

March

ABC — Chronological Bible (Back to the Bible format--2018)

March 1 — Numbers 14-15, Ps. 90 — **Persistent Rebellion** (about 1445 BC)

The Israelites seemed to be hopelessly unbelieving and rebellious. True, they did not have the indwelling Holy Spirit as we do, yet some, like Moses, Caleb, and Joshua, remained consistent examples of faithfulness in the same circumstances as their contemporaries. Following the report of the spies, the fearful people exclaimed, “*would that we had died in this wilderness!*” (14:2). Be careful what you wish for when God is listening! After Moses’ plea for their forgiveness, God said to Moses, “*I have pardoned, according to your word*” (14:20) but God said to the people, “*what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness*” (14:28-29). God’s way is always the best way to go, even when it might not make sense to us at the time or may go against our own desire or concept of wisdom and fairness. We should take the advice of Joshua and Caleb: “*do not rebel against the LORD. And do not fear ...*” (14:9). Psalm 90 is added here because it was written by Moses.

March 2 — Numbers 16-17 — **The Price of Rebellion** (about 1426 BC)

Korah was of the tribe of Levi, those men chosen by God to serve Him by supporting the ministry in the tabernacle. That wasn’t enough for Korah and 250 other like-minded Levites; they wanted more limelight (16:10). God’s verbal response to them was, “*You have gone too far!*” (16:3) and His physical response was to bury alive the main leaders of this rebellion and to burn their other followers with fire. Shouldn’t that have shown once for all the fearful price of rebellion against God’s leaders? Nope! The next day the rest of the congregation blamed Moses and Aaron for the deaths of those rebels: “*You have killed the people of the LORD*” (16:41). It was not Moses and Aaron who killed those people but God Himself, and the people should have responded with respect and fear. They were actually rebelling against Yahweh, which resulted in the death of 14,700 in a God-sent plague (16:49). There is a high price for rebelling against God and His appointed leaders. Remember that the next time you are tempted to voice a complaint about your pastor!

March 3 — Numbers 18-20 — **Water of Quarreling** (period of 1426 - 1407 BC)

The people of Israel were such perpetual complainers that God had a place named in their *dishonor*: Meribah, which means “*quarreling*” (20:13). In spite of the tragic punishments God had given earlier for rebelling, again the people “*quarreled with Moses and said, ‘Would that we had perished when our brothers perished before the LORD!’*” (20:3). They were as foolish as they were gutsy. Like before, they complained about why Moses (not God!) had brought them into the wilderness (20:4) and they suggested that Egypt would be better (20:5). In response, Moses and Aaron “*fell on their faces*” (20:6), apparently to find the will of Yahweh. God told them to “*Take the staff ... and tell the rock*” (20:8) to produce water. Instead, Moses “*struck the rock with his staff twice*” (20:11). God’s response to his disobedience was to refuse him entry into the promised land (20:12). A big penalty for minor disobedience? No, every disobedience is a big one in God’s sight. We must learn from this that God wants us to be obedient in *everything* He commands. Although the water from the rock was a gift from God, it was still called Meribah because of the quarreling that precipitated it.

March 4 — Numbers 21-22 — **Worthless Food!?** (about 1407 BC). God had just given Israel victory over a Canaanite king who attacked them. Then God’s guiding cloud led them back to the south and east “*to go around the land of Edom*” (21:4). Again, foolishly gutsy Israel reverted to their old complaint about having left Egypt but they added a dangerous and defiant criticism against God when they called the miraculous manna, “*this worthless food*” (21:5). Another punishing plague followed, this time with poisonous serpents (21:6). Do we forget today about victories God recently provided for us? Do we get tired of God’s gifts to us and complain about the lack of variety or quality in our diet? Do we grumble about having to take a detour on the way to our destination? If so, look out for

God's "snake of discipline"! Rather, we ought to be continually grateful for God's protection, provision, and direction.

March 5 — Numbers 23-25 — **Manipulating God** (about 1407 BC). Balak considered Israel an enemy although they had done nothing wrong to him or his people. To help him, he called Balaam, a man who followed Yahweh to some degree. Balaam had faults but he was faithful in seeking God's will and communicating only what God told him to say. God's message was one of blessing toward Israel. Balak's desire, however, was that Israel should be cursed. When it didn't work the first time, he took Balaam to another place, Pisgah (23:14), from which to look at Israel and curse them. Failing to get the curses he wanted there, he took Balaam to another place, Peor, and said, "*Perhaps it will please God that you may curse them ... from there*" (23:27). It didn't work from there either because he was trying to manipulate God. "*God is not man ... that he should change his mind*" (23:19). If God says it, that settles it. Forget about trying to manipulate God into removing one of His commands so you can enjoy a sin that attracts you!

March 6 — Numbers 26-27 — **God's Justice** (about 1407 BC). There are several examples of God's justice in today's reading. After taking the second census of all the Israelites (the first one was in Num. 1), God instructed that when the Promised Land was divided, it would be done "*in proportion*" (26:54) to the size of the tribes and that it would "*be divided by lot*" (26:55); that is *geographic* justice. The second example of God's even-handed justice was in handling the distribution of land when a man's offspring were only daughters. Five surviving daughters of their father brought this to Moses' attention and Moses brought it to God for a solution. God's response was, "*The daughters of Zelophehad are right*" (27:7); they should be given land rights as well; that is *gender* justice. The third example of God's justice was His insistence that Moses would be allowed only to see the Promised Land from a distance but not enter it, "*because you rebelled against my word*" (27:14); that is *disciplinary* justice. God's justice was shown not only to disadvantaged people but also to His privileged leaders who sinned against Him. God is just, on both sides of the spectrum.

March 7 — Numbers 28-30 — **Making Vows** (about 1407 BC). Some of you may feel that females were being discriminated against in Num. 30. An unmarried girl living at home could have a vow she made to God either confirmed or canceled by her father on the first day that he heard about it. After she married, that function was transferred to her husband. That rule came from God, not man. On the other hand, females could be thankful they were not male lambs in those days. There were 1,041 of them sacrificed each year as part of God's prescribed worship requirements—not one female! (There were also 23 male goats, 31 rams, and 101 bulls offered in sacrifice). The vow-making rule for males is very clear and very strong: "*... he shall not break his word. He shall do according to all that proceeds out of his mouth*" (30:2). God's insistence on keeping our word to Him should remind us of our need to keep our word to others as well. Promise only what you can and will perform!

March 8 — Numbers 31-32 — **Wipeout** (about 1407 BC). God's purpose for wiping out the people on the east side of the Jordan River was to "*Avenge the people of Israel*" (31:2). Moses added that these people "*caused the people of Israel to act treacherously against the LORD in the incident of Peor*" (31:16). That was when those people began influencing many Israelites to follow after the god Baal (Num. 25:3-5) and God sent a plague that killed 24,000 "converts" (Num. 25:9; cf. Deut. 4:3). The power of sin's influence was great and God wanted it removed. To emphasize that God was behind this eradication of sin's temptation, 12,000 warriors from Israel defeated opponents many times their numbers, as suggested by the 32,000 surviving unmarried females of the enemy (31:35). How many Israelite fighting men were killed? Not a single one (31:49); it was a God-thing!

March 9 — Numbers 33-34 — **Thorns in Your Sides** (about 1407 BC). God gave the Promised Land to Israel along with two instructions: "*drive out all the inhabitants ... and destroy all their figured stones ... images and ... high places*" (33:52). They were to drive out the people and destroy their

idols. God would help Israel miraculously but they had to be obedient. Would they do it? If they didn't, God said that those remaining people would "*be as barbs in your eyes and thorns in your sides*" (33:55). Later history shows that they obeyed only partially and the previous inhabitants became the promised "*thorns*." Partial obedience gets us pricked by thorns and cheats us out of God's full blessing. Why don't we just obey completely and avoid the painful fallout?!

March 10 — Numbers 35-36 — **Special Care** (about 1407 BC). God's concern for people who may tend to be discriminated against is shown several times in these final chapters of Numbers. The Levites were given 48 cities to live in, distributed among the other tribes (35:7). God was looking out for those He chose to minister at the tabernacle. God also showed special care for people who might cause the death of another person unintentionally, by providing six cities of refuge to which they might flee for protection (35:6). Again, the five daughters of Zelophehad show up as they are given instruction about whom they shall marry in order to keep the inherited property within their tribe. One comment made about them is interesting because it shows that the Israelite woman *did* have a choice regarding whom they married: "*Let them marry whom they think best*" (36:6). Their only restriction was that they had to marry within their tribe. God is perfect in justice and showed it in His special care for people who might be abused by others.

March 11 — Deuteronomy 1-2 — **The Deuteronomy Sermon** (about 1407 BC). Today we begin the last book of the Pentateuch, the five books of Moses. Leviticus and Numbers were about God's words to Moses but the focus in Deuteronomy was on Moses' words to Israel (1:3). It is a sermon that recalls major events of the past 40 years and reviews laws previously given: "*Moses undertook to explain this law*" (1:5). It is also a sermon that urges Israel not to repeat the mistake made 40 years earlier when the 10 spies convinced the people not to try to enter the Promised Land. A new leader has now been appointed for Israel: Joshua. Moses urged the people to support him: "*he shall enter. Encourage him ...*" (1:38). That is a good command for us to obey as well. Encourage the spiritual leader God has placed over you! Pray for him regularly. Write notes of appreciation for ways that God used him to speak to your heart and help you grow.

March 12 — Deuteronomy 3-4 — **Because of You?** (about 1407 BC). Twice in these two chapters, Moses mentioned the reason why he was not allowed to enter the Promised Land but he seems to have distorted that reason: "*The LORD was angry with me because of you*" (3:26; 4:21). Because of you? The fuller reason was that God told him to *speak* to the rock to bring forth water but Moses *struck* it twice with his staff instead (Num. 20:8, 11). God then said to him, "*Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them*" (Num. 20:12). Moses apparently blamed the rebellious people for making him angry enough to strike the rock. It is so natural and easy to blame others for our mistakes and sins. Part of being right with God is being open and honest with Him and others. If you catch yourself blaming someone today, ask yourself if at least some of the blame actually belongs to you. Then, confess it to God for His cleansing.

March 13 — Deuteronomy 5-7 — **A Heart for Our Own Good** (about 1406 BC). Five times in two chapters, God presented this benefit for Israel's obedience: "*that it may go well with you*" (5:16, 29, 33; 6:3, 18). When the people promised, "*we will hear and do it*" (5:27), God responded with, "*Oh that they had such a heart as this always*" (5:29)—a heart of obedience. The great *Shema* ("*hear*"—6:4) urges, "*You shall love the LORD your God with all your heart*" (6:5)—a heart of love. It continued, "*And these words ... shall be on your heart*" (6:5-6)—a heart for Scripture. The final benefit of obedience mentioned is that "*it will be righteousness for us*" (6:25). God not only counts faith to be righteousness for us (Rom. 4:9) but He also counts our obedience to be righteousness.

March 14 — Deuteronomy 8-10 — **God's Requirements** (about 1406 BC). Moses asked Israel the important question, "*what does the LORD ... require of you?*" (10:12). The summary answer lists four

things: “*to fear ... to walk in all his ways ... love him ... to serve the LORD*” wholeheartedly—fear, obey, love, and serve. Those requirements remain today and should be the primary focal points of our lives. We are to be wholeheartedly devoted to God. Later, the prophet Micah asked the same question and added three other practical requirements: “*to do justice ... love kindness ... walk humbly*” (Micah 6:8). God’s requirements are clear; they just need to be obeyed.

March 15 — Deuteronomy 11-13 — **Curious Worship** (about 1406 BC). Do the worship practices of other religions intrigue you? Are you fascinated by their religious processions, images, and dramatic rituals that you may see on the news at certain times of the year? That was also happening in Moses’ time. Israel was going to enter the Promised Land, inhabited by people with religious beliefs and practices very different from their own. What interest should they have in that? None, according to Moses. He said, “*take care ... do not inquire about their gods*” (12:30). Why? Because those people do “*every abominable thing that the LORD hates*” (12:31). Even if a prophet or worker of miracles would impress them, they should not only dismiss him but should put him to death to “*purge the evil from your midst*” (13:5). In that situation, “*the LORD your God is testing you*” (13:3) to see if you are willing to follow only Him. We, also, should curb our curiosity about other religions because they might entice us to turn away from the true God.

March 16 — Deuteronomy 14-16 — **Three Feasts** (about 1406 BC). God designated three main feasts to be held at the place He would choose in the Promised Land, which would be Jerusalem. These were the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths. Every Hebrew male was required to attend these feasts (16:16) and other members of his household could accompany him. Each of these feasts had the number seven associated with them: The Feast of Unleavened Bread, beginning with the Passover, was to be held for seven days (16:4), the Feast of Weeks was to be held seven weeks after the beginning of the harvest (16:9), and the Feast of Booths was held for seven days. For many of the Jews, it was a journey of 2-3 days on foot or donkey and they had to stay in temporary housing, in tents, or in crudely constructed sheds made from tree branches. Remember those requirements the next time you are tempted to sleep in on Sunday morning because it is so difficult to get up!

March 17 — Deuteronomy 17-20 — **Lifelong Reading** (about 1406 BC). Although God promised to choose a king for Israel (17:15), it didn’t happen until more than 360 years later (1 Sam. 9:16). But anticipating when it would be fulfilled, God gave Moses instructions for the people about the king. One requirement was that he should have a copy made of the Law, the five books of Moses (Deut. 17:18). Then, this great leader of millions of people, “*shall read in it all the days of his life*” (v. 19). That is what you are doing every day this year. For the king, it was every day, every year. That should be our habit as well. Why? Because it is very profitable for us. Three benefits were listed in vs. 20: It provides **humility** (“*that his heart may not be lifted up above his brothers*”), **obedience** (“*that he may not turn aside from the commandment*”), and **longevity** (“*that he may continue long in his kingdom*”—vs. 20). You have chosen well to make reading God’s Word a habit in your life. It will pay lifelong benefits.

March 18 — Deuteronomy 21-23 — **Vows to God** (about 1406 BC). Foxhole prayers are offered in desperate situations when people promise to do something in the future if God would rescue them from their present situation. It is rather like offering God a bribe. We may not often be presented with a life-threatening difficulty but we may be tempted to make a promise to God in some other situation on the condition that He would answer our prayer. Moses said these kinds of promises are serious business: “*you shall not delay in fulfilling it*” (23:21) and “*be careful to do what has passed your lips*” (23:23). Our lives should be characterized by integrity. We should only say what we mean and we should always do what we say, especially when our promise is being made to God.

March 19 — Deuteronomy 24-27 — **God Cares** (about 1406 BC). Often in this passage, God's caring heart for disadvantaged people is shown. First, He was concerned about how a poor man was treated (24:12), then about the needs of a hired worker (24:14), the widow (24:17), the sojourner and orphans (24:19), the young widow without children (25:5), and the blind person (27:18). Should we also care? Yes, these were commands written about things that we also ought to do or refrain from doing to these often-neglected people. When you see homeless, crippled, poor, elderly, or lonely people today, don't pass them by. Ask what you could do to help them. Then ask God to increasingly develop your heart to beat like His for needy people around you: "Help me to see others the way You see me."

March 20 — Deuteronomy 28-29 — **Joyful Obedience** (about 1406 BC). Our reading for today is filled with statements about the blessings of obedience and the warnings of disobedience. God does not want our reluctant obedience just to avoid His displeasure and discipline, He wants us to "*faithfully obey*" (28:1) and to obey "*with joyfulness and gladness of heart*" (28:47). God mentions two reasons why we should obey in this wholehearted way. First, we are to obey so that we "*may fear this glorious and awesome name, the LORD*" (28:58). That name, Yahweh or Jehovah, is glorious and awesome because it represents those qualities of God. The God we worship and serve is great beyond our imagination. The second reason to obey Him is, "*that you may prosper in all that you do*" (29:9). The first reason points to God's greatness and the second reason points to our benefits. Today, let us "*Serve the LORD with gladness! Come into his presence with singing!*" (Ps. 100:2).

March 21 — Deuteronomy 30-31 — **Be Strong!** (about 1406 BC). God called Moses and Joshua into the tabernacle to commission Joshua for his new task of leading the people into the new land (31:14). God's single, joint command-promise to Joshua was, "*Be strong and courageous ... I will be with you*" (31:23). Why would he need to be strong and courageous if God was going to be with him? It was because of the people he would be leading. They would "*whore after the foreign gods ... forsake me and break my covenant*" (31:16). God allows people to choose whom they will serve (30:19). How would you like to assume leadership over rebellious people like that?! God sometimes calls us to do things that are difficult. At times it involves trying to lead others and at other times it challenges us to stretch our own abilities. In either case, God promises to be with us to encourage and empower us to do what we cannot do in our own strength. I can be strong because "*I can do all things through him who strengthens me*" (Phil. 4:13).

March 22 — Deuteronomy 32-34; Psalm 91 — **2nd Song and 2nd Psalm** (about 1406 BC). The first Song of Moses was given in Ex. 15, just after Israel crossed the Red Sea. The second Song of Moses is in Deut. 32, just before Israel crossed the Jordan River. There is a definite progressive pattern in this song. Moses began with praise: "*ascribe greatness to our God! ... his work is perfect ... all his ways are just ...*" (32:3-4). God's choice of Israel and His abundant care for them "*as the apple of his eye*" (v. 10) is then described. But Israel responded with unfaithfulness to God as they "*stirred him to jealousy with strange gods*" (v. 16). God then rebuked them for their disobedience: "*I will heap disasters upon them*" (v. 23). Finally, in God's mercy, He agreed to "*vindicate his people and have compassion on his servants*" (v. 36). How should Israel react? The same way this song began: with praise to God. "*Rejoice with him, O heavens*" (v. 43). Our reading for today also includes Psalm 91, which is thought to be Moses' second psalm, the other one being Psalm 90.

March 23 — Joshua 1-4 — **Be Strong!** (about 1406 BC). Joshua had become Moses' successor, the leader of God's people. He was God's chosen leader (Deut. 31:23) but he may have had a problem of insecurity. Three times near the end of Deuteronomy, this new leader was told, "*Be strong and courageous*" (Deut. 31:6, 7, 23), then four times in the first chapter of Joshua, he was told to "*be strong and courageous*." He could be strong and courageous because God promised to accompany him (Josh. 1:5-6). He was to be strong by being obedient to the laws of God (1:7). He was to be courageous without being frightened or dismayed (1:9). Later, when the leaders of the tribes of

Reuben, Gad, and Manasseh promised to obey Joshua's commands, they added the same challenge: "*Only be strong and courageous*" (1:18). Like Joshua, you may sometimes feel insecure in leadership within your family, your work, or your church. Just remember that the promise of God's presence to Joshua is also promised to you: "*I will never leave you nor forsake you*" (Heb. 13:5). Or as Paul reminded us: "*be strong in the Lord and in the strength of his might*" (Eph. 6:10).

March 24 — Joshua 5-8 — **Tempting God** (about 1406 BC). After the heavenly commander of the LORD's army told Joshua, "*Take off your sandals*" (5:15) because His presence made the ground holy, God promised Joshua, "*I have given Jericho into your hand*" (6:1). Joshua followed God's instructions to the letter and the victory over Jericho was miraculous. As predicted, the walls fell down after the last ordered march around the city. But one soldier disobeyed Joshua's command that all the silver and gold was to be put into the tabernacle's treasury. It was a big temptation because, at today's prices, the silver he took would be worth over \$1,000 and the gold more than \$62,000 (7:21). Achan paid for that sin with his life. It is not safe to challenge God by disobeying Him even in situations we feel are private. God sees everything and He demands holy living for us.

March 25 — Joshua 9-11 — **"Who are you?"** (about 1405 BC). When the deceitful Hivites from Gibeon came to Joshua asking for a covenant of peace, Joshua was somewhat skeptical and asked them, "*Who are you?*" (9:8). It turned out that they had not "*come from a distant country*" (9:6) as they claimed but lived just west of the just-destroyed city of Ai. So, Joshua made peace with them, allowing their people to live. He was in the wrong, however, because he "*did not ask counsel from the LORD*" (9:14). That should be a reminder to us when we are confronted with situations that leave us with questions about what is true or right. There is nothing wrong with seeking information from others but seeking the Lord's direction is of far greater importance. He knows the hearts of all people and He knows the future. As you walk through this day, be reminded to ask God for wisdom, protection, and direction.

March 26 — Joshua 12-15 — **God of Details** (period of 1405 - 1399 BC). Many people would have a hard time reading through these chapters. They are full of details. The borders of the territories allotted to the tribes of Reuben, Gad, Judah, and half of the tribe of Manasseh are described in detail with names and locations of many places no longer specifically known. For Judah alone, 115 cities are named that were conquered by the people of Israel. From the early campaign, 31 conquered kings are named (12:24). Yahweh is a God of details. His creation reflects His infinite attention to details, going down to sizes so tiny that they can only be seen by our high-technology imaging devices. His detail stretches to the other extreme: the heavenly bodies of our universe. He has not only numbered them, He even has names for all of them (Ps. 147:4). God also knows every detail about you, too: your body, your personality, your talents, your attitudes, etc. He is infinite.

March 27 — Joshua 16-18 — **Canaanite Removal** (about 1399 BC). Twice in these chapters, it is mentioned that not all the Canaanites could be removed from the territories allotted to Ephraim (16:10) and to Manasseh (17:12), although it had been commanded by God. It has been difficult to read in the earlier chapters of Joshua about the slaughter of whole cities of Canaanites and other peoples in that land. Much of it seems unfair to us but several things must be remembered, as pointed out in the ESV Study Bible notes: First, the whole world belongs to God, its creator, so He has the right to choose this place as belonging to His people Israel. Also, the inhabitants of this land were descendants of Noah who knew and served Jehovah, yet they went astray to invent and serve other gods. God's judgment for their sin came to them through God's tool, Israel. Lastly, that action is not justified today because God's establishment of that theocracy was intended only for the nation of Israel.

March 28 — Joshua 19-21 — **Neutral Cities** (about 1399 BC). I thought I made a great discovery today as I noticed that in giving certain cities throughout the land as cities of refuge, that all six of

them mentioned in 20:7-8 were among those given to the Levites. Upon further investigation, however, I found that we had already read over two weeks ago in Num. 36:6-7 that all the cities of refuge were to be cities given to the Levites. Why would all the cities of refuge be Levite cities? It seems to me that it was because they were neutral places, not belonging to any of the other tribes, places where a person who accidentally caused the death of another could get a fair trial. God is all for fairness because He is a God of perfect justice.

March 29 — Joshua 22-24 — **Misunderstood Motives** (period of 1399 - 1375 BC). The fighting was essentially over and the warriors of the 2-1/2 tribes returned to the land allotted to them on the east side of the Jordan River. Before they crossed, however, they built a huge altar, which they named "*Witness*" (22:34). They wanted the descendants on both sides of the river to remember that they remained connected as the people of God. The Israelites on the west side of the river, however, misunderstood their motives and thought they were defying Yahweh by building an unauthorized altar. Thankfully, instead of sending warriors, they sent leaders to challenge the altar-builders with, "*What is this breach of faith...?*" (22:16). The east-bank people explained their motives and all was well after that. It is so important not to jump to conclusions about people's motives but it is also important to inquire about what questionable actions mean. The west-bankers were concerned about the whole congregation of Israel and the effect this action might have on all of them. Today, the Church as the Body of Christ should have the same concern for its purity, unity, and harmony.

March 30 — Judges 1-2 — **Judges** (about 1374 BC). The author of this book is not named but Jewish tradition says that it was written by Samuel about 330 years after the exploits of 12 judges that "*the LORD raised up ... who saved them out of the hand of those who plundered them*" (2:16). These 12 stories follow a general pattern: 1) Israel fell into idolatry, 2) they were oppressed by other peoples, 3) they cried to God for help, and 4) God sent a judge to rescue them. The book starts out well: "*...the people of Israel inquired of the LORD*" (1:1) but progresses with their gradual slide into the idolatrous practices of peoples they did not drive out. There are 16 times in the first two chapters pointing out examples where they "*could not drive out the inhabitants of ...*" certain cities (1:19, 21, etc.). God's involvement in these difficulties is shown by His statement that "*you have not obeyed my voice ... So now ... I will not drive them out*" (2:2-3). God works in response to obedience today as well.

March 31 — Judges 3-5 — **Mighty Women** (period of 1374 - 1235 BC). We meet the first four judges in these chapters. Surprisingly, one of them is a woman, Deborah. In fact, two women play important roles in the recovery of Israel from the 20-year domination by the king of Canaan (4:3). Deborah was both a prophetess and a judge (4:4). She challenged Israel's rather weak military leader, Barak, to stand against Canaan's army led by Sisera (4:6) but he would not accept the challenge without having Deborah accompany him (4:8). The Lord allowed Israel to conquer the enemy but Sisera fled on foot. The second mighty woman we meet in this story is Jael, the wife of a distant relative of Moses (4:11, 17). Sisera entered into her tent to find concealment, nourishment, and rest. Instead, while he slept, she drove a tent peg through his head (4:21). Do you sometimes feel like an unimportant participant in God's plan for your family, church, work, or neighborhood? God can use anyone who is willing and open to wholehearted service for Him, hopefully with a more pleasing assignment than a tent-peg mission!