

## 06-Joshua-18-Transcript

0:41: Well, greetings, brethren, and welcome to another Wednesday night Bible study where together we study the scriptures line upon line.

0:51: God willing this evening, I want to cover Joshua chapter 18, returning to Joshua.

0:59: It's been a while.

1:00: We have gone through the Book of Lamentations.

1:04: Through the days of unleavened bread, and also I needed to borrow a Wednesday night Bible study just to finish the fifth lamentation.

1:13: So I think that was a wonderful, study.

1:15: I certainly have a much deeper appreciation for the Book of Lamentations and understanding that I never had before.

1:23: I hope that you're able to say the same.

1:26: But now we're returning to Joshua.

1:28: And so what I wanna do is just do a quick review of chapters 16 and 17.

1:33: You'll remember that Joshua chapter 15 was where Joshua begins the allotment of the land, and he begins with the tribe of Judah.

1:43: He begins with Caleb of Judah, and then he begins with the rest of Judah, and then in 16 and 17, it's Ephraim and Manasseh.

1:52: And so, and, and, you know, the whole of chapter 15 and 100 cities are dedicated.

1:58: And allotted to Judah.

2:01: So that should give us a sense of the importance of Judah.

2:04: And then right after Judah, quite a bit of land is given to Ephraim and Manasseh.

2:10: So that should tell us something about the significance of Joseph.

2:13: So it's Judah and Joseph.

2:15: And, and now, in chapter 18.

2:20: The next tribe is Benjamin.

2:23: Chapter 19 is the rest of the tribes.

2:26: Chapter 20 is the cities of refuge, and then chapter 21 is the Levites, the cities devoted to the Levites.

2:36: They're not to have land, but they do get cities allotted to them.

2:40: So we have to refresh our memory, of course, with what we covered.

2:46: In.

2:48: In Joshua.

2:49: So, you know, it's a, we, we went through lamentations that was very immersive.

2:54: I think in terms of how to tie everything together before I begin, is Moses is given the revelation.

3:03: He's given the law.

3:04: He gives the instructions to Israel, and he gives the instructions to Joshua, who is a faithful understudy of Moses.

3:13: Moses is not able to take Israel into the land.

3:15: Joshua is to do that.

3:17: After 40 years in the wilderness and that whole generation that did not believe in the gospel, they had to die off because they didn't believe that God is faithful.

3:27: And so the next generation, the, the generation that in fact the people said, oh, they'll never see the promised land, God thought to it that they in fact saw the promised land and the faithless people, the people who did not believe the gospel, were denied entry.

3:44: And, and God was very angry and very adamant that they would not step foot except for, of course, Joshua and Caleb who are faithful.

3:51: So then they enter the land.

3:52: We've already studied judges, but it's Joshua and now the allotment of the land.

3:57: Then it's judges, what happens as a result of their not following the instructions from Moses to a T.

4:05: So we see judges, then because of that, we have the prophets, and we've studied several prophets.

4:11: The, the chief, the head of the prophets is Isaiah.

4:14: So think of all the prophets that, the studies that we did in the prophets coming after judges to correct them, to bring them back on course, corrective action.

4:22: They don't listen.

4:24: And then we come into lamentations.

4:26: So I think that's sort of the way we want to be thinking about the, the story flow.

4:30: So having said that, let me open with a word of prayer, and then let us get into the study for tonight.

4:40: Our loving Heavenly Father, we bow before You, Lord Almighty.

4:44: We're just so grateful, Father, so many billions of people on the planet, so many billions of people who have lived and never known the riches of the mystery in Christ.

4:57: Father, we thank you for the depth of your word and the grace that you've shown to us, that, that we are week after week after week, growing in grace and knowledge of our Lord and our Savior.

5:12: Father, we pray that you'll bless us tonight.

5:14: There's just so much false doctrine.

5:17: We see the doctrine of the Canaanites spreading all over the world under the guise of Islam.

5:24: And, and we know, Father, that it's of the devil.

5:28: Equip us, Father, that we're able to push back against false doctrine, that we're able to shine a light and bring those that you're calling to to repentance.

5:40: To the Jew first and also to the Gentile.

5:44: Father, we, we pray for this grace.

5:47: We know that your word says that those who turn many to righteousness shall shine like the stars in heaven.

5:54: We hold on to that promise, Father, we hold on to your word.

5:57: We, we know you are faithful and great is your faithfulness.

6:03: To the Jew first and also to the Gentile.

6:05: So Father, we pray for your grace now.

6:07: We pray for your continued blessing as we return to the book of Joshua.

6:12: We thank You, God, for those who are gathered live, as well as all those who will watch the archive.

6:19: Father, we're in awe of you and in awe of Jesus Christ, we pray in the mighty name of Yeshua Hamasiah.

6:27: Amen.

6:29: Very, very good.

6:30: let's see who is, who, who has returned after our, time in, lamentations.

6:37: Pastor Murray, thanks so much.

6:39: Nice to see you here, and audio and video are clear.

6:43: Rosebud was first in tonight.

6:45: Kay Feder, welcome to both of you.

6:47: Thanks for joining.

6:48: Rose Petty, thanks for joining and thanks for your correspondence.

6:52: Kay Feder, Carlotta Ellison, nice to see you tonight.

6:56: And thank you for your note and also for sending a picture and that you did in fact receive the book.

7:01: That's wonderful.

7:03: And let's see, Cha Jaws, good to see you.

7:06: Thank you for coming.

7:07: Someone from CGI Burlington, Pep Square, nice to see you.

7:10: Welcome.

7:11: Very, very nice.

7:12: Merlane, you're here, you came back.

7:14: Wonderful.

7:15: Brother Jeff is here.

7:17: Welcome back, Jeff Flannick.

7:21: And let's see who else do we see.

7:23: Bruce Ellis is here.

7:24: Welcome, Brother Bruce.

7:25: Nice to see you, Judy and Chuck, faithful as ever, here.

7:29: Thank you so much for coming back.

7:32: Pastor Murray is here with us, and Pastor Murray, thank you so much for the count.

7:37: And John Romanos is here.

7:38: Great to see you.

7:40: you know, just, let's give a, a word of, a shout out and, and some gratitude to both, Pastor Murray and Pastor Gary.

7:49: just the, the reflection going through the count.

7:52: I somehow the, I think the engagement from the brethren in the count this year is just helping us with a deeper reflection as we are counting towards Pentecost.

8:03: We're already in this, 3rd week of the 7-week count.

8:06: Amazing.

8:08: Another week and we're halfway to Pentecost.

8:12: Thank you so much for that and all the brethren, thank you, and, and we are, we are grateful for what you're doing there.

8:19: Very, very good.

8:20: Let me share my screen.

8:23: So, what I wanna do is I, I just wanna go back over 16 and 17, partly as a refresher, and partly because I gave a sermon during the Feast of Unleavened Bread.

8:36: On the last day of unleavened bread, and It was, it was called Faithfulness in the City or sanctified in the City.

8:46: And that was on the last day, I've read it's in our archive.

8:48: I realized not everybody managed to watch us because we, we broadcast it on the Zoom platform through our sister congregation, and then we uploaded the video as an, as a video later.

9:00: but it was just some understanding that I came to.

9:04: around cities.

9:05: And I just want to go back over some of that under or how that understanding has influenced my understanding of 16 and 17, and then we'll cover chapter 18.

9:15: Just a reminder, all of 15, very long chapter, all of it was about the Judah, over 100 cities assigned to Judah.

9:25: 16 and 17 is about Ephraim and Manasseh or Joseph.

9:30: And then we'll cover, God willing, we'll cover 18, which is Benjamin.

9:33: So we, we're getting a sense and Joshua is making it very clear as he's allotting the land.

9:39: In a sense, the hierarchy of the tribes.

9:42: And that these 4 tribes are really at the top.

9:47: They are the most significant tribes, Judah being first.

9:51: Always the Jew first.

9:53: Let's go to the scripture.

9:56: I'll go ahead and share my screen.

10:00: OK.

10:00: So hopefully, you can see that.

10:02: And I just wanna begin in Deuteronomy, and this was the, the verse or the couple of verses that I quoted in the sermon that I gave on unleavened bread, and we'll just go over it here just as context for what we're about to cover.

10:19: God says through Moses.

10:22: But it shall be when Jehovah your God shall have brought you into the land which he swore unto your fathers, and that's what we're witnessing through Joshua, the fulfillment of Deuteronomy 6.

10:34: Moses saw it.

10:36: That's what's happening now.

10:37: This is the land that he swore to Abraham, to Isaac, and to Jacob.

10:41: So we shouldn't be confused about what land is the promised land, and we should not be replacing that land with any other real estate.

10:52: And we should not be minimizing the importance of this specific land.

10:56: So we just need to know, what is the land that was sworn to Abraham, Isaac?

11:01: Well, to Abraham, and then that promise was inherited by Isaac and Jacob.

11:06: And then he says, when he's brought you into this land to give you great and goodly cities.

11:14: Which you didn't build.

11:16: And that was something that I had missed before.

11:19: I just assumed that Israel was going into woodlands and to farmlands, and to very primitive land that they would have to cultivate and develop.

11:28: Well, that's partly true, but really, they were going into the land of very sophisticated cities, and this came to me because when I was in the UK I, I was in the section on Mesopotamia and the Sumerians.

11:43: In the, in what we call Iraq today, that land of Mesopotamia, and, and later what would be called Sumer, so incredibly sophisticated in a way, in many ways, we have not really advanced very much past the breakthrough sophistication that they brought to the world.

12:05: And then, and I covered that in the sermon.

12:08: And then my default was, you know, cities are bad, farm is good, rural life is good, city life is bad.

12:17: That's not God's perspective.

12:19: And, and innovation.

12:22: is not a bad thing.

12:24: Sophistication is not a bad thing.

12:28: It's bad when it's divorced from God.

12:31: So we saw Cain being the very first person to build a city, and in building that city, God is not saying the building of cities is a bad thing.

12:43: we saw his descendants, blacksmiths and learning how to develop, with work with iron, and, and, we saw the ability to work with music and, and being sophisticated in the creation of music and, and so his descendants, because they're human beings made in the creative image and likeness of God, they had very powerful minds and could figure out what, how to take things out of the earth and do sophisticated things with them.

13:13: We saw Cain building the first city, but when, you know, it's separated from God, he calls it Enoch after his son, which is again this sort of self-aggrandizement.

13:23: Look how great I am, and I'm going to name this after my offspring, so I will not be forgotten.

13:28: We see the same thing in Babel, when they want to build a city and a tower to make a name for themselves.

13:34: Building cities and towers is not wrong.

13:37: Sophistication, innovation, progress is not wrong.

13:41: It becomes wrong when it's separated from God and it's done actually in defiance of God.

13:47: So because of the defiance, so, and then that sophistication from Sumer goes into Canaan.

13:53: That they spread out and, and even everything that they were doing in, in Babel, they spread out from there and they go into Canaan, and they build cities, and they build very sophisticated systems.

14:03: It's not just like structure, but systems as well.

14:07: There's structure and systems.

14:08: And it's very very sophisticated.

14:10: And so the Canaanites are influenced by the breakthrough innovations of Sumer and all these different areas including Egypt begin to build on and, and build their own way of progress, but when it's without God, it becomes evil.

14:25: And that's why the Amorites, their sinfulness, their iniquity, just came to the point where God says, I'm done now.

14:31: My patience has reached the end.

14:33: I want instead of flooding them out, I'm going to wipe them out through Israel.

14:38: And so God uses Israel to now go in, wipe them out, but not to wipe out the cities.

14:44: The only city that was wiped out was Jericho because it was the first fruits of the Lord.

14:49: All the other sophisticated cities, God wanted them to go in and benefit.

14:55: And so that's why we see here when we look at The wording that God uses, he says here.

15:04: To give you great, these are massive, very big, big, you know, relatively speaking, very sophisticated, but it's not just that they're sophisticated.

15:13: God says they're goodly cities.

15:16: In other words, the systems and the structures that the Amorites or the Canaanites built, it will bless you.

15:24: So instead of going in and having to chop down wood and, and cultivate and dig well, you don't have to do any of that.

15:31: These evil people made sufficient progress to build systems that really work.

15:36: I'm gonna wipe them out because of they're evil, but you get to inherit the systems.

15:41: to me, I don't know about you, but to me this is a major shift, paradigm shift in my thinking about cities.

15:48: And ultimately, God is coming down and all the saints are going to dwell eternally in the city, not on the farmland of Jerusalem, but in the city of Jerusalem, meaning it's going to have structure and systems.

16:01: OK, so just goodly cities, which you didn't build.

16:05: Someone, someone else built them.

16:07: Because they built them in defiance of God, they used it for evil and for pagan worship, and they sort of built the whole system around pointing to their gods and getting people to believe the narrative that they have to worship these demons.

16:21: And so I'm gonna get rid of them, but the cities are good, and the cities will bless you.

16:25: So, you'll be able to go in.

16:27: And not just that you'll have the structure of the cities, but you're gonna have houses full of all good things.

16:34: These were very sophisticated people.

16:36: When you look at how we live today, different structure.

16:41: They didn't have flat screen TVs on the wall, but they had, they had, tables, and they had chairs, and they had couches, and they had beds.

16:49: And so they had, and they had cupboards and drawers, and they figured out how to do these things and bowls and cups.

16:55: They figured out how to do these things.

16:57: And so you're gonna go into these houses, the people will be gone, but you get to benefit from their progressive, innovative thinking.

17:06: So, you're gonna inherit houses full of all good things.

17:09: So the, the, the technology, the progress is not bad.

17:14: You know, and, and, you know, the, the, the spinning wheel that came out of summer.

17:18: So to be able to put, to dig out the earth and put clay, mix it with water and put clay on a table that spins, and to be able to put bowls and plates and cups.

17:29: And then to have somebody like an engineer looking at that, and probably at the same time looking at people dragging a sled with heavy weight trying to move heavy boulders perhaps, and thinking, what if we took that spinning wheel and put it on its side.

17:44: And gave it an axle with another wheel.

17:46: Instead of dragging, we could roll.

17:48: And to this day, we are still benefiting from 5000 years, some engineer 5000 years ago, who thought, what if we take the spin, the potter's wheel and put it on its side.

17:59: What we've benefited from this.

18:01: And, and so much of the way our cities run today, it's not orders of magnitude different from 5000 years ago.

18:08: We, we, we would be foolish to say we have not progressed, of course, we have.

18:12: But fundamentally, it's not exponential difference.

18:16: It's different, there's progress.

18:18: But these guys, it was breakthrough.

18:22: And so you're gonna have furniture, homes with good things in it that you didn't fill.

18:26: You, you didn't go shopping and put these things in there or build these things, and you're gonna have wells that you didn't dig.

18:32: So they understood plumbing.

18:34: So water is coming up from the ground and they can fill the house with plumbing.

18:39: And, and I said, you know, they didn't have flat screen TVs like we do.

18:44: What they had was temples, temples everywhere and in the high places.

18:49: So everywhere you go, the narrative, the narrative is constantly in front of you.

18:53: We must please Baal, we must please Kimosh.

18:57: We must, we must, Moloch is angry.

18:59: We need more babies to be given to Moloch.

19:01: The, the narrative is everywhere.

19:03: So temples were everywhere.

19:05: And sacrifices to the gods were everywhere, and the whole purpose of living was to please the gods so that they would protect us and bless us.

19:13: We don't have the, these, we used to have churches on every corner, that's gone.

19:17: What we have now are flat screen TVs, not just in every house, but in every room.

19:22: And so the narrative is still being broadcast.

19:24: It's a more sophisticated way than, than hoping that everybody gets to the temple.

19:29: You know, we don't really control people that way anymore.

19:32: We just give a flat screen TV in every room.

19:34: We give a, a, a cell phone to every child.

19:38: So that they can be in their bedroom watching who knows what, but the narrative is, so now we have all these quote unquote sophisticated human beings who are under total remote control by the prince of the power of the air.

19:51: So, if we just do a very objective analysis, we are not that much more sophisticated than the ancient Sumerians of 5000 years ago.

20:00: They were very sophisticated and build very sophisticated systems with architects and engineers and And, and urban planners.

20:09: And what I said in my sermon was in, when they're building the Tower of Babel, they don't say, OK, boys, let's, let's start building a few huts and see if we can make them stand and withstand weather.

20:21: And if we can do that, let's try to see if we can make sort of like maybe two story huts, so we can have a hut with a ground floor and a second floor.

20:28: And if we can figure out how that can stand, And not fall down.

20:33: Maybe eventually we could build a tower.

20:36: And maybe eventually we could build a city.

20:38: They, they, they knew exactly what they were doing.

20:40: They're like, OK, let's build a city and a tower and let's make this tower go as high as possible.

20:44: So architects, we're going to need you to put your best thinking on this.

20:47: Engineers make sure it's structurally sound, very, very sophisticated people.

20:53: So you're gonna have these wells you didn't dig, vineyards and olive trees, which you didn't plan, you're just gonna inherit that, it's just ready to feed you and bless you.

21:02: now, he, he warns them, when you shall have eaten and you're full, then beware.

21:08: So you're gonna be so blessed by stuff that other people built.

21:13: Amorites, Canaanites, evil people, they built this stuff, and it's not the building of the stuff that that's neutral.

21:21: Right, the internet is neutral.

21:24: We can use the internet to broadcast the glory of God, or we can use it to broadcast the debauchery of Satan.

21:31: Don't blame the internet.

21:32: The internet is just a tool.

21:34: It's how you use the tool.

21:36: And so technology is a tool.

21:38: Now, is it a godly mind that will use the tool or is it an ungodly mind?

21:42: Well, for the most part of all of man's history, it's, it's ungodly men separated from God who want to make a name for themselves.

21:50: And so, Israel, be careful you don't do the same thing.

21:54: Don't think you can inherit all of this and not have the holy God, not be in communion with the holy God of Israel and think you can bear good fruit.

22:03: So beware lest you forget the Lord, which brought you forth out of the land of Egypt.

22:10: It was a complete miracle to overthrow the most powerful nation at the time.

22:15: The empire at the time, bring you out of the house of bondage.

22:19: So that is the warning, and unfortunately, they did forget.

22:24: They became so powerful, so prosperous, so glorious, so beautiful that pride got a hold of them, and they forgot the Lord their God.

22:33: And in fact, they were used to take the Canaanites out.

22:38: And then they actually became worse than the Canaanites.

22:42: So God then used the Assyrians and the Babylonians to take them out.

22:47: By His grace, many of them are back in the land, but they still haven't learned their lesson, and so the great tribulation awaits.

22:56: Joshua 16, just a few verses here, just as a way of reminder of where we were.

23:04: And a lot of the children of Joseph, so Judah has gotten their allotment.

23:08: Now we come to Joseph.

23:09: The lot of the children of Joseph fell from Jordan by Jericho onto the water of Jericho on the east.

23:16: To the wilderness that goes up from Jericho throughout Mount Bethel.

23:20: So we know they came into the promised land when they crossed over from the east to the west side of Jordan, and they came in at Jericho.

23:26: And so that sort of middle band in that middle area is where Joseph inherited.

23:33: In fact, I'm gonna put this map.

23:36: In the chat.

23:38: I think it's a very, very good map that sort of shows the allotments.

23:43: I have to sign in chat.

23:45: Let's just see here if I can get in.

23:51: And so here you have this map that I'm showing here that, it's just a very good, so, so you can see that they came in, this is Ephraim, they came in at Jericho, and then they got this strip of land here in the middle, just above Judah and Benjamin.

24:07: So Judah's here, we, we've got the allotment of Judah.

24:10: We're gonna get the allotment of Ephraim, and then, chapter 18 is about the allotment of Benjamin.

24:16: You'll see that Manasseah, Gad and Manasseah, and part of Reuben, they took land on the east side of River Jordan, but then they also got land on the west side as well.

24:29: So we'll do that in chapter, we did that in, well, we're gonna review it now in chapter 17.

24:33: So, so they're just coming in and getting the land, and it goes out from Bethel to Luz and passes along the borders of Archi to Ataroth.

24:47: Now, I didn't talk about Bethel last time, but I think it's significant that we just pause on Bethel, because Bethel is very significant.

24:53: So Ephraim got the land with the city of Bethel.

24:57: Included.

24:59: And here in Genesis 12, when Jehovah appeared to Abraham and said unto your seed will I give this land, and there built he an altar unto the Lord.

25:08: So when he received the covenant from God, he built an altar to worship Jehovah, where the Lord appeared to him.

25:17: And he removed from there onto a mountain on the east side, on the east of Bethel.

25:24: So that's where he received this covenant and communication with Jehovah.

25:28: It was in Bethel, and he pitched his tent.

25:31: Having Bethel on the west and high on the east, and there he built an altar unto Yehovah and called upon the name of the Lord.

25:40: So Bethel is significant in the history.

25:43: That's where God established.

25:45: He called it the house of God, Bethel, Bethel, the house of God, because that's where he came into communication with God.

25:52: His grandson, Jacob, Genesis 35:15, and Jacob called the name of the place where God spoke with him, Bethel.

26:03: So God now speaks to Jacob in Bethel.

26:07: and so Ephraim is a very powerful tribe.

26:12: They got Joshua allots to them.

26:16: The land that contains Bethel.

26:19: Now, verse 10 is very important.

26:21: So Judah did not drive out all of the Canaanites, but dwelt with them.

26:26: Joshua 16:10 says, and Ephraim did not drive out the Canaanites that dwelt in Giza, but the Ganaanites dwell among the Ephraimites unto this day.

26:39: And serve under tribute.

26:40: So this is really important that they were unable to drive out the Canaanites.

26:45: It's a very fierce battle, people losing their lives, losing their limbs, just a really fierce battle.

26:53: But it says that now the Canaanites dwell with the Ephraimites, but they serve under tribute.

26:58: They were, the, the Canaanites were the Ephraimite slaves.

27:02: So they learned to coexist.

27:04: And what we see here is the Ephraimites have a better idea than God.

27:08: God has completely wipe out these people.

27:11: They do not deserve to live in this land.

27:13: The, the level of filth and evil and debauchery and child sacrifice and pornography, it's, it's, it's reached its limit.

27:20: Wipe them out.

27:21: Israel says, yeah, but you know what?

27:24: Ephraim says.

27:25: What if we use them as servants and they do the heavy work for us.

27:30: They, they do the heavy lifting for us.

27:32: Maybe that's a good, yeah, that's a good idea.

27:33: And then we don't have to fight with them.

27:34: We just, yeah, well, a little leaven, 1 Corinthians 5:6, we've just come out of the days of unleavened bread.

27:40: We're still in the count, connecting unleavened bread to Pentecost to show that we are first fruits, a kind of first fruits.

27:48: We need to understand this.

27:50: Paul says to Corinth, your glorying is not good.

27:52: Well, what are you doing?

27:53: You, you think your, your worship is filthy.

27:56: Your, your worship is contaminated.

27:59: Don't you understand that a little leaven will eventually leaven the whole lump?

28:04: And so we see with the Ephraimites, when we fast forward to Judges 8:1, the men of Ephraim said unto him, Why have you served us thus?

28:14: So this is the time Gideon has gone in and they're fighting against the Midianites, but they didn't include Ephraim.

28:21: They, they conquered these people by themselves.  
28:23: They put down the Midianites by themselves.  
28:25: The Ephraimites were very arrogant, very self-centered, very proud and boastful.  
28:30: And so the idea that you could have glory.  
28:33: And, and we, we don't get any credit for that.  
28:36: This is intolerable.  
28:38: How dare you put down the Midianites and you get the credit for being brave and bold and, and what are we, chopped liver?  
28:47: So the men of Ephraim said unto him, Why did you serve us thus that you called us not when you went to fight with the Midianites?  
28:54: And they did tide with him sharply.  
28:56: So we're seeing this tribal conflict now.  
28:59: chapter 12 verse 1, and the men of Ephraim gathered themselves together and went northward and said unto Jephtha.  
29:08: Why, why did you pass over to fight against the children of Amman?  
29:14: And you did not call us to go with you.  
29:15: So first, you know, you took the, the people of Gideonites took down the, or Gideon took down the Midianites without us.  
29:22: Where do you think you're going to fight against Ammon, and we don't get credit?  
29:27: So why did you do this?  
29:28: Instead of having joy that God's will is being done, why are you doing this without us?  
29:33: We will burn your house upon you with fire.  
29:38: Yeah, we're all Israelites.  
29:40: We don't care.  
29:41: Our pride has been bruised.  
29:43: We will burn your houses down with you, with you and your family and your children inside.  
29:48: How dare you cross our pride.  
29:51: This, this is Ephraim.  
29:53: They, they, they, they did not remove the Canaanites, and they allowed themselves to be influenced with Canaanite pride.  
30:00: And Jeffha said unto them, I and my people were at great strife with the children of Ammon.  
30:07: Are you kidding?  
30:07: What are you talking about?  
30:08: Are you kidding me?  
30:10: This battle was hot.  
30:12: We were in great strife.  
30:13: And when I called you, you didn't deliver me out of their hands.  
30:16: You left us to ourselves.  
30:18: You didn't care about our welfare, Ephraim.  
30:22: And when I saw that you didn't deliver me, I put my life in my hands.

30:28: I passed over against the children of Ammon, and Yehovah delivered them into my hand, which is exactly what Joshua said they would do, which is exactly what Moses said they would do.

30:37: We had faith in God, but there's no way we're backing down.

30:40: We can't rely on Ephraim to help us.

30:42: Let's just trust God and go into the battle.

30:44: And now Ephraim is upset that we were, we were successful.

30:49: Human beings don't change.

30:51: Human beings don't change.

30:53: Instead of rejoicing over each other's success, we're like, well, why didn't you do it my way or include me?

31:00: Wherefore then have you come up unto me this day?

31:03: Like, what's your what are you talking about?

31:05: What's your complaint?

31:06: what what, you know, you gotta fight against me?

31:10: I, I don't understand.

31:11: Can we go over your complaint again?

31:13: We asked you for help.

31:15: You didn't help, our lives were at risk.

31:18: We said, let's just have faith in God.

31:20: We trusted him and, and suc miraculously, he delivered them into our hand.

31:24: And now you're complaining that we didn't come to you.

31:27: Can you, can we just go over this again?

31:30: Then Jephtha gathered together all the men of Gilead and fought with Ephraim.

31:35: This is, this is, these, these are the, the covenant people in the land.

31:40: And they disobeyed God.

31:41: They dwell with the Canaanites.

31:43: They get influence with the Canaanites.

31:44: Here we are.

31:46: And now they're in battle with Gilead.

31:48: They think they're so powerful they can just bully everybody to submit to their will.

31:54: But Jephtha leading the Gileadites, and so the men of Gilead smote Ephraim.

31:59: These are Israelite tribes fighting each other.

32:02: Because they said you Gileadites are fugitives of Ephraim among the Ephraimites.

32:07: In other words, yeah, you're Israel, but you're nothing to us.

32:10: You better run for your lives.

32:11: You're, we're, we're, we're so powerful, everybody has to fear us, including you.

32:17: And so this now creates a, a violent clash between Gilead and Ephraim.

32:23: And among the so you're Ephraim and Manasseh together.

32:27: So you're fugitives of Ephraim, among Ephraimites and among the Manassites.

32:31: These are the two powerful tribes in the north.

32:35: And the Gileadites took the passages of Jordan before the Ephraimites.

32:40: And so they're being very strategic because people have to pass through here.

32:44: And it was so that when those Ephraimites, which were escaped, said, let me go over, so they have a sort of passport control here, that the men, men of Gilead said unto him, Are you an Ephraimite?

32:57: And he said, no, no, no, I'm not an Ephraimite because this battle is hot now between the tribes.

33:02: Then said they unto him, Say now, Shibboleth.

33:07: And he said, sibboleth sibboleth.

33:11: He's trying to say sibbo, I can't say it.

33:13: Say now shibboleth.

33:15: And he said sibolet, for he could not frame to pronounce it right, right?

33:20: If you just sort of grow up in a certain culture, certain ways like me, if I try to say something in German or in, in, in Arabic or in French, because my whole muscles of my tongue and everything have been formed for English, you know, talking from the back of the throat, I can't do that.

33:36: And so they could tell right away, you know, you're from Ephraim.

33:41: He couldn't frame to pronounce it right.

33:43: Then they took him and slew him at the passages of Jordan.

33:46: So that's sort of a critical choke point that they've got.

33:48: And there fell at that time of the Ephraimites 42,000 men.

33:52: What a, what a, what a catastrophe.

33:54: And Ephraim brought it upon themselves because of their pride.

33:58: Where else is this going now?

33:59: Now we're going to, that's Judges.

34:00: Now we go into the prophets, Hosea 4:17.

34:03: Ephraim has joined to idols.

34:06: They were told, wipe out the Canaanites.

34:10: They, they had a better idea.

34:11: We don't have to wipe them all out.

34:12: We can actually help them.

34:13: We, we'll subjugate them.

34:14: We're, we're still in control.

34:15: We're still the authority of the land, but let's not do it, let's, let's do it, we'll have a better idea.

34:20: I know God, Moses told Joshua to tell us to do this.

34:23: We've got a better idea.

34:25: Let's compromise.

34:26: Let's play around.

34:28: So, you know, church, are we doing the same thing today?

34:31: Do we have a better idea than God as to how to handle things?

34:35: It won't work out.

34:36: Ephraim is joined to idols, he's, he's coupled himself to idols.

34:40: He's in covenant, he's supposed to be in covenant with God.

34:42: He's now joining himself to idols, learning that from the Canaanites.

34:47: Leave him alone.

34:48: And then 5:3, I know Ephraim, and Israel isn't hid from me.  
34:53: Oh Ephraim, you commit whoredom.  
34:57: And Israel is defiled.  
34:59: A little leaven, leavens the whole lump.  
35:02: Joshua's 17 now.  
35:04: We come to Manasseh, and they came near before Eleazar the priest and before Joshua, the son of Nun.  
35:10: Oh no, this is, let me just read this, this could be Ephraim, and before the prince is saying, Jehovah commanded Moses to give us an inheritance among our brethren.  
35:19: Therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.  
35:26: So this is the, this man, I just cut off just for time.  
35:29: This man had, he didn't have sons, he had daughters.  
35:32: And so they, the daughters are reminding Joshua that Moses actually had an instruction for this, if a man has no sons.  
35:38: And so here it is in Numbers 27:4.  
35:40: Why should the name of our Father be done away from among his family because he has no son?  
35:46: Give unto us, therefore a possession among the brethren of our Father.  
35:49: So Moses granted this.  
35:51: And Moses brought their cause before Jehovah, and Jehovah spoke unto Moses, saying, the daughters of Zalophahad speak right.  
36:00: So that's what the women are saying is right.  
36:03: You shall surely give them a possession of an inheritance among their father's brethren, and you shall cause the inheritance of their father to pass onto them.  
36:11: So now Joshua is parceling out the land, and these daughters of this.  
36:16: Ephraimite are now coming to, I believe he is an Ephraimite, are now coming to Moses and saying, or to Joshua, saying, well, we came to Moses and said we want to keep our father's inheritance, we should have land.  
36:32: He goes to Jehovah, Jehovah says, yes, they're right.  
36:35: And so they're reminding Joshua.  
36:38: yet it came to pass when the children of Israel, so that, that's what happened there.  
36:41: So continue now back just a couple of verses I want to pull out of 17 before we get to 18.  
36:46: Yet it came to pass when the children of Israel were waxing strong that they put the Canaanites to tribute but did not utterly drive them out.  
36:53: So we saw that with Manasseh, and I'm sorry, Zalofa had might be a Manasseh.  
36:59: I just should have, I should have kept those verses just in time.  
37:01: I wanna make sure I cover 18.  
37:04: but here now, this is Manasseh.  
37:07: And same thing.  
37:09: God told them, drive out these people completely, spare not.  
37:14: But they had a better idea.  
37:15: And so they did not utterly drive them out.

37:17: Again, a little leaven, leavens the whole lump.  
37:19: Let's see Manasseh's fate.  
37:21: 2 Kings 21:6.  
37:23: This is, the king in Manasseh.  
37:26: He made his son pass through the fire and observed times and used enchantments and dealt with familiar spirits and wizards.  
37:33: All of that, he would have, they would have had no knowledge of.  
37:38: They came out of the wilderness.  
37:40: It's the 2nd generation.  
37:41: They came into the promised land.  
37:43: They were to have nothing to do with the Canaanites.  
37:46: Instead, they put them under tribute, and it's like, oh, what's that your son is doing?  
37:50: Oh, he's hanging out with my son and my daughter.  
37:52: And, and, and you know, you're having a festival, maybe we could join you.  
37:56: And so they learned these things from the Canaanites and about their gods.  
38:00: And it gets to the point where now he's sacrificing his children to Moloch.  
38:05: We want to make sure it rains.  
38:07: We want to make sure we're successful in battle.  
38:08: We want to make sure the land is fertile.  
38:11: He wrought much wickedness in the sight of Jehovah to provoke him to anger.  
38:16: Moreover, Manasseh shed innocent blood, very, like a lot of innocent blood.  
38:22: So sort of think of what you see with the Iranian regime.  
38:27: Where they're ruling over the people and they're just shedding innocent blood cause they're so power hungry and warped.  
38:34: Same thing here.  
38:35: And, in fact, when we see here where they did not wipe out the Canaanites.  
38:41: we're in a very, very similar situation when you think about how we behave with respect to our borders.  
38:49: We are totally, I shouldn't say totally, but we are somewhat borderless.  
38:55: We are allowing the Canaanites, remember this, these religions, all of these religions, Muhammad was a, a, a trade, a merchant.  
39:04: And went on the caravans with his uncle and traveled all over Syria and and all Judea and everywhere.  
39:12: And got to listen to all of these different exchanges and worship systems.  
39:17: And today it's like worship systems back then would be like technology today.  
39:21: It's like, who's going to come up with the next technology that they're going to make a billion dollars and then, and become the next 1 trillionaire.  
39:28: You know, we used to be a billionaire.  
39:29: Now we can, so that, that's where power today, it's about technology.  
39:33: Back then it was about religion.  
39:35: And so Muhammad was very I would say insecure, but driven to be powerful, driven to overcome being an orphan, being disrespected, being a nobody.  
39:47: He wanted to be somebody.  
39:48: And, and also I'll give him credit for this, he wanted Arabs to be somebody.

39:53: When he went in and saw the sophistication in these different cultures, and then came back to Arabia and saw how backward and, and cannibalistic they were, and, and, and, and illiterate.

40:06: He, he wanted to lift his people.

40:09: And so as I said, he, he interacted with the Zoroastrians, with Christians, with, one of those Christians that Gnostics, with Gnostics, with Jews, with all these different types of religions, and all of the Sabians, all of these pagan practices that he saw, he, to worship these false gods, he just brought it into under one umbrella.

40:36: And all of the different gods that he, they were worshiping.

40:39: He just said no, there's only one, the one at the top.

40:43: He didn't say, we're worshiping this moon god, but this is not the true God.

40:48: He didn't say the true God is Jehovah.

40:51: He just said, stop all of the other idols, only Allah, only the top one.

40:56: And, but let's keep the practices going around the Kaaba, kissing the black stone, all of these worship, all, all of these practices just coming from all of these different consolidation, very similar to what Constantine did with integrating paganism into Christianity.

41:12: So, we're doing the same thing now.

41:15: Instead of completely wiping out false religion, We're tolerating it.

41:21: We're supporting it.

41:22: We're bringing in among it.

41:23: We're hoping we can coexist, but a little leaven leavens the whole lump, and this Canaanite religion takes over.

41:30: And so don't be surprised if we see our leaders shedding innocent blood very much.

41:36: Let me go back and share my screen.

41:43: Until he had filled Jerusalem from one end to another.

41:46: Can you imagine that?

41:48: Shedding so much blood beside his sin wherewith he sin wherewith he made Judah to sin in doing that which was evil in the sight of the Lord.

41:56: Verse 14, and the children of Joseph, just going back to Joshua now, the children of Joseph, meaning Ephraim and Manasseh, spoken to Joshua, saying, Why have you given me but one lot and one portion to inherit?

42:09: Seeing I'm a great people, for as much as Jehovah has blessed me hitherto, so Joseph, we're just blessed, we're just really powerful.

42:16: Why are you just giving us one lot of land like everybody else?

42:19: And Joseph saw that his father, so this is, Genesis 48, when, when Joseph blessed Ephraim more than Manasseh, so we're familiar with that.

42:28: So Ephraim of the two, yeah, they're powerful people of the two, Ephraim is more, is, is, is higher elevated.

42:34: And so even when, when, Joseph tries to correct that, his father is very clear, no, Ephraim will be the greater of the two.

42:41: And so that's why the North now is, is known as Ephraim, because they were the most powerful tribe in the north and the south known as Judah because they were the most powerful tribe in the south.

42:51: So let me go through that.

42:52: I just wanted to establish the fact that, Joseph was truly blessed prophetically by Jacob.

43:01: So, they're, they're saying, they're basically saying to, Joshua, take land away from the other tribes.

43:11: And give us more land.

43:13: You can only, you can hear the arrogance already.

43:15: Never mind waiting until we get to judges.

43:18: Give us more land because we're a great people, we're greater than these other tribes.

43:22: And so Joshua says to him, well, the mountain will be yours.

43:25: So, again, if we just look at the cities.

43:31: Along these coastlines, that's where the Canaanites wouldn't, it was very difficult to get rid of the Canaanites, because everybody wants to build cities near water.

43:42: And same with the the rivers.

43:45: So as you go, as you go closer into the center, you're gonna have more wooded areas.

43:50: And, and Israel is very mountainous.

43:53: So the more mountainous it is, it's harder to build cities.

43:57: so, wooded areas, mountainous areas, undeveloped land still exists in the promised land, but there are cities that have been developed.

44:08: So there are undeveloped parts of land.

44:12: And so Joshua says, you want more land?

44:14: OK, the mountain is yours.

44:16: It's gonna be wooded, it's gonna be tough, it's gonna be animals there, whatever, but you can have that, for it is a wood.

44:22: And you'll cut it down.

44:24: And the outgoings of it shall be yours.

44:27: You know, if the, if the Ephraimites were anything like the, the Amish, or the Mennonites, I've seen these guys, you know, I saw, I saw, a documentary.

44:37: This is, this was on the, I think this was on, this was on the Mennonites.

44:42: we're watching a documentary on the Mennonites, and they see this, he realizes they need more land.

44:47: And so they, they find some land in the middle of, the Amazon.

44:52: And it just takes forever to get there, and it's nothing but wooded area.

44:55: And when he gets there, we're watching him, he's looking around, and he's like, it's just, to me, it's nothing but mosquitoes and, and woods and wild animals.

45:04: But you see the joy in his face as he's looking around, and he's like, he, he can see it.

45:09: There's gonna be a farmland here, we'll put buildings here and a road through here, and I'm not seeing any of this.

45:15: Well, within 1 to 2 years, all of it comes to fruition.

45:20: They're not afraid of hard work.

45:22: Well, I can't say the same for Ephraim, right?

45:24: They're not, they don't have that kind of strong work ethic.

45:28: But Joshua is saying, you want more land?

45:30: OK, take the mountain, take the woods.

45:32: And the outgoings of it will be yours, for you shall drive out the Canaanites, though they have iron chariots, and though they be strong.

45:40: So Ephraim complained, well, we can't, that they have, they have this new technology.

45:45: So they're, they're coming into the promised land at the end of the Bronze Age and the beginning of the Iron Age, which is actually why Syria became so powerful because of these iron chariots, because Syria was like, wow, we're going to take advantage of this technology.

45:57: They formed a professional army and they devoted themselves to mastering iron.

46:02: But, here the Canaanites are beginning to work with iron and these chariots are like tanks.

46:06: They just, you can't, you can't do battle with traditional warfare in this time when they have iron chariots.

46:12: And so they complained to Joshua saying they have iron chariots.

46:15: Joshua's like, no problem, just, just wipe them out.

46:18: God, remember God is with you.

46:20: And so they complained they wanted more land.

46:22: Joshua's answer is, remember God is with you.

46:26: Go and take the land.

46:28: So now we come to Joshua 18, and, and Joshua 19 is a long chapter, so we'll do cha I hope God willing we'll get to chapter 19.

46:37: Next week, I think.

46:39: I have to check my travel schedule, but yes, next study, So then the next, the seven tribes are gonna be covered in chapter 19, so the, the, the remaining tribes.

46:53: But this is now Benjamin, so it's Judah, Ephraim and Manasseh, and Benjamin.

46:58: These are the top four tribes.

47:01: Joshua 18 and 1, and the whole congregation of the children of Israel assembled together at Shiloh.

47:08: This is gonna be in Ephraim Ephraim's territory, and set up the tabernacle of the congregation there, and the land was subdued before them.

47:16: So remember, God, God didn't establish his name in Jerusalem right away.

47:21: Initially, Jabus, the Jebusites owned Jerusalem.

47:26: Initially God placed his name in Shiloh, in Ephraim.

47:31: And this is where the worship center would be when Moses gave them all the instructions.

47:37: For the Moadin, all that would take place initially in Shiloh.

47:41: When we come to Jeremiah chapter 7, we see that Shiloh was shattered and just completely destroyed by God because of their faithlessness.

47:51: And at that time, the temple is in Jerusalem.

47:55: And they're taking comfort that well, God's name is in Jerusalem now.

48:00: And he's like, don't be so comfortable.

48:02: He's stopping them at the gate and so you better study what God did to Shiloh.

48:07: And I think the Church of God, we need to have that same level of The fear of God That yes, it's true.

48:18: That The Church of God has God's name on over us.

48:25: But that doesn't mean we can break his law.

48:27: That doesn't mean we can compromise with Canaanites.

48:31: That doesn't mean we can deliver to him in pure worship.

48:35: Go and see what we so Jerusalem, the Jews had Shiloh to look to.  
48:41: We are far more responsible and accountable because we don't just have Shiloh we can look to, we have Jerusalem as well.  
48:48: We can see what God did to Shiloh.  
48:50: We can see what he did to Jerusalem, and then we better be careful and take the warning from Jeremiah that we cannot say the temple of the Lord, the temple of the Lord, the temple of the Lord are these.  
49:01: We need to have a healthy awe and respect and fear for God.  
49:06: So he says here, verse 2, and so, and the land was subdued before them.  
49:11: Clearly, they did not completely conquer the land.  
49:16: They were unsuccessful in completely conquering the land, but all the warfare has now settled.  
49:24: And the Canaanites are under tribute.  
49:28: And Israel is dominant in the land, but they haven't followed God completely.  
49:33: And so we're gonna go into, you know, from here we've studied judges already, but that's the sequel to this.  
49:39: The nastiness and the debauchery of Israel through the period of the judges, and then the prophets come next.  
49:46: So, verse 2.  
49:49: And there remained among the children of Israel seven tribes, which had not yet received their inheritance.  
49:55: So, we've got Joshua, we've got, sorry, we've got Judah, we've got Ephraim and Manasseh, because Joseph was split in two, and we've got Benjamin.  
50:11: And then Gad and Manasseh and Reuben, they received their inheritance east of Jordan.  
50:19: And then Manasseh.  
50:22: And Ephraim also received inheritance on the west side in actual the promised land.  
50:28: And so there's 7 tribes left, which still haven't received their inheritance.  
50:33: And we're going to see Joshua's frustrated with them.  
50:36: And Joshua said unto the children of Israel, how long are you slack?  
50:42: To go to possess the land.  
50:45: Which Jehovah, God of your fathers have given you, like, what's going on here?  
50:51: You see, Israel thinks that.  
50:55: It's just a walk in the park, no effort required.  
50:59: Everything's just gonna fall in our lap, and just to say, no, we're in the promised land, but you have to do your part.  
51:07: You have to fight.  
51:09: Blood has to be shed.  
51:11: And again I think we're not that different where we just have this sort of traditional Christian mentality that oh the Lord has done everything, that Jesus shed his blood for us so we don't have anything to do.  
51:22: Not realizing this is a battle, this is spiritual warfare.  
51:26: And we have to put real effort into this.  
51:29: You know, unfortunately, some people who don't pick up their Bible.  
51:33: Until the Sabbath, and then it's kind of just for show.

51:37: The minister's preaching and he says turn to Genesis 12 and so they open their Bible and they can hardly find, where is Genesis 12?

51:44: But they're there with their Bible and they open it on the Sabbath.

51:48: Sabbath is over, the sun sets, they put the Bible away, it doesn't come out of their hiding place until the next Sabbath.

51:55: We can't have this.

51:57: We are involved in spiritual warfare.

51:59: This is a battle.

52:01: And we need, we need that connection with God, so our minds are being conformed to the mind of Christ.

52:08: Joshua's front how long?

52:13: Are you basically being unfaithful?

52:15: God told you the land is yours.

52:16: Yeah, well they have, they have chariots of iron.

52:19: How long are you slack to go to possess the land, which the Lord God of your fathers has given, have given you, you know, we have Christians among us as well who think that, oh, it's even if you heard Tucker Carlson saying that, Oh sorry, it was the Pope saying God does not endorse violence and you mustn't, you know, violence is never endorsed by God.

52:41: He, he doesn't know the Bible.

52:44: There is such a thing as righteous indignation, and these people were filthy and evil.

52:49: And God gave them 400 years to repent, and they just got worse and worse.

52:55: Give out from among you 3 men from each tribe, and I'll send them, and they shall rise and go through the land.

53:02: And describe it according to the inheritance of them.

53:05: And they shall come again to me, OK?

53:07: Like, let's just stop fooling around.

53:09: Each tribe, give me 3 men.

53:11: I want 21 men, and I'm gonna send them into the land that is, that your, your, this is promised land, this is your land.

53:18: I want them to describe for me what they see, where the hills are, where the valleys are, what the boundaries are.

53:23: This is your land, and come back with their report.

53:27: And they shall divide it into 7 parts.

53:30: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coast on the north.

53:36: So Judah and Joseph have received their land.

53:39: Everyone else's land is going to be governed by those borders.

53:43: You shall therefore describe the land into 7 parts and bring the description here to me.

53:50: That I may cast lots for you here before the Lord our God.

53:53: Like, let's just stop fooling around.

53:55: Get the job done.

53:57: But the Levites have no parts, no part among you.

54:01: So this is a tribe that would not inherit land, for the priesthood of Jehovah is their inheritance.

54:07: They don't get land, they get to be the priests of the Lord, and that's, that's what they get, that's their inheritance.

54:13: And Gad and Reuben and half the tribe of Manasseh have received their Inheritance beyond Jordan on the east side.

54:21: We went through that already, which Moses, the servant of Jehovah gave them.

54:24: So they begged Moses.

54:26: Moses negotiated with them to say, OK, but make sure you fight with your brethren so that they can get their inheritance.

54:33: They did that.

54:34: So Joshua said, you're free to go.

54:35: You, you can go back and, and have your inheritance.

54:37: You, you, you, you fulfilled the promise you gave to Moses.

54:41: Now, you guys, You need to go and get your land.

54:44: So at this point now, the different tribes have to have their own armies and go and get the land initially.

54:50: Joshua is the general of, you know, the 600,000 man army and doing all the conquering.

54:55: Now it's a bit more fine-tuned, you have to go and get your land.

55:00: And the men arose and went away, and Joshua charged them that went to describe the land, saying, Go and walk through the land and describe it, and come again to me, that I may here cast lots for you before Jehovah in Shiloh, where God has placed His name.

55:18: And the men went and passed through the land and described it by cities into seven parts in a book.

55:23: And came again to Joshua, the host at Shiloh.

55:27: So they have the ability to write.

55:31: They were writing in a book, the Sumerians invented cuneiform.

55:36: And they understood how to make clay and a stylus and write on a tablet.

55:42: And so that technology, it influenced all of the land.

55:47: And so Israel is now able to write and he's saying go, look at that and write it, have your clay and your stylus, you read.

55:54: That came from the Sumerians and filtered into Canaan and all the people around the, the Egyptians developed a different type of writing on papyrus and that was very, very powerful, but all of our language today is really coming from the Sumerians.

56:14: The hieroglyphics of the Egyptians didn't really go anywhere, although it was very powerful for Egypt.

56:21: And Joshua cast lots for them in Shiloh before Yehovah.

56:26: So God is influencing who gets what land.

56:29: And there Joshua divided the land onto the children of Israel, according to their divisions.

56:34: And a lot of the tribe of the children of Benjamin came up according to their families.

56:40: And so the tribes are made up of households, the, the households are, you know, they're made up of clans, really.

56:49: And then the clans are made up of households.

56:52: And households are made up of members.

56:54: And so this is at the clan level, multiple network of families that become a clan with a leader, a very powerful leader that's of that clan, and maybe the sort of the great or the grandfather could be, but there's these powerful men that were responsible for multiple families.

57:13: And so they, that's how they divided up.

57:16: And the coast of their lot came forth between the children of Judah and the children of Joseph.

57:22: So Judah and Joseph, Ephraim Manasseh, they've got their land.

57:25: Benjamin is getting his land by clan, and you can see here that Ephraim is to the north of them, Judah to the south of them.

57:34: They sit right in between Ephraim and Manasseh.

57:39: And their border on the north side was from Jordan, and the border went up.

57:44: So usually it's when you have a river that makes a natural line, a borderline.

57:51: And their border on the north side was from Jordan, and the border went up to the side of Jericho on the north side and went up through the mountains westward.

58:01: And the goings out thereof were at the wilderness of Beth Aven.

58:07: And the border went over from there toward Luz, to the side of Luz, which is Bethel, southward, and the border descended to Ataradar, near the hill that lies on the south side of of the nether Beth Oron.

58:24: And it's very, very interesting how Joshua is so specific about who gets what land.

58:33: He's very, very specific about this.

58:36: And so today, you know, Israel is this little plot of land they have, and, and the Arabs don't even want them to have that.

58:43: From the river to the sea, they have to wipe them out.

58:46: When really, if we were to follow Joshua's instructions, they, all of this land was promised to them, and it is theirs.

58:55: So we'll just continue here.

58:57: And the border was drawn there and surrounded the corner of the sea southward from the hill that lies before Beth Horon southward, and the goings thereof were at Kerjath Baal.

59:10: So notice the Canaanites called these cities after their god, and this was in the area of Baal, which is Kerjath Gim, looks like they renamed the city, a city of the children of Judah.

59:22: This was the West quarter.

59:24: And the south corridor was from the end of Kir Jath Jerem, which is Ker Jeth Baal renamed, and the border went out on the west and went out to the well of waters of Neph Toa.

59:39: And again, they had the technology of plumbing and they had these, these wells, and so that is where that went to.

59:46: And the border.

59:48: Came down to the end of the mountain that lies before the valley of the son of Hinnom.

59:55: And which is in the valley of the giants on the north.

59:58: And so these were probably the Philistines.

1:00:02: And descended to the valley of Hinnom, to the side of Jabsi, which is where the Jebusites at Jerusalem on the south and descended to roga, it's very, very specific boundaries that the, the, the clans of the family of Benjamin are being given.

1:00:19: And was drawn from the north and went forth to Ehemesh and went forth to Galloth, which is over against the going up of Adumim.

1:00:32: And descended to the stone of Bohan, the son of Reuben.

1:00:37: And passed along toward the side over against Araba northward and went down into Araba.

1:00:43: So very, very specific allotments for these clans.

1:00:46: And the border passed along to the side of Beth Hobla northward, and the outgoings of the border were at the North Bay of the Salt Sea at the south end of Jordan.

1:00:58: This was the south coast, and Jordan was the border of it on the east side.

1:01:04: This was the inheritance of the children of Benjamin by the coast thereof round about, according to their families.

1:01:11: Now, the cities of the, again, cities, again, these are very sophisticated cities.

1:01:15: They're walking in, they're just inheriting these cities.

1:01:18: Now, the cities of the tribe of the children of Benjamin, according to their families were Jericho and Beth Hogla and the valley of Kaziz, and, and, Joshua put a curse on Jericho that it must not be rebuilt, it must not be built up again.

1:01:35: That was the first fruits of the Lord, but this is in their land.

1:01:40: And Bethharaba and Zemaraim, and Bethel, and Avim and Para and Ofra, and these are all cities that they're inheriting.

1:01:52: And Jafarha Moai, Jafar Jafar Jafar Shafar, Jafar, Haam Manai, and Offni and Gaba, 12 cities with their villages.

1:02:05: Gibeon and Ramah and Biroth, these are goodly cities they're inheriting, and Mizpah and Keffera and Mosa and Rechem and Erpeel and Taralah and Zillah and Elef and Jibusi, which is Jerusalem, Gibeon and Kerjath, 14 cities with their villages.

1:02:26: This is the inheritance of the children of Benjamin.

1:02:30: According to their families.

1:02:33: So rather than that takes us to the end of chapter 18.

1:02:38: We still need to get through the allotment to the seven tribes.

1:02:43: We still need to get through the cities of refuge.

1:02:47: We still need to get to the cities that were given to the Levites, and then we're gonna begin to round out and wrap up, the final, the instructions of, Joshua.

1:02:58: To Israel.

1:02:59: And again, the way to think about this is the revelation is given to Moses, the law, the instructions, the worship system, everything is given to Moses to say when you go into the promised land, here's the package.

1:03:10: Here's the entire worship system and economy and how, how you run your society.

1:03:15: Moses wasn't able to go into the promised land because the people of Israel just provoked him and provoked him, you know, he just, he couldn't lead them.

1:03:24: They were, they were ungovernable.

1:03:26: And so he blew it basically and wasn't able to.

1:03:29: He could see the promised land.

1:03:30: He wasn't able to go in.

1:03:31: Joshua took them in.

1:03:33: They were very gung ho, very faithful to Joshua.

1:03:36: Joshua is a very faithful man and and follower, and, and, and disciple of Moses, but they did not follow Moses' instructions.

1:03:47: And so they were unable to achieve the rest in the promised land that God intended, so there remains therefore a rest.

1:03:55: And, and because they dwelt with evil.

1:03:59: Little 1 leavens the whole lump.

1:04:01: Judges as a catastrophe.

1:04:03: They become worse than the Canaanites who could not dwell in the land because they're evil.

1:04:09: The prophets warned them over and over again.

1:04:11: They don't listen.

1:04:14: It happens.

1:04:15: First to Syria and those tribes, Ephraim and, Reuben, Manasseh, and half the tribe of Gad.

1:04:23: I think I said Ephraim Manasseh before, sorry.

1:04:25: Reuben Manasseh, Reuben, Manasseh, or half of Manasseh and Gad, they took the land east of Jordan.

1:04:34: When Assyria came, they were taken out first.

1:04:38: And then Assyria came and scattered the the north.

1:04:42: Nebuchadnezzar came and took care.

1:04:44: Syria couldn't take the south.

1:04:46: if they did, they would have scattered them as well, but the South was protected miraculously from Syria.

1:04:52: Nebuchadnezzar comes, he takes them captive and ruthlessly, ruthlessly abuses them.

1:04:59: ruthlessly abuses them and and just desecrates Jerusalem, the same way as Syria desecrated Shiloh.

1:05:08: And so, the prophets warned, and so we were, we read lamentations together.

1:05:12: It was kind of a painful study.

1:05:15: But it was amazing through all of that.

1:05:18: That lamentations, the exclamation mark is in chapter 3, and the center of chapter 3 is Hased.

1:05:27: God's covenant love and faithfulness, and I, I just hope we see that, brethren.

1:05:31: That's my message.

1:05:32: That's my message.

1:05:34: We serve a covenant keeping, covenant faithful God.

1:05:37: Why would anybody argue with this?

1:05:39: Why, why is there an issue?

1:05:41: Why aren't we rejoicing in the faithfulness of God?

1:05:45: And that's how we're going to stand in the evil day because of his faithfulness.

1:05:49: And so with all of that, that's all the context for the Messiah coming.

1:05:54: And doing what Israel could not do.

1:05:57: And so that he could be faithful and fulfill his word, his promise to Abraham, Isaac, and Jacob.

1:06:04: So that is That enables us to get to chapter 18.

1:06:09: God willing, we will continue with chapter 19, and chapter 19 is a big chapter.

1:06:15: Hopefully, we'll get through it all.

1:06:16: I think we will, in our next study.

1:06:20: Thank you so much, brethren, for joining us.

1:06:23: Please join us again on Sabbath.

1:06:25: Deacon Jan began a message.

1:06:27: He did, part one of his message, and, this is to, and this is another thing we need to understand, OK?

1:06:36: So, so much falsehood is coming into our societies and, and so much evil that the, the infiltration is accelerating.

1:06:45: God is doing something.

1:06:47: God is at work.

1:06:49: We need to be at work.

1:06:50: We need to be prepared to be used by God in whatever way he sees fit, and this is important, this work, this study, this learning that we're doing.

1:06:58: And, and Deacon Jant, you know, I'm really, on replacement theology.

1:07:02: And in my book Salvation, I really just make the point that this is accusing God of being a liar.

1:07:09: But we need to understand the politicians and the, the, the, what, what's going on and and the the conflict between the Christian world in America.

1:07:19: And to do that, we have to understand separation theology.

1:07:23: So if you, if you missed that, I would ask you to go and see part one.

1:07:26: Of Deacon Jan's message, and then go ahead and hopefully we invite you to join us this coming Sabbath when Deacon Jan will continue with part two.

1:07:39: Sorry, I'm all over the place here, I can't see where I, I wanted to put up this one to say yes.

1:07:45: So please join us this coming Sabbath at 1:30 Eastern time.

1:07:50: And Deacon Jan will continue part two of his message.

1:07:56: Thank you, Judy and Chuck.

1:07:59: Thank you so much, Sister Rose.

1:08:01: Appreciate you.

1:08:02: Thank you, Brother Jeff and Brother Rick and Shaw Jaws, and Sister Rose.

1:08:07: Good night, everybody.

1:08:09: God bless you all.

1:08:10: What a mighty God we serve.

1:08:12: Amen.