

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Twenty-One – Joshua 21:1-145

People in ministry who are making it have four ingredients:

1. a heart full of compassion,
2. a head full of the Word of God,
3. a hand full of a desire to serve and to be obedient to the Word, and
4. feet full of eagerness to go and tell the message.

And when we put those together, we have someone who will make an impact for God.

When we get to chapter 21 it's time for the ministers to get their share. We've gone through all the allotments. Caleb's got his. Joshua's got his and all the tribes are taken care of. The Levitical cities have been put in their place. And who brings up the rear? The religious tribe—the Levites—get theirs.

Now the Levites are divided into three parts. They are named after the sons of Levi:

1. Kohath,
2. Gershon and
3. Merari.

These are the three sons.

The Kohathites—or Kohath—is the priestly tribe. They are descendants of Aaron. Some of Kohathites are not and we'll see why they're divided up in the first part of the inheritance.

But basically, when we think of who is going to function as the priests in the Tabernacle, it's going to be those who are descendants of Aaron, of the Kohathites.

Now we'll see the Kohathites get 23 of these 48 cities, so they're a big tribe. Thirteen of those cities belong to the priestly descendants.

Don't believe that God really knows what He's doing and He knows how to work things out? Where do those 13 cities come from? They come from the tribes of Judah and Simeon and Benjamin.

Now what does that tell us? That tells us that God already knew that the capital city was going to be Jerusalem so they needed to be in close where they were accessible to the city.

A lot of times in our life we don't know what's happening. And

we don't understand why God's doing something. But we just hold on. Nobody has a right to an opinion until all the facts are in.

God has a reason for why He's doing certain things in our lives. He never makes a mistake. And so, in the beautiful allotment here He takes all of these priests—descendants of Aaron—and He puts them close to the city of Jerusalem.

Jerusalem doesn't mean anything right now other than it's a key city in the land. It's certainly not the capital, but that is going to be the place where the Ark's going to be located and the temple's going to come. When all the pieces fall together, we see God's marvelous wisdom way back here in the allotments that take place.

Now the sad thing about this study is the Levites don't do their job. Listen to William Blaikie who was an old writer, but says it well:

(The Book of Joshua by William Blaikie)

The Levites did not live up to their potential or fulfill their mission. ... “If the Levites had all been consecrated men, idolatry and its great brood of corruptions would never have spread over the land of Israel.”

p. 352

Boy is that relevant to today right there on the sacred page?

(No Time for Neutrality by Donald K. Campbell)

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 jockey 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

Wow! Does that ever hit right where we live and the mess we have going on in the church today?

Let’s take a look at a little bit of Levi. We look at how he was born, then we look at what Jacob said just before he died and we see what Moses said before he died. And then we put it all together and we’ll understand a little bit about the Levites.

The birth of Levi, okay. Let’s get him before us as we start the study. Genesis 29 records the birth of Levi.

Genesis 29:34

Again she conceived, [that’s Leah] 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.

Leah had three kids right away. She had Reuben, Simeon and Levi. When she had Levi she says, “my three sons.”

“Certainly, he will be attached to me so I’m going to name him Levi. He has no other choice now. I’ve got him bound to me by the fact that I’ve got three sons for Jacob.”

Now with that in mind, what is it that brings about all of the things that are going to be fitting into our study? Listen to Genesis 46:11. Levi had three sons:

Genesis 46:11

The sons of Levi:
Gershon, Kohath and Merari.

Those three boys are the clans that we’re going to look at in the study. But who else came out of the loins of Levi? Somebody famous—three famous people if we really want to put it down in Old Testament history:

1. Moses,
2. Aaron and
3. Miriam.

Brothers and sisters from the tribe of Levi—very distinguished people. Now how do we get to the point that Levi, all of a sudden because the religious tribe, have all the

responsibility? That's the next step we have to take because a lot of times they just put this on us and we really don't understand how it all happened.

Here are some verses:

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...."

In other words, Moses said the Levites have all of the ministerial responsibilities. They take down a Tabernacle, they set it up, they carry the Ark. And when they camp, they camp all the way around the Tabernacle. They're right in close. They are the ministers—the religious leaders. That tribe was set apart for that purpose.

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 the 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...

And so, what happens is they're not only to take care of the Tabernacle, but they're to carry on the service and the religious activity. And that's why the direct descendants of Aaron come out of Kohath and they are part of this tribe.

Numbers 35—we go just a little bit further:

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 of the Israelites they 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.

And now we flip over quickly to what we saw earlier in the book of Joshua:

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 the 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.

Basically, what the Lord said back in the book of Numbers is they're to have 48 towns. Now we've already seen 6 of them. The CITIES OF REFUGE are part of those 48 towns. It's 6 down and 42 to go, basically, that's what we have. And these are all the religious towns that are scattered throughout the land.

Now it's very interesting, when we get all of these down, if we take the map the Levitical cities are marked there. And we can just see how God wonderfully ordered this. So there were Levitical cities all over so they could always get access to the religious leaders and have an impact from the Word of God.

Listen to what old Jacob says—when he gets ready to die—about Simeon and Levi:

Genesis 49:7

I will scatter them in Jacob
and disperse them in Israel.

Is that what's happening? They are splattered like gunshot. If we took a shotgun shell and shot it at a map of Israel, we'd probably find wherever there's a little pellet there's a city. That's just the way it's going to be. We're going to cover the whole land in these cities.

And then listen to Moses. Here's Moses on the plains just before he dies in Deuteronomy 33:

Deuteronomy 33:8-11

...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.”

Okay, let's get into the chapter.

Joshua 21—here's an outline.

I. The Request and Response—verses 1-8.

They're going to make the request and we're going to get a response from the allotment committee.

II. The Designated Cities—verses 9-42.

Now let's divide that 9-42 into four parts:

- A. Kohath—verses 9-26.
- B. Gershon—verses 27-33.
- C. Merari—verses 34-40.
- D. Summary—verses 41 and 42.

There's a summary statement at the end of that.

III. The Lord's Faithfulness—verses 43-45.

What a precious way to end the study.

Okay, let's dig in.

I. The Request and Response—verses 1-8.

We have the REQUEST in the first two verses and then the RESPONSE in verses 3-8.

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

“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”

Okay, who's this group? This group's the allotment committee. See they're still in session. They've gotten all the tribes done in chapter 9; they stipulated the Levitical cities. There's one last item on the agenda and that's get the Levites settled where they belong. And once that's done, everything that Joshua came to do is basically finished. Talk about a man just coming right down and finishing every item. Here it is.

The last thing we have to take care of is the Levites—the final item.

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.”

“at Shiloh in Canaan”—and we know that there were seven tribes that received their inheritance at Shiloh. He moved over there and this is where the allotment committee's been meeting.

“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.”

Okay, how’s the allotment committee going to handle this request?

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:

“as the Lord had commanded, the Israelites gave the Levites the following towns and pasturelands out of their own inheritance:”

What’s neat about these studies is we jump up and take a little overview and then we come down and we get the specifics. So, in these next verses we’re going to have the three parts of the Levites mentioned and basically a little bit of their inheritance—where it comes from—and then we get into the specifics in the next section.

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.

“The first lot came out for the Kohathites, clan by clan. The Levites who were descendants of Aaron the priest”—there it

is—“were allotted thirteen towns from the tribes of”—
WHAT?—“Judah, Simeon and Benjamin.”

When we look on our map, that’s all right around Jerusalem. And those 13 towns are right around there and Jerusalem is of no significance at this point, but God knew it all.

We see when God has the big picture like that and He works in our lives we can be convinced that He knows what He’s doing. And eventually it’s going to make sense to us. We’re not going to be able to understand it all, all the time. And some of it we’re going to have to wait until we get there to have it given to us clearly. But let’s just trust Him when we see things like this, how beautifully it works out.

So basically, the priests get theirs first. Just like Caleb got his first and Judah, the Messianic tribe, got his inheritance first as a tribe. So now the priests get theirs first—of the Kohath’s—they get 13 towns out of the 48 that are going to be given. That’s a little better than a fourth.

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.

“The rest of Kohath’s descendants were allotted ten towns from the clans of the tribes of Ephraim, Dan and half of Manasseh.”

So, there are some others who aren’t direct descendants of

Aaron but are part of Kohath and they don't get their towns in that area. They go into some other tribes here to get theirs. Okay, that gives them 23 cities.

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.

“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.”

Okay that means the “half-tribe of Manasseh” on the east side and these other tribes. How many did they get? They got thirteen. Okay how many have been given to Kohath? Twenty-three. What's twenty-three and thirteen? Thirty-six.

How many do we have left? If we're going to specifically fulfill what God had said to Moses way back there—give them 48 towns. Are we going to be right on the numbers? God is just so specific in it.

So when we come to the descendants of Merari—verse 7—we aren't surprised are we?

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

“The descendants of Merari, clan by clan,”—WHAT?—
“received twelve towns from the tribes of Reuben, Gad and Zebulun.”

So, what do we have? Forty-eight—right on the numbers.
That’s exactly what God said.

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

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

Now what’s so neat about that? Well, there are two things.

The first thing is, nobody said “I ain’t giving none of my inheritance to them! Well after all, we just got our inheritance. Now you turn around and ask us to give some of it away. We ain’t gonna do that.”

Nobody from all those twelve tribes got their nose out of joint and did not participate. And the other thing is, everybody had a part in the giving.

2 Corinthians 9:7

Every man according as he purposes in his heart, so let him give, not grudgingly or of necessity, for God loves a cheerful giver.

The average allotment per tribe was four towns.

And if we take 12 x 4, we'd come out with 48, but there are some exceptions. For instance, nine towns were taken from Judah and Simeon which were given to the priests. And the tribe of Naphtali were only given three towns and all the rest of them gained four. So we get nine from Judah and Simeon and three from Naphtali and all the rest of them—the other nine—gave four cities to this allotment for the Levites. So, everybody participated in it.

Today, if everybody was a faithful steward for the glory of God, there would be no need in getting the gospel out to the lost and dying world. We have a real hard time with that. But if everybody did their part and participated, it'd all be taken care of, just like the Levites are taken care of in this situation.

Now what's neat is we get to back up now and we'll come back and we'll look at the designated cities. As we look at the designated cities, we're going to do it again using Hebrew words. But there are some new cities in here that we haven't seen yet and there's really some neat lessons. Now let's go back and start with the Kohathites—verses 9-26.

And as we come to the second part, it's the DESIGNATED CITIES—9-42. And this is the heart of the study for the evening.

v. 9 From the tribes of Judah and Simeon they allotted

the following towns by name

“From the tribes of Judah and Simeon they allotted the following towns by name”

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):

“(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):”

In other words, these are the towns for the priests.

“Kohath”—the word “Kohath” means “assembly.”

It’s almost like the Greek word. The Greek word means “to call out.” The church is the “Ekklesia.” They are the “called out ones”—the assembly that’s called out.

“Kohath” in the Old Testament in Hebrew means “assembly”—coming together.

Now what do they get? Here comes their thirteen cities.

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.)

“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. “Kiriath Arba”—the city of Arba, the city of Arba the giant. It was named “Hebron.” We had that in our last study, remember? It’s one of the Levitical cities and they’re going to tell us that in just a second.

The word means “conjunction” or “joining.”

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

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

Back in chapter 14 they used the term “Hebron” when they referred to Caleb. But Caleb got all the land around it and so he owns all the property around this Levitical city, but not the city itself. It is a Levitical city. And also, as we’ll see:

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

“So to the descendants of Aaron the priest they gave Hebron ?—“(a city of refuge for one accused of murder), Libnah,”

What does the parenthesis say in verse 13?—“(a city of refuge for one accused of murder),”—Does that ring a bell?

We had six of those in our last study. And it's interesting that little parenthesis come five times instead of six times. There's going to be one city that's left out that we've studied that doesn't have that little bracket around it to designate it as a Levitical city—as a city of refuge. Not sure why, it just doesn't occur. And we'll see that when we get there.

Five times we're going to see that little phrase to remind us that this city of refuge is part of the forty-eight cities.

Isn't God specific? He just works it all out.

The second city is:

2. “Libnah,”

Now “Libnah” means “whiteness” or “transparency.”

We've had that city before. We had Isaiah 1:18—there's the whiteness. What about the transparency?

John 3:21

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

It's a joy to come when we don't have anything to hide. When we're transparent before Him and we're open. That's the whiteness. The transparency of "Libnah."

v. 14 Jattir, Eshtemoa,

"Jattir, Eshtemoa,"

3. "Jattir" means "height."

And get this one:

4. "Eshtemoa" means "obedience." Isn't that a great city to have for the Levites?

One thing to mark down as being the top priority for every believer who's getting ready to spend eternity with God, its obedience. There is nothing more important than an obedient heart. We won't find anything that delights the heart of God any more than obedience.

We can talk about it, we can play around with priorities and principles, but we always come back. What is it that God blesses? The obedient heart.

And here we have the city right in there—"Eshtemoa" means "obedience."

2 Chronicles 16:9

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

This is the key one:

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 lambs.

It was Robert Anthony who said:

“It’s easier to *say* what we believe than *be* what we believe.”
(source unknown)

James 1:22

Be ye doers of the word and not just hearers only.

May God speak to us and cause us to recognize what is top priority with God.

v. 15 Holon, Debir,

“Holon, Debir,”

5. The fifth city is “Holon.” That means “sandy” or “delay”—

things on hold.

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.

It was Frances Roberts who said this:

(Come Away My Beloved by Frances J. Roberts)

“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

Running and patience—the place of sandy soil and delays in our lives.

6. The sixth city is “Debir.” “Debir” means “the inmost recesses.”

What is that? That's our heart isn't it?

Proverbs 4:23

Guard your heart for out of it come the issues of life.

Proverbs 23:7

As a man thinks in his heart, so is he.

What does Paul pray for in Ephesians 1?

That we might be strengthened in the inner man. In the Debir—in the innermost place. It's the holy of holies. It's where we and God meet and we know where we stand in our relationship with God.

Look at 16.

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

“Ain, Juttah and Beth Shemesh, together with their pasturelands—nine towns from these two tribes.”

7. The word “Ain” means “fountain.”
8. The word “Juttah” means “stretched out” or “inclined.”
9. “Beth Shemesh” means “the house of the sun.”

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

“And from the tribe of Benjamin they gave them Gibeon, Geba,”

10. “Gibeon” means “pertaining to a hill.”

11. “Geba” means “hill.”

We’ve had those cities.

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

“Anathoth and Almon, together with their pasturelands—four towns.”

12. The twelfth city “Anathoth” is interesting. That word means “answers to prayer.”

Any New Testament verse that comes out that makes us think of that?

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 desired of Him.

Do we find ourselves reveling in the answers of prayer? Or do we have to listen to Jesus in John 16:24?

John 16:24

Up till now you've asked nothing in My name; ask and you shall receive, that your joy may be full.

13. The next word is "Almon"—A-L-M-O-N. That means "hidden."

God delights to reveal to His children the hidden things, the secret things.

Remember Genesis 18 when the Lord is leaving Abraham and Sarah after their time of hospitality together?

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..."

The Lord reveals to him what's coming.

1 Corinthians 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; ...

When we come to "Almon" we talk about the hidden things.

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

"All the towns for the priests, [these were] the descendants of Aaron, were thirteen,"—a group of 9 and a group of 4—"together with their pasturelands."

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

"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,

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

14. The fourteenth town is what? "Shechem." We had that in our last study. What's that mean? "Shoulder"—the government will be upon His "Shechem."

The “Shechem” is the place that carries the burdens and takes the blows. Right?

15. “Gezer” is the fifteenth city which means “a place cut off” or “a precipice.”

We’re talking about the branch being lopped off. It is being pruned, cut, that it might bear fruit.

v. 22 Kibzaim and Beth Horon, together with their pasturelands—four towns.

“Kibzaim and Beth Horon, together with their pasturelands—four towns.”

16. The sixteenth town is “Kibzaim” which means “two heaps.”

17. “Beth Horon” which means “the place of the hollow.”

We’ve had it twice. What does it mean?

Genesis 32—He touched them in the place of the hollow. Sometimes God has to touch us physically to get us to respond spiritually. It’s one of the Levitical cities that’s given to the tribe of Levi.

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

Copyright © 2023 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.

“Also from the tribe of Dan they received Eltekeh, Gibbethon,”

18. “Eltekeh” means “to which God is fear” or “the object of fear.”

Are we scared of God? Are we fearful? Anxious about meeting Him because we don’t know whether we’re really ready to do that or not?

Helen Mallicoat wrote this piece:

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. Because 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.”

(source unknown)

The things that we are scared about have to do with what will be or what has been. That’s where the evil one does a number on our emotions and creates all kinds of havoc.

In William P. Barker’s book *A Savior for All Seasons* he talks about this and confronts the American society with some pretty startling statistics. Listen to this:

(A Savior for All Seasons by William P. Barker)

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.

p. 133

And that's coming to a city that talks about fear.

What does the Word say?

Isaiah 41:10

Fear thou not for I am with thee, be not dismayed for I am thy God.

Philippians 4:6

Be anxious for nothing...

Lay it upon our Heavenly Father.

19. “Gibbethon” means “a lofty place.

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

“Aijalon and Gath Rimmon, together with their pasturelands—four towns.”

20. “Aijalon” means “belonging to a stag.”

That must be good hunting country.

21. “Gath Rimmon” we’ve had before—and it means “wine press of the pomegranate.”

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

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

22. “Taanach” means “sandy soil”—we’ve had that before.

23. “Gath Rimmon” means again, “the wine press of the pomegranate.”

There are two of these towns among the 48 with that name.

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

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

In our outline how many cities do we have? We have 23 taken care of and we have 25 to go.

We have 13 which goes to one tribe and 12 goes to the other—clan that is.

So Gershon comes up for the second one. We have the Kohathites taken care of—the priests, the descendants and the non-descendants.

B. Now GERSHON—verses 27-33.

There are some good ones in this one.

What does “Gershon” mean? “Gershon” means “expulsion.”

Whereas “Kohath” means we’re part of the assembly, “Gershon” means we’ve been expelled from the assembly. So, it’s expulsion.

And what happens when we get expelled from the assembly? Just wait until we get to Merari and we'll see what it means.

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;

“The Levite clans of the Gershonites were given: from the half-tribe of Manasseh, Golan in Bashan”—these are the guys on the east side.

What is that?

“(a city of refuge for the one accused of murder)”—there it is again—“and Be Eshtarah, together with their pasturelands—two towns;”

24. “Golan” means “exile.”

Jesus remember was an exile in His birth, in His life and His death. We had that in our last study.

25. “Be Eshtarah”—“the house or the temple of Astarte.”

That is the word that refers to the temple of Baal. This idolatrous town becomes one of the Levitical cities. Why? Because he knows that these people are going to be prone to

idolatry.

A sad, sad story of Israel is they head this direction. And we can write out beside this little city:

1 John 5:21

My little children, guard yourselves from idols.

Keep away from that.

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

“from the tribe of Issachar, Kishion, Daberath,”

Let's land on “Kishion” for a minute.

26. That's town #26. What does that word mean? That means “hardness.”

Ever met anybody like that? They are so hard. They're the kind of people that always tell us that it can't be done and then they go out and prove it. They are just so hard. They're committees of one to set everybody else straight.

Somebody said: Yesterday was the deadline for all complaints.

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

But we all meet these kinds of people who come into our lives and they're not there to bless—they're there to hurt.

Gordon MacDonald says this:

(Restoring Your Spiritual Passion by Gordon MacDonald)

Like others, I have experienced both the work of the affirmer and the *de-firmer*. (I have just coined a [new] 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 expanding 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

Ever face anything like that? Hardness.

It's interesting, Chuck Swindoll in one of his messages had this little poetic piece that fits it well:

(The End of the Beginning by Charles Swindoll)

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.
(source unknown)

We have those people around. They're just hard. They come from "Kishion." Their hard spirit just brings such depression if we let them do it.

And we've each been to "Kishion" too. And we can get just a little bit hard with them in return so they're rebuked for this kind of de-firming attitude.

27. "Daberath" is the next town and it means "cause" or "reason."

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

"Jarmuth and En Gannim, together with their pasturelands—four towns;"

28. "Jarmuth"—"Jarmuth" means "high." It means the person who is a cut above everybody else.

Remember 3 John 9? Diotrefes loves to be first and he throws everybody else out of the church and he doesn't love anybody. Well, it's a person who's on an ego trip.

This is a great illustration at this point:

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

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

29: “En Gannim” means “the fountain of gardens.”

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

“from the tribe of Asher, Mishal, and Abdon,”

30. The thirtieth city means “prayer”—“Mishal.”

Isn't that a good city to have among the Levitical cities?

John White in his book on leadership says:

(Excellence in Leadership by John White)

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

John White, urged to pray for a missionary in the Philippines that he'd never met and God miraculously moves. And in that circumstance brings about a beautiful result.

Someone spoke of George Mueller. And this man of faith declared in his 75th year:

“For 54 years as a believer I have had at least 30,000 answers to prayer the same day the requests were made.”

(source unknown)

How about that for a number?

He said however, there are also many others:

“There is one prayer request that I brought before the Lord for 11 and a half years. That is 20,000 times before the answer was given.”

(source unknown)

Imagine somebody having 30,000 recorded answers to prayer on the very same day that he prayed it.

Are we praying? Are we seeking God's face? And are we seeing Him answer our prayers?

We have this city right here in the Levitical cities—“Mishal” speaks of the prayer.

31. “Abdon” speaks of “servant” or “servile.”

Put Matthew 20:26-28. The Lord’s emphasis upon being servants.

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

“Helkath and Rehob, together with their pasturelands—four towns;”

32. “Helkath” means “smoothness” or “flattery.”

33. “Rehob” means “a street” or “an open place.”

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.

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

34. “Kedesh” means “sanctuary” and that’s the fourth of the six Levitical cities now—so we only have two left.

35. “Hammoth Dor” means “warm bath.”

36. “Kartan” means “two towns.”

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

“All the towns of the Gershonite clans were thirteen, together with their pasturelands.”

Thirteen—twenty-three—thirty-six. Okay?

We have 36 down and 12 to go. Hang on! We’re heading to the house.

C. MERARI—verses 34-40.

This is the third part of the Levites.

What does “Merari” mean?

The assembly, expulsion—what happens? Bitterness, unhappy—“Merari” means “bitter” or “unhappy.”

We don’t know why those boys were named that.

“Kohath,”

“Gershon” and

“Merari.”

Assembly—expulsion—bitterness and unhappiness.

Alright, let’s look at the “Merari” clans.

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

“The Merarite clans (the rest of the Levites) were given: from the tribe of Zebulun, Jokneam, and Kartah,”

37. “Jokneam.”

Now we’ve had that. What does that mean? Remember that’s the city that means “possessed by the people.” It’s letting people dominate and rule our life. It’s putting ourself in the political arena and playing to the people.

This is a great illustration:

(A Savior for All Seasons by William P. Barker)

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 [nothin’] 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

Possessed by the people. What a crowd to have to play for. We don’t want to go to “Jokneam.”

(Think Again by Dr. Robert Anthony)

If you let other people do it *for* you, they will do it *to* you.
(source unknown)

That is exactly what oftentimes happens.

38. “Kartah” means “city.”

v. 35 Dimnah and Nahalal, together with their pasturelands—four towns;

“Dimnah and Nahalal, together with their pasturelands—four towns;”

39. “Dimnah” means “dung hill.” It’s the fertilizer farm.

40. “Nahalal” means “the pasture land for the cattle.”

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

“from the tribe of Reuben, Bezer, Jahaz,”

What’s wrong there?

“Bezer” is our sixth Levitical city but that little parenthesis just doesn’t occur.

41. “Bezer” means “precious metal.” Remember when we had that in our last study.

But that little phrase is missing. We don’t know why.

42. “Jahaz” means “a place trampled down” like a threshing floor.

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

“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,

“from the tribe of Gad, Ramoth in Gilead (a city of refuge for one accused of murder), and Mahanaim,”

45. “Ramoth” means “heights.”

46. “Mahanaim” means “camp.”

That’s 46 cities. There’s only 2 more.

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

“Heshbon and Jazer, together with their pasturelands—four towns in all.”

47. “Heshbon” means “understanding.”

48. “Jazer” means “that which Jehovah aids.”

In other words, “God is my strength, God aids me in what I’m

endeavoring to do.”

What a neat way to stop the Levitical cities—“The Lord is my aid, my support.”

We can put 2 Chronicles 32:7 and 8 there. When Hezekiah comes before the people he says, “Don’t be scared of the king of Assyria:

2 Chronicles 32:7, 8

... because with him is the arm of the flesh, but with us is the Lord our God, to fight our battles for us.”...

The Lord comes to the aid of His own.

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

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

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

“Each of these towns had pasturelands surrounding it; this was true for all these towns.”

This brings us to the height of the story. We’ve waded through those towns to get to the blessing of these last verses—and are they ever special.

III. The Lord’s Faithfulness—verses 43-45

We’ve had:

- I. The Request and the Response and
- II. The Designated Cities

And now:

III. The Lord’s Faithfulness

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.

“So the Lord”—WHAT?—“gave Israel all the land he had sworn to give their forefathers, and they took possession of it and settled there.”

Circle that word “gave.”

God is a giver and He is in the giving business. We don't earn it. We don't work for it. He gives it. And He gave them all of this land.

John 3:16

God so loved the world, that He gave His only begotten Son...

Ephesians 2:8, 9

By grace are you saved through faith; and not of yourselves, it is a gift of God: not of works...

If we are ready for heaven, we have received a gift in Jesus Christ—it's been given to us. It is a GRACE GIFT. It's not anything that we deserve.

The Lord gave them the land. But look what else He gave them—verse 44.

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.

“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 of their enemies over to them.”

Look at that next verse.

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

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

Frances Roberts, talking about rest, says this:

(Come Away My Beloved by Frances J. Roberts)

[You] have often misconstrued My will and felt that only in sacrifice and suffering could [you] please Me, [while] much of the time I have longed to deliver [you] out of the very pains [you have] inflicted upon [yourself]. [You] meant to please Me, but in truth [you] were only marring [your] own beauty—which is precious to Me.

I cannot rejoice in a blighted rose. [You] have gone far enough in this way. I offer [you] *My* path now, if [you] 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 [you] 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.
p. 152

The Lord gave them the land and the Lord gave them rest on every side. And not one of His “good promises”—“every one was fulfilled”—not one failed.

We can summarize that in four statements:

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—not one failed.

Every good promise was fulfilled. Not one failed.

He gave Israel all the land. He gave them rest. He handed all their enemies over to them. Every good promise was fulfilled—not one failed.

There are some awfully precious promises in the Book that haven't been fulfilled yet. But they're going to be and we're never going to be able to accuse God of not fulfilling them.

John 14—He's gone to prepare a place. (see John 14:1-3)

That hasn't been fulfilled yet. We haven't seen it.

1 Corinthians 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.”

Revelation 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.

John 2:10

“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.”

We can summarize these verses in five lessons.

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

2 Corinthians 9:7

Every man as he purposed in his heart; not grudgingly so let him give; 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?

May God soften our heart to those in real need.

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

Joseph finally got to see, after 22 years, that God fulfilled his dreams. He actually began to see some of the fulfillment take place in the promises God had made for him many, many years before.

Here's a very sobering verse:

Matthew 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.

Not even the tiniest little Hebrew letter *Yodh*, or a punctuation mark will go unfulfilled.

And His invitation to each of us is:

Matthew 11:28-30

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

Loving Father, tucked away in 48 cities that have religious overtones because of the Levitical tribe, we thank You for the things we've been able to see as we've traveled through some chapters that nobody else takes a look at. We pray that as we reflect back on this experience of having taken time to do a little diligent study, we may be enriched and blessed from what we have seen. We pray as we have the opportunity to do further study that Your Spirit will impress upon us the lessons that come in the remaining exciting chapters of this book. Lord, we just pray if Your Holy Spirit has put Your finger upon someone in decisions that need to be made, that there would be an immediate response of obedience to what You're challenging them to do in light of what's said in Your Word. And we'll praise You for this. In Jesus' name. Amen.

Copyright © 2023 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Twenty-One – Joshua 21:1-45

NOTES

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

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.”

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

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.

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.

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.

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

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

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

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):

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.)

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

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

NOTES

v. 14 Jattir, Eshtemoa,

v. 15 Holon, Debir,

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

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

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

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,

v. 22 Kibzaim and Beth Horon, together with their pasturelands—four towns.

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

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

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

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

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;

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

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

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

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

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.

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

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

NOTES

v. 35 Dimnah and Nahalal, together with their pasturelands—four towns;
v. 36 from the tribe of Reuben, Bezer, Jahaz,
v. 37 Kedemoth and Mephaath, together with their pasturelands—four towns;
v. 38 from the tribe of Gad, Ramoth in Gilead (a city of refuge for one accused of murder), Mahanaim,
v. 39 Heshbon and Jazer, together with their pasturelands—four towns in all.
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.
v. 42 Each of these towns had pasturelands surrounding it; this was true for all these towns.
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.
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.
v. 45 Not one of all the Lord's good promises to the house of Israel failed; every one was fulfilled.

QUESTIONS:

1. Read Joshua 21:1-45 and in your own words pull out the main thought of this passage.

2. What group of people are we dealing with in chapter 21?

3. Who were the Levites descendants of, according to verse 4?

4. Locate these towns given to the Levites on a good biblical map.

5. How many towns were given to the Levites, according to verse 41?

6. What was true of each of these towns, according to verse 42?

7. What did the Lord give them, according to verse 44?

8. Did the Lord fulfill all of His promises to Israel, according to verse 45?

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: Everybody participated in the giving of Levitical cities.

2 Corinthians 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?

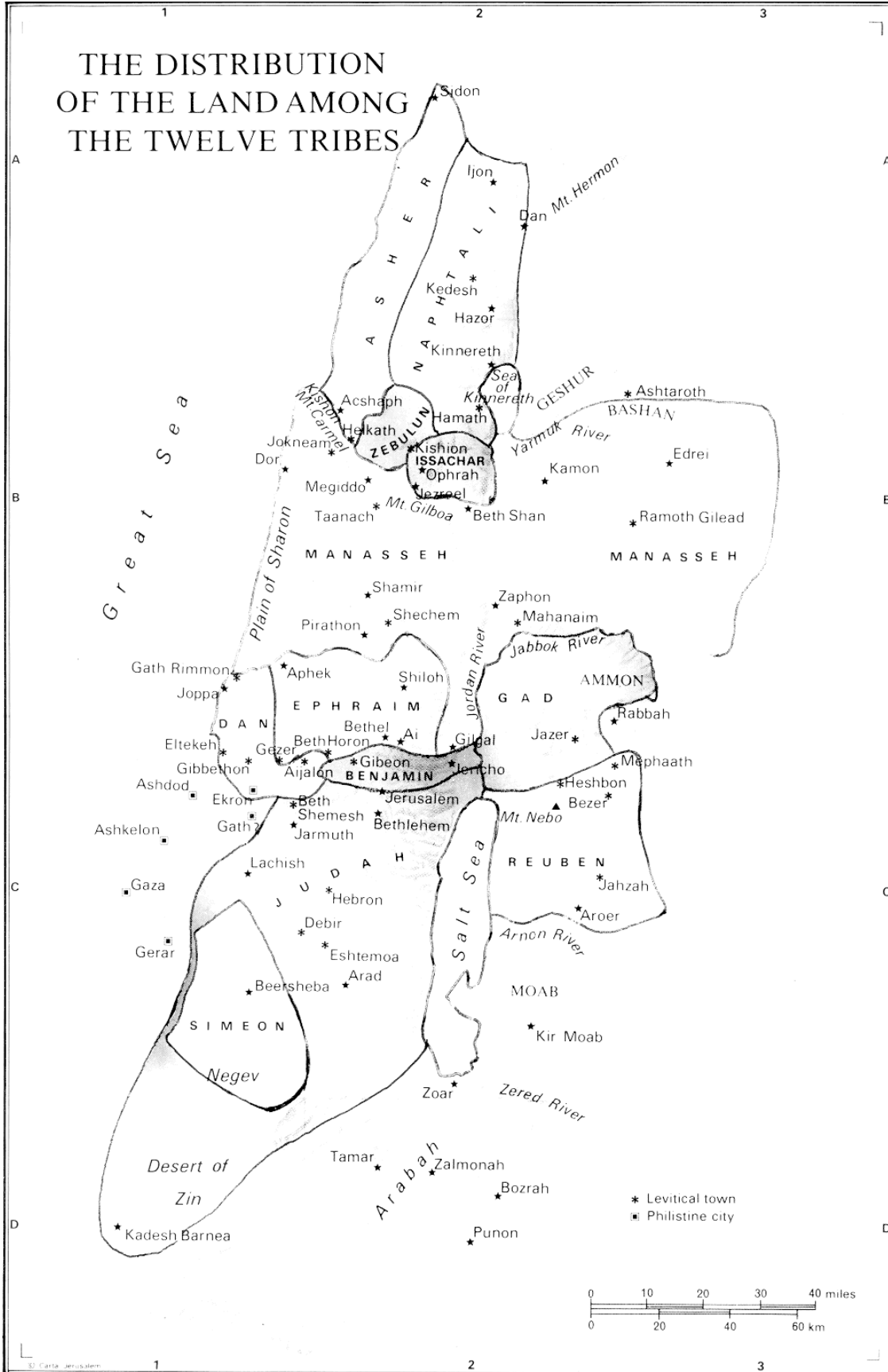
LESSON #4: Are you hardened or sensitive toward the needs which are around you?

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

Matthew 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.

THE DISTRIBUTION OF THE LAND AMONG THE TWELVE TRIBES



Copyright © 2023 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Ronnie Marroquin.