

21 Now the family heads of the Levites approached Eleazar the priest, Joshua son of Nun, and the heads of the other tribal families of Israel ^{2a}at Shiloh in Canaan and said to them, "The LORD commanded through Moses that you give us towns to live in, with pastures for our livestock." ³So, as the LORD had commanded, the Israelites gave the Levites the following towns and pastures out of their own inheritance:

⁴The first lot came out for the Kohathites, clan by clan. The Levites who were descendants of Aaron the priest were allotted thirteen towns from the tribes of Judah, Simeon and Benjamin. ⁵The rest of Kohath's descendants were allotted ten towns from the clans of the tribes of Ephraim, Dan and half of Manasseh.

⁶The descendants of Gershon were allotted thirteen towns from the clans of the tribes of Issachar, Asher, Naphtali and the half-tribe of Manasseh in Bashan.

⁷The descendants of Merari, clan by clan, received twelve towns from the tribes of Reuben, Gad and Zebulun.

⁸So the Israelites allotted to the Levites these towns and their pastures, as the LORD had commanded through Moses.

⁹From the tribes of Judah and Simeon they allotted the following towns by name ¹⁰(these towns were assigned to the descendants of Aaron who were from the Kohathite clans of the Levites, because the first lot fell to them):

¹¹They gave them Kiriath Arba (that is, Hebron), with its surrounding pastureland, in the hill country of Judah. (Arba was the forefather of Anak.) ¹²But the fields and villages around the city they had given to Caleb son of Jephunneh as his possession.

¹³So to the descendants of Aaron the priest they gave Hebron (a city of refuge for one accused of murder), Libnah, ¹⁴Jattir, Eshtemoa, ¹⁵Holon, Debir, ¹⁶Ain, Juttah and Beth Shemesh, together with their pastures—nine towns from these two tribes.

¹⁷And from the tribe of Benjamin they gave them Gibeon, Geba, ¹⁸Anathoth and Almon, together with their pastures—four towns.

¹⁹All the towns for the priests, the descendants of Aaron, were thirteen, together with their pastures.

²⁰The rest of the Kohathite clans of the Levites were allotted towns from the tribe of Ephraim:

²¹In the hill country of Ephraim they were given Shechem (a city of refuge for one accused of murder) and Gezer, ²²Kibzaim and Beth Horon, together with their pastures—four towns.

²³Also from the tribe of Dan they received Eltekeh, Gibbethon, ²⁴Aijalon and Gath Rimmon, together with their pastures—four towns.

²⁵From half the tribe of Manasseh they received Taanach and Gath Rimmon, together with their pastures—two towns.

²⁶All these ten towns and their pastures were given to the rest of the Kohathite clans.

²⁷The Levite clans of the Gershonites were given:

from the half-tribe of Manasseh, Golan in Bashan (a city of refuge for one accused of murder) and Be Esh-tarah, together with their pastures—two towns;

²⁸from the tribe of Issachar, Kishion, Daberath, ²⁹Jarmuth and En Gannim, together with their pastures—four towns;

³⁰from the tribe of Asher, Mishal, Abdon, ³¹Helkath and Rehob, together with their pastures—four towns;

³²from the tribe of Naphtali, Kedesh in Galilee (a city of refuge for one accused of murder), Hammoth Dor and Kartan, together with their pastures—three towns.

³³All the towns of the Gershonite clans were thirteen, together with their pastures.

³⁴The Merarite clans (the rest of the Levites) were given:

from the tribe of Zebulun, Jokneam, Kartah, ³⁵Dimnah and Nahalal, together with their pastures—four towns;

³⁶from the tribe of Reuben, Bezer, Jahaz, ³⁷Kedemoth and Mephaath, together with their pastures—four towns;

³⁸from the tribe of Gad, Ramoth in Gilead (a city of refuge for one accused of murder), Mahanaïm, ³⁹Heshbon and Jazer, together with their pastures—four towns in all.

⁴⁰All the towns allotted to the Merarite clans, who were the rest of the Levites, were twelve.

⁴¹The towns of the Levites in the territory held by the Israelites were forty-eight in all, together with their pastures. ⁴²Each of these towns had pastures surrounding it; this was true for all these towns.

⁴³So the LORD gave Israel all the land he had sworn to give their forefathers, and they took possession of it and settled there. ⁴⁴The LORD gave them rest on every side, just as he had sworn to their forefathers. Not one of their enemies withstood them; the LORD handed all their enemies over to them. ⁴⁵Not one of all the LORD's good promises to the house of Israel failed; every one was fulfilled.

PATIENT DELIVERYMAN

More and more doctors are running their practices like an assembly line. One fella walked into a doctor's office and the receptionist asked what he had. He said, "Shingles." So she took down his name, address, medical insurance number and told him to have a seat.

Fifteen minutes later a nurse's aide came out and asked him what he had. He said, "Shingles." So she took down his height, weight, a complete medical history and told him to wait in an examining room.

A half-hour later a nurse came in and asked him what he had. He said, "Shingles." So she gave him a blood test, a blood pressure test, an electrocardiogram, told him to take off all his clothes and wait for the doctor.

An hour later the doctor came in and asked him what he had. He said, "Shingles." The doctor said, "Where?" He said, "Outside in the truck. Where do you want them?"

STUDY NUMBER TWENTY-ONE - Joshua 21:1-45

INTRODUCTION:

In Ann Landers column, published in the Kansas City Star, Sunday, May 6, 1984, we read the following:

Dear Ann Landers,

The enclosed was circulated in church this morning. It's an eye-opener for people who change churches or quit going because they think the pastor isn't doing enough. Please print it. It's more than just funny.

--Indiana

The Perfect Pastor

Results of a computerized survey indicate that the perfect pastor preaches exactly fifteen minutes.

He condemns sin but never embarrasses anyone.

He works from eight a.m. until midnight and is also the janitor.

He makes \$60 a week, wears good clothes, drives a new car, and gives \$50 a week to the poor.

He is 28 years old, has been preaching for 25 years, is wonderfully gentle and handsome, loves to work with teenagers, and spends countless hours with senior citizens.

He makes fifteen calls daily on parish families, shut-ins, and hospital patients, and is always in his office when needed.

If your pastor does not measure up, simply send this letter to six other parishes that are tired of their pastors too. Then bundle up your pastor and send him to the church at the top of the list. In one week you will receive 1,643 pastors. One of them should be perfect.

Reflecting on the requirements for the ministry, I began to realize that basically there are just four things that are necessary:

1. A heart full of compassion.
2. A head full of the Word.
3. A hand full of desire to serve and be obey.
4. Feet full of eagerness to go tell the message.

In our study of the Book of Joshua, we come now to chapter 21. This is the final item on the allotment committee's agenda. We have seen them take care of Caleb and Joshua, and all of the tribes. We have also seen them care for the cities of refuge, but there is one final item of business: this is taking care of the Levites, the religious tribe, the people who are charged with the responsibility of worship.

It is Now Time to take care of the Ministers!

The procedure of lots was to emphasize the Lord's part in locating His people. Some locations were designed for chastisement (e.g., Simeon); some for reward (e.g., Judah); some for challenge (e.g., Asher with its bordering enemies). All were located with the destiny of being places where God could dwell in the midst, and reveal Himself to His people and to the world through history.

p. 115

Joshua - Rest-Land Won by Irving L. Jensen

The Levites were to instruct the people; this was God's unique methodology for ensuring the dissemination of the Word of God throughout the land.

The descendants of Levi were divided into three branches, the Kohathites, the Gershonites, and the Merarites (cf. Num. 3:17; Exod. 6:16-19). The Kohathites represented the priestly line, some of them descending through Aaron. The Gershonites and Merarites represented the nonpriestly Levites and were actually subordinate to the priests. Hence, it may be said that all three branches were Levites, but only the Kohathites were priests. The Levites were actually assistants of the priests, helping them in rituals of worship and taking care of the other manual duties. The Kohathites

who descended through Aaron received thirteen towns in Judah, Simeon, and Benjamin (21:4). The providence of God is clearly seen since the Aaronic Kohathites would be ministering in the temple that would ultimately be established in Jerusalem. The Kohathites that were not descendents of Aaron received ten towns in Ephraim, Dan, and the western half of the tribe of Manasseh (21:5; cf. Exod. 6:18-20). The Gershonites received thirteen towns in Issachar, Asher, Naphtali and the eastern half of the tribe of Manasseh (21:6). The Merarites received twelve towns in the territory of Reuben, Gad, and Zebulun (21:7).

p. 128

Joshua by Paul P. Enns

Use This!
The Levites did not live up to their potential or fulfill their mission. Declared Blaikie, "If the Levites had all been consecrated men, idolatry and its great brood of corruptions would never have spread over the land of Israel" (The Book of Joshua, p. 352).

Perhaps too many of the Levites succumbed, as many of us do, to the softening influences of the "good life." When Eddie Arcaro retired as one of the nation's most successful racing jockies back in 1962, a reporter asked him if he still got up early to walk his mounts around the track while the dew was still on the ground. Arcaro confessed frankly, "It becomes difficult to get up early once a guy starts wearing silk pajamas."

p. 121

No Time for Neutrality by Donald K. Campbell

In Genesis 29:34 we have the record of the birth of LEVI:

Genesis 29:34

Again she conceived, and when she gave birth to a son she said, "Now at last my husband will become attached to me, because I have borne him three sons." So he was named Levi.

Levi was the third-born son, following Reuben and Simeon, to Jacob from his wife Leah.

Leah named him Levi, which means "adhesion" or "garland" or "crown." The thought is that Jacob would now be joined to her because she now has three sons.

In Genesis 46:11 we have the record of Levi's three sons:

Genesis 46:11

The sons of Levi:
Gershon, Kohath and Merari.

Out of Levi also come:

Aaron, Moses, and Miriam.

Numbers 1:47-53

The families of the tribe of Levi, however, were not counted along with the others. The Lord had said to Moses: "You must not count the tribe of Levi or include them in the census of the other Israelites. Instead, appoint the Levites to be in charge of the tabernacle of the Testimony--over all its furnishings and everything belonging to it. They are to carry the tabernacle and all its furnishings; they are to take care of it and encamp around it. Whenever the tabernacle is to move, the Levites are to take it down, and whenever the tabernacle is to be set up, the Levites shall do it. Anyone else who goes near it shall be put to death. The Israelites are to set up their tents by divisions, each man in his own camp under his own standard. The Levites, however, are to set up their tents around the tabernacle of the Testimony so that wrath will not fall on the Israelite community. The Levites are to be responsible for the care of the tabernacle of the Testimony."

Numbers 3:5-10

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.

Joshua 13:14,33

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.

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

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."

The next thing we must do is get an outline for the
passage before us:

I. THE REQUEST AND RESPONSE - verses 1-8

A. THE REQUEST - verses 1,2

B. THE RESPONSE - verses 3-8

II. THE DESIGNATED CITIES - verses 9-42

A. KOHATH - verses 9-26

B. GERSHON - verses 27-33

C. MERARI - verses 34-40

D. SUMMARY - verses 41,42

III. THE LORD'S FAITHFULNESS - verses 43-45

I. THE REQUEST AND RESPONSE - verses 1-8

A. THE REQUEST - verses 1,2

v. 1 Now the family heads of the Levites approached Eleazar the priest, Joshua son of Nun, and the heads of the other tribal families of Israel

This final item on the allotment committee's agenda is to deal with the Levites and make provision for them in the land.

v. 2 at Shiloh in Canaan and said to them, "The Lord commanded through Moses that you give us towns to live in, with pasturelands for our livestock."

Now the Levites have made their formal request of the allotment committee.

Tribes
&
Joshua

B. THE RESPONSE - verses 3-8

v. 3 So, as the Lord had commanded, the Israelites gave the Levites the following towns and pasturelands out of their own inheritance:

In response to the request made, the allotment committee, as a result, allocates towns and pasturelands for their inheritance.

What we are now going to see is an overview of the cities involved by the mentioning of the tribes, and then in the remainder of the chapter we'll get down to the specific cities that are involved.

The remainder of this section is divided into three parts:

1. KOHATH - verses 4,5
2. GERSHON - verse 6
3. MERARI - verses 7,8

v. 4 The first lot came out for the Kohathites, clan by clan. The Levites who were descendants of Aaron the priest were allotted thirteen towns from the tribes of Judah, Simeon and Benjamin.

Out of these three tribes, thirteen towns were allocated for the Kohathites.

v. 5 The rest of Kohath's descendants were allotted ten towns from the clans of the tribes of Ephraim, Dan and half of Manasseh.

There are five and a half tribes involved in these twenty-three cities given to the Kohathites.

Who were
des. of Aaron:
13 towns
clustered in the
Jerus. Area!

The half tribe of Manasseh referred to is the half of the tribe in the land, or on the west side of the river.

v. 6 The descendants of Gershon were allotted thirteen towns from the clans of the tribes of Issachar, Asher, Naphtali and the half-tribe of Manasseh in Bashan.

There are four tribes involved with the descendants of Gershon and thirteen towns. There is Issachar, Asher, Naphtali and the half-tribe of Manasseh that is on the east side of the river.

The descendants of Kohath got twenty-three towns, the descendants of Gershon thirteen towns, and the descendants of Merari got twelve towns, giving us a total of forty-eight.

v. 7 The descendants of Merari, clan by clan, received twelve towns from the tribes of Reuben, Gad and Zebulun.

There are three tribes involved: Reuben and Gad on the east side of the river, and Zebulun in the north on the west side.

v. 8 So the Israelites allotted to the Levites these towns and their pasturelands, as the Lord had commanded through Moses.

We now have completed the first part of our study: The Request and Response, in getting a little overview of who is involved and how many cities were allotted from each of the tribes.

* The beautiful thing is that everybody participated in this project of the Levite cities.

* Nobody said, "I ain't givin' them any of my towns!"

The average allotment was four towns per tribe. The only exception to that was there were nine towns for Judah and Simeon, and only three for Naphtali.

II. THE DESIGNATED CITIES - verses 9-42

Whereas we talked about the tribes involved with the folks from Kohath, Gershon and Merari, now we're going to see the specific towns.

One of the things that we want to do in studying these towns is to do what we have done in the previous chapters, and that is, see if there is not some kernels of truth for us in the meaning of these cities.

Our first consideration of the designated cities will be those of Kohath.

A. KOHATH - verses 9-26

$$\begin{array}{r} 13 \text{ Priestly} \\ + 10 \\ \hline 23 \end{array}$$

There are twenty-three cities involved in this section, and they are sorted out among the various tribes.

v. 9 From the tribes of Judah and Simeon they allotted the following towns by name

Judah and Simeon are mentioned here together, and there are nine towns that are assigned to the Levites from the inheritance of these two tribes in the south.

v.10 (these towns were assigned to the descendants of Aaron who were from the Kohathite clans of the Levites, because the first lot fell to them):

Kohath, like Judah the tribe, stands first in line to get their inheritance. They must have been the biggest of the three since there are twenty-three of the forty-eight cities that are allotted to them.

Kohath means "assembly."

v.11 They gave them Kiriath Arba (that is, Hebron), with its surrounding pastureland, in the hill country of Judah. (Arba was the forefather of Anak.)

1. The first city on the list is KIRIATH ARBA, or "city of Arba," one of the giants of the land. The name of that city was changed to Hebron, which means "conjunction" or "joining."

We are very familiar with Hebron because of Caleb back in chap. 14, and also the tribe of Judah in chap. 15 which was his tribe.

v.12 But the fields and villages around the city they had given to Caleb son of Jephunneh as his possession.

It is just the city itself with adequate footage around it for pastureland that is under consideration at this point. It has nothing to do with Caleb's inheritance, other than his boundaries probably surround the city.

v.13 So to the descendants of Aaron the priest they gave Hebron (a city of refuge for one accused of murder),

6 last week!
4/2 This week!

It is altogether fitting that the six cities allocated as the cities of refuge would be a part of the forty-eight cities involved in the Levite inheritance.

This little phrase occurs five times in the passage. The only city of refuge that does not have this phrase: "a city of refuge for one accused of murder" following it is the city of Bezer, that we will see when we get over to verse 36.

This first city, then, not only involved Caleb but involved the city of refuge.

2. The second city is LIBNAH. Libnah means "whiteness or transparency."

Here we think of Isaiah 1:18

"Come now, let us reason together,"
says the Lord.

"Though your sins are like scarlet,
they shall be as white as snow;
though they are red as crimson,
they shall be like wool.

John 3:21

But he who practices the truth comes to the light,
that his deeds may be manifested as having been
wrought in God.

A funny and brilliant caricature of the as-if personality is presented in Woody Allen's movie Zelig, where the hero is a man who has so little sense of himself that he turns into whomever he is with. Leonard Zelig--eager to fit in, to be accepted, to be liked--turns black, Chinese, obese and Indian chief, and appears as a look-alike member of Hitler's brown shirts, the Pope's entourage and Babe Ruth's ball team. Adopting not only their physical but their mental characteristics, Zelig becomes the company he keeps. "I'm nobody: I'm nothing," he tells his psychiatrist. What he is is Leonard Zelig--human chameleon.
(Necessary Losses by Judith Viorst)

v.14 Jattir, Eshtemoa,

3. The third city is JATTIR, and that means "height."

4. The fourth city is ESHTEMOA, and that means "obedience."

What a key word this is to our understanding of the relationship between our heavenly Father and the blessings that He dispenses upon our lives.

* 2 Chron. 16:9

For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to Him.

* 1 Samuel 15:22

But Samuel replied:

"Does the Lord delight in burnt offerings and sacrifices
as much as in obeying the voice of the Lord?
To obey is better than sacrifice,
and to heed is better than the fat of rams.

* James 1:22

But prove yourselves doers of the word, and not merely hearers who delude themselves.

It's easier to say what we believe than be what we believe.

(Think Again by Robert Anthony)

As ye draw upon My Spirit for physical strength, so draw upon My Mind for wisdom and understanding and peace of mind. Make this a habit in thy life and thou shalt be astounded at the results, the accomplishments, it will bring. Rather than being motivated by impulse, ye shall be directed by Divine Intelligence.

p. 116

Come Away My Beloved by Frances J. Roberts

Commit to Me thy sanctification. Bring thy thoughts into captivity and let thy mind be under the control of the Mind of Christ. Do not curb the impulses of the Spirit within you, neither refuse to allow Me the freedom to manifest Myself through you by means of the gifts. Ye may resist Me, because ye feel unworthy or 'unready' to be used. This is a delusion of the mind. I do not use you when you 'feel prepared' but when I need you and you are yielded. Even as I use you, ye will discover that in the process of being used, I shall do a work in you yourself to the edification of your own heart and life.

So then, ye block the way to your own spiritual development if ye hold Me back when I would minister through you.

(Ephesians 4:12 & 16)

Indeed, if the time should ever come that ye 'feel ready', I would then be completely blocked by your pride, and would be forced to use someone else.

p. 120-121

Come Away My Beloved by Frances J. Roberts

v.15 Holon, Debir,

5. City #5 is HOLON, which means "sandy" or "delay."

Hebrews 10:36

For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

Hebrews 12:1

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us.

"Running" with "patience".--

In these two words I have combined the intensity of purpose and the quiet waiting upon Me which ye needs must have, else ye be overtaken in the race by fatigue of body and soul.

p. 88

Come Away My Beloved by Frances J. Roberts

6. The sixth city is DEBIR, and it means "the inmost recess."

We think of the Holy of Holies as the place of the presence of God. It is the inmost recesses of the heart that is the control center for all that goes on in our lives.

Prov-4:23 "Guard Your heart." ..

"Strengthened in the inner Man." ..

v.16 Ain, Juttah and Beth Shemesh, together with their pasturelands--nine towns from these two tribes.

7. AIN means "fountain."

8. JUTTAH means "stretched out" or "inclined."

9. BETH SHEMESH means "house of the sun."

I am bringing you into a new ministry. The former shall be enriched and made more full and more meaningful. I am not undoing anything. I am adding to. I shall be enriching thine own soul and effecting thy sanctification.

p. 156

Come Away My Beloved by Frances J. Roberts

v.17 And from the tribe of Benjamin they gave them Gibeon, Geba,

10. The tenth city is GIBEON, which means "pertaining to a hill."

11. The eleventh city GEBA means "hill."

v.18 Anathoth and Almon, together with their pasturelands--four towns.

12. The twelfth city ANATHOTH means "answers to prayers."

1 John 5:14,15

And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

John 16:24

✱ Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full.

13. The 13th city is ALMON and means "hidden."

Genesis 18:17-19

✱ Then the Lord said, "Shall I hide from Abraham what I am about to do? Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him."

1 Cor. 4:5

✱ Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.

v.19 All the towns for the priests, the descendants of Aaron, were thirteen, together with their pasturelands.

v.20 The rest of the Kohathite clans of the Levites were allotted towns from the tribe of Ephraim:

v.21 In the hill country of Ephraim they were given Shechem (a city of refuge for one accused of murder) and Gezer,

14. The 14th city was SHECHEM, which means "shoulder." We have discussed this under the cities of refuge since this is one of those six cities.

The shoulder is a place to carry the burdens and to accept the blows of suffering.

15. The 15th city is GEZER, and Gezer means "a place cut off" or "a precipice."

v.22 Kibzaim and Beth Horon, together with their pasture-lands--four towns.

16. The 16th city is KIBZAIM, which means "two heaps."

17. The 17th city is BETH HORON, which means "the place of the hollow."

When we discussed this city before, we were reminded of the fact that the angel, after the all-night wrestling match touched Jacob in the place of the hollow, in the hollow of his thigh; and our principle was that oftentimes God has to touch us physically to get us to respond spiritually.

v.23 Also from the tribe of Dan they received Eltekeh, Gibbethon,

18. The 18th city is ELTEKEH, which means "to which God is fear" or "object of fear."

Helen Mallicoat wrote the following:

I was regretting the past and fearing the future. Suddenly my Lord was speaking. "My name is I AM." He paused. I waited. He continued, "When you live in the past with its mistakes and regrets, it is hard. I am not there. My name is not I Was. When you live in the future, with its problems and fears, it is hard. I am not there. My name is not I Will Be. When you live in this moment, it is not hard. I am here. My name is I AM."

Use This!
* * *

Anxiety: the cold steel ball of fear. The root of the English word anxious comes from the word for choking, obstruction, distress, pain. It doesn't [sic] take much imagination to notice the tie between the choking of the cold steel ball of fear under your breastbone and heart disease or broker's disease.

Americans drank 426.1 million gallons of liquor, 542.1 million gallons of wine, and 5.66 billion gallons of beer in 1984. Studies reveal that a frighteningly large percentage of this ocean of alcohol was consumed to ease the weight of the cold steel ball of worry.

p. 132

A Savior for All Seasons by William P. Barker

Real or imaginary, however, the cold steel ball chokes and presses. Swiss psychotherapist Carl Jung insisted that three-fourths of our energies that should go to fruitful outer work are locked up in interior conflicts because of anxiety.

And it's no go if we try to tell ourselves to ignore our fears and pretend they don't exist. We could well remind ourselves of the story of the little boy running down the street who was stopped by an elderly lady. "Where are you going so fast, sonny?" she asked.

"I'm running for a doctor. My grandpa is sick."

"Now you just run right back to your grandpa and tell him that he only thinks he's sick."

A few days later, seeing the same boy, the lady asked, "Tell me, how's your grandpa now?"

"Well, he's all right now. He thinks he's dead, and we're going to bury him tomorrow!"

Our worries cannot be talked out of existence.

p. 133

A Savior for All Seasons by William P. Barker

19. GIBBETHON means "a lofty place."

v.24 Aijalon and Gath Rimmon, together with their pasturelands--four towns.

20. AIJALON means "of or belonging to a stag."

Evidently this was a great hunting region.

21. GATH RIMMON means "winepress of the pomegranate."

v.25 From half the tribe of Manasseh they received Taanach and Gath Rimmon, together with their pasturelands--two towns.

This is from the half tribe of Manasseh on the west side that is spoken of here, and there are two towns involved from them.

22. is TAANACH, and Taanach means "sandy soil."

Miracles burst forth out of the moist, cold soil of human tragedy. Moist with tears, and cold with hopelessness. I never get a chance to do miracles for you when you are occupied with self-realization,--while ye are entertaining ideas about what wonderful thing I am going to make out of you. I do not use you for material for miracles; I make miracles out of My own Being. I allow you to watch Me after ye thoroughly understand that it is I who am supernatural, not you.
p. 115

Come Away My Beloved by Frances J. Roberts

23. GATH RIMMON, which we just had earlier, from the tribe of Dan. There was also a Gath Rimmon from the half tribe of Manasseh, which means "winepress of the pomegranate."

These, then, are the twenty-three towns of the Kohath clan of the Levites.

The remaining 25 towns of the 48 are divided up between Gershon and Merari.

v.26 All these ten towns and their pasturelands were given to the rest of the Kohathite clans.

We come now in our outline to:

B. GERSHON - verses 27-33

The designated cities for Gershon are thirteen in number. Their cities come from the half-tribe of Manasseh on the east and from Issachar, Asher and Naphtali.

GERSHON means "expulsion."

v.27 The Levite clans of the Gershonites were given: from the half-tribe of Manasseh, Golan in Bashan (a city of refuge for one accused of murder) and Be Eshtarah, together with their pasturelands--two towns;

24. Town #24 is GOLAN, which means "exile." Golan is one of the cities of refuge. It is third in the listing. We've already seen Hebron and Shechem earlier.

25. The 25th city is BE ESHTARAH, which means "house or temple of Astarte."

This must have been a town named because one of the temples involved in Baal worship was located at this place.

1 John 5:21

Little children, guard yourselves from idols.

v.28 from the tribe of Issachar,
Kishion, Daberath,

26. Town #26 was KISHION. Kishion means "hardness."

Yesterday was the deadline for all complaints.

People who believe things can't be done will go out and prove they are "right."

(Think Again by Dr. Robert Anthony)

Like others, I have experienced both the work of the affirmer and the de-firmer. (I have just coined a word.)

The de-firmer works from insensitivity, ignorance, indifference, or (worse yet) plain, pure malice. The de-firmer picks the time when you have finished something that has cost you spiritual, emotional, and physical energy and then questions your motives, the quality of your work, or the results you set out to achieve. Instantly, you are hurt, tempted to quit, angry and wanting to fight back. In expending your passion, you become vulnerable to even the slightest attack (remember Elijah!), and the de-firmer senses that and uses the leverage of the moment to put you down.
p. 186

Restoring Your Spiritual Passion by Gordon MacDonald

Charles Swindoll on his cassette tape "The End of the Beginning" says,

Believe as I believe, no more, no less,
That I am right, and no one else confess.
Feel as I feel, think only as I think,
Eat what I eat, and drink but what I drink.
Look as I look, do always as I do,
Then, and only then, I'll have fellowship with you.

Sally Spiritual
Harry Holy

Spiritual Soapbox
+
Toot their Holy Horns,

27. The 27th city is DABERATH, and it means "cause or reason."

v.29 Jarmuth and En Gannim, together with their pasturelands--four towns;

28. City #28 is JARMUTH, and Jarmuth means "high."

A young man had just graduated from law school and had set up an office, proudly displaying his shingle out front. On his first day at work, as he sat at his desk with his door open, he wondered how to get his first client. Then he heard footsteps coming down the long corridor toward his office.

Not wanting this potential client to think he would be his first, he quickly picked up the telephone and began to talk loudly to a make-believe caller.

"Oh, yes sir," the young lawyer exclaimed into the phone, "I'm very experienced in corporate law....Courtroom experience? Why yes, I've had several cases."

The sound of steps drew closer to his open door.

"I have broad experience in almost every category of legal work," he continued, loud enough for his impending visitor to hear.

Finally, with the steps right at his door, he replied, "Expensive? Oh, no sir, I'm very reasonable. I'm told my rates are among the lowest in town."

The young lawyer then excused himself from his "conversation" and covered the phone to respond to the prospective client who was now standing in the doorway. With his most confident voice he said, "Yes, sir, may I help you?"

"Well, yes you can," the man said with a smirk. "I'm the telephone repairman, and I've come to hook up your phone!"

p. 154

Building Your Mate's Self-Esteem by Dennis & Barbara Rainey

use this!

29. The 29th city is EN GANNIM, and that means "the fountain of gardens."

v.30 from the tribe of Asher,
Mishal, Abdon,

30. The 30th city is MISHAL, and that word means "prayer."

use
This!

Years ago in a daily prayer meeting missionary prayer-letter files were passed around. One morning my file contained a letter from a missionary in the Philippines. In it she described her hospitalization in Manila for spinal tuberculosis. Her condition was serious and at that time called for a prolonged period in a sanatorium in a body cast. Unexpectedly (for the woman was a stranger to me) I was not only profoundly shaken but found myself virtually insisting that God heal her right away.

My prayer was remarkable in that I did not believe such healing was possible, and so I was astounded both by the content and the urgency of my own prayer. I suppose you could say that the Holy Spirit was allowing me to "see" two realities--the need of the young missionary, and God's power to do something my theology and medical experience told me was impossible. To the astonishment of her physician, this woman in the Philippians was miraculously healed that same day and soon after became my wife.

p. 19

Excellence in Leadership by John White

The book of Nehemiah opens in prayer and closes in prayer. Nowhere do we perceive Nehemiah's heart more clearly than in his prayers. And yet his briefer prayers, scattered throughout his journal, may puzzle and even disappoint us. They lack high-minded, high-arching altruistic spirituality and poetic insight. They do not seem woven of the same cloth as the prayers admired by people who appreciate fine sentiments and good literature. They are crude, pain-soaked cries.

Earlier I suggested that part of the reason they disappoint us may lie in our own dishonesty. Nehemiah's prayers, unlike David's (though there are some problems with David's too), are not polished compositions so much as cries of primitive pain from a lonely man. And sometimes we, anxious to pray "proper" and "spiritual" prayers, do not dare to look into the depths of our sinful hearts. Our discomfort with Nehemiah arises because Nehemiah does what we would all like to do--to express what we really feel.

p. 130

Excellence in Leadership by John White

If God knows our needs
before we pray,
what is the need
of prayer?

The main reason
for prayer
is to maintain
the communications.

(Ponder This by Leonard Andrews)

George Mueller, widely known man of faith, declared in a sermon in his 75th year that in his 54 years as a believer he had had at least 30,000 answers to prayer the same day the requests were made. Then he was quick to add that not all his prayers were promptly answered. "Sometimes I have had to wait weeks, months, or years." Then he told how once he had to wait over 11 years. "I brought the matter about 20,000 times before God, and invariably in the fullest assurance of faith, and yet 11-1/2 years passed before the answer was given.

(Joseph: God's Man in Egypt by Leslie Flynn)

31. ABDON, and Abdon means "servile."

Matt. 20:26-28

It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

v.31 Helkath and Rehob, together with their pasturelands--four towns;

32. HELKATH means "smoothness," "flattery," "flattering lips," "a portion," "a part," or "a field."

33. REHOB means "a street," "an open place," "a forum."

v.32 from the tribe of Naphtali, Kedesh in Galilee (a city of refuge for one accused of murder), Hammoth Dor and Kartan, together with their pasturelands--three towns.

34. KEDESH means "sanctuary" and is the fourth of the six cities of refuge contained in the 48 cities of the Levites.

35. HAMMOTH DOR means "warm baths" or "age, generation."

36. KARTAN means "two towns."

v.33 All the towns of the Gershonite clans were thirteen, together with their pasturelands.

This now is the list of the thirteen towns of the Gershonites. The Kohathites had 23, and the Gershonites 13, bringing us to a total of 36. This leaves us 12 cities left for the Merarites to complete the list of 48.

23 Kohath
+13 Gershon

36

12 left for Merari.

C. MERARI - verses 34-40

MERARI means "bitter" or "unhappy."

Whereas Kohath means "assembly,"
Gershon means "expulsion,"
Merari means "bitter," "unhappy."

The names certainly tell a story. The Scripture tells us "not to be forsaking the assembling of ourselves together as the manner of some is," but when expulsion takes place, you usually have some pretty bitter and unhappy people as a result of it.

v.34 The Merarite clans (the rest of the Levites) were given:
from the tribe of Zebulun, Jokneam, Kartah,

37. The 37th city is JOKNEAM, which means "possessed by the people."

The late Vice-president Alben Barkley once told of a time he felt unappreciated. He had heard of an old constituent who had declared publicly several times that he wasn't going to vote for Barkley in the coming senatorial election. Hurt and surprised, Barkley made a trip back to the Tennessee hills to see the man.

"What's this I hear about you telling folks you're not going to vote for me?" asked the senator.

"Yep, That's right."

"Why is that?"

"You never do nuthin'," replied the old mountaineer.

Barkley, surprised, said to the man, "Why Teecee, don't you remember how I got your uncle that job on the highway department, and how I got that bridge fixed in your hollow after that flood last spring, and how I persuaded the bank to hold off on that foreclosure on your farm when you were having problems, and how I arranged for your sister's girl to go to Nashville when she got into trouble back a few years? What do you mean I don't do anything for you?"

"Yeah," drawled the old mountaineer, spitting a stream of tobacco juice. "That may be true, but what've you done for me lately?"

p. 36

A Savior for All Seasons by William P. Barker

If you let other people do it for you, they will do it to you.

Think Again by Dr. Robert Anthony

38. KARTAH means "city."

v.35 Dimnah and Nahalal, together with their pasture-lands--four towns;

39. DIMNAH means "dung hill." It must have been the fertilizer farm.

40. NAHALAL means "pasture to which cattle are led out." This must have been some of the pastureland for the livestock.

v.36 from the tribe of Reuben, Bezer, Jahaz,

41. BEZER means "ore of gold and silver."

This is the fifth in the listing of the cities of refuge. It is the only one that does not have the phrase in parenthesis (a city of refuge for one accused of murder.)

Phrase Missing!

42. JAHAZ means "a place trampled down," like a threshing floor or something like that.

I really believe there are just two kinds of folks: those who work to make the world a better place for everyone and those who work to make a better place for themselves in the world as it is. Moses was of the former stripe. He could have taken for granted the enormous good fortune that had befallen him and forgotten all about his downtrodden kinspersons, but he did not! What was happening to them made a difference to him. He could not rest in luxury while they were languishing under oppression, and so he chose the way of true morality: he voluntarily took on problems he could have avoided on behalf of his brothers and sisters.

p. 51

Glad Reunion by John Claypool

v.37 Kedemoth and Mephaath, together with their pasturelands--four towns;

43. KEDEMOTH means "beginnings."

44. MEPHAATH means "beauty."

v.38 from the tribe of Gad, Ramoth in Gilead (a city of refuge for one accused of murder), Mahanaim,

45. RAMOTH which means "heights." Ramoth is the sixth and final city of refuge included in the 48 cities allocated to the Levites.

46. MAHANAIM which means "camp."

v.39 Heshbon and Jazer, together with their pasturelands--four towns in all.

47. HESHBON means "reason, understanding."

48. JAZER means "which Jehovah aids."

2 Chron. 32:7,8

→ ↗
Be strong and courageous. Do not be afraid or discouraged because of the king of Assyria and the vast army with him, for there is a greater power with us than with him. With him is only the arm of flesh, but with us is the Lord our God to help us and to fight our battles." And the people gained confidence from what Hezekiah the king of Judah said.

v.40 All the towns allotted to the Merarite clans, who were the rest of the Levites, were twelve.

v.41 The towns of the Levites in the territory held by the Israelites were forty-eight in all, together with their pasturelands.

The grand total, or the bottom line, is 48 cities--

23 to Kohath
13 to Gershon
and 12 to Merari

v.42 Each of these towns had pasturelands surrounding it; this was true for all these towns.

This brings us now to:

III. THE LORD'S FAITHFULNESS - verses 43-45

We had:

I. THE REQUEST AND RESPONSE - verses 1-8

II. THE DESIGNATED CITIES - verses 9-42

and now:

III. THE LORD'S FAITHFULNESS - verses 43-45

v.43 So the Lord (gave) Israel all the land he had sworn to give their forefathers, and they took possession of it and settled there.

The result of all of this is: "The Lord gave."

God is in the Giving business!

John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

Ephesians 2:8,9

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.

This passage constitutes one of the key sections of the entire book, for one may learn from it the revelational purpose that the Holy Spirit had in inspiring the human author to compose this book. This purpose is to let the full light of revelation fall upon the faithfulness of the covenant God who keeps his word once given to the forefathers. As such, this passage summarizes the first part of the book and points out its basic message.

p. 314

The New International Commentary on the Old Testament
The Book of Joshua by M. H. Woudstra

v.44 The Lord (gave) them rest on every side, just as he had sworn to their forefathers. Not one of their enemies withstood them; the Lord handed all their enemies over to them.

Ye have often misconstrued My will and felt that only in sacrifice and suffering could ye please Me, whilst much of the time I have longed to deliver thee out of the very pains ye thus inflicted upon thyself. Ye meant to please Me, but in truth ye were only marring thine own beauty--which is precious to Me.

I cannot rejoice in a blighted rose. Ye have gone far enough in this way. I offer thee My path now, if ye are strong enough to accept it. Life and liberty and love and joy. Health and peace--simplicity and rest. It has been there for you all along. You can have it even now if ye will.

I don't want you to work for Me under pressure and tension like a machine--striving to produce, produce. I want you to just LIVE with ME as a PERSON. I have waited for you to wear yourself out. I knew you would find it eventually--the secret of silence and rest, of solitude and of song.

I will rebuild your strength--not to work again in foolish frenzy, but just for the sake of making you strong and well. To Me this is an end in itself. Make it your aim and join with Me wholeheartedly in the project. 'Many joys are waiting yet.'

p. 152

Come Away My Beloved by Frances J. Roberts

v.45 Not one of all the Lord's good promises to the house of Israel failed; every one was fulfilled.

There are four things that stand out to underscore the Lord's faithfulness in these last verses:

1. He gave Israel all the land.
2. He gave them rest.
3. He handed all their enemies over to them.
4. Every good promise was fulfilled--none failed.

John 14:1-3

"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.

1 Cor. 2:9

but just as it is written,
"Things which eye has not seen and ear has not heard,
And which have not entered the heart of man,
All that God has prepared for those who love Him."

Rev. 22:12,17

"Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

John 2:10

and said to him, "Every man serves the good wine first, and when men have drunk freely, then that which is poorer; you have kept the good wine until now."

CONCLUSION:

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

LESSON #1: Everybody participated in the giving of Levitical cities.

2 Cor. 9:7

Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.

LESSON #2: Obedience is the key word in all of spiritual life.

LESSON #3: Is God answering your prayers?

LESSON #4: Are you hardened or sensitive toward the needs which are around you?

LESSON #5: Not one of the good promises failed; every one was fulfilled.

Matt. 5:18

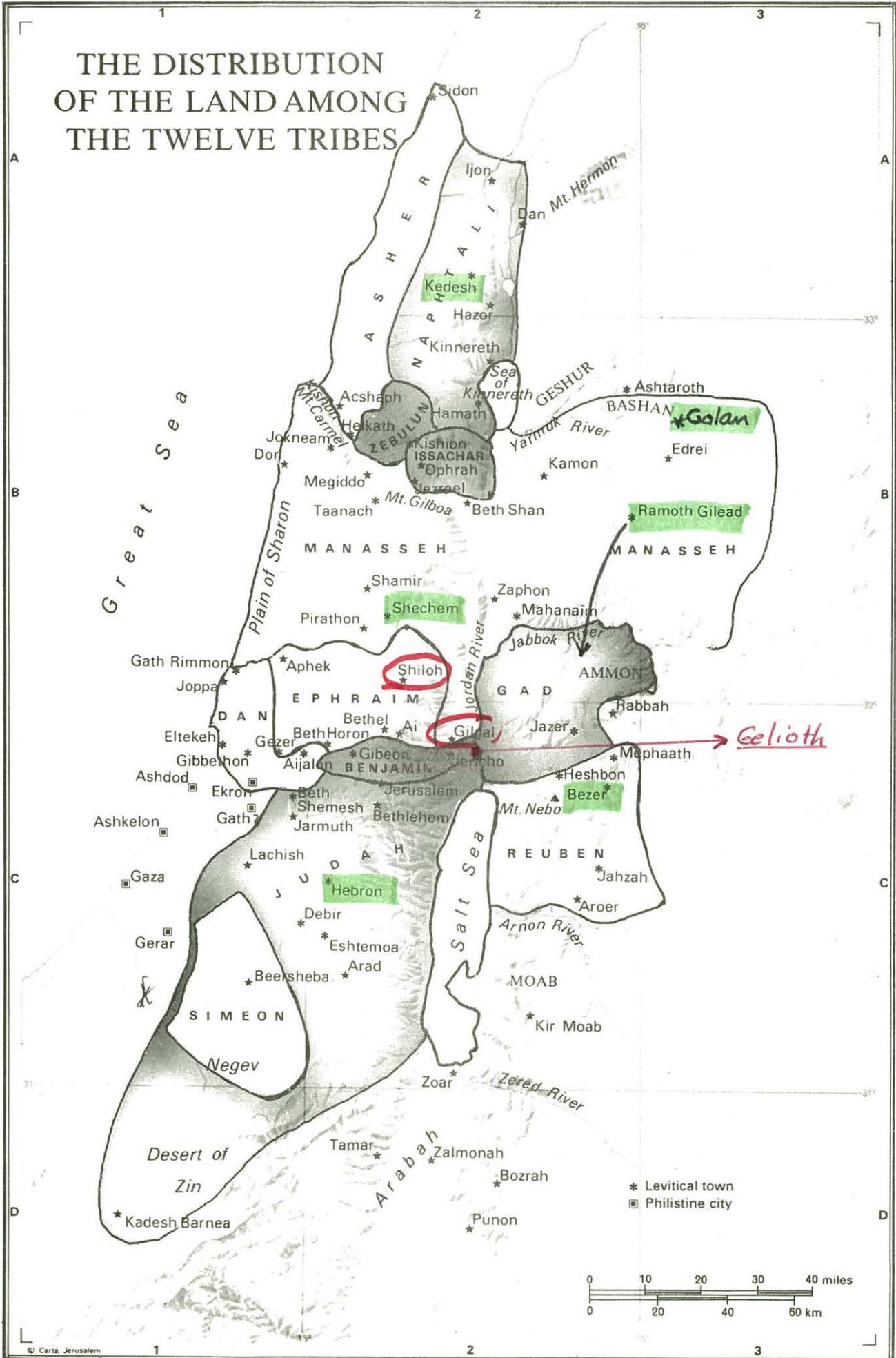
For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.

Matt. 11:28-30

"Come to Me, all who are weary and heavy laden,
and I will give you rest. Take My yoke upon you,
and learn from Me, for I am gentle and humble in
heart; and you shall find rest for your souls. For
My yoke is easy, and My load is light."

Sight Seeing caught in A Box Canyon +
Didn't have enough power to climb out.

THE DISTRIBUTION OF THE LAND AMONG THE TWELVE TRIBES



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