

Chapter 20

F. The Cities of Refuge & the Special Cities for the Levites: A Picture of Christ Our Refuge & of Ministers Being Willingly Provided For, 20:1–21:45

1. The cities of refuge were set aside: A picture of Christ who shelters us from judgment

a. The command to designate the cities: Given by God Himself

b. The basic purpose for the cities: To provide asylum for people guilty of accidental murder—protection from the “avenger of blood”

c. The law to govern the cities & the fugitive, the person guilty of accidental, unintentional murder (manslaughter)

1) He was to flee to a city of refuge & state his case to the judges

2) He was to be accepted within the city

3) He was never to be turned over to the avenger of blood: Because the murder was an accident—unintentional—without malice

4) He was to remain in the city until his trial

- If found innocent, he was to remain until the High Priest died & then return home
- If guilty, he was turned over to the avenger (De. 19:12)

The Lord also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

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| <p>d. The designation of six cities</p> <p>1) Three cities in West Jordan</p> <ul style="list-style-type: none"> • Kedesh • Shechem • Kirjath Arba (Hebron) <p>2) Three cities in East Jordan</p> <ul style="list-style-type: none"> • Bezer • Ramoth • Golan | <p>7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which <i>is</i> Hebron, in the mountain of Judah.</p> <p>8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.</p> |
| <p>e. The open access of the cities of refuge: Any person—Israelite or foreigner—who accidentally murdered someone could flee into a city for safety (a picture that any person can flee to Christ)</p> | <p>9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth <i>any</i> person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.</p> |

Chapter 21

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| <p>2. The special cities for the Levites (ministers) were claimed: A picture of strong zeal & faith in claiming God’s promises</p> <p>a. The priest’s leadership: Approached the national leaders</p> <p>b. The claim: Asked for the cities & pastureland promised by God</p> | <p>Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;</p> <p>2 And they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.</p> |
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3. The cities for the priests were assigned: A picture of the people willingly & abundantly providing for the ministers of God

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.

a. The overall breakdown of the cities given to the priests (ministers)

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

1) The Kohathite clan

- The priestly descendants of Aaron: Given 13 cities

- The rest of the Kohathites: Given 10 cities

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

2) The Gershon clan: Given 13 cities

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

3) The Merari clan: Given 12 cities

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

4) The Israelites willingly provided for the priests

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

b. The cities given to the priestly descendants of Aaron

1) The cities given by Judah & Simeon: The fact that God guided the lot to fall first upon the of Judah, and out of the tribe of the children of

descendants of Aaron—the family of High Priests—is stressed

- The city of Hebron or Kirjath Arba with its surrounding pastureland: The fields & villages beyond the city were given to Caleb

Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

- The city of Hebron was set aside as a city of refuge

- The other cities

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

- The two tribes gave a total of 9 cities

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

2) The cities given by Benjamin

- The cities listed

- The total: Four cities

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

3) The grand total: Thirteen cities

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

- c. The cities given to the remaining Kohathite clan of priests
- 20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.
- 1) The cities given by Ephraim
- The cities listed
 - The total: Four cities
- 21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,
- 22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.
- 2) The cities given by Dan
- The cities listed
 - The total: Four cities
- 23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,
- 24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.
- 3) The cities given by the half-tribe of Manasseh
- The cities listed
 - The total: Two cities
- 25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.
- 4) The grand total: Ten cities
- 26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.
- d. The cities given to the Gershonite clan of priests
- 27 And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.
- 1) The cities given by the other half-tribe of Manasseh in East Jordan
- The cities listed
 - The total: Two cities

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| <p>2) The cities given by Issachar</p> <ul style="list-style-type: none"> • The cities listed • The total: Four cities | <p>28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,</p> <p>29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.</p> |
| <p>3) The cities given by Asher</p> <ul style="list-style-type: none"> • The cities listed • The total: Four cities | <p>30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,</p> <p>31 Helkath with her suburbs, and Rehob with her suburbs; four cities.</p> |
| <p>4) The cities given by Naphtali</p> <ul style="list-style-type: none"> • The cities listed • The total: Three cities | <p>32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, <i>to be</i> a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.</p> |
| <p>5) The grand total: Thirteen cities</p> | <p>33 All the cities of the Gershonites according to their families <i>were</i> thirteen cities with their suburbs.</p> |
| <p>e. The cities given to the Merarite clan of priests</p> | <p>34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,</p> |
| <p>1) The cities given by Zebulun</p> <ul style="list-style-type: none"> • The cities listed • The total: Four cities | <p>35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.</p> |
| <p>2) The cities given by Reuben</p> <ul style="list-style-type: none"> • The cities listed | <p>36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,</p> |

- The total: Four cities 37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

- 3) The cities given by Gad 38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,
 - The cities listed

- The total: Four cities 39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

- 4) The grand total: Twelve cities 40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

- f. The willing provision made for the priests (ministers) 41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.
 - 1) A total of 48 cities were given: Scattered throughout the land

 - 2) Pastureland surrounding the city was also given for the livestock of the priests 42 These cities were every one with their suburbs round about them: thus *were* all these cities.

- 4. The strong recognition of the Lord's faithfulness** 43 And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.
 - a. He gave His people their inheritance in the promised land

 - b. He gave His people rest: Physical & spiritual rest—rest of body & heart 44 And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

 - c. He gave His people a victorious life: Helped them conquer, gain control over, all their enemies

d. He fulfilled every good promise He made to Israel: Not a single promise failed 45 There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

F. The Cities of Refuge and the Special Cities for the Levites: A Picture of Christ Our Refuge and of Ministers Being Willingly Provided For, 20:1–21:45

(20:1–21:45) **Introduction:** murder is a capital crime, a very serious offense. Killing people is a violation of the sanctity of life. The most valuable asset a person has is life itself, his own life. Therefore, to take a person's life is to steal the most prized possession he has. The *sanctity of life* cannot be over-stressed. For this reason, murder is a capital offense and is subject to the most severe penalty under law.

But there is a difference between deliberate, premeditated murder and accidental, unintentional murder (manslaughter). A man who intentionally kills a person with malice and forethought differs from a man who is sawing a tree that falls and kills a person. Being guilty of killing a person by accident is far less condemnable than killing someone deliberately with premeditation. For this reason, the penalty for deliberate murder needs to be different than for accidental, unintentional murder.

Long ago, years before the Israelites ever crossed the Jordan River to enter the promised land, God had instructed His people to make special provision for the person who committed accidental murder. He also charged His people to make special provision for the ministers of God. These are the subjects of this important passage of Scripture: *The Cities of Refuge and the Special Cities for the Levites: A Picture of Christ Our Refuge and of Ministers Being Willingly Provided For, 20:1–21:45*.

1. The cities of refuge were set aside: a picture of Christ who shelters us from judgment (vv.1–9).
2. The special cities for the Levites (ministers) were claimed: a picture of strong zeal and faith in claiming God's promises (ch.21, vv.1–2).
3. The cities for the priests were assigned: a picture of the people willingly and abundantly providing for the ministers of God (vv.3–42).
4. The strong recognition of the Lord's faithfulness (vv.43–45).

1 (20:1–9) Justice, for Manslaughter—Manslaughter, Justice of—Refuge, Cities of—Cities of Refuge—Christ, Our Refuge—Symbol, of Christ—Murder, Accidental—Murder, Unintentional—Deliverance, Source: the cities of refuge were set aside to handle cases of murder through the land. Note that the cities of refuge were immediately designated right after the promised land had been divided among the twelve tribes. This is significant, for it shows that murder is a very serious crime in the eyes of God. In fact, murder is so serious that one of the Ten Commandments prohibits the taking of another life, and God says that the very ground where the body fell is defiled whenever murder goes unpunished (Nu. 35:33–34). In the Holy Scriptures, the *sanctity of life* for both man and animal is stressed. The sanctity of life is to be revered (Ge. 9:4–6).

Capital punishment is demanded by God when deliberate, premeditated murder is committed. However, there is a clear distinction between intentional, premeditated murder and accidental,

unintentional murder. The cities of refuge were set up for persons who were guilty of manslaughter. As cities of refuge, they are a clear picture of Christ who shelters us from the coming judgment. The grace and mercy of God are clearly seen in setting up these cities of refuge.

OUTLINE

SCRIPTURE

1. The cities of refuge were set aside: A picture of Christ who shelters us from judgment

a. The command to designate the cities: Given by God Himself

b. The basic purpose for the cities: To provide asylum for people guilty of accidental murder—protection from the “avenger of blood”

c. The law to govern the cities & the fugitive, the person guilty of accidental, unintentional murder (manslaughter)

1) He was to flee to a city of refuge & state his case to the judges

2) He was to be accepted within the city

3) He was never to be turned over to the avenger of blood: Because the murder was an accident—unintentional—without malice

4) He was to remain in the city until his trial

- If found innocent, he was to remain until the High Priest died & then return home

- If guilty, he was turned over to the avenger (De. 19:12)

The Lord also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

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| <p>d. The designation of six cities</p> <p>1) Three cities in West Jordan</p> <ul style="list-style-type: none"> • Kedesh • Shechem • Kirjath Arba (Hebron) <p>2) Three cities in East Jordan</p> <ul style="list-style-type: none"> • Bezer • Ramoth • Golan | <p>7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.</p> <p>8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.</p> |
| <p>e. The open access of the cities of refuge: Any person—Israelite or foreigner—who accidentally murdered someone could flee into a city for safety (a picture that any person can flee to</p> | <p>9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.</p> |

a. The command to establish the cities of refuge was given to Joshua by God Himself (vv.1–2). However, note that God had earlier instructed Moses to designate six cities of refuge for His people (see outline and note—Nu. 35:9–29; De. 19:1–13; see Ex. 21:13 for more discussion).

b. The basic purpose for the cities was to provide asylum for people guilty of accidental, unintentional murder (manslaughter). The cities provided protection from the “avenger of blood.” The nearest relative was usually the “avenger of blood” who was known as the “redeemer” or “kinsman” (goel). The “kinsman” was responsible by law to save his relative from any trouble he faced. Moreover, if the relative of the “kinsman” had been killed, the “kinsman” became his avenger or the avenger of blood.

c. Note that the law was to govern the cities of refuge and the fugitive who was guilty of accidental, unintentional murder (vv.4–6).

1) The fugitive or manslayer was to flee to a city of refuge and state his case to the judges (v.4). Once the fugitive had entered the city gates, the “avenger of blood” could not touch him. He was safe until the judges could determine his guilt or innocence.

2) The murderer was to be accepted by the city officials and given a place to live within the city. Obviously, he was also to be provided with a job to earn a livelihood (v.4).

3) The murderer was never to be turned over to the “avenger of blood” (v.5). Note why: because the murder had been an accident, unintentional, and without malice or forethought. The murder had not been premeditated.

4) The murderer was to remain in the city until his trial before the assembly of officials or judges (v.6). If he was found innocent, he was to remain until the High Priest died and then he could return home. However, if he was found guilty, the murderer was turned over to the “avenger of blood” (De. 19:12).

d. Six cities were designated as cities of refuge. The manslayer was to flee into one of the cities where he would be safe from the avenger until he could be tried (vv.7–8). Joshua himself designated three cities in West Jordan: the cities of Kedesh, Shechem, and Kiriath Arba or Hebron (v.7). Moses had already designated three cities in East Jordan: Bezer, Ramoth, and Golan (v.8; De. 4:41–43). These cities were scattered throughout the nation, strategically located so that every citizen could have quick and equal access to the protection and refuge provided.

e. Note the open access to the cities of refuge. Any person—Israelite or foreigner—who accidentally killed a person could flee into a city for safety. This fact stresses the mercy and grace of God. This is a clear picture that any person can flee to Christ for refuge from the avenger of death and from the open access into the refuge He provides judgment to come.

Thought 1. Jesus Christ is our refuge, our protection from sin, death, and judgment to come. Scripture says that we have strong consolation or because we “have fled for refuge to lay hold upon the hope set before us” (He. 6:18). Just as the murderer is guilty before God, so we are guilty of sin. But when we flee to Christ, we are accepted by Him and find refuge in His righteousness.

As Scripture says, “we are found in Christ, not having our own righteousness, which is of the law, but the righteousness which is through the faith of Christ” (Ph. 3:9, a paraphrase). Being found “in Christ” means that Christ is our sanctuary, our refuge from death and the coming judgment of God. If a person is to escape death and judgment, he must flee to Christ. Christ alone has been appointed by God to give refuge and safety from death and judgment.

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (Jn. 1:29).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn. 3:16).

“And whosoever liveth and believeth in me shall never die. Believest thou this” (Jn. 11:26).

“The last enemy that shall be destroyed is death” (1 Co. 15:26).

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Ga. 1:4).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Ga. 3:13).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (He. 2:9).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage” (He. 2:14–15).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (He. 9:28).

“Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pe. 1:18–19).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pe. 2:24).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pe. 3:18).

“And ye know that he was manifested to take away our sins; and in him is no sin” (1 Jn. 3:5).

“God *is* our refuge and strength, a very present help in trouble” (Ps. 46:1).

“Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee” (Zec. 9:12).

2 (21:1–2) Levitical Cities—Promises, Faith in—Faith, Duty—Zeal, Duty—Claim - Claiming, of God’s Promises: the special cities for the Levites or ministers were claimed by the leaders of the tribe. Note that these leaders approached Joshua and his cabinet on their own. They had a strong initiative, zeal, and faith in claiming God’s promises. They were the ministers of God among God’s people.

From the indication of this passage, the Levites had a strong devotion to God and His call, and they were committed to serving the people. They apparently sensed God’s Spirit working within them to move out and scatter throughout the nation. They wished to begin their ministry among the people. They were committed to God’s call, so they immediately wanted to get to the task and begin their work. No doubt it was this motivation that compelled them to take the initiative in laying claim upon God’s promise—His promise that cities and pastureland would be provided for them. Note that they reminded Joshua and his cabinet that God commanded through Moses that they should receive the special cities and pasturelands.

OUTLINE

SCRIPTURE

2. The special cities for the Levites (ministers) were claimed: A picture of strong zeal & faith in claiming God’s promises

a. The priest’s leadership: Approached the national leaders

Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded

b. The claim: Asked for the cities & pastureland promised by God by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

Thought 1. The point to note about the leaders of the Levite tribe is their zeal and faith in claiming God's promises. This is in sharp contrast to the seven tribes who had a half-hearted commitment to God, who had been gripped by a spirit of complacency and apathy in claiming their inheritance of the promised land (see outline and notes—Jos. 18:2–10 for more discussion).

The Levites' zeal and faith in God's promises are strong examples for us. God has given us the most unbelievable promises, promises that cover the whole span of life, that meet every need of life. But these promises will never become ours unless we lay claim to them. When needs arise within our lives—when temptations or trials confront us—we must lay claim to the promises of God. We must call upon God to fulfill His promises to help us meet the need or to give us the strength to conquer the temptation or overcome the trial. Listen to some of the wonderful promises of God, promises that cover the whole span of our lives and needs:

⇒ There is the promise to meet the necessities of life.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mt. 6:33).

⇒ There is the promise to give us unlimited joy.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn. 15:11).

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves” (Jn. 17:13).

⇒ There is the promise to answer our prayers.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Mt. 7:7).

“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him” (Ps. 91:15).

⇒ There is the promise to give us fulfillment.

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn. 16:24).

⇒ There is the promise to adopt us as we are.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (Jn. 1:12).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Co. 6:17–18).

⇒ There is the promise of everlasting life.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn. 3:16).

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (Jn. 5:24).

⇒ There is the promise of spiritual fulfillment.

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn. 6:35).

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily” (Col. 2:8–9).

⇒ There is the promise to give us power.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father” (Jn. 14:12).

⇒ There is the promise to save us.

“For whosoever shall call upon the name of the Lord shall be saved” (Ro. 10:13).

“For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast” (Ep. 2:8–9).

⇒ There is the promise to deliver us from trials and temptations.

“There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Co. 10:13).

“And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen” (2 Ti. 4:18).

“Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (He. 2:17–18).

⇒ There is the promise to give us wisdom.

“There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee” (Jos. 1:5).

⇒ There is the promise to reward us for diligent service.

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Co. 15:58).

⇒ There is the promise to deliver us from death.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage” (He. 2:14–15).

⇒ There is the promise to give us security.

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Ti. 1:12).

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pe. 1:5).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

⇒ There is the promise to give us God’s personal care and strength.

“Casting all your care upon him; for he careth for you” (1 Pe. 5:7).

“Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Is. 41:10).

“And *even* to your old age I *am* he; and *even* to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you” (Is. 46:4).

3 (21:3–42) Levitical Cities, Assignment—Levites, Assignment of Levitical Cities—Stewardship, Duty—Ministers, Provision for—Stewardship, for Ministers—Levites, Provision for—Giving, Duty—Provision, for Ministers: the cities for the priests were assigned by Joshua and his cabinet. This is a clear picture of willingly and abundantly providing for the ministers of God. Note that the will of God was sought in assigning these cities. No doubt, the leaders sought God through prayer and the Urim and Thummim or the casting of lots. Simply stated, God led Joshua and his council in assigning the Levitical cities.

Keep in mind that the cities were scattered throughout the land because God wanted His ministers serving the families of every tribe. Every family was to have a minister within the community. The priest or minister was to teach the people the law and lead them to live holy lives, to minister to their needs, to lead them to worship, and to bear strong witness for the Lord.

To carry on their ministry within the communities, the Levites needed cities and pastures in which they and their livestock could live. Thus the people were to set aside a total of 48 cities surrounding

pastureland to take care of the priests. As stated, the cities were scattered all over the land, strategically located so that every citizen had easy access to the priest or minister.

Note this fact: two passages of Scripture discuss the Levitical cities (Jos. 21:1–45; 1 Chr. 6:54–81). The city names do not always agree, but we must remember that names often change down through the years. Moreover, there is a possibility that over the years, some priests may have abandoned some cities and moved to new cities.

Note that the Scripture gives the overall breakdown of the cities given to the Levites. Then the Scripture gives an individual listing of the cities given to each clan within the tribe of Levites.

OUTLINE

SCRIPTURE

3. The cities for the priests were assigned: A picture of the people willingly & abundantly providing for the ministers of God

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.

a. The overall breakdown of the cities given to the priests (ministers)

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

1) The Kohathite clan

- The priestly descendants of Aaron: Given 13 cities

- The rest of the Kohathites: Given 10 cities

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

2) The Gershon clan: Given 13 cities

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

3) The Merari clan: Given 12 cities

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe

of Gad, and out of the tribe of Zebulun, twelve cities.

- 4) The Israelites willingly provided for the priests 8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.
- b. The cities given to the priestly descendants of Aaron

- 1) The cities given by Judah & Simeon: The fact that God guided the lot to fall first upon the descendants of Aaron—the family of High Priests—is stressed 9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

- The city of Hebron or Kirjath Arba with its surrounding pastureland: The fields & villages beyond the city were given to Caleb 11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

- The city of Hebron was set aside as a city of refuge 13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,
- The other cities
- The two tribes gave a total of 9 cities

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

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| <p>2) The cities given by Benjamin</p> <ul style="list-style-type: none"> • The cities listed • The total: Four cities | <p>17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,</p> <p>18 Anathoth with her suburbs, and Almon with her suburbs; four cities.</p> |
| <p>3) The grand total: Thirteen cities</p> | <p>19 All the cities of the children of Aaron, the priests, <i>were</i> thirteen cities with their suburbs.</p> |
| <p>c. The cities given to the remaining Kohathite clan of priests</p> | |
| <p>1) The cities given by Ephraim</p> <ul style="list-style-type: none"> • The cities listed • The total: Four cities | <p>21 For they gave them Shechem with her suburbs in mount Ephraim, <i>to be</i> a city of refuge for the slayer; and Gezer with her suburbs,</p> <p>22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.</p> |
| <p>2) The cities given by Dan</p> <ul style="list-style-type: none"> • The cities listed • The total: Four cities | <p>23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,</p> <p>24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.</p> |
| <p>3) The cities given by the half-tribe of Manasseh</p> <ul style="list-style-type: none"> • The cities listed • The total: Two cities | <p>25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.</p> |

- 4) The grand total: Ten cities 26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.
- d. The cities given to the Gershonite clan of priests 27 And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.
- 1) The cities given by the other half-tribe of Manasseh in East Jordan
- The cities listed
 - The total: Two cities
- 2) The cities given by Issachar
- The cities listed
 - The total: Four cities
- 28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,
- 29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.
- 3) The cities given by Asher
- The cities listed
 - The total: Four cities
- 30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,
- 31 Helkath with her suburbs, and Rehob with her suburbs; four cities.
- 4) The cities given by Naphtali
- The cities listed
 - The total: Three cities
- 32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.
- 5) The grand total: Thirteen cities 33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

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| <p>e. The cities given to the Merarite clan of priests</p> | <p>34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,</p> |
| <p>1) The cities given by Zebulun</p> <ul style="list-style-type: none"> • The cities listed | <p>35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.</p> |
| <ul style="list-style-type: none"> • The total: Four cities | |
| <p>2) The cities given by Reuben</p> <ul style="list-style-type: none"> • The cities listed | <p>36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,</p> |
| <ul style="list-style-type: none"> • The total: Four cities | <p>37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.</p> |
| <p>3) The cities given by Gad</p> <ul style="list-style-type: none"> • The cities listed • The total: Four cities | <p>38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, <i>to be</i> a city of refuge for the slayer; and Mahanaim with her suburbs,</p> <p>39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.</p> |
| <p>4) The grand total: Twelve cities</p> | <p>40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.</p> |
| <p>f. The willing provision made for the priests (ministers)</p> | |
| <p>1) A total of 48 cities were given: Scattered throughout the land</p> | <p>41 All the cities of the Levites within the possession of the children of Israel <i>were</i> forty and eight cities with their suburbs.</p> |
| <p>2) Pastureland surrounding the city was also given for the livestock of the priests</p> | <p>42 These cities were every one with their suburbs round about them: thus <i>were</i> all these cities.</p> |

Thought 1. The Israelites willingly provided for the Levitical priests, the servants of God among the people of God. God’s people are to take care of God’s ministers, provide a livelihood for them. The Levitical priests needed a place to live and food to eat. This is true of any servant of God within any generation. The servant of God must also have a livelihood. The people of God are to provide a livelihood, provide an adequate livelihood. This is the clear teaching of Scripture:

“Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat” (Mt. 10:9–10).

“Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (1 Co. 9:14).

“Let him that is taught in the word communicate [give] unto him that teacheth in all good things” (Ga. 6:6).

“Notwithstanding ye have well done, that ye did communicate [give] with my affliction” (Ph. 4:14).

“Let the elders [ministers] that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward” (1 Ti. 5:17–18).

“And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his” (Nu. 5:9).

“And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation” (Nu. 18:21).

“And this shall be the priest’s due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw” (De. 18:3).

“The trespass money and sin money was not brought into the house of the Lord: it was the priests’ ” (2 K. 12:16).

4 (21:43–45) Faithfulness, of the Lord—Spiritual Rest, Source—Victorious Life, Source: these verses conclude the inheritance of the promised land received by the Israelites. Note the focus of the verses: the strong recognition of the Lord’s faithfulness. He is the subject in each of the verses, being mentioned two times in verse 44.

OUTLINE

SCRIPTURE

4. The strong recognition of the Lord’s faithfulness

a. He gave His people their inheritance in the promised land

43 And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the Lord gave them rest round about, according to all that he sware unto their

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| b. | He gave His people rest: Physical & spiritual rest—rest of body & heart | fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. |
| c. | He gave His people a victorious life: Helped them conquer, gain control over, all their enemies | |
| d. | He fulfilled every good promise He made to Israel: Not a single promise failed | 45 There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass. |

a. The Lord Himself gave His people their inheritance in the promised land (v.43). The promised land was His to give. It was His inheritance; He could give it and divide it as He wished. Just as an earthly father often gives his inheritance to family or charitable institutions, so it is with God. God gives the inheritance of the promised land to His dear people, to those who believe and follow Him, supporting Him and His cause. Beginning with Abraham, God had promised that He would give the promised land to Abraham and his descendants—if they would just believe and obey His commandments (see outline and notes—Ge. 12:1–3. Also see Ge. 24:7; 26:3; 50:24; Nu. 11:12; 14:16, 23; De. 1:8, 35; 6:10).

At long last, a generation of Abraham’s descendants had proven faithful in following God and obeying Him. And the result was wonderful: they received the inheritance of the promised land. God proved to be trustworthy, true to His Word. God gave this faithful generation of Israelites, the descendants of Abraham, the promised inheritance. The great inheritance first promised to Abraham had been divided among his descendants. God had proven faithful.

b. The Lord gave His people rest—physical and spiritual rest, rest of body and heart (v.44). The idea of spiritual rest is rich and full of meaning. Remember, the Israelites had always been pilgrims and sojourners on this earth, wandering about from place to place. They owned no land; consequently, they could not build homes nor farm crops for produce to eat, buy, or sell. They had even been slaves in Egypt for about 400 years. And ever since their deliverance from slavery, they had been wandering about, living in tents, constantly having to break camp and move from place to place, never able to settle down and have a permanent residence. They had no permanent home, no permanent land, no permanent place to call their own. As stated, they were pilgrims and sojourners, wandering over the face of the earth with no permanent place to settle.

But despite being temporary residents upon the earth, the Israelites had one great thing: the hope of the promised land—the hope of God’s rest. God had promised them *His rest*, rest of body and rest of spirit. God’s promised rest meant receiving the inheritance of the promised land and being able to settle down, no longer moving about as pilgrims upon this earth. God’s rest meant having a permanent home, being free from the hardships, trials, and temptations of the wilderness wanderings. It meant no longer having to go without water and food, but having plenty to drink and eat. It meant having a land with an abundance of milk and honey and all other provisions necessary for life. God’s rest meant having purpose, meaning, and significance in life, a sense of fulfillment and satisfaction, of peace, security, and

protection—the provision of everything a person would need. Simply stated, God’s rest meant the victorious life that knows God’s care and provision, presence and guidance day by day.

Note what the verse says: the Lord Himself gave His people rest, physical and spiritual rest, rest of body and of heart. God was faithful in providing rest to His dear people. All the enemies had been conquered and the people now had their own land upon which they could settle and experience the day-to-day rest and guidance, peace and provision of God. (See notes—1:10–15; 11:23, pt.5; 14:15; 21:44, pt.2; 22:4; 23:1–2 for more discussion).

c. God gave His dear people a victorious life. He helped them conquer all their enemies. In fact, He Himself delivered all their enemies over to them (v.44). God’s people had now gained control of the promised land. They had defeated the great southern alliance and the mighty northern alliance of enemies that had tried to keep them out of the promised land (see outline and notes—Jos. 10:1–43; 11:1–12:24 for more discussion). Not a single enemy was now able to form a strong coalition against the people of God. The land had been brought under their control. The Lord had been faithful and had empowered His people to conquer all their enemies. No enemy remained, not an enemy of significant power—all because of God’s faithfulness. God’s faithfulness had given His people victory.

d. The Lord fulfilled every good promise He had made to Israel. Not a single promise failed (v.45). Every promise was kept and fulfilled. God was faithful.

Thought 1. The Lord was faithful to the Israelites. He fulfilled every promise He ever made to them. This tells us something: the Lord will be faithful to us. He will keep His Word to us, fulfilling every promise He has ever made to us.

(1) The Lord will give us the inheritance He has promised. And the inheritance is of more value than all the wealth and riches of this world.

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul” (Mt. 16:26 leave first).

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt. 6:20).

“Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me” (Mt. 19:21).

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth” (Lu. 12:33).

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

“To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).

“The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together” (Ro. 8:16–17).

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Ga. 3:26–29).

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. 1:12).

“Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pe. 1:3–4).

(2) The Lord will give us *His rest*, the rest of God Himself. He will give us both physical and spiritual rest, rest of body and of heart. For us, God’s rest means living the victorious life, conquering all the enemies that face us as we walk day by day, the enemies that try to defeat and destroy us, that try to keep us from living a conquering, victorious life. *God’s rest* means peace of heart and mind, a sense of purpose, meaning, and significance. It means possessing a sense of deep fulfillment and satisfaction in life. It means confidence and assurance. It is having God’s guidance and care. It is knowing that God’s presence and guidance are with us moment by moment, day by day. *God’s rest* is experiencing the fullness of life and having absolute assurance of living eternally with God. This is the rest that God promises to give us. And God is faithful to fulfill His promises.

“Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled” (Mt. 5:6).

“Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Mt. 11:28–29).

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water” (Jn. 4:10).

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (Jn. 4:14).

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (Jn. 6:35).

“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (Jn. 6:51).

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (Jn. 7:37–38).

“And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief” (He. 3:18–19).

“Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world” (He. 4:1–3).

“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (He. 4:9–11).

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Re. 7:17).

“And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Re. 14:13).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Re. 22:17).

“And he said, My presence shall go *with thee*, and I will give thee rest” (Ex. 33:14).

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (Ps. 17:15).

“For he satisfieth the longing soul, and filleth the hungry soul with goodness” (Ps. 107:9).

“Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee” (Ps. 116:7).

“To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear” (Is. 28:12).

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Is. 55:1).

“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not” (Is. 58:11).

(3) The Lord will give us a victorious life, helping us to conquer all the enemies that confront us and try to keep us out of the promised land of God. A victorious, conquering life over all enemies is the promise of God. And God is faithful to fulfill His promises.

“Through thee will we push down our enemies: through thy name will we tread them under that rise up against us” (Ps. 44:5).

“But there shall not an hair of your head perish” (Lu. 21:18).

“Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword.... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Ro. 8:35, 37–39).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro. 10:13).

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Ep. 6:10–13).

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Ti. 6:11–12).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*” (1 Pe. 5:8–10).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pe. 2:9).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God” (1 Jn. 5:4–5).

“The Lord shall fight for you, and ye shall hold your peace” (Ex. 14:14).

“I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee” (Ex. 23:27).

“For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars” (2 Chr. 16:9).

“With him *is* an arm of flesh; but with us *is* the Lord our God to help us, and to fight our battles.” (2 Chr. 32:8).

“The angel of the Lord encampeth round about them that fear him, and delivereth them” (Ps. 34:7).

(4) The Lord will fulfill every good promise He has made to us. Not a single promise will ever fail.

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mt. 5:18).

“Heaven and earth shall pass away: but my words shall not pass away” (Lu. 21:33).

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Co. 1:9).

“But the Lord is faithful, who shall stablish you, and keep *you* from evil” (2 Th. 3:3).

“Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people” (He. 2:17).

“Let us hold fast the profession of *our* faith without wavering; (for he is faithful that promised” (He. 10:23).

“Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator” (1 Pe. 4:19).

“And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Re. 1:5).

“Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” (De. 7:9).

“Blessed *be* the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant” (1 K. 8:56).

“Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds” (Ps. 36:5).

“Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God: Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever: Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: The Lord openeth *the eyes of* the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the Lord” (Ps. 146:5–10).¹

¹ Leadership Ministries Worldwide. (2003). [The Book of Joshua](#) (pp. 194–205). Leadership Ministries Worldwide.