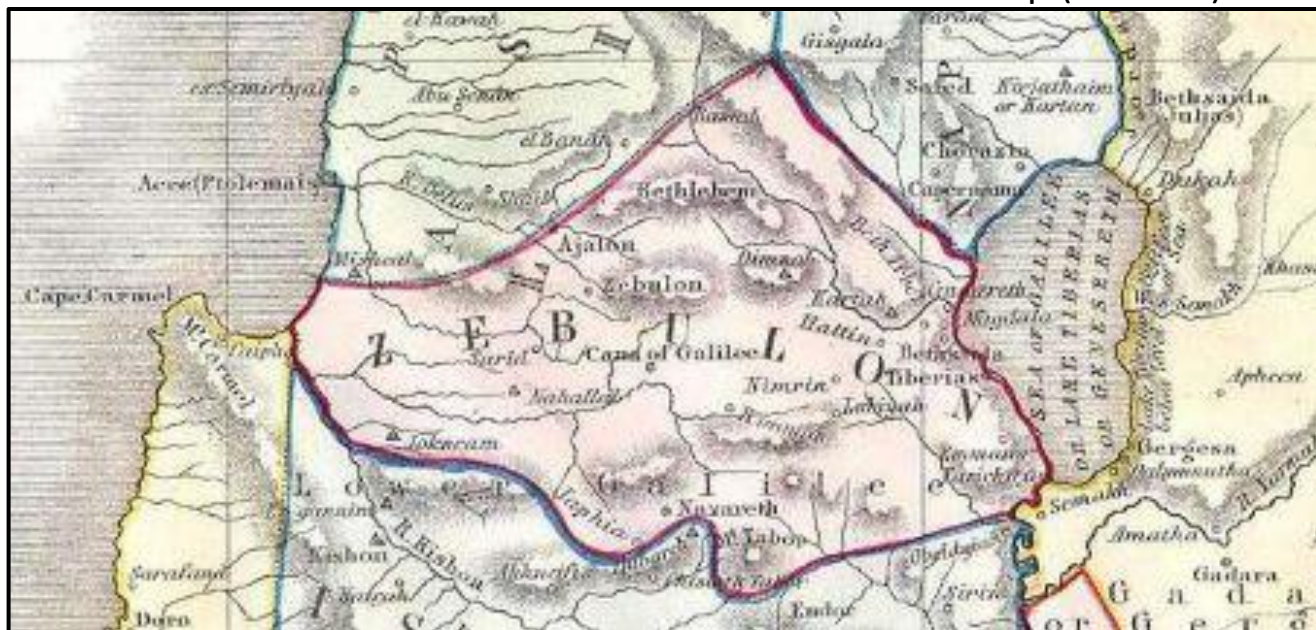
The major places were: Ziklag, Beersheba, and Ramah in the Negev desert region.



10. What extra detail about Simeon's allotment is given in verse 9? Why?

Simeon's inheritance came out of Judah's portion because Judah's territory was more than they needed. This fulfilled Jacob's prophecy that Simeon would be scattered within Israel (Genesis 49:5-7 - ⁵ "Simeon and Levi are brothers— their swords are weapons of violence. ⁶ Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstrung oxen as they pleased. ⁷ Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel.

11. Find the land allotted to the tribe of **Zebulun** on a map (vv10-16)

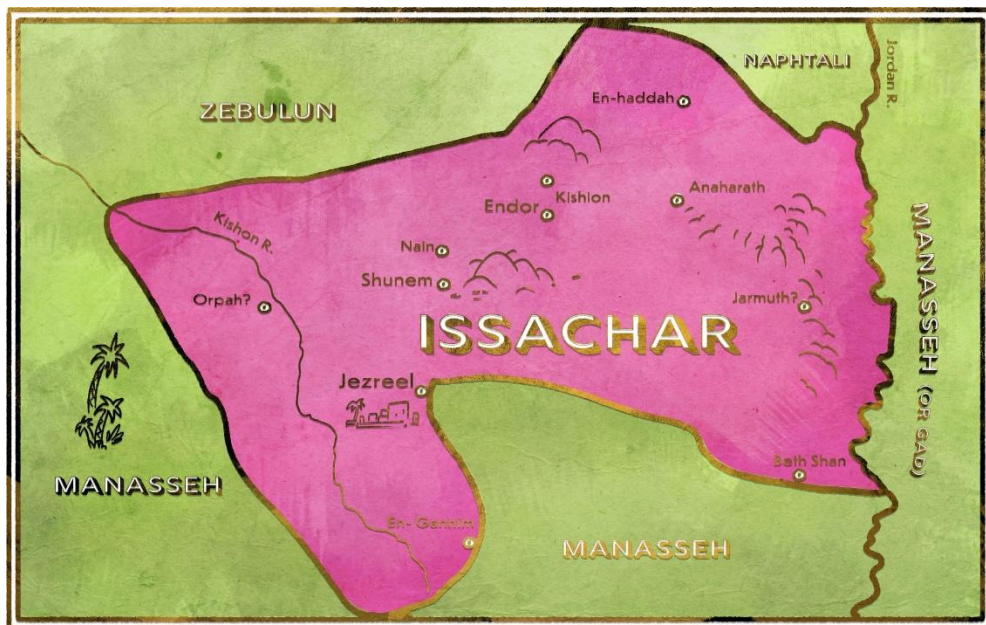


Note: there is a Bethlehem in Zebulun – not to be confused with one in Judah where our Lord was born!

Zebulun's land includes: Northern Galilee, inland between Asher and Issachar.

V15 - Included were Kattath, Nahalal, Shimron, Idalah and Bethlehem. There were twelve towns and their villages.

12. Find the land allotted to the tribe of **Issachar** on a map (vv17-23)



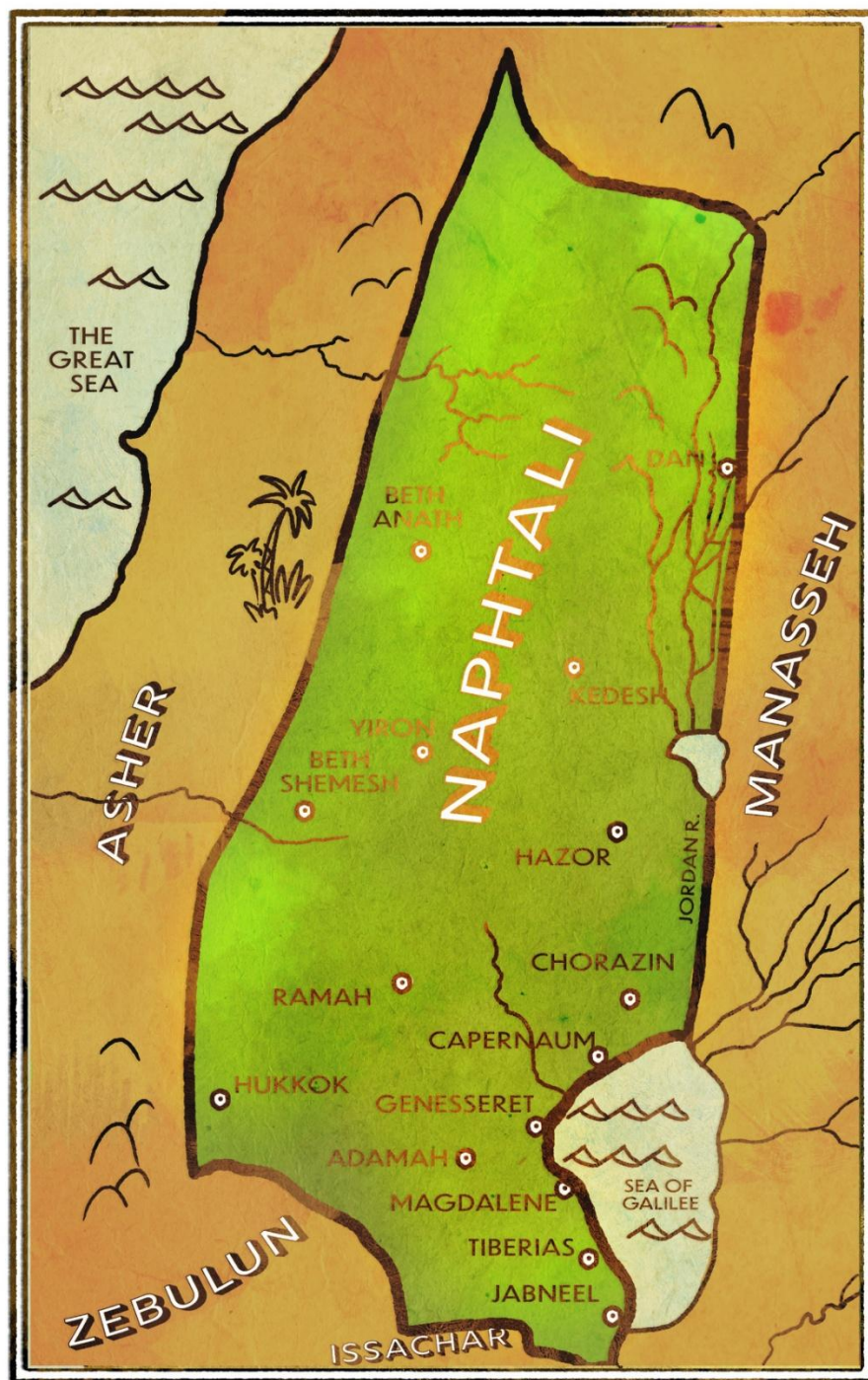
Main places in Issachar are: the fertile Jezreel valley; Shunem; Anaharath.

13. Find the land allotted to the tribe of **Asher** on a map (vv24-31)



Asher's land is along the north-west coast along the Mediterranean Sea. Note: Mount Carmel where the Prophet Elijah brought down fire against 450 false prophets of Baal (1 Kings 18). Cities include Helkath; Acshaph; Allammelech; Aphek; and Rehob.

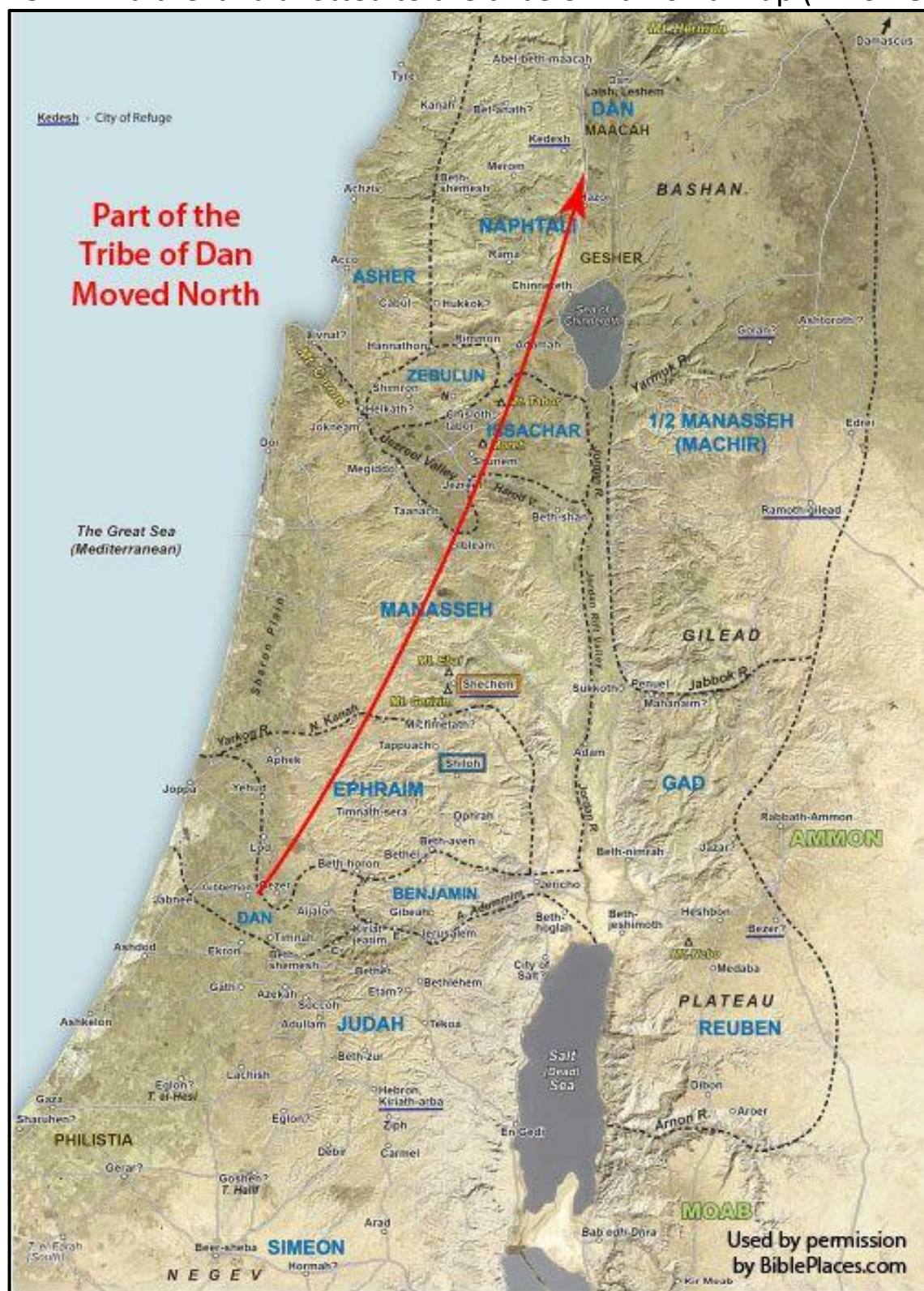
14. Find the land allotted to the tribe of **Naphtali** on a map (vv32-39)



Upper Galilee around the Sea of Galilee.

Cities in Naphtali include: Hazor; Beth Shemesh; Kedesh; Adamah.

15. Find the land allotted to the tribe of **Dan** on a map (vv40-48)



*Originally on the coastal plain west of Benjamin and Ephraim.
Later much of Dan migrated north (Judges 18).*

16. What inheritance did Joshua receive? Why? Find on a map. (vv49-50)

Joshua was given his inheritance after all the tribal land allocations were completed – as the Lord commanded!

He was given Timnath Serah in the hill country of Ephraim.



17. When did Joshua receive this inheritance?

*Joshua received his inheritance **last**, after all the tribes had received theirs.*

This shows great leadership and humility on Joshua's part.

18. What leadership qualities do we see in Joshua?

Joshua demonstrates: humility; patience; obedience; faith; fairness; servant leadership; dependence on God; genuine concern that everyone receives God's promises before himself.

Reflection Questions

19. How can spiritual laziness hinder growth?

Spiritual laziness can hinder our growth because we can:

- *neglect to read and meditate and apply God's Word*
- *neglect or stop praying*
- *avoid serving others*
- *resist obedience*
- *miss the opportunities God provides*
- *become spiritually stale/stagnant*

20. Are there blessings or opportunities from God we have neglected?

Possible blessings or opportunities we can neglect:

- *Sharing the Gospel Good News of Jesus*
- *Serving in ministries at Church*
- *Neglect using the Spiritual Gifts that God has blessed us with*
- *Fail to take opportunities to forgive or reconcile with others*
- *Neglect growing spiritually by participating in a Growth Group/Bible Study*
- *Ignore opportunities to grow in holiness*

Like the seven tribes in this passage; people could delay enjoying the blessings God has provided!

21. How does Joshua model servant leadership?

- *He follows and consults God*
- *He follows God's commands/instructions*
- *He seeks God's glory before any personal glory or gain*
- *He trusts in God's patience*
- *He is other-person centered*

Where is **JESUS** in **Joshua 18:1-19:51**?

Jesus can be seen in this passage in several ways:

- *Like Joshua, Jesus leads His people into **their inheritance**.*
- *Jesus secures an inheritance that cannot perish (1 Peter 1:3–5).*
- *Joshua distributed earthly land; Jesus gives an **eternal inheritance**.*
- *Joshua humbly received his inheritance last; Jesus humbled Himself before being exalted.*
- *The Tabernacle at Shiloh pointed forward to Jesus, who "tabernacled" among us (John 1:14) and who describes Himself as the Temple (John 2:19-21; Matthew 12:6)*
- *The Promised Land of Canaan was rest for God's people yet pointed beyond Canaan to the greater rest found in Christ (Hebrews 4).*

22. How do the following passages relate to **Joshua 18:1-19:51**?

Mark 10:42-45

Joshua serves God's people before himself.

Jesus is the greater and perfect servant who came to this Earth, not only to serve, but to give His life as a ransom for many.

Ephesians 5:15-20

Joshua urges Israel not to delay in taking their inheritance.

*Paul likewise urges believers to **make the best use of their time**, living wisely rather than carelessly.*

Philippians 2:3-8

Joshua's humility anticipates Jesus' greater humility.

Jesus emptied Himself and became obedient even to death!

Philippians 3:12-14

The seven tribes had stopped pressing forward.

As we saw in the last study, Paul urges believers to press on toward God's heavenly prize.

Hebrews 2:1-4

Israel drifted and stagnated by neglecting their God-given inheritance.

Christians are warned not to neglect their great salvation offered in Jesus Christ.

Hebrews 4:1

Joshua gave Israel physical rest in the land.

The writer of Hebrews teaches that God's ultimate promise of rest still remains but it is now through faith in Jesus; who gives an ultimate spiritual rest, starting now and goes on into eternity.

What's the **BIG IDEA** of Joshua 18:1-19:51?

Don't delay in possessing what God has promised. Faith acts on God's promises instead of settling for spiritual complacency.

OR

Claim God's Blessings NOW and Enjoying them!



What light globe moment did you have?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

18:3 So Joshua said to the Israelites: "How long will you wait before you begin to take possession of the land that the Lord, the God of your ancestors, has given you?"

Finish in prayer: Heavenly Father, thank you for your faithfulness in keeping every promise you make. As we have seen in Joshua 18–19, you gave each tribe the inheritance you had prepared for them. Thank you that through the Lord Jesus you have also given us a sure and eternal inheritance. Forgive us for the times we are slow to trust you or reluctant to step out in obedience. Give us willing hearts to take hold of all that you have for us, and help us not to become complacent in our walk with you. Like Joshua, teach us to serve others humbly and to seek your will in all we do. May we live each day with confidence in your promises, pressing on until we receive the fullness of our inheritance in Christ. In Jesus' name we pray. Amen.

Study 4 – Cities of Refuge

Joshua 20:1-9

(Sermon on 26th July 2026)

Read Numbers 35

1. Summarize what God told Moses to command the Israelites to do.

Numbers 35 Summary

1. Towns for the Levites (vv. 1–8)

*God commanded the Israelites to provide **48 towns** for the Levites throughout the tribes, along with pastureland for their livestock. Since the Levites receive no tribal inheritance, these towns enabled them to live among all the Israelites and teach God's law.*

- *There were **48 towns in total** (v7)*
- ***Six of these became Cities of Refuge** (v6)*
- *Larger tribes give more towns; smaller tribes give fewer, in proportion to their inheritance (v8)*

2. Six Cities of Refuge (vv. 9–15)

*God appointed six **Cities of Refuge** where someone who has **accidentally killed another person** may flee for protection from the "avenger of blood" until a proper trial before the assembly of Israel, took place.*

*These cities are for Israelites and Foreigners living among the Israelites
Their purpose is to ensure **justice rather than revenge**.*

3. Distinguishing between Murder and Manslaughter (vv. 16–24)

God carefully distinguished between the two:

Murder (vv. 16–21)

- *Intentional killing.*
- *Evidence of hatred, lying in wait, or using a deadly weapon.*
- *The murderer must be put to death.*

Manslaughter (vv. 22–24)

- *Accidental killing without hatred or intent.*
- *The assembly must judge the case fairly.*
- *The person is protected from the avenger of blood.*

*This section shows that God values both **justice** and **intent**.*

4. Life in the City of Refuge (vv. 25–28)

If the killing was accidental:

- The person must remain in a City of Refuge.
- Leaving the city before the death of the High Priest removes that protection.
- If killed outside the city before then, the avenger is not guilty.

After the **High Priest dies**, the refugee may safely return home.

The High Priest death has significance because:

- The High Priest represented the whole nation so his death brought a kind of national reset.** When the High Priest died the person accused of killing obligation to remain in exile in the City of Refuge ended!
- The death of the High Priest provided an objective point at which the killer's restriction ended.** The person in refuge was innocent of murder but at the same time not entirely without responsibility as they had caused a death.
- The death of the High Priest seems to bring closure to the defilement of the land by the bloodshed.**
- Without a definite endpoint to the exile in the City of Refuge, the avenger of blood could continue indefinitely looking for revenge.** The death of the high priest gave everyone a clear, God-appointed moment when the matter was considered settled.

5. Principles of Justice (vv. 29–34)

God established some enduring principles:

- These laws are to continue for future generations (v29).
- No one may be executed on the testimony of only one witness (v30).
- No ransom may be accepted for a murderer (v31).
- No payment may allow an accidental killer to leave the city early (v32).
- Murder pollutes the land, and only the blood of the murderer can atone for innocent bloodshed (vv33–34).
- **Bloodshed pollutes the land (v33). Israel must keep the land holy because God dwells among His people (v34)**

6. **There is a link to Jesus our greater High Priest.** The high priest's death released the refugee from exile. Jesus is our great High Priest (Hebrews 4:14–16; 7:23–28) and **through His death** believers are released from any condemnation and brought home.

Read Joshua 20:1-9

2. Why did God command cities of refuge to be established? (vv1-3)

- *Firstly, because God commanded Moses and Joshua is following what God told Moses – which is God's way of implementing justice and mercy*
- *Secondly, so that anyone who kills a person accidentally and unintentionally may flee to a city of refuge and find protection from the avenger of blood.*

3. What protection did these cities provide? (v3, v9)

V3 – Protection from the “avenger of blood”

V9 – So that the one accused and in exile in the city of refuge is “not killed by the avenger of blood prior to standing trial before the assembly”

In Summary: to allow protection whilst justice takes place!

In some ways it's like being held in prison or remand until the trial takes place.

4. What role do the elders of these cities play? (vv4-5)

- *The elders listen to the one who has fled to the city of refuge and then hear the case stated (v4)*
- *The elders find a place for the fugitive to live (v4). According to Rabbinic writing, they also trained the fugitive in a trade, so they can support themselves.*
- *The elders are not to surrender the fugitive to the ‘avenger of blood’ because the fugitive killed their neighbor unintentionally and without malice aforethought*

In Summary: the elders are there to make sure justice is served as God intended

5. How long was a person to remain in the city of refuge? (v6)

Until the death of the high priest who is serving at that time. Then they may go back to their own home in the town from which they fled. See notes on High Priest under Numbers 35 above!

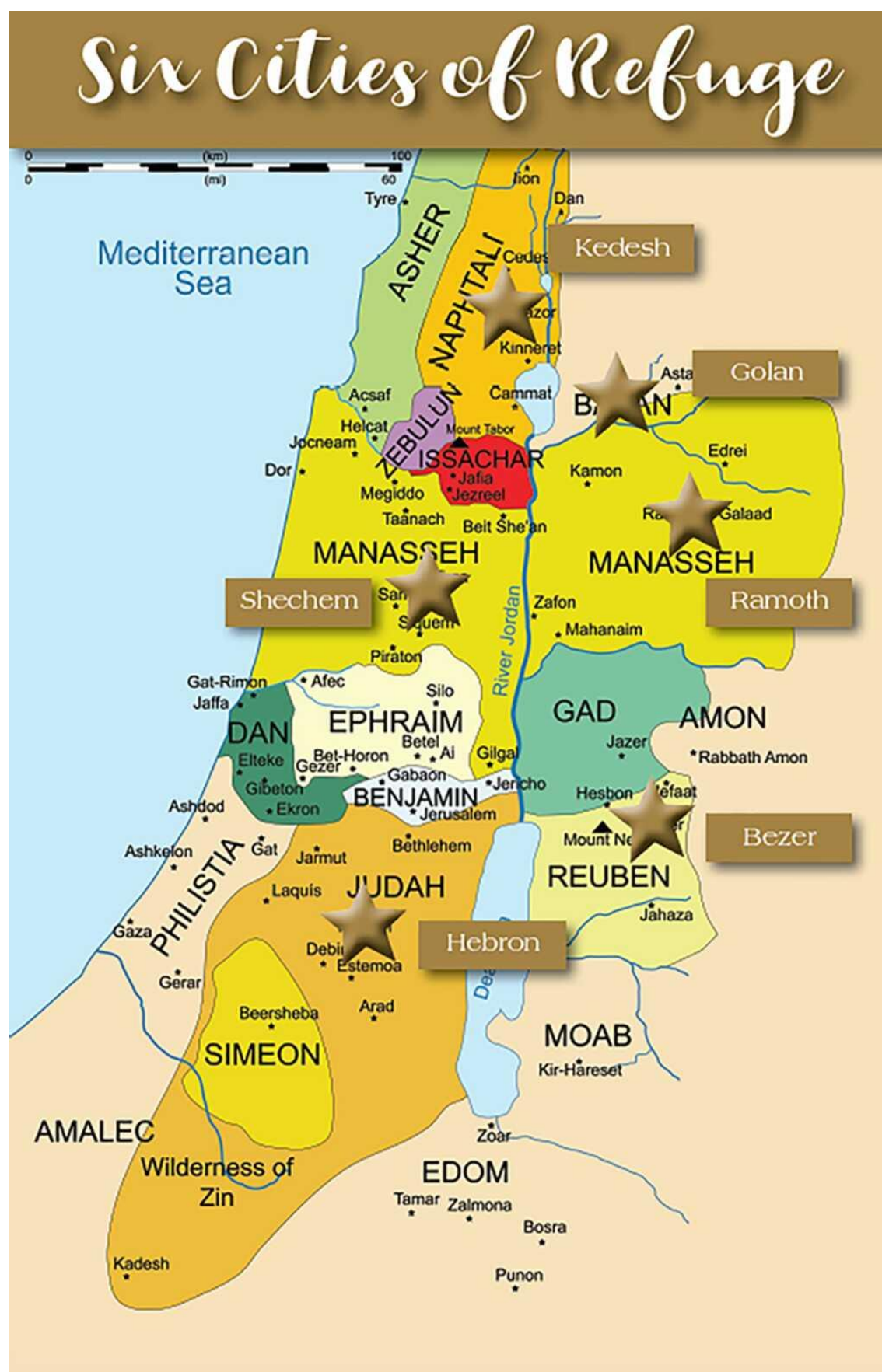
6. How many cities? List their names and find them on a map. (vv7-8) See Deuteronomy 19:2-3.

*There are **six cities**.*

*On the West Side of the Jordan: **Kedesh** in Galilee in the hill country of Naphtali, **Shechem** in the hill country of Ephraim, and **Kiriath Arba** (that is, **Hebron**) in the hill country of Judah.*

*On the East Side of the Jordan: **Bezer** in the wilderness on the plateau in the tribe of Reuben, **Ramoth** in Gilead in the tribe of Gad, and **Golan** in Bashan in the tribe of Manasseh.*

Deuteronomy 19 specifies that the distances between the cities of refuge divide the land into three parts. Deuteronomy 19:2-3 tells us that proper roads were to be built and maintained to these cities of refuge. The city was not much good to the slayer if he could not get to it quickly



7. **Ponder:** How do these cities point forward to Jesus?

The cities of refuge point forward to Jesus in several ways:

1. **Jesus is our place of refuge.** Just as the fugitive fled to a city for safety, sinners flee to Christ for salvation and protection from God's righteous judgment (Hebrews 6:18; Romans 8:1).
2. **Jesus welcomes all who come.** The cities were open to both Israelites and foreigners (Joshua 20:9). In the same way, Jesus welcomes everyone who comes to Him in faith (John 6:37).
3. **Jesus provides both justice and mercy.** The accused received a fair hearing before the assembly (Joshua 20:4–6). At the cross, God's justice against sin and His mercy toward sinners meet perfectly.
4. **Jesus is our Great High Priest.** The refugee remained in the city until the death of the high priest, after which they were free to return home (Joshua 20:6). This points to Jesus, whose death as our Great High Priest secures our complete and eternal freedom from the penalty of sin (Hebrews 4:14–16; Hebrews 7:23–27). In the case of the High Priest and Jesus (the Great High Priest), their **innocent blood** pays for the offence.
5. **Jesus is the only true place of safety.** Outside the city there was no protection; outside of Jesus there is no salvation (John 14:6; Acts 4:12). Those who are "in Christ" are completely secure.

Reflection Questions

8. **Ponder:** Why is the taking of a life, whether intentional or not, a problem? (cf.

Genesis 9:6; Numbers 35:31, 33–34; Deuteronomy 17:6–7; Romans 13:3–4)

Genesis 9:6 - Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind. **Every human life is sacred because every person is made in God's image. To take a human life—even unintentionally—is to destroy one of God's image bearers. Intentional murder deserves the death penalty because it is ultimately an offence against God, whose image the victim bears.**

Numbers 35:31 - Do not accept a ransom for the life of a murderer, who deserves to die. They are to be put to death. **Because human life is so precious, justice cannot be**

bought or negotiated. No payment can compensate for the deliberate taking of a life. God requires that justice be done, showing both the seriousness of murder and the value He places on every human being.

Numbers 35:33-34 - ³³ “Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it. ³⁴ Do not defile the land where you live and where I dwell, for I, the Lord, dwell among the Israelites.” Bloodshed is not merely a crime against another person; it defiles the land where God's people live. Since God dwells among His people, innocent blood brings moral and spiritual pollution that must be dealt with. Unatoned bloodshed disrupts both the community's relationship with God and the holiness of the land.

*Deuteronomy 17:6-7 - ⁶ On the testimony of two or three witnesses a person is to be put to death, but no one is to be put to death on the testimony of only one witness. ⁷ The hands of the witnesses must be the first in putting that person to death, and then the hands of all the people. You must purge the evil from among you. God's justice is both serious and careful. Because life is sacred, no one may be condemned without sufficient evidence. **The requirement for multiple witnesses guards against injustice, while the witnesses themselves taking part in the execution highlights the solemn responsibility of bringing truthful testimony.** Justice must protect both the innocent and the community from evil.*

Romans 13:3-4 [³ For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. ⁴ For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. God has appointed civil authorities to uphold justice and punish wrongdoing. The state's authority to "bear the sword" demonstrates that preserving human life and punishing those who unlawfully take it are part of God's design for maintaining order and restraining evil in society.

9. Why do sinners need a refuge?

Sinners need a refuge because:

- *All have sinned and fall short of the glory of God (Romans 3:23). We all sin and break God's rules; and we cannot keep God's law/rules perfectly.*
- *Our sin breaks the relationship with God because God cannot look at sin (Hab 1:13)*
- *The wages of sin is death (Romans 6:23)*
- *Therefore to be back in a right relationship with God, we need that relationship fixed. Jesus is able to do that because He is able to a) keep God's law/rules perfectly and b) In His grace and mercy, He chose to die on a cruel cross and take our sins off of us and put them on Himself; He died for our sins, so we could be **forgiven**. And He rose from the dead, to defeat the punishment for sin (which is death), so that all who believe in His death and resurrection can have eternal life in Heaven.*
- *Just as the person accused of killing someone in Israel was safe in the city of refuge, we are safe from condemnation because of Jesus. As Romans 8:1 says – there is now no condemnation for those who are in Jesus!*

10. What comfort do believers find in Jesus' protection?

This is great comfort: that we know we can come to Jesus and no matter what is going on in our lives, we know that having faith in what Jesus has done, we have a guaranteed inheritance in Heaven, that cannot perish, spoil or fade (1 Peter 1:3-5).

Jesus promises that no-one can snatch His sheep from His hands (John 10:27-30)

*Unlike the Old Testament refugee, who remained in the city only until the death of the high priest, our security is eternal because **Jesus is our great High Priest who died, rose again, and lives forever to intercede for us** (Hebrews 7:23-25).*

There is great comfort in knowing we are forgiven; and both justice and mercy take place.

11. How should God's mercy to us shape our treatment of others?

- *Just as God has shown us mercy through Jesus, we should show **grace, kindness, patience, and forgiveness** to others (Ephesians 4:32; Colossians 3:12-13)*
- *We should **avoid rushing to judge or condemn others**. The cities of refuge ensured that people received a fair hearing before judgment (Joshua 20:4-6), reminding us to be slow to judge and careful to seek truth (James 1:19).*
- *We **should care for those who are hurting, vulnerable, or in need**, remembering that we too were helpless apart from God's grace (Matthew 25:35-40).*
- *We should **point others to Jesus, the true Refuge**, so that they too may find forgiveness, peace with God, and eternal life.*
- *"Be merciful, just as your Father is merciful" (Luke 6:36).*
- ***All life is important***

12. **Ponder:** What would it look like today to honour the sanctity of human life?

- *Protecting human life: rejecting murder, violence, abuse or anything that harms another person (Genesis 9:6)*
- ***Treating every person with dignity and respect**, regardless of age, ability, race, gender, wealth, or social status, because all bear God's image.*
- ***Speaking and acting with love** – avoid sinful anger (Matthew 5:21-22)*
- ***Caring for the vulnerable** – unborn, children, elderly, sick, disabled, marginalized and oppressed*
- ***Seeking justice and mercy***
- ***No revenge or persecution***
- *Point people to Jesus and His teaching*
- *Dignity/respect for older people*

Where is **JESUS** in **Joshua 20:1-9**?

- *Like the fugitive fleeing to a city of refuge – we as sinners must flee to Jesus as our place of safety from God's wrath and judgment*
- *The cities of refuge were a place of mercy – Jesus is the ultimate provision of God's mercy – we can come to Him (Matthew 11:28-30)*
- *There is no condemnation when the fugitive flees to a city of refuge; there is no condemnation when we flee to Jesus (Romans 8:1)*

- **There is a link to Jesus our greater High Priest.** The high priest's death released the refugee from exile. Jesus is our great High Priest (Hebrews 4:14–16; 7:23–28) and **through His death** believers are released from any condemnation and brought home.
- **The cities of refuge were spread evenly around the country, so that they were accessible to all citizens including foreigners.** Likewise, the Gospel Good News of Jesus, is available to all – Jew and Gentile – who come to Jesus (John 6:37)

The cities of refuge as a picture of Jesus (from David Guzik)

a. The Bible applies this picture of the city of refuge to the believer finding refuge in God on more than one occasion:

i. Psalm 46:1: God is our refuge and strength, a very present help in trouble. **More than 15 other times, the Psalms speak of God as our refuge.**

ii. Hebrews 6:18: That by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

b. Points of similarity between the cities of refuge and our refuge in Jesus.

- Both Jesus and the cities of refuge are **within easy reach of the needy person**; they are of no use unless someone could get to the place of refuge.
- Both Jesus and the cities of refuge are **open to all**, not just the Israelite; no one needs to fear that they would be turned away from their place of refuge in their time of need.
- Both Jesus and the cities of refuge become **a place where the one in need can live**; you didn't come to a city of refuge in time of need just to look around.
- Both Jesus and the cities of refuge are the **only alternative for the one in need**; without this specific protection, they will be destroyed.
- Both Jesus and the cities of refuge **provide protection only within their boundaries; to go outside means death.**
- With both Jesus and the cities of refuge, **full freedom comes with the death of the High Priest.**

c. A crucial distinction between the cities of refuge and our refuge in Jesus.

- **The cities of refuge only helped the innocent, but the guilty can come to Jesus and find refuge.**

13. How do the following passages relate to **Joshua 20:1-9**?

Psalm 46:1

The Psalm says that “God is our strength and refuge, and ever-present help in trouble” – likewise the cities of refuge were a place to be safe and protected. Ultimately our strength and refuge is in God Himself. These cities point forward to Jesus!

Matthew 11:28-30

In Matthew, Jesus invites people who are weary sinners to come to Him for forgiveness, rest and salvation; He is our true refuge – just like the cities were refuge for those fleeing to the city.

John 10:27-30

Those fugitives inside the city of refuge were protected from the avenger. In an even greater way, those who belong to Jesus are eternally secure in His care and cannot be taken from Him. Jesus promises “No one will snatch them out of my hand!”. What a wonderful promise that is!

Acts 4:12

*There was no safety outside God's appointed city of refuge. Likewise, there is no salvation apart from Jesus Christ, God's only appointed Saviour. As Acts 4:12 says: **Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.***

Romans 5:6-8

God provided cities of refuge for those accused of killing to flee to. In a far greater way, God provided Jesus as our refuge and saviour, “whilst we were still sinners”. As Romans 5:8 says: God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Romans 8:1-4

The refugee was protected from condemnation while in the city. Those who are "in Christ" are forever free from God's condemnation because Jesus has borne their punishment.

Romans 8:31-39

"Nothing... will be able to separate us from the love of God..."

The city of refuge gave security, but only temporarily. Christ provides an eternal refuge from which nothing can separate believers from God's love.

1 Corinthians 15:1-3

The cities of refuge pointed forward to the gospel and the promise of our salvation. Jesus' death for our sins is the true basis of our refuge and salvation. His resurrection (described in 1 Corinthians 15) guarantees us, our victory over death and gives a certain eternal hope.

Hebrews 6:18

*The writer of Hebrews says there are two unshakable things about God - they are **God's promise to Abraham (vv13-15)** and **God's oath (v17)**. These two unshakable things about God, give us as believers confidence because God cannot lie. Like the person who fled to the city of refuge, Christians can flee to Jesus knowing that our salvation is secure because it depends on God's faithful character and promises.*

What's the **BIG IDEA** of Joshua 20:1-9?

The Cities of Refuge point to Jesus our Eternal Refuge



What light globe moment did you have?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

V6-They are to stay in that city until they have stood trial before the assembly and until the death of the high priest who is serving at that time. Then they may go back to their own home in the town from which they fled.

Finish in prayer: Heavenly Father, thank you for your grace and mercy, shown long ago in providing cities of refuge for your people. Thank you that these point us to the Lord Jesus Christ, our perfect refuge, in whom we find forgiveness, safety, and peace. Thank you that all who come to Him in faith are welcomed and will never be cast out. Help us to trust in Christ alone, knowing that there is no condemnation for those who are in Him. Teach us to reflect your justice, mercy, and compassion in the way we treat others, and help us to be faithful in pointing those around us to the only true refuge found in Jesus. We ask this in His precious name. Amen.