

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Thirteen – Joshua 13:1-33

We’re coming to a new division of the book of Joshua when we get to chapter 13.

Chapters 1-5—the INVASION of the land.

Chapters 6-12—the SUBJECTION of the land.

Now Chapters 13-22 is the DIVISION of the land and

Chapters 23 and 24 are Joshua’s final addresses.

As we come to Joshua 13, we come to a time of dividing up the land that now has been possessed.

Jesus said:

John 14:1-6

Let not your hearts 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. ...

In *Our Daily Bread* we read:

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.

(from *Our Daily Bread*, January 2, year unknown)

And then the past statement in the *Our Daily Bread* for that same day was:

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

(from *Our Daily Bread*, January 2, year unknown)

We need to recognize the fact that as we look at this land it's a land that has been prepared for a lot of years for them. God had entered into a covenant to tell them that they were going to have a seed, they're two and a half million strong, and they're going to have a land. They're now in that land and it's ready to be divided. They're ready to receive their inheritance

Someone said:

Live life as though it were your last day on earth and some day you will be right.
(source unknown)

That really fits it well, doesn't it? Give it all the intensity we have because one of these days it's going to be like that.

We cannot comprehend what the Lord has prepared for us. It's beyond human thought and capacity to understand the place He has prepared for us. But we're going to get a fore glimpse of that as we look at this land which He has for these people.

Now get it in view where we are.

Chapter 1—the COMMISSIONING.

Chapter 2—the SPYING OF JERICHO.

Chapter 3—the CROSSING OF THE RIVER.

Chapter 4—the SETTING UP OF THE MEMORIALS.

Chapter 5—the CLEANSING OF THE PEOPLE when they reinstated circumcision and celebration of the Passover.

That was the INVASION of the land.

Then:

Chapter 6 we start the SUBJECTION of the land.

Chapter 6—we had JERICHO.

Chapter 7—ACHIN'S DISOBEDIENCE.

Chapter 8—VICTORY IN AI.

Chapter 9—the COMPROMISE WITH THE GIBEONITES.

Chapter 10—the SOUTHERN CAMPAIGN.

Chapter 11—the NORTHERN CAMPAIGN.

And we ended in our last study with Baskin Robbins list of THIRTY-ONE KINGS and saw in their names—of the places where they're from—experiences that we've had in our Christian life as we endeavor to go onto maturity.

Now that brings us to Chapter 13. We're ready now for a real, emotional chapter. It's always emotional when we're in a time

of transition in our life. And for Joshua that's now. He's there. He's old, there's a lot to be done and he's not going to get to do a lot of it. And so it's time to change his job description.

Maybe we find ourself there. Maybe we're facing the glorious experience of the empty nest syndrome.

We have to also realize as we come into this chapter—this is like the colonization of America. How exciting to have been a part of the original 13 colonies and to have had a part of moving west and settling the land. That's what's happening here.

Think about it. These people have been 400 plus years in bondage in Egypt and then they wandered for 40 years in the wilderness after that. And now 7 years of continuous war and conflict and finally they're going to get to settle down and have an address and a place that they can call home. And so, it's been an incredible thing that's happened in these 7 years of warfare that brings them to this moment.

Now we've titled Chapter 13: NEW INSTRUCTIONS FOR JOSHUA—because that's exactly what's going to happen.

Our chapter divides like this:

Verses 1-7—the Lord is speaking to Joshua.

At verse 8 down to the end of the chapter we're basically going to talk about the two and half tribes on the east side.

Now in our next study we're going to get into the division of the land on the west side, and we're going to meet Caleb. Chapter 14 basically is set aside for this great man and we're going to have a chance to talk about him.

Well that's getting ahead a bit. Let's get into it. Verse 1.

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.

"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.'"

What's great about that? The Lord's still talking to him. We saw the book open with the Lord talking to him. He said, "If you'll be obedient and if you follow My word you're going to be successful." And he has been. He's been—it's just been a clean shot all the way through.

And here as we're getting ready to see the end of it, the Lord's still talking to him. And He has some more instructions for His obedient servant. And He comes to him as sort of a comfort. He says, "Joshua, you know you're very old. I've got a new job for you now. You're getting up there in years."

He probably took over the reins of leadership when he was 80 and he's been a leader for about 40 years so he's pushing 120.

He's getting up there in years.

That isn't so bad though. "You are very old"—120.

Psalm 71:17, 18

O God, thou has taught me from my youth
and hitherto have I declared thy wondrous works.
Now also when I am old and gray-headed, O God,
forsake me not until I have shown thy strength
unto this generation,
And thy power to everyone that is to come.

Psalm 92:14

They shall still bring forth fruit in old age,
they shall be fat and flourishing.

"And so Joshua, you're old. Time's running out. There's a lot of work yet to be done my friend."

Do you realize time's running out for us?

It was Alan Redpath who said it so well:

(Victorious Christian Living by Alan Redpath)

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

And we not only talk about the Bible being unpossessed territory and a lot to be done, but we also think of ourselves don't we? The Bible tells us that God has a wonderful work that He wants to perform in each of our lives. At the minute we receive Christ and we're born into His family He wants to start making us like His Son Jesus Christ. And we are to be made like Him as we live a day at a time and as God does His good work in our lives.

2 Corinthians 3:18

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

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.

That work goes on until we're made like Him.

A number of years ago at a funeral of a fellow who really loved the Lord and walked with Him one of the grieving friends said, "Well at least he wouldn't have to change very much."

That's a great testimony to a person who really changed in his life and walked with God in his later years of life and reflected the Person of the Lord Jesus. The one thing that we have in the Bible that it teaches us is even though we're not like Christ as a believer when we die, instantaneously we'll be made complete.

1 John 3:2

...soon we shall be like Him, for we shall see Him as He is.

That's so we won't have to be awkward and feel out of place. But how wonderful for us to bless life here by possessing the new territory and becoming more and more like the Person of Christ.

Joshua would probably say, "I know I'm not what I ought to be, but thank God I'm far from what I once was. At least I've made something—some grounds and some territory. I know I'm not there yet."

John Claypool in one of his books says:

(Glad Reunion by John Claypool)

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

And of course when it comes to the whole matter of possessing the territory and growing and developing, Ruth Harms Calkin probably has to come back as the star to say it the best:

(Lord, It Keeps Happening...and Happening by Ruth Harms Calkin)

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

We're on the way. God's at work in our lives.

“Joshua, you're getting very old. There's still a lot of territory

left to be taken.”

Now what’s the Lord doing to this guy? Basically He’s coming to him and he’s saying, “Joshua, you’re going to have to put up your sword. You’re too old to fight anymore.”

If he’s anything like David, that great warrior, he’s not going to listen very easily to that and make an easy transition. Remember David? David finally gets driven out of his kingdom by Absalom and he’s up in Mahanaim and he gets the forces organized to fight Absalom and his troops. And the men say, “You aren’t going. You stay here and we’ll go fight.”

Remember David for the first time, he’s standing there saying goodbye to the troops and to all three groups he says, “Alright guys listen. Whatever you do, be kind to Absalom.”

Joab comes by, Abishai comes by with his army, and Ittai the Gittite comes by and they all take off. And David has to stay there. Talk about emotional trauma and transition—that was tough.

Are we ready to make the transitions in our life?

If we find ourselves at a point of transition, *Necessary Losses* by Judy Viorst is a good book. It is a secular book but it is good. She takes us from the womb to the tomb and shows us all the necessary losses in our life. So it does give comfort to know we’re normal when we’re passing through various stages of transition.

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Now the Lord says there's a lot left to be taken and He's going to outline a little bit of it for him to look at so he can know how much is still left. So in these next verses, the rest of His message, He outlines it.

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

“This is the land that remains: all the regions of the Philistines and the Geshurites:”

Now the Philistines operated in the southwest corner on the Mediterranean Sea coast. On our map we can see that location, because we see some of those cities.

This map is not the map that's going to be used in Joshua part 3. In part 3 it's going to be all shaded with all the divisions in there where the territory is. We chose this map and these materials for the second part and took the other one for part 3—so there's a different map for each of the three sections. But we can get an idea of where some of these are.

The term Philistines means “wanderers or strangers.” They seem to show up everywhere.

We don't know why they didn't go ahead and wipe out the Philistines when they were doing all the rest of this.

Because they didn't, the Philistines are back in the middle of

every other phase of the nation’s development.

In the time of Samson, he is battling the Philistines during the period of the Judges.

Samuel experiences a tragedy with the Ark being taken by the Philistines for a period of time.

Ask Saul. Every time he turned around he was fighting the Philistines.

And then if we don’t want to listen to Saul, listen to David. It started with Goliath the Philistine in the Valley of Elah and ended with four big ones at the end of his life—some 40 years later. He faces this constant battle with the Philistines.

Now verse 3 says—and this is the Philistine territory that’s described here:

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);

“from the Shihor River on the east of Egypt”— that’s most likely the WadiAl’Arish. That is the river that borders the land of Egypt. That’s the division line between the land of Israel—the land of Palestine and the land of Egypt—down there in the south.

“to the territory of Ekron on the north,”—now that’s the furthest Philistine city north and that’s 80 miles away from the river. So we’re talking about an 80 mile stretch of land over on the Mediterranean Sea coast’s southwest side.

“all of it counted as Canaanite (the territory of the five Philistine rulers in Gaza, Ashdod, Ashkelon, Gath and Ekron—and that of the Avvites);”

Now Avvites means “desert dwellers” so evidently they were the aborigine Philistine part of the group. But we need to ask ourself a question again, why didn’t they do this? Was it because they COULDN’T or was it because they WOULDN’T?

Now we knew it wasn’t because they couldn’t because the Lord had already proven Himself faithful in all the rest of it, so we have to say it wasn’t because they couldn’t but because they wouldn’t. They just flat were intimidated by them.

And if they’re intimidated by them, there must be some reason. So the meanings of the cities they lived in were important.

“Gaza” means “fortified or strong.”

“Ashdod” means “a fortified place or a castle.”

“Ashkelon” means “migration.” That’s the Miami Beach. We migrate to the beach so Ashkelon was the place where they all

migrated.

“Gath” means “winepress.” What happens in a winepress? The grapes get crushed.

And “Ekron” means “eradication.” That means wipe out.

Similar to Texas’ litter campaign, **DON’T MESS WITH GATH**, **DON’T MESS WITH ASHKELOH** and Ekron and the rest of them.

And they were intimidated by them and so they just stayed away from them. They left them over there. Chose not to fight them and to possess that part of the territory.

Now in verse 4 he moves from the south to the north really quickly to show some of the land up there that hasn’t been taken.

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,

“from the south, all the land of the Canaanites, from Arah of the Sidonians”— that’s way up near Beirut, Lebanon in the north—“as far as Aphek, the region of the Amorites,”

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

“the area of the Gebalites;”

“Gebal” means “rope.” And the city of Gebal is on an elevated place overlooking the Mediterranean and it is the home of the sailors so they would name the city “rope city” because ropes were used in sailing.

“and all Lebanon to the east, from Baal Gad below Mount Hermon to Lebo Hamath.”

There’s a large area there.

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,

“As for all the inhabitants of the mountain regions from Lebanon to Misrephoth Maim, that is, all the Sidonians,”—now look what the Lord promises—“I myself will drive them out before the Israelites.”

Alright, at that point there is now a statement of the new job description. These last phrases are the new job description for Joshua. He’s not going to fight anymore. This is what he’s going to do. Here comes the command from the Lord.

“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.”

“and divide it as an inheritance among the nine tribes and the half of the tribe of Manasseh.””

What are the new orders? The new orders are they have a responsibility to divide up this land among nine and a half tribes.

Now what about the other two and a half tribes? We know the story about the two and a half tribes but now we’re going to make it official. They are going to get their inheritance. And from verse 8 to the end of the chapter we’re going to talk about that.

Joshua immediately picks up and pulls together the threads of the two and a half tribes where they’re going to live and then in the next study we cross the river and we get into the land that belongs to the nation Israel.

Now verse 8 then starts Joshua speaking—listen to him.

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.

“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.”

But what? That assignment was only conditional. Remember the condition?

The condition was this, “you’re going to get your inheritance over there. If your men cross the river and fight for your brother’s possession of their land on the west bank.”

For the last seven years over 40,000—approximately 42,000-45,000 of them—went across and they’ve been away from their families and they’ve been fighting. Now the war’s over and right now they earn the right legally to have their inheritance.

Now what is it about this inheritance that’s so upsetting? These are people who have settled short of what God intended for them. The Jordan River was to be the boundary of the land on the east and the Mediterranean Sea on the west. God did not intend for them to settle on the east side of the river.

These guys decided exactly the same way Lot did in Genesis 13—remember that story?

Abram said, “It’s not good for our brothers to be fighting. You take what you want and I’ll take what’s left over.” And Lot gets his binoculars and he looks at the well-watered plains of Jordan and he says, “Man that’s it!” Beautiful, fertile, green

pasture land. Totally irrelevant is the fact that Sodom and Gomorrah are there as cities of the plain. “I want that good land. It looks great.”

When these guys saw how beautiful the land was on the east side they said, “I want it.” The land of Gilead is just as beautiful as the plains of the Jordan. And so naturally from all appearances it looks like a bird nest on the ground. “Give us the east bank sir! We want this.”

Now we might say, that isn’t too bad because they don’t have to fight for it. It’s all done. They can just go take it.

We would never want to recommend to anyone that they settle for something short of the will of God for their lives. We could not stand living a day with the three questions that everybody has to ask when they’re out of the will of God:

1. Why?
 2. What if? and
 3. Where?
1. Why did I do it?
 2. What if I hadn’t done it?
 3. Where would I be today if I hadn’t?

We would hate to have to face a day like that with those questions.

And these poor people will never have the privilege of being excited about where God would have wanted them in the land. They want to stay over on the east side.

These people really pay a price. Any time we chose to settle short of the will of God we can plan on two things—it's inviolable:

1. We're going to cry a lot.
2. We're going to suffer a lot.

They just go together. When we're out of the will of God, we're going to cry a lot and we're going to suffer a lot. And brother do these people suffer over here. They're surrounded by the Moabites in the south, the Ammonites on the east, and anytime the Amalekites or the Mideonites or the Syrians wanted to come they always bombarded the east and everybody on the west knew there was a war coming. But the east got wiped out first. In 721 B.C. the first bunch to go was the people on the east side—just to give an idea what happens when we settle short of what God has in mind for us.

Now verse 9 is the way God does it. He just kind of lifts us up, gives us a little overview of the inheritance and then He pulls us down and He drops the tribes in their place.

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,

“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 that’s a little bit of an overview. It separated the Israelites from the Moabites in the south.

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

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

Remember Sihon? Sihon is the perfect type of Satan, remember? He sweeps away everything in its place. “Sihon” means “sweeping away.”

He’s like a roaring lion seeking whom he may devour. Satan always is eager to keep us out of the land and away from all the Lord has for us. So he stands there as a barrier to the land. And he lives in Heshbon. “Heshbon” means “reason or understanding.”

The evil one always attacks us with wrong thoughts in our

minds, because out of wrong thoughts there's going to come wrong actions.

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—

“It also included Gilead,”— that’s the rich territory—“the territory of the people of Geshur and Maacah, and all of Mount Hermon and all of Bashan as far as Salecah—”

Now “Bashan” means “soft fertile soil” so there is a lot of good land over there.

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.

“that is, the whole kingdom of Og”— remember him?

Og was the big guy. He was the giant in the north. Sihon had the south and Og had everything up in the north. Og was one of those guys who was a predecessor of Goliath. He was a big one and a big leader.

Now he was “in Bashan,”—in the north—“who had reigned”— look at the two cities he reigned in. He 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.”

Why does this guy rule in two cities?

Sihon ruled in Heshbon. Why does Og rule in Ashtaroth and Edrei?

What does “Ashtaroth” mean? “Ashtaroth” means “the goddess of love.” It was Ashtaroth where Baal worshippers came to indulge in their sexual promiscuous activity—prostitution, religious prostitution.

So we have the city of sex at Ashtaroth.

But then we have the city of Edrei. What does “Edrei” mean? “Strength,” “to make strong.”

In those days Og was ruling over them in the cities of sex and steroids. That’s exactly the same—just exactly the same.

Using the same cruddy stuff to get people to be macho and to live and the evil one uses it to ruin them! And here he is in the very same city doing the same thing. The Bible’s always up to date.

Now verse 13 is a tragedy, isn’t it?

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

“But the Israelites did not drive out the people of Geshur and Maacah,”— when we see something like that, we put a little red flag up because there’s something bad going to come from it. When we’re just a little bit disobedient and we let just a little thing happen, watch out it’s going to eat our lunch later.

“so they continue to live among the Israelites to this day”

What does “Geshur” mean? “Geshur” means “bridge.” And “Maacah” means “oppression.”

That’s exactly the way the devil works. When we give him an invitation by giving him a bridge to walk across, he will oppress us until we’re disobedient and he accomplishes his purpose.

When we face temptation the wrong way, give the devil a bridge, he’ll walk across it. He’ll oppress us until we’re disobedient because we’re no match for him by ourselves.

And that’s exactly what happened to David. Because they didn’t take the people out of Geshur and Maacah, he went north to find his third wife. He married Ahinoam and Abigail.

But then he went north and he found the daughter of the king of Geshur—very, very beautiful—and he married her and had two children whose names were Absalom and Tamar. And then we read the rest of David’s story and see what happened because he made that political marriage and he was involved.

He wouldn't have been if that land had been taken like it was supposed to.

How do we affect future generations by our compromises and by our indifferences? And these things happen and it's really, really sad here.

Now all of that being said, these people chose on the basis of appearance. They chose what looked good and it wasn't going to be too much of a hassle and they thought we wanted this.

Matthew 6:19-21

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 destroy and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

Now verse 14—don't get discouraged about the Levites.

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.

“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.”

Now Levi was the third-born son of Jacob. Levi was born to Leah. She had Reuben, Simeon and then Levi. Levi was number three.

Levi means “joined or attached.” And Leah was the unloved lady in the family and she thought that her three sons would mean that he would be attached to her so she named him Levi.

Now out of Levi comes Moses, Aaron and Miriam. And that tribe is scattered throughout the land. Before this is over we’re going to see they get 48 cities scattered all over the territory, so don’t feel bad for them.

Just understand that they’re not really left out. They are the religious tribe. They handle all the temple worship and sacrifices. And out of their tribe comes the priestly line—Aaron—and we’re going to see Eliezer here before the book is over as the other priest involved in the allotment of the land.

Now as we move on then, the rest of the chapter is going to be the specific details about the tribes. This one verse is the verse that ought to be written over the rest of the chapter.

Psalm 106:15

He gave them what they asked for,
but he sent leanness into their souls.

The New International Version translates it:

He sent them a wasting disease.

It was like they never flourished again because He gave them what they asked for. God will give us what we ask for if we just keep begging and begging and begging. He'll say, "Alright, take it." But He knows there'll be some horrendous consequences from that. And there are consequences here as we look at the territory.

Now what we have to pretend while we look at the rest of the verses is that we start way down in the south. And we just whip north. We're going to take Reuben, Gad and the half tribe of Manasseh on the east side. That's the way the territory is divided. So start way down at the Arnon Gorge in the south and go from there.

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

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

Now Reuben was his first-born son. Reuben defiled his father's bed. Reuben lost his rights of the first-born and now he's settling short of the land and he is boxed in. He has the Moabites on his southern boundary. He has the Ammonites on his eastern boundary. He has the Dead Sea on his west boundary. And the only friend he has is Gad in the north. So he's in a rectangular box literally here in the land that he's

choosing to take.

This is what he took:

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

“The territory from Aroer on the rim of the Arnon Gorge,”—that’s way down there south. The border between the Moabites and the land—“and from the town in the middle of the gorge, and the whole plateau past Medeba”

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

“to Heshbon and all its towns on the plateau, including Dibon, Bamoth Baal, Beth Baal Meon,”

v. 18 Jahaz, Kedemoth, Mephaath,

“Jahaz, Kedemoth, Mephaath,”

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

“Kiriathaim, Sibmah, Zereth Shahar on the hill in the valley,”

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

“Beth Peor, the slopes of Pisgah,”—that’s Mount Nebo—“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.

“—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.”

“Rekem” means “flower garden.”

“Zur” means “rock” or “stone knife.”

“Hur” means “a hole from which a viper crawls.”

“Reba” means “lying down” or “a fourth part.”

Those are the five princes that are also of the Midianites that they defeated when they defeated Sihon.

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

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

Remember him? In Numbers 22-24 when Sihon was wiped out the king of the Moabites right below him he said, “Man we’re next.” So he hired Balaam to cast a curse on the nation, Israel. And that’s when the donkey talked to him.

Well it’s obvious that Joshua wants to just fit in his death. Now he wants to tell us the rest of the story. He died. He was a casualty of what took place. And so we’re down at the south end, he mentions it.

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.

“The boundary of the Reubenites was the bank of the Jordan.”

Now just a very little bit of it—most of the Dead Sea—tiny little bit of the Jordan that they have access to.

“These towns and their villages were the inheritance of the Reubenites, clan by clan.”

Okay now if we took that square down there in the south, it

would be 25 miles north and south and 32 miles east and west. So we have almost a rectangular square that belongs to Reuben.

The northern border of Reuben is the southern border of Gad. That's easy.

Now, what's the western border of Gad? All of the Jordan River, because their northern border comes right across under the southern end of the Sea of Galilee and cuts across. So it's another square similar to that of Reuben, but it has the Jordan as its west bank.

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

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

Now Gad means “rich or fortunate.” He is the seventh-born son to Jacob.

Remember the story? Rachel couldn't have any babies and Leah had four. She had Reuben, Simeon, Levi and Judah.

Rachel got her nose out of joint. She had an option. She could send in her handmaid and she did. She sent in Bilhah. Bilhah had Dan and Naphtali—that's number 5 and number 6.

And Leah finds out she isn't having kids anymore so she opts

to send in her handmaid—which she shouldn’t have done because she already had four boys. And so the first baby born to Zilpah is Gad.

Gad is the seventh-born son and she says, “I am rich. I am fortunate. Gad has been born.”

And then Zilpah, right after that, has Asher—which means “happy am I.”

So Gad is the other tribe. Seventh-born son—he has his land over here on the east side too. And what does he get?

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

“The territory of Jazer, all the towns of Gilead and half the Ammonite country as far as Aroer, near Rabbah;”

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

“and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim”—remember that? That was the staging location in the north for David and his men before they fought Absalom in that region—“to the territory of Debir;”

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)

“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” —WHAT?—“Kinnereth).”

That’s the Sea of Galilee, the southern tip of it. Their boundary goes across there.

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

“These towns and their villages were the inheritance of the Gadites, clan by clan.”

If we go 60 miles north and south and then go 25 miles east and west we have their chunk of territory. All the rest of it belongs to the half-tribe of Manasseh. Manasseh is the first-born son of Joseph.

Manasseh and Ephraim represent Joseph among the tribes now. We’re going to get into that in chapter 16, so we don’t want to spend time explaining other than this is a tremendous piece of territory that’s given to them.

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:

“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:”

The land that they get is basically the territory of the king of Og. The territory—King Og that is of Bashan.

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,**

“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.**

“half of Gilead, and Ashtaroth and Edrei”—Isn’t that interesting? They get those two cities.

Think they’ll change the reputation of those two cities? No they won’t. Read the rest of the story. They get wiped out.

We invariably will not change our environment. It will change

us. And there is a lesson here to be learned many, many times in the Bible, over and over again. The environment changes them. So they get those two cities.

“(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.”

Alright, that’s a big territory. That’s 65 miles north and south and it is 60 miles east and west. Big chunk of land there in the north belongs to them.

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

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

Now it really is theirs.

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.

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

They’re going to get 48 cities and we’ll look at that later.

We have 9 lessons that come out of the text.

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

God still has some things for him to do—just moving him out of action into administration.

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

I hope we can say that in our spiritual pilgrimage as we realize there's lots to be possessed yet.

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

That's 1 John 3:2: "Soon we shall be like Him for we shall see Him as He is."

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

Don't resist the transitions in life. God has some blessing to bring out of that transition and that change.

William Booth, the founder of Salvation Army, was told by his son after many years of faithful service that he was going blind and he simply said, "We will now see what the Lord can

do without my eyes. I have been able to serve Him for all these years with my eyes, and now without my eyes.” That is a man making a major transition in his life and being triumphant in it.

(source unknown)

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

Plan on a lot of tears and a lot of suffering if we're out of the will of God.

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

He's given them the land and now they have their inheritance

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.

In the book *The Christ-Life for Your Life*, F. B. Meyer says this:

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

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!

(source unknown)

And then he goes on to say:

(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.

(source unknown)

Oh the joys of the obedient heart, but the tragedies of those who will settle short of what God has for them.

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, ...

The question is, have we made our reservations? We can't go on this trip without reservations. We have to make them ahead of time.

And the Lord Jesus is standing at heart's door knocking wanting entrance, and that's the way you begin to make reservations. Knowing Him as Savior, those things in the realm of disobedience that must be dealt with are choking off the joy of the Lord that ought to be our strength.

Father, may we be honest before You and deal with those toads in our lives that are keeping us from experiencing the springs of living water that refresh us, those things which keep us from the smile of our heavenly Father upon us for good. Please dear Father, minister to us specifically in the

realm of our needs. Cause us to be those who will look into Your face, knowing that soon we shall be totally like You for we shall see You as You are. And thank You that You work in our lives. Hasten that good work, chisel away those things that are meaningless and make us into men and women of God who will beautifully reflect the person and the character of Jesus Christ. For it's in His name we pray. Amen.

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A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Thirteen – Joshua 13:1-33

NOTES

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.

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

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);

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,

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

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.”

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.

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,

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

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—

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.

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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

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.

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

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

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

v. 18 Jahaz, Kedemoth, Mephaath,

v. 19 Kiriathaim, Sibmah, Zereth Shahar 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.

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

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.

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

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

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

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).

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

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:

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,

NOTES

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.

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.

QUESTIONS:

1. Read Joshua 13:1-33 and in your own words pull out the main thought of this passage.

2. What is the Lord's message to Joshua, according to verse 1?

3. Locate the territories that still need to be conquered that are described in verses 2-5.

4. Who got the land east of the Jordan, according to verse 8?

5. What is stated about the tribe of Levi in verse 14?

6. Locate, on a good biblical map, the inheritance of the tribe of Reuben.

7. Locate, on a good biblical map, the inheritance of the tribe of Gad.

8. Who is the inheritance of Levi, according to verse 33?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons 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.

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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.

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