

13 When Joshua was old and well advanced in years, the LORD said to him, "You are very old, and there are still very large areas of land to be taken over.

²"This is the land that remains: all the regions of the Philistines and Geshurites; ³from the Shihor River on the east of Egypt to the territory of Ekron on the north, all of it counted as Canaanite (the territory of the five Philistine rulers in Gaza, Ashdod, Ashkelon, Gath and Ekron—that of the Avvites); ⁴from the south, all the land of the Canaanites, from Arah of the Sidonians as far as Aphek, the region of the Amorites, ⁵the area of the Gebalites^b; and all Lebanon to the east, from Baal Gad below Mount Hermon to Lebo^c Hamath.

⁶"As for all the inhabitants of the mountain regions from Lebanon to Misrephoth Maim, that is, all the Sidonians, I myself will drive them out before the Israelites. Be sure to allocate this land to Israel for an inheritance, as I have instructed you, ⁷and divide it as an inheritance among the nine tribes and half of the tribe of Manasseh."

Division of the Land East of the Jordan

⁸The other half of Manasseh, ⁴ the Reubenites and the Gadites had received the inheritance that Moses had given them east of the Jordan, as he, the servant of the LORD, had assigned it to them.

⁹It extended from Aroer on the rim of the Arnon Gorge, and from the town in the middle of the gorge, and included the whole plateau of Medeba as far as Dibon, ¹⁰and all the towns of Sihon king of the Amorites, who ruled in Heshbon, out to the border of the Ammonites. ¹¹It also included Gilead, the territory of the people of Geshur and Maacah, all of Mount Hermon and all Bashan as far as Salecah— ¹²that is, the whole kingdom of Og in Bashan, who had reigned in Ashtaroth and Edrei and had survived as one of the last of the Rephaites. Moses had defeated them and taken over their land. ¹³But the Israelites did not drive out the people of Geshur and Maacah, so they continue to live among the Israelites to this day.

¹⁴But to the tribe of Levi he gave no inheritance, since the offerings made by fire to the LORD, the God of Israel, are their inheritance, as he promised them.

¹⁵This is what Moses had given to the tribe of Reuben, clan by clan:

¹⁶The territory from Aroer on the rim of the Arnon Gorge, and from the town in the middle of the gorge, and the whole plateau past Medeba ¹⁷to Heshbon and all its towns on the plateau, including Dibon, Bamoth Baal, Beth Baal Meon, ¹⁸Jahaz, Kedemoth, Mephaath, ¹⁹Kiriathaim, Sibmah, Zereth Shahar on the hill in the valley, ²⁰Beth Peor, the slopes of Pisgah, and Beth Jeshimoth ²¹—all the towns on the plateau and the entire realm of Sihon king of the Amorites, who ruled at Heshbon. Moses had defeated him and the Midianite chiefs, Evi, Rekem, Zur, Hur and Reba—princes allied with Sihon—who lived in that country. ²²In addition to those slain in battle, the Israelites had put to the sword Balaam son of Beor, who practiced divination. ²³The boundary of the Reubenites was the bank of the Jordan. These towns and their villages were the inheritance of the Reubenites, clan by clan.

²⁴This is what Moses had given to the tribe of Gad, clan by clan:

²⁵The territory of Jazer, all the towns of Gilead and half the Ammonite country as far as Aroer, near Rabbah; ²⁶and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the territory of Debir; ²⁷and in the valley, Beth Haram, Beth Nimrah, Succoth and Zaphon with the rest of the realm of Sihon king of Heshbon (the east side of the Jordan, the territory up to the end of the Sea of Kinnereth^a). ²⁸These towns and their villages were the inheritance of the Gadites, clan by clan.

²⁹This is what Moses had given to the half-tribe of Manasseh, that is, to half the family of the descendants of Manasseh, clan by clan:

³⁰The territory extending from Mahanaim and including all of Bashan, the entire realm of Og king of Bashan—all the settlements of Jair in Bashan, sixty towns, ³¹half of Gilead, and Ashtaroth and Edrei (the royal cities of Og in Bashan). This was for the descendants of Makir son of Manasseh—for half of the sons of Makir, clan by clan.

³²This is the inheritance Moses had given when he was in the plains of Moab across the Jordan east of Jericho. ³³But to the tribe of Levi, Moses had given no inheritance; the LORD, the God of Israel, is their inheritance, as he promised them.

STUDY NUMBER THIRTEEN - Joshua 13:1-33

INTRODUCTION:

John 14:1-6

Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. And you know the way where I am going."

Thomas said to Him, "Lord, we do not know where You are going; how do we know the way?"

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me."

Our Daily Bread reading for Friday, January 2, was called "Temporary Lodgings":

[Our stay on this earth is temporary. The Scriptures clearly state that here we have no continuing city (Hebrews 13:14). Yet, we often treat this present world as our permanent dwelling place. We sometimes forget that our citizenship is in heaven (Philippians 3:20).

A pastor in Ireland went to visit a poverty-stricken Christian woman. She had only one room, but by hanging up sheets and blankets she divided the area into a bedroom, a living room, and a kitchen. She explained to her visitor, "This is a very poor place. I hope you don't mind coming here."

The minister assured her that it was his privilege to be in her home.

"Well, she said, "it is a poor place, but a King's daughter lives here." Because she knew she was a member of the royal family of heaven, her temporary lodging did not diminish her outlook. It's easy to become so attached to our surroundings and our possessions that we lose sight of Jesus' promise, That He has gone to prepare a special place for us.] Of course, we cannot ignore the fact that God has put us here so that we can share our faith with others, but we shouldn't love the things of this world so much that we don't look forward to heaven. As the song puts it, this world is not my

home, I'm just a 'passin' through.

We wait for our Lord to return, knowing that we shall be with Him and share His glory. Until then, we live in temporary lodgings. Let's not get too attached to them; a better place awaits us.

A place in heaven waits for us,
Our Savior told us so,
So here on earth we work by faith
As homeward bound we go.

Don't drive your stakes too deep,
We're moving in the morning.

Live as though it were your last day on earth. Some day you will be right!

The chapters in the next part of the Book of Joshua remind me of how faithful and special the Lord has been to the seed of Abraham in providing the land that He has promised in the covenant to them. Just as He had promised Abraham a seed and a land, so He has promised to us a place. And we can look forward with great anticipation and expectation to leaving here and going there when we depart this earth if we know Jesus Christ as our personal Savior.

I Cor 2:9

We are coming now to the third division in our study of the Book of Joshua:

I. THE INVASION OF THE LAND - chaps. 1-5

II. THE SUBJECTION OF THE LAND - chaps. 6-12

and now:

III. THE DIVISION OF THE LAND - chaps. 13-22

For example, one should see in the long listing of geographical names of allotment the blessed truth that God's promise of Canaan-rest to His people was a promise to the individual families as well as to Israel as a whole. Each family was to have its own home address, as it were. As William Blaikie has said, "On every one of the places...faith may see inscribed, as in letters from

- 1 Commissioning
 - 2 Spying
 - 3 Crossing
 - 4 memorials
 - 5 Cleansing
 - 6 Jericho
 - 7 aichin
 - 8 ai
 - 9 Gibeon
 - 10 Southern
 - 11 Northern
 - 12 Rest
- Division

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heaven, the sweet word REST." The second approach which will make the study of this passage fruitful is the searching for the large underlying truths undergirding the numerous details identifying the timeless universal principles involved.

p. 98

Joshua: Rest-Land Won by Irving L. Jensen

This major section describes in detail the allocation of land to the individual tribes with their geographic boundaries. Several factors need to be noted: (1) The tribes of Israel had not occupied and colonized all the cities and towns mentioned in chapters 13-19. (2) The Israelites had not conquered all the towns listed in these chapters. The listing is idealistic and anticipating what Israel would do in settling the land. (3) Some of the towns listed were uninhabited by Canaanites at the time and not settled by Israelites until centuries later. (4) Judah and the sons of Joseph (Ephraim and Manasseh) received the primary portions of the land according to the blessings of Jacob (Gen. 49) and Moses (Deut. 33).

p. 109

Joshua by Paul P. Enns

This section of the Book of Joshua seems tedious, with its detailed lists of boundaries and cities. Someone suggested that most of this long section reads like a real estate deed. And that is precisely what we have in these lengthy narrations, legal descriptions of the areas allocated to the 12 tribes. Title deeds are important documents and should not be regarded as insignificant or superfluous.

Also, we need to remember that this was a climactic moment in the life of the young nation. After centuries in Egyptian bondage, decades in the barren wilderness, years of hard fighting in Canaan, the hour had arrived when the Israelites could at last settle down to build homes, cultivate the soil, raise families, and live in peace in their own land. The day of land allotment must have been a happy day indeed!

p. 97

No Time for Neutrality by Donald K. Campbell

400 +
40
7

* * *

How similar to the colonization of America!

I have titled chap. 13 "NEW INSTRUCTIONS FOR JOSHUA".

Genesis 17:1-8

When Abram was ninety-nine years old, the Lord appeared to him and said, "I am God Almighty; walk before me and be blameless. I will confirm my covenant between me and you and will greatly increase your numbers."

Abram fell facedown, and God said to him, "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

Under Joshua's leadership we have seen:

1. the invasion of the land
2. the subjection of the land

and now:

3. the division of the land that the Lord had promised way back there in the Abrahamic Covenant.

v. 1 When Joshua was old and well advanced in years, the Lord said to him, "You are very old, and there are still very large areas of land to be taken over.

You Are very old + Need to Retire!

The beauty of these first seven verses is seen in the fact that the Lord is still communicating with His obedient servant.

I think it would be good for us to reflect on the Lord's first message to Joshua back in chap. 1:

Joshua 1:1-9

After the death of Moses the servant of the Lord, the Lord said to Joshua son of Nun, Moses' aide: "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them--to the Israelites. I will give you every place where you set your foot, as I promised Moses. Your territory will extent from the desert and from Lebanon to the great river, the Euphrates--all the Hittite country--and to the Great Sea on the west. No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you or forsake you.

"Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them. Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go."

About seven years had gone by since the passage over Jordan and Joshua, being old and advanced in years, is addressed by the Lord. He takes care of His servants in their old age and provides for their comfort. Much land was yet to be possessed. Israel never responded to the fulness of God's gift to them. How great their failure, as well as our failure as His spiritual people to possess our possessions, which God's grace has put on our side!

p. 40

The Annotated Bible - Vol. II by Arno C. Gaebelin

We have passed only the halfway point in this book and we find that Joshua is already an old man and stricken in years. He is not going to be able to lead the children of Israel much longer. He is the leader God used to take the land, but the wars are over. He was eighty years old when God called him and now he is about one hundred twenty years old. He had led Israel for forty years. Time seems to have passed more quickly since Israel is in the land. The wilderness journey, by comparison, seemed long and drawn out. Now that Israel is in the land of milk and honey, they are laying hold of their possessions, and time passes quickly.

p. 73

Joshua - Judges by J. Vernon McGee

There are principles played out for us here in this partition of the territory which must not be overlooked. First is the fact that this was a task given to an older man of wide experience. Great respect and reverence were rendered to the aged commander. His experience, his wisdom, his prudence, his maturity, his spiritual stature, his objectivity, his lack of desire for personal gain were attributes recognized and honored by his associates.

p. 143

Joshua: Man of Fearless Faith by W. Phillip Keller

Advanced age is not a period in life for pantomime. It is not the time for theatrics or silly showmanship to try and prove one's prowess. But it is an opportunity to show the faithfulness of our Father in sustaining us in His service.

"O God, thou has taught me from my youth:
and hitherto have I declared thy wondrous works.

Now also when I am old and greyheaded,
O God, forsake me not; until I have shewed
thy strength unto this generation,
and thy power to every one that is to come"

(Psalm 71:17-18). ***

Use
This!

The Almighty had granted to Joshua enormous victory. He had bestowed on him triumph upon triumph in taking new territory. He had endowed him with a resplendent legacy of honor, prestige and power throughout all of Palestine.

p. 144

Joshua: Man of Fearless Faith by W. Phillip Keller

While the Lord took knowledge of the enfeebled frame of His servant, yet He did not for that reason encourage him to be slack. On the contrary, He assigned him a new though much lighter task. It is not the revealed will of God that His people should spend their old age in idleness. He does not preserve them through all the dangers of youth and the trials of maturity that they should be mere cumberers of the ground. He may well suffer them to become exceedingly tottery and perhaps bedridden and entirely dependent upon others; yet even so it is their privilege and duty to beg Him to make good in them that precious word, "They shall still bring forth fruit in old age: they shall be fat and flourishing" (Psalm xcii, 14). They may still commune with the Lord, and manifest the effects thereof. ~~***~~

p. 327

Gleanings in Joshua by Arthur W. Pink

When Joshua was old and well advanced in years, the Lord said to him, "You are very old, and there are still very large areas of land to be taken over."

With time running out for Joshua, there's still a lot of work to do.

Lewis B. Smedes in his book How Can It Be All Right says,

There's a wonderful story about Pope John XXIII. He was being hounded by a serious cardinal to do something decisive to resolve the unsolved tragedies of the modern world. The pope put his arm around his curial nage and said that he too knew the temptation to accept total accountability for the whole world. He was personally helped, the pope said, by an angel who came to him at night in the papal bedroom, and said, "Hey, there, Johnny boy, don't take yourself so seriously." Frankly, I often need a genial angel like Pope John's.

Psalm
92:14

Oh, my dear friends, in the matter of the knowledge of Christ, how much land there is to be possessed! Why is it that we are so ignorant, really? Because we know so little of the Book. How many pages of your Bible are unpossessed, unexplored territory? How many of them have never been marked or underlined to show what God means to you? We go over the same portions again and again; we live in simple ABC truths: in John 3 and other such chapters, great and wonderful, indeed, as they are. But whole continents of God's redemptive purpose, revealed for the enlightened mind to discover, to feed upon, and to rejoice in, are left unpossessed. You cannot know Jesus our Lord unless you know Him in His Word. Fellow Christians, venture into some unexplored field in the Word of God, and find what blessing there will be to follow.

pp. 176-77

Victorious Christian Living by Alan Redpath

This is no threat. This is no sentence of discouragement. This indeed is inspiration--It is true of every department of life. It is true, for example, of a man's own individuality: every man is not yet master of his entire self: some men have possessed themselves of their whole reason who have yet left their imagination unchastened and unsubdued. --Many men are chaste who are not generous. Many men are generous who are not just. Many men are impulsively good who are not rationally benevolent. --Such men may say to themselves, "There is yet very much land to be possessed." --It is true with all intellectual education.

p. 279

Preaching Through the Bible by Joseph Parker

2 Cor. 3:18

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Philippians 1:6

For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

Use this!

Galatians 4:19

My children, with whom I am again in labor until Christ is formed in you--

Jude 24, 25

Now to Him who is able to guard you against stumbling, and to present you faultless before the presence of His glory with exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

1 John 3:2

Beloved, now we are children of God, and it has not appeared as yet that we shall be. We know that, if He should appear, we shall be like Him, because we shall see Him just as He is.

Joshua, you're getting older, and there's still a lot of work to be done.

I know I'm far from what I ought to be, but thank God, I'm far from what I once was.

What Abraham's experience teaches me is that such change is the way God does his work, not an obstacle to it. It relieves me from the utterly futile attempt to freeze time or try to establish permanence, and it gives me the courage to step out in the confidence that "the Lord will provide" as the way unfolds. That really is the only kind of security that is possible in our kind of world, is it not? Where nothing stays the same for long--not our bodies or our ideas or our families or anything--to see security in terms of permanence is folly indeed. But to be told, "as your days, so will your strength be," in other words, as you change, what you have to have will be provided--that is realistic. And Abraham's whole life is a confirmation that this is true and can be trusted and lived out as he most assuredly did.

p. 15

Glad Reunion by John Claypool

Use
This!

What we see in the experience of Abraham is that he was moved step by step toward perfection by a love that was willing to begin with him where he was and to grow him from there. I can think of no insight that could free and liberate us more fully than the recognition that God is patient with growing things, that he is no stranger to chaos and incompleteness, and that he is willing and able to work with us "through our stuff" toward a more perfect day.

p. 16

Glad Reunion by John Claypool

O God

Growth is a painful process.

I frankly confess

I am a coward about pain.

I don't like it, Lord.

I never pray for it

Or get excited over it.

In fact, I often resist it:

The pain of emotional trauma

So overwhelming

So baffling and crushing.

The deep-cutting pain

Of a broken relationship.

Physical pain that goes on and on

Until my entire body screams.

The pain of cruel cutting words.

The pain of loneliness, rejection

Or financial ruin.

The pain of being misunderstood.

Lord, the very thought of pain

Frightens and unnerves me.

Yet it is true--

Again and again it is true:

My greatest spiritual growth

Has come through pain.

Through heartache

And anguish.

And very often in my suffering

When I sadly thought

You were doing absolutely nothing

At that very moment

You were doing more within me

Than I ever dreamed or hoped.

pp. 117-118

Use
This!

Lord, It Keeps Happening...and Happening

by Ruth Harms Calkin

The Lord is changing Joshua's job description from ACTION TO ADMINISTRATION here.

David Reviewing the troops! Emotional Time! Transition! Necessary

loses

v. 2 This is the land that remains: all the regions of the Philistines and Geshurites:

The Philistines maintained a hold on a large section of land in the southwest region on the Mediterranean coast.

The Philistines are probably a lot like the modern gypsies. Philistines means "the land of wanderers or strangers."

What a pain they were during the period of the judges. Israel was under Philistine rule for forty years. In Samuel's time Israel was defeated and the Philistines captured the ark for a time.

To Saul, many of his military campaigns were against the Philistines, as was the case with David during his administration.

Goliath from Gath was a Philistine.

"and Geshurites" Geshur means "bridge." There are two groups of Geshurites, evidently, some in the north and some in the south.

v. 3 from the Shihor River on the east of Egypt to the territory of Ekron on the north, all of it counted as Canaanite (the territory of the five Philistine rulers in Gaza, Ashdod, Ashkelon, Gath and Ekron--that of the Avvites);

The Shihor River is probably the river of Egypt, or the Wadi Al' Arish. This river was considered the boundary between Palestine and Egypt.

Ekron is about 80 miles north from the river. Ekron is the furthest Philistine city north.

"From the Shihor River on the east of Egypt to the territory of Ekron on the north, all of it counted as Canaanite (the territory of the five Philistine rulers in Gaza, Ashdod, Ashkelon, Gath and Ekron)."

GAZA is 48 miles southwest of Jerusalem, and the name "Gaza" means "strong, or fortified."

ASHDOD is 32 miles west of Jerusalem, and the name means "a fortified place, a castle."

ASHKELON is 40 miles southwest of Jerusalem, and is a coastal city. It means "migration." It was obviously the Miami Beach of the biblical times. Everybody migrated there for play.

GATH is 28 miles southwest of Jerusalem and means "winepress."

EKRON is 25 miles northwest of Jerusalem and fairly close to the Mediterranean Sea. Ekron means "eradication."

After you study the names of those five cities of the Philistines, you can understand why there would be a little bit of respect for the might and prowess of the Philistines.

Texas has a new litter campaign, and it's called DON'T MESS WITH TEXAS. I am sure there were probably some signposts at each of these Philistine cities saying:

Don't mess with Gath, Ekron, Ashkelon, Gaza, Ashdod.

Make a move and make my day.

"that of the Avvites." The word means "those who inhabit desert places." They are the ABORIGINES of the land of the Philistines.

v. 4 from the south, all the land of the Canaanites, from Arah of the Sidonians as far as Aphek, the region of the Amorites,

Now the Lord has moved from the south to the north. The Sidonians lived way north up on the coast of the Mediterranean Sea in the location of Sidon, in what we would refer to as Beirut, Lebanon.

"ARAH" means "a cave," and "APHEK" means "strength, fortress."

The city of Aphek is north of the city of Dor and close to the coast as well.

v. 5 the area of the Gebalites; and all Lebanon to the east, from Baal Gad below Mount Hermon to Lebo Hamath.

The word "Gebal" means "to twist," "a rope," and the city is north, not far from the sea in a lofty place. It is the residence of skillful sailors, and you can understand why the term "rope" would be so descriptive of their residents.

v. 6 "As for all the inhabitants of the mountain regions from Lebanon to Misrephoth Maim, that is, all the Sidonians, I myself will drive them out before the Israelites. Be sure to allocate this land to Israel for an inheritance, as I have instructed you,

v. 7 and divide it as an inheritance among the nine tribes and half of the tribe of Manasseh."

The Lord gives new orders now to Joshua, his aged servant. These orders are as follows:

"Be sure to allocate this land to Israel for an inheritance, as I have instructed you, and divide it as an inheritance among the nine tribes and half of the tribe of Manasseh."

Joshua, you have been subjecting the land long enough. Now it's time to divide it up among the nine and a half tribes.

Lord
v. 1-7
Joshua
2 1/2
Tribes!
v. 8 - FF

The Lord has spoken to His servant in the first seven verses, now Joshua chooses to tell us about the inheritance of the two and a half tribes that were spoken of back in chap. 1.

All we can say at the end of the Lord's message here is: The Lord has truly been faithful to His servant and to His people.

v. 8 The other half of Manasseh, the Reubenites and the Gadites had received the inheritance that Moses had given them east of the Jordan, as he, the servant of the Lord, had assigned it to them.

People who decided to settle Sh...
You have to live with the why? - what if? ... where

Joshua, then, only has responsibility for the nine and a half tribes who are going to reside on the west bank.

The land on the east side was the kingdoms of Sihon and Og.

v. 9 It extended from Aroer on the rim of the Arnon Gorge, and from the town in the middle of the gorge, and included the whole plateau of Medeba as far as Dibon,

Now we are getting an overview of all of the land before we get the specifics of the inheritance.

The Arnon Gorge is the southern boundary of this territory on the east side of the river.

It separated the Israelites from the Moabites.

v.10 and all the towns of Sihon king of the Amorites, who ruled in Heshbon, out to the border of the Ammonites.

Sihon means "sweeping away." He was the king of the Amorites, and he ruled in Heshbon, which means "reason or understanding." What a type of Satan he really is by his activities and his desires. He wants to sweep away and defeat the children of God, and he attacks the reason, the understanding of the mind.

The eastern boundary for the domain of Sihon, king of the Amorites, was the Ammonites.

The Dead Sea and the Jordan River were the boundaries on the west. The kingdom of Og was the boundary on the north.

v.11 It also included Gilead, the territory of the people of Geshur and Maacah, all of Mount Hermon and all Bashan as far as Salecah--

"Bashan" means "soft, sandy soil."

v.12 that is, the whole kingdom of Og in Bashan, who had reigned in Ashtaroth and Edrei and had survived as one of the last of the Rephaites. Moses had defeated them and taken over their land.

"Keep us out of the land + All the Lord has for us..."

"Ashtaroth" means "female idol" or "the goddess of love."

"Edrei" means "strong."

Og was ruling in the cities of SEX AND STRENGTH.

We too are living in the days of SEX AND STEROIDS, inspired by the evil one to ruin us.

"and had survived as one of the last of the Rephaites. Moses had defeated them and taken over their land."

The Rephaites, of course, were the giants who lived in the land at the time. Og was one of these big men.

v.13 But the Israelites did not drive out the people of Geshur and Maacah, so they continue to live among the Israelites to this day.

Geshur and Maacah in the north were left untouched.

"Geshur" means "bridge," and there is a bridge over the Jordan in Maacah and Geshur.

"Maacah" means "oppression."

How descriptive these words are of our compromises with the world, the flesh, and the devil. We provide a bridge to all those things that we ought not be involved in, and we are oppressed to act in disobedience.

It was Maacah the daughter of Talmai, the king of Geshur, whom David married; and she became the mother of Absalom and Tamar.

Transjordan tribes' request was obviously self-centered, stirred by the tempting sight of things, in this case, green pasturage. But they were to pay dearly for their covetousness in the days to come, for their land was continually exposed to invasions from the Moabites, Ammonites, Syrians, Midianites, Amalekites, and other tribes of the desert, and they were the first of Israel to be carried into captivity by the Assyrians.

p.102

721 B.C.

Joshua: Rest-Land Won by Irving L. Jensen

The two and one-half tribes chose, as Lot did, on the basis of appearance, and their inheritance was ultimately lost to them. On the other hand the Levites, requesting no portion, were given an inheritance of abiding spiritual significance.

This reminds us of the words of Jesus, "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also" (Matt 6:19-21).

pp. 99-100

No Time for Neutrality by Donald K. Campbell

v.14 But to the tribe of Levi he gave no inheritance, since the offerings made by fire to the Lord, the God of Israel, are their inheritance, as he promised them.

Everything is just as he promised.

Levi was third-born son to Leah. Reuben, Simeon, Levi, and Judah are all born to Leah before any other children were born to Jacob.

The name "Levi" means "adhesion" or "garland or crown."

Levi was the third of "My Three Sons" according to Leah. It is out of Levi that Aaron, Moses, and Miriam are all born.

Jacob joined to her!
Now she has his 3 sons!

Genesis 49:5-7

Simeon and Levi are brothers--
Their swords are weapons of violence.
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.
Cursed be their anger, so fierce,
 and their fury, so cruel!
I will scatter them in Jacob
 and disperse them in Israel.

Deut. 33:8-11

About Levi he said:
"Your Thummim and Urim belong to the man you
 favored.
You tested him at Massah;
 you contended with him at the waters of
 Meribah.
He said of his father and mother,
 'I have no regard for them.'
He did not recognize his brothers
 or acknowledge his own children,
but he watched over your word
 and guarded your covenant.
He teaches your precepts to Jacob
 and your law to Israel.
He offers incense before you
 and whole burnt offerings on your altar.
Bless all his skills, O Lord,
 and be pleased with the work of his hands.
Smite the loins of those who rise up against him;
 strike his foes till they rise no more."

Numbers 3:5ff

The Lord said to Moses, "Bring the tribe of Levi
and present them to Aaron the priest to assist him.
They are to perform duties for him and for the
whole community at the Tent of Meeting by doing the
work of the tabernacle. They are to take care of
all the furnishings of the Tent of Meeting,
fulfilling the obligations of the Israelites by
doing the work of the tabernacle. Give the Levites
to Aaron and his sons; they are the Israelites who
are to be given wholly to him. Appoint Aaron and
his sons to serve as priests; anyone else who
approaches the sanctuary must be put to death."

Numbers 35:1-5

On the plains of Moab by the Jordan across from Jericho, the Lord said to Moses, "Command the Israelites to give the Levites towns to live in from the inheritance the Israelites will possess. And give them pasturelands around the towns. Then they will have towns to live in and pasturelands for their cattle, flocks and all their other livestock.

"The pasturelands around the towns that you give the Levites will extend out fifteen hundred feet from the town wall. Outside the town, measure three thousand feet on the east side, three thousand on the south side, three thousand on the west and three thousand on the north, with the town in the center. They will have this area as pastureland for the towns.

The remainder of the chapter, now, will give us the specific inheritance on the east side of the two and a half tribes that are content to settle there.

Reuben received the territory previously occupied by Moab, east of the Dead Sea. Gad's inheritance, in the center of the region, was in the original land of Gilead. The allotment of the half-tribe of Manasseh was the rich tableland of Bashan east of the Sea of Galilee. pp. 98-99

No Time for Neutrality by Donald K. Campbell

The tragedy of the description before us is that these two and a half tribes are settling short of what God intended for them.

Whereas we had the overview of the territory given in the previous verses, we now get down to the specifics in the remainder of the chapter.

* Psalms 106:15

So he gave them what they asked for,
but sent a wasting disease upon them.

v.15 This is what Moses had given to the tribe of Reuben, clan by clan:

Reuben is the firstborn to Leah.

"Reuben" means "see, behold, a son."

It was every woman's desire to give her husband a son, and so there is great rejoicing at this firstborn son to Jacob by means of Leah.

Genesis 49:3,4

Reuben, you are my firstborn,
my might, the first sign of my strength,
excelling in honor, excelling in power.
Turbulent as the waters, you will no longer excel,
for you went up onto your father's bed,
onto my couch and defiled it.

bilah Rachel's maid

Deut. 33:6

Let Reuben live and not die,
nor his men be few.

This eastern side of the Jordan, then, is divided into three parts. If we start from the south and make our way north, we will have the description of the boundaries in this chapter. We start in the south with Reuben and move northward to Gad and then on further north to the half tribe of Manasseh.

v.16 The territory from Aroer on the rim of the Arnon Gorge, and from the town in the middle of the gorge, and the whole plateau past Medeba

Aroer is the southern boundary where the Arnon River separates the land of Israel from the land of Moab.

Moses
South to
North

v.17 to Heshbon and all its towns on the plateau, including Dibon, Bamoth Baal, Beth Baal Meon,

Heshbon is the northern boundary of Reuben's inheritance.

v.18 Jahaz, Kedemoth, Mephaath,

v.19 Kiriathaim, Sibmah, Zereth Shahaar on the hill in the valley,

v.20 Beth Peor, the slopes of Pisgah, and Beth Jeshimoth

v.21 --all the towns on the plateau and the entire realm of Sihon king of the Amorites, who ruled at Heshbon. Moses had defeated him and the Midianite chiefs, Evi, Rekem, Zur, Hur and Reba--princes allied with Sihon--who lived in that country.

"EVI" means "desire," "habitation."

"REKEM" means "flower garden."

"ZUR" means "rock," or "stone knife."

"HUR" means "a hole as that of a viper."

"REBA" means "lying down" or "a fourth part."

v.22 In addition to those slain in battle, the Israelites had put to the sword Balaam son of Beor, who practiced divination.

He is introduced to us in Numbers 22-24. The king of Moab is horrified by what happened to Sihon and Og, and he's afraid it's going to happen to him so he makes a plea for Balaam to come and put a curse on the children of Israel.

v.23 The boundary of the Reubenites was the bank of the Jordan. These towns and their villages were the inheritance of the Reubenites, clan by clan.

Much of the inheritance of the Reubenites had the Dead Sea as its westward boundary and just a very little of the Jordan River close to its northern boundary.

In measuring out the land, you can say that the inheritance was about 25 miles north and south, and about 32 miles east and west. The Reubenites had the Ammonites on the east and the Dead Sea, with a little bit of the Jordan River, on the west.

v.24 This is what Moses had given to the tribe of Gad, clan by clan:

GAD is the 7th born son to Jacob, and Gad is the firstborn of Leah's maid Zilpah.

"Gad" means "to be fortunate, rich." Fortune has come in this 7th born son.

Leah had Reuben, Simeon, Levi, and Judah. Rachel's maid Bilhah had Dan and Naphtali as #5 and 6. Zilpah, Leah's maid had Gad, followed by Asher.

Genesis 49:19

Gad will be attacked by a band of raiders, but he will attack them at their heels.

Deut. 33:20,21

About Gad he said:
"Blessed is he who enlarges Gad's domain!
Gad lives there like a lion,
tearing at arm or head.
He chose the best land for himself;
the leader's portion was kept for him.
When the heads of the people assembled,
he carried out the Lord's righteous will,
and his judgments concerning Israel."

25 N+S.
32 E+W.

v.25 The territory of Jazer, all the towns of Gilead and half the Ammonite country as far as Aroer, near Rabbah;

Jazer is about 12 miles north of Heshbon, which is the northern boundary of Reuben's territory.

v.26 and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the territory of Debir;

It is Mahanaim where Abner and Ishbosheth set up a northern rival kingdom to David's in Hebron. And it is at Mahanaim that David flees to stage his military operations against Absalom.

v.27 and in the valley, Beth Haram, Beth Nimrah, Succoth and Zaphon with the rest of the realm of Sihon king of Heshbon (the east side of the Jordan, the territory up to the end of the Sea of Kinnereth).

Basically, we are describing everything on the east side of the Jordan River from the Dead Sea to the Sea of Galilee, or at least almost.

v.28 These towns and their villages were the inheritance of the Gadites, clan by clan.

60 N+S.
25 E+W.

If you were to measure this territory, it would be about 25 miles east and west, and about 60 miles north and south. The Gadites would have Ammon on the east and Reuben on the south, Manasseh on the north, and the Jordan River as its west boundary.

The south boundary would be just a little bit north of the Dead Sea, and the north boundary would be at the south end of the Sea of Galilee.

v.29 This is what Moses had given to the half-tribe of Manasseh, that is, to half the family of the descendants of Manasseh, clan by clan:

MANASSEH is the firstborn of Joseph.

His name means "one who forgets."

It is Joseph's outburst of praise in forgetting his prior troubles in view of the blessings he's experiencing now as second in command in the land of Egypt.

Genesis 48:1-20

Some time later Joseph was told, "Your father is ill." So he took his two sons Manasseh and Ephraim along with him. When Jacob was told, "Your son Joseph has come to you," Israel rallied his strength and sat up on the bed.

Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and there he blessed me and said to me, 'I am going to make you fruitful and will increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.'

"Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers. As I was returning from Paddan, to my sorrow Rachel died in the land of Canaan while we were still on the way, a little distance from Ephrath. So I buried her there beside the road to Ephrath" (that is, Bethlehem).

When Israel saw the sons of Joseph, he asked, "Who are these?"

"They are the sons God has given me here," Joseph said to his father.

Then Israel said, "Bring them to me so I may bless them."

Now Israel's eyes were failing because of old age, and he could hardly see. So Joseph brought his sons close to him, and his father kissed them and embraced them.

Israel said to Joseph, "I never expected to see your face again, and now God has allowed me to see your children too."

Then Joseph removed them from Israel's knees and bowed down with his face to the ground. And Joseph took both of them, Ephraim on his right toward Israel's left hand and Manasseh on his left toward Israel's right hand, and brought them close to him. But Israel reached out his right hand and put it on Ephraim's head, though he was the younger, and crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the firstborn.

Then he blessed Joseph and said,

"May the God before whom my fathers
Abraham and Isaac walked,
the God who has been my shepherd
all my life to this day,
the Angel who has delivered me from all harm
--may he bless these boys.
May they be called by my name
and the names of my fathers
Abraham and Isaac,
and may they increase greatly
upon the earth."

When Joseph saw his father placing his right hand on Ephraim's head he was displeased; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to him, "No, my father, this one is the firstborn; put your right hand on his head."

But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations." He blessed them that day and said,

"In your name will Israel pronounce this
blessing:
'May God make you like Ephraim and
Manasseh.'"

So he put Ephraim ahead of Manasseh.

Genesis 49:22-26

Joseph is a fruitful vine,
a fruitful vine near a spring,
whose branches climb over a wall.
With bitterness archers attacked him;
they shot at him with hostility.
But his bow remained steady,
his strong arms stayed limber,
because of the hand of the Mighty One of Jacob,
because of the Shepherd, the Rock of Israel,
because of your father's God, who helps you,
because of the Almighty, who blesses you
with blessings of the heavens above,
blessings of the deep that lies below,
blessings of the breast and womb.
Your father's blessings are greater
than the blessings of the ancient mountains,
than the bounty of the age-old hills.
Let all these rest on the head of Joseph,
on the brow of the prince among his brothers.

Deut. 33:13-17

About Joseph he said:
"May the Lord bless his land
with the precious dew from heaven above
and with the deep waters that lie below;
with the best the sun brings forth
and the finest the moon can yield;
with the choicest gifts of the ancient mountains
and the fruitfulness of the everlasting hills;
with the best gifts of the earth and its fullness
and the favor of him who dwelt in the burning
bush.
Let all these rest on the head of Joseph,
on the brow of the prince among his brothers.
In majesty he is like a firstborn bull;
his horns are the horns of a wild ox.
With them he will gore the nations,
even those at the ends of the earth.
Such are the ten thousands of Ephraim;
such are the thousands of Manasseh."

v.30 The territory extending from Mahanaim and including all of Bashan, the entire realm of Og king of Bashan--all the settlements of Jair in Bashan, sixty towns,

v.31 half of Gilead, and Ashtaroth and Edrei (the royal cities of Og in Bashan). This was for the descendants of Makir son of Manasseh--for half of the sons of Makir, clan by clan.

Although all of Bashan was assigned to the half tribe of Manasseh, it is doubtful that settlement reached beyond the Yarmuk Valley.

When you measure this territory, you come up with about 65 miles north and south, and 60+ miles east and west. You have Syria in the north and the Sea of Galilee in the west; Gad and Ammon in the south and the Syrian Desert on the east.

65 N.+S.
60 E.+W.

v.32 This is the inheritance Moses had given when he was in the plains of Moab across the Jordan east of Jericho.

v.33 But to the tribe of Levi, Moses had given no inheritance; the Lord, the God of Israel, is their inheritance, as he promised them.

The priestly tribe of Levi did not receive a definite territory, but instead was allotted 48 cities distributed over the tribal areas.

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: Even though Joshua is old, the Lord is not finished with him yet.

LESSON #2: I know I am far from what I ought to be, but thank God I am far from what I once was.

LESSON #3: The work of making me like Jesus Christ will be instantaneously complete when I see Him face to face.

LESSON #4: Joshua is changing jobs from ACTION to ADMINISTRATION.

LESSON #5: What pain we suffer when we fail to be completely obedient.

LESSON #6: God is faithful to do all that He said He would do.

LESSON #7: God granted their request but sent leanness into their souls.

LESSON #8: The two and a half tribes are settling short of what God intended for them.

LESSON #9: Future suffering is guaranteed when we settle for something out of the will of God.

May not the question therefore come to us now, "Perhaps, after all, Christ has ceased to use me! Christ has no further purpose for me! I am too clumsy, too obtuse, too disobedient, too full of myself, too much out of touch with Him! And so I am to be put on the shelf!" Like those great stones in the quarry at Baalbec--almost completely quarried, but yet the temple was finished without them!

(The Christ-Life for Your Life by F. B. Meyer)

My friend, Dr. Harry Grattan Guinness, told me once that all the water supply had become choked out of their college in Derbyshire, England. They could not obtain one drop of water from the bottom to the top of the house. They searched the cisterns, and inspected the taps and the whole machinery, and found no cause. At last they went to the junction between the main reservoir-pipe and their house-pipe, and there in the orifice, in the joint between the two, squatted a huge toad, which (as they were told) had probably come in as a tadpole, had fed upon the water, and had grown to this size, so that the whole water was stopped because it choked the orifice.

Your life has been dry lately; no tear, no prayer, no fervor. You have not met Christ, you have not seen His face for many a long day, He has not used you. It must be because there is something in your heart, innocent once but injurious now. May God show you what it is! Get quiet, and prostrate yourself before God.

(The Christ-Life for Your Life by F. B. Meyer)

The hymnwriter says it well:

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold.

I'm a child of the King, A child of the King:
With Jesus my Saviour I'm a child of the King.

Use
This!

Use
This!

Ira F. Stamphill has also expressed it well in his hymn:

"Mansion over the Hilltop"

I'm satisfied with just a cottage below,
A little silver and a little gold.
But in that city where the ransomed will shine,
I want a gold one that's silver lined.

Tho' often tempted, tormented and tested
And like the prophet my pillow is stone,
And though I find here no permanent dwelling,
I know He'll give me a mansion my own.

Don't think me poor or deserted or lonely.
I'm not discouraged; I'm heaven bound.
I'm just a pilgrim in search of a city.
I want a mansion, a harp, and a crown.

I've got a mansion just over the hilltop
In that bright land where we'll never grow old.
And some day yonder we will never more wander
But walk the streets that are purest gold.

1 Peter 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.