

DIVISION III

THE INHERITANCE AND DIVISION OF THE PROMISED LAND, 13:1–21:45

(13:1–21:45) **DIVISION OVERVIEW—Inheritance—Spiritual Rest—Rest, of God—Israel, Land Divided:** the back of the enemy had finally been broken. All the major city-states of the Canaanites had been conquered. No major alliance or resistance could be formed by the enemy. The individual tribes of Israel could conquer the remaining enemies.

At last, the day which the Israelites had so long hoped for had come. They were now to receive their inheritance. The promised land was finally to become theirs. The joy and emotions that grip the heart of any person who receives a large inheritance are difficult to describe. Just keep in mind that the Israelites had never owned property. They had been pilgrims and sojourners upon earth; always wandering about from place to place, always living as foreigners in a strange land. They had no place to call their own, no place upon which they could settle and build permanent homes, grow crops, establish businesses and build a prosperous, permanent economy. The Israelites had always lived as slaves or as pilgrims and foreigners upon earth. Only one thing gave them stability and kept them going: hope—hope in the great inheritance promised by God, the inheritance of the promised land.

Now, the day of the inheritance had arrived. The Israelites were to receive the promised inheritance. Each tribe, each clan, each family—all were to receive their inheritance in the promised land of God.

The importance of this event in the life of Israel is beyond description and cannot be overstressed. Two words used throughout the book of Joshua convey the importance: the words “inheritance” and “rest.”

1. The word “inheritance” is used about fifty times in these nine chapters alone. In the words of Warren W. Wiersbe:

The Jews inherited their land. They didn't win their land as spoils of battle or purchase their land as in a business transaction. The LORD, who was the sole owner, leased the land to them. “The land must not be sold permanently,” the LORD had instructed them, “because the land is Mine and you are but aliens and My tenants” (Le. 25:23, NIV). Imagine having God for your landlord!

The “rent” God required was simply Israel's obedience to His Law. As long as the Jewish people honored the LORD with their worship and obedience, He would bless them, make their land productive, and keep their nation at peace with their neighbors. When Israel agreed to the blessings and curses at Mt. Gerizim and Mt. Ebal (Jos. 8:30–35), they accepted the conditions of what is called “The Palestinian Covenant.” Their ownership of the land was purely the gracious act of God; but their possession and enjoyment of the

land depended on their submission and obedience to the LORD. (See Lev. 26 and Deut. 27–30 for the details of the Palestinian Covenant.)

The Promised Land was a gift of God’s love; and if the Israelites loved the LORD, they would want to obey Him and please Him in the way they used His land (Deut. 4:37–39). Unfortunately, they eventually defied the LORD, disobeyed the Law, and defiled the land; and God had to chasten them in the land of Babylon.

Irving L. Jensen describes this moment in the life of Israel as “a happy day indeed!”

This was the climactic moment in Israel’s young life, when for the first time she could claim a land as her own, given by God. In the days of the patriarchs—Abraham, Isaac, Jacob, and Joseph—the land was too large for total claim. When by propagation Israel grew to the size of a formidable nation, the people were dwelling in bondage in a foreign land, Egypt. The wilderness years were spent on the way to the land. The seven years of fighting after crossing the Jordan were used to conquer the land. Now the hour had come to claim the land, build homes, and live with God in peace. The day of land allotment must have been a happy day indeed!

2. The word “rest” is used seven different times to refer to the wonderful rest of God that is given to the genuine believer (Jos. 1:13, 15; 11:23; 14:15; 21:44; 22:4; 23:1). William Blaikie, an excellent commentator from a former generation, gives an application on God’s rest that is well worth quoting in full:

The one point of resemblance on which we seem to be warranted to lay much stress is, that Joshua gave the people REST. Again and again we read ...

- *“The land rested from war” (11:23),*
- *“The land had rest from war” (14:15),*
- *“The LORD gave them rest round about” (21:44),*
- *“The LORD your God hath given rest unto your brethren” (22:4),*
- *“The LORD had given rest unto Israel from all their enemies round about” (23:1).*

That was Joshua’s great achievement, as the instrument of God’s purpose. Yet in Hebrews we read that this was not the real rest—it was only a symbol of it: “If Joshua had given them rest, then would God not afterward have spoken of another day.” The real rest was the rest arising from faith in Jesus Christ. Many persons look on Joshua as a somewhat dry book, full of geographical names, as unsuggestive as they are hard and unfamiliar. Yet on every one of the places so named faith may see inscribed, as in letters from heaven, the sweet word REST. Each of these places became a home for men who had been wandering for some forty years in a waste howling wilderness. At last they reached a spot where they did not fear the long familiar summons to “arise and depart.” The sickly mother, the consumptive maiden, the paraly[z]ed old man might rest in peace, no longer terrified at the prospect of journeys which only increased their ailments and aggravated their sufferings.

The spiritual lesson of this book then is, that in Jesus Christ there is rest for the pilgrim.... It is the echo of His own glorious words, “Come unto Me, all ye that labour and

are heavy laden, and I will give you rest.” Whosoever is weary—whether under the burden of care, or the sense of guilt, or the bitterness of disappointment, or the anguish of a broken heart, or the conviction that all is vanity—the message of this book to him is,—“There remaineth a rest to the people of God.” Even now, the rest of faith; and hereafter, that rest of which the voice from heaven pro-claimed—“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.”

THE INHERITANCE AND DIVISION OF THE PROMISED LAND, 13:1–21:45

- A. The Land Still to Be Conquered and the Land Distributed East of the Jordan River (Outside the Promised Land): A Picture of the Believer’s Continued Struggle and of Borderline Believers, 13:1–33**
- B. The Land Distributed within the Promised Land West of the Jordan River: A Picture of Strong Obedience, Courage, and Loyalty, 14:1–15**
- C. The Land Distributed to the Tribe of Judah: A Picture of God’s Faithfulness and of a Lion-hearted Hero, 15:1–63**
- D. The Land Distributed to Joseph, to the Tribes of His Two Sons Ephraim and Manasseh: Six Strong Pictures or Lessons on the Behavior of Believers, 16:1–17:18**
- E. The Land Distributed to the Remaining Seven Tribes: A Picture of God’s Faithfulness and Man’s Complacency or Half-hearted Commitment, 18:1–19:51**
- 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**

CHAPTER 13

III. THE INHERITANCE OF THE PROMISED LAND, 13:1–21:45

A. The Land Still to Be Conquered & the Land Distributed East of the Jordan River (Outside the Promised Land): A Picture of the Believer’s Continued Struggle & of “Borderline Believers,” 13:1–33

- 1. The land still to be conquered: A picture of struggle to the very end of life—of the need to persevere & endure to the end**

Now Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.

 - a. Joshua was old, yet large areas remained to be conquered
 - 1) The western coastal land of the Philistines & Geshurites
 - 2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

- Stretched from the Sihor River³ From Sihor, which *is* before Egypt, even in the south (bordering Egypt) unto the borders of Ekron northward, *which* up as far north as Ekron is counted to the Canaanite: five lords of the
 - Included the 5 major Philistine⁴ Philistines; the Gazathites, and the cities Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:
 - As far south as the Avvites
- 2) The northern coast ⁴ From the south, all the land of the Canaanites, and Mearah that *is* beside the of the Sidonians over to Aphek & Sidonians, unto Aphek, to the borders of the the border of the Amorites Amorites:
- All Canaanite land from Mearah
 - All Gebalite land & all Lebanon⁵ And the land of the Giblites, and all mountain area to the east from Lebanon, toward the sunrising, from Baal-Baal-Gad to Lebo-hamath gad under mount Hermon unto the entering
 - All the hill country from Lebanon⁶ into Hamath. to Misrephoth: All the Sidonians
- b. The assurance of victory: God Himself⁶ All the inhabitants of the hill country from will drive out the enemy for His people Lebanon unto Misrephoth-maim, *and* all the
- 2. The special charge to divide the land: A picture of God's faithfulness in giving His people their inheritance in the promised land**
- ⁶ All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.
- ⁷ Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,
- 3. The special concession of East Jordan to two & one-half tribes: A picture of compromise, of a borderline believer**
- ⁸ With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;
- a. The review of the land given by Moses to the tribes of Reuben, Gad, & the half-tribe of Manasseh (Nu. 32:1-42)
- 1) The land from Aroer by the Arnon⁹ From Aroer, that *is* upon the bank of the River or gorge to the plain of river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Medeba, as far as Dibon Dibun;
 - 2) The land of King Sihon of the¹⁰ And all the cities of Sihon king of the Amorites as far as the border of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; Ammonites
 - 3) The land of King Og of Bashan ¹¹ And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;
 - Gilead, Geshur, Maacah
 - All Bashan as far as Salecah

- The royal cities of Ashteroth & 12 All the kingdom of Og in Bashan, which Edrei reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.
- 4) The failure of the tribes: 13 Nevertheless the children of Israel Disobeyed—did not drive out the expelled not the Geshurites, nor the enemies of Geshur & Maacah Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.
- 5) The special inheritance of the 14 Only unto the tribe of Levi he gave none Levites (ministers) inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as
- To receive no land Israel made by fire *are* their inheritance, as
 - To receive part of the offerings he said unto them. as their support
- b. The land given to the tribe of Reuben 15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.
- 1) The territory from Aroer by the 16 And their coast was from Aroer, that is on Arnon River or gorge to the plain the bank of the river Arnon, and the city that beyond Medeba *is* in the midst of the river, and all the plain by Medeba;
- 2) The territory included Heshbon & 17 Heshbon, and all her cities that *are* in the the other towns on the plain plain; Dibon, and Bamoth-baal, and Beth-
- Dibon, Bamoth-baal, Beth-baal-baal-meon, 18 And Jahaza, and Kedemoth, and meon Mephaath,
 - Jahaz, Kedemoth, Mephaath
 - Kiriathaim, Sibmah, Zereth-shahar 19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,
 - Beth-peor, the slopes of Pisgah, 20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,
 - Included all the towns on the Beth-jeshimoth, plain & the entire territory of 21 And all the cities of the plain, and all the King Sihon of the Amorites kingdom of Sihon king of the Amorites,
 - Included the land of the which reigned in Heshbon, whom Moses Midianite chiefs: Eri, Rekem, smote with the princes of Midian, Evi, and Zur, Hur, Reba Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

- 3) The warning against turning away²² Balaam also the son of Beor, the from God: The Israelites had soothsayer, did the children of Israel slay executed Balaam the false prophet with the sword among them that were slain by them.
- 4) The western boundary of the tribe of²³ And the border of the children of Reuben Reuben was the Jordan River was Jordan, and the border *thereof*. This was
- 5) The conclusion: This was the the inheritance of the children of Reuben inheritance of the Reubenites after their families, the cities and the villages thereof.
- c. The land given to the tribe of Gad ²⁴ And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.
- 1) The territory included Jazer, all²⁵ And their coast was Jazer, and all the towns of Gilead & one-half of cities of Gilead, and half the land of the Ammon as far as Aroer, near Rabbah children of Ammon, unto Aroer that is before Rabbah;
- 2) The territory extended from²⁶ And from Heshbon unto Ramath-mizpeh, Heshbon to Ramath-mizpeh & Betonim; and from Mahanaim unto the Betonim, from Mahanaim to the border of Debir; border of Debir
- 3) The territory included the towns in²⁷ And in the valley, Beth-aram, and Beth-the valley: Beth-haram, Beth-nimrah, and Succoth, and Zaphon, the rest of nimrah, Succoth, Zaphon, & the rest the kingdom of Sihon king of Heshbon, of the land of King Sihon Jordan and *his* border, *even* unto the edge of
- 4) The western border was the Jordan the sea of Chinnereth on the other side up the Sea of Galilee Jordan eastward.
- 5) The conclusion: This was the²⁸ This *is* the inheritance of the children of inheritance given to the Gadites Gad after their families, the cities, and their villages.
- d. The land given to the half-tribe of²⁹ And Moses gave *inheritance* unto the half Manasseh tribe of Manasseh: and *this* was the *possession* of the half tribe of the children of Manasseh by their families.
- 1) The southern territory extended³⁰ And their coast was from Mahanaim, all from the south of Mahanaim & Bashan, all the kingdom of Og king of

reached throughout all of Bashan, Bashan, and all the towns of Jair, which are the entire area of King Og in Bashan, threescore cities:

- 2) The southern territory included all 31 And half Gilead, and Ashtaroth, and Edrei, sixty towns settled by Jair (a leader of the tribe of Manasseh), half of Gilead, & King Og's royal cities of Ashtaroth & Edrei cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.
- 3) The conclusion: This was the inheritance given to the descendants of Makir (the son of Manasseh)

- e. The tragedy: This was the inheritance on 32 These *are the countries* which Moses did "the other side," "across the Jordan": Adistribute for inheritance in the plains of picture of compromise, of being a Moab, on the other side Jordan, by Jericho, borderline believer eastward.

4. **The special inheritance of the tribe of Levi (priests, ministers)** 33 But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.
 - a. Was not land, not material possessions
 - b. Was God Himself

A. The Land Still to Be Conquered and the Land Distributed East of the Jordan River (Outside the Promised Land): A Picture of the Believer's Continued Struggle and of Borderline Believers, 13:1–33

(13:1–33) **Introduction:** receiving a large inheritance is an exciting moment for most people. Just having the hope of receiving a large inheritance can be exciting. A large inheritance often motivates children to walk the straight and narrow path, to look after their parents more diligently than perhaps they otherwise would. At other times, a large inheritance can motivate family and relatives to commit contemptible deeds. We are all aware of national headlines telling of family members who murder in order to receive a large inheritance. Brothers and sisters and close relatives are often at odds because of inheritances. A large inheritance can be a motivating force for good or for evil.

In dealing with Israel, their inheritance was a motivating force. The hope of receiving the promised land kept them going. The inheritance drove them to do good, to follow God and obey Him. For centuries, the Israelites had nothing but the promise, nothing but the hope of receiving the inheritance. They never possessed a single acre of the promised land. For centuries, they were pilgrims, sojourners, and strangers who had to be constantly moving about because they had no property. They lived in tents, constantly camping and breaking camp and moving on. As Scripture says, they were stranger and pilgrims upon this earth—not for just a few years, but for centuries. One thing gave the Israelites strength to live, to move on, to go forward, to progress—hope! The hope of the promised land! The hope of receiving the inheritance promised by God! One thing drove them to conquer the enemies of the promised land, no matter how formidable

they were. That one thing was hope, the hope of receiving their inheritance, the great inheritance promised by God Himself.

Now, at long last, the longing of the hearts of the Israelites was to be fulfilled. They were to begin receiving their inheritance. Finally, for the first time in the history of their people, they were to become property owners. All the blessings of the promised land, the land that flowed with milk and honey—it was all to become theirs. The great promised land of God was now to be divided and distributed to God’s dear people. This is the subject of this important passage of Scripture: *The Land Still to Be Conquered and the Land Distributed East of the Jordan River (Outside the Promised Land): A Picture of the Believer’s Continued Struggle and of Borderline Believers*, 13:1–33.

1. The land still to be conquered: a picture of struggle to the very end of life—of the need to persevere and endure to the end (vv.1–6).
2. The special charge to divide the land: a picture of God’s faithfulness in giving His people their inheritance in the promised land (vv.6–7).
3. The special concession of East Jordan to two and one-half tribes: a picture of compromise, of a borderline believer (vv.8–32).
4. The special inheritance of the tribe of Levi (priests, ministers) (v.33).

1 (13:1–6) Spiritual Struggle, Deliverance from—Perseverance, Duty—Endurance, Duty—Believer, Spiritual Struggle—Assurance, of Victory—Israel, Unconquered Land: there was still a great deal of land to be conquered by Israel. But Joshua had broken the back of the enemy, conquering all the major city-states throughout Canaan, the promised land. By conquering the major city-states and fortresses of Canaan, he eliminated the possibility of any significant resistance being formed by the enemy against the people of God. Only small and weak cities, villages, and hamlets remained to be conquered, along with the territories mentioned in these verses (v.1–6). Conquering these smaller and weaker cities would be the responsibility of the individual tribes. Each of the tribes was perfectly capable of conquering any enemy that still remained in the territory the tribe was to inherit. Joshua was now to divide the land among the tribes of Israel, and then once the tribes had settled and become established in their inherited territories, they were to subdue the Canaanites who still lived there. The task for conquering the rest of the land was now the responsibility of each individual tribe. Note the Scripture and outline:

OUTLINE

SCRIPTURE

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| <p>1. The land still to be conquered: A picture of struggle to the very end of life—of the need to persevere & endure to the end</p> <p>a. Joshua was old, yet large areas remained to be conquered</p> <p>1) The western coastal land of the Philistines & Geshurites</p> <ul style="list-style-type: none"> • Stretched from the Sihor River in the south (bordering Egypt) up as far north as Ekron | <p>Now Joshua was old <i>and</i> stricken in years; and the LORD said unto him, Thou art old <i>and</i> stricken in years, and there remaineth yet very much land to be possessed.</p> <p>2 This <i>is</i> the land that yet remaineth: all the borders of the Philistines, and all Geshuri,</p> <p>3 From Sihor, which <i>is</i> before Egypt, even unto the borders of Ekron northward, <i>which</i> is counted to the Canaanite: five lords of the</p> |
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- Included the 5 major Philistine cities; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites;
 - As far south as the Avvites
- 2) The northern coast
- All Canaanite land from Mearah of the Sidonians over to Aphek & the border of the Amorites
 - All Gebalite land & all Lebanon mountain area to the east from Baal-Baal-Gad to Lebo-hamath
 - All the hill country from Lebanon to Misrephoth: All the Sidonians
- b. The assurance of victory: God Himself will drive out the enemy for His people
- 4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:
- 5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.
- 6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

a. Joshua was now old, yet large areas of the promised land still remained to be conquered (vv.2–6). As mentioned above, the land still to be conquered included hundreds of smaller and weaker cities scattered all throughout the land. But the unconquered territory also included some larger areas that had a few sizable cities and fortresses in them. These are spelled out in detail in this Scripture, but they can be summarized as follows:

- 1) The western coastal land of the Philistines and Geshurites (vv.2–3).
- 2) The northern coastal land that stretched all the way up to Sidon and to the people of the Lebanon valley (vv.4–6).

b. Note the glorious assurance of victory given by God. Joshua was so old that he would not be living when all these lands were conquered by the individual tribes. But out of love and care for Joshua, God gave him the clear assurance that these unconquered lands belonged to the Israelites. God Himself would drive out the enemy before His people. Therefore, Joshua was to include this unconquered territory in assigning the inheritance to the tribes.

Thought 1. Note that the Israelites received their inheritance, yet there still remained territory to be conquered. There were still enemies who had to be overcome, enemies who would continue to fight and try to keep the Israelites from claiming all their inheritance. Some enemies would do all they could to keep the land that had been given to the Israelites by the promise of God.

This is a clear picture of the believer's struggle to the very end of his life, of his struggle against the enemies of life, against the enemies who try to keep him from receiving his full inheritance. These enemies do all they can to defeat and destroy us, to keep us from laying hold of all God has promised us. Just as the Israelites needed to continue to conquer and to overcome the enemy, so we must persevere and endure against the attacks of the

enemy to defeat and destroy us. Perseverance and endurance are the needs of the hour. If we are going to lay hold of the full inheritance, of all that God has promised us in the promised land, we must persevere and endure to the end. Perseverance and endurance are absolute essentials to lay hold of God's promises, to receive the full inheritance of the promised land.

"And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved" (Mt. 10:22).

"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).

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Ga. 6:9).

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Ph. 1:27).

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (He. 12:1).

"Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Js. 1:12).

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Js. 5:11).

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pe. 1:13).

"For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully" (1 Pe. 2:19).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pe. 5:8–9).

"Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pe. 3:17).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Re. 3:11).

"But cleave unto the LORD your God, as ye have done unto this day" (Jos. 23:8).

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Jb. 17:9).

2 (13:6–7) Faithfulness, of God—Inheritance, of the Believer—Promised Land, Inheritance of—Israel, Distribution of the Land: there was the special charge to divide the promised land among the tribes of Israel. At last, the long-awaited day had arrived, the day for which the Israelites had hoped all of their lives. The impact of this day could never be described, not in human words. Words just do not exist to describe what the Israelites must have felt when the land began to be distributed to them. They had never had a home nor possessed any land, not a single acre of land. They were nomads, pilgrims who had wandered the face of the earth throughout all their existence ever since Abraham, who was the father of their nation. They were strangers, pilgrims, sojourners who had lived in tents throughout the centuries of their existence. But they had one thing that kept them going: the hope of the promised land. God had given them the promise of an inheritance, the promise of a great land that flowed with *milk and honey*. It was this promise that kept them going, that gave them hope for the future. And now that the land had been conquered and was to be distributed, that glorious hope was to become a living reality. They were now to receive their inheritance, a glorious inheritance—the inheritance of the promised land of God Himself.

OUTLINE

SCRIPTURE

2. **The special charge to divide the land:** **A6** All the inhabitants of the hill country from **picture of God’s faithfulness in giving His** Lebanon unto Misrephoth-maim, **and all the people their inheritance in the promised** Sidonians, them will I drive out from before **land** the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.
7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

Thought 1. Just as the Israelites had the hope of a glorious inheritance, so we are promised a glorious inheritance through Christ Jesus our Lord. Throughout this life, we are in constant conflict with the forces of darkness and evil, the enemies of the spirit and of this world that seek to defeat and destroy us. But in the midst of the conflict, we have this glorious hope of the promised inheritance. If we persevere to the end, God will give us the full inheritance of the promised land. The inheritance is ours: this is the promise of God. The glorious inheritance awaits us, an inheritance that exceeds all the wealth of this world. Just imagine! An inheritance of more value, worth more than all the gold and money and businesses of this world. The smallest inheritance promised by God is of more value than all this. This is the strong declaration of Scripture:

“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).

“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” (Ac. 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” (Ac. 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).

“Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col. 3:24).

“That being justified by his grace, we should be made heirs according to the hope of eternal life” (Tit. 3:7).

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God” (He. 11:8–10).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (He. 11:13–16).

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (He. 11:24–26).

“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).

3 (13:8–32) Distribution, of Canaan to Israel—Israel, Distribution of the Promised Land—East Jordan, Distribution of—Land, Distribution of East Jordan—Complacency, Example of—Compromise, Example of—Borderline Believer, Example of—Commitment, Half-hearted—

Half-hearted, Example of: there was the special concession of East Jordan to the two and one half tribes of Israel. This is a clear picture of compromise, of what Warren Wiersbe calls a borderline believer. The tribes of Reuben, Gad, and the half-tribe of Manasseh had demonstrated a half-hearted commitment to the LORD. When the Israelites had camped for some months in the plains of Moab by the River Jordan, these tribes saw and coveted the fertile land of East Jordan. The fertility of the land was obviously as rich as a person could ever desire. At some point, some of the leaders of the tribes began to covet the land. They knew that East Jordan—the very land they coveted—was outside Canaan, was not a part of the promised land of God. The south boundary of the promised land began at the Sea of Galilee and stretched northward along the Jordan River. The Jordan River was the eastern frontier of the land that had been promised by God (Nu. 32:3, 12; see outline and notes—Num. 34:2–15 for more discussion). However, this fact did not stop these two tribes from desiring the land as their own.

- ⇒ Selfishly, they “saw” the land, that it was very fertile and suitable for livestock (Nu. 34:1).
- ⇒ Selfishly, they focused their eyes upon the land and coveted it.
- ⇒ Selfishly, they were willing to compromise in order to secure the land. When these tribes requested the land of East Jordan, Moses reacted with anger and charged them with disloyalty and half-hearted commitment (see outline and note—Num. 32:6–15 for more discussion). The two tribes continued in their selfish insistence until Moses was forced to work out a compromise. The compromise included these terms: he would give them the land of East Jordan as their inheritance if they would join the other tribes in fighting for their inheritance in the promised land. Moreover, their tribes actually had to lead the charge in the battles that were to be fought. Once they had helped the other tribes secure their inheritance in the promised land, these East Jordan tribes could return to settle down in the territory of East Jordan.

The motive of the East Jordan tribes is a picture of selfishness, covetousness, and compromise. They became prime examples of borderline believers. They were always to be what Scripture terms on “the other side,” “across the Jordan.” The Jordan River was always to separate them from the tribes who actually lived within the promised land. The East Jordan tribes would pay dearly for their compromise, for being borderline believers. Their land was to be continually exposed to attack from invading armies coming from the east. There were no natural barriers to protect them from being attacked by enemies such as the Moabites, Ammonites, Assyrians, Midianites, Amalekites, and other nomad tribes of the desert. Because of their covetousness and compromise, they would be the first tribes of Israel to collapse and be taken into captivity by the Assyrians. When the East Jordan tribes are studied, their selfish compromise and covetousness should always be kept in mind. They are prime examples of borderline believers. Note the Scripture and outline:

OUTLINE

SCRIPTURE

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|---|---|
| <p>3. The special concession of East Jordan to two & one-half tribes: A picture of compromise of a borderline believer</p> | <p>8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan</p> |
|---|---|

- a. The review of the land given by Moses to eastward, *even* as Moses the servant of the LORD gave them; the tribes of Reuben, Gad, & the half-tribe of Manasseh (Nu. 32:1–42)
- 1) The land from Aroer by the Arnon 9 From Aroer, that *is* upon the bank of the River or gorge to the plain of river Arnon, and the city that *is* in the midst of Medeba, as far as Dibon of the river, and all the plain of Medeba unto Dibon;
 - 2) The land of King Sihon of the Amorites as far as the border of the Amorites, which reigned in Heshbon, unto Ammonites the border of the children of Ammon;
 - 3) The land of King Og of Bashan 11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;
 - Gilead, Geshur, Maacah
 - All Bashan as far as Salecah
 - The royal cities of Ashteroth & Edrei 12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.
 - 4) The failure of the tribes: 13 Nevertheless the children of Israel Disobeyed—did not drive out the enemies of Geshur & Maacah expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.
 - 5) The special inheritance of the Levites (ministers) 14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.
 - To receive no land
 - To receive part of the offerings as their support
- b. The land given to the tribe of Reuben 15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.
- 1) The territory from Aroer by the Arnon River or gorge to the plain beyond Medeba 16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

- 2) The territory included Heshbon & 17 Heshbon, and all her cities that *are* in the the other towns on the plain plain; Dibon, and Bamoth-baal, and Beth-
 • Dibon, Bamoth-baal, Beth-baal-baal-meon, 18 And Jahaza, and Kedemoth, and
 • Jahaz, Kedemoth, Mephaath Mephaath,
 • Kiriathaim, Sibmah, Zereth-shahar 19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,
 • Beth-peor, the slopes of Pisgah, 20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth
 • Included all the towns on the Beth-jeshimoth,
 plain & the entire territory of 21 And all the cities of the plain, and all the King Sihon of the Amorites kingdom of Sihon king of the Amorites,
 • Included the land of the which reigned in Heshbon, whom Moses Midianite chiefs: Eri, Rekem, smote with the princes of Midian, Evi, and Zur, Hur, Reba Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.
- 3) The warning against turning away 22 Balaam also the son of Beor, the from God: The Israelites had soothsayer, did the children of Israel slay executed Balaam the false prophet with the sword among them that were slain by them.
- 4) The western boundary of the tribe of 23 And the border of the children of Reuben Reuben was the Jordan River was Jordan, and the border *thereof*. This *was*
- 5) The conclusion: This was the the inheritance of the children of Reuben inheritance of the Reubenites after their families, the cities and the villages thereof.
- c. The land given to the tribe of Gad 24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.
- 1) The territory included Jazer, all 25 And their coast was Jazer, and all the towns of Gilead & one-half of cities of Gilead, and half the land of the Ammon as far as Aroer, near Rabbah children of Ammon, unto Aroer that *is* before Rabbah;
- 2) The territory extended from 26 And from Heshbon unto Ramath-mizpeh, Heshbon to Ramath-mizpeh & and Betonim; and from Mahanaim unto the Betonim, from Mahanaim to the border of Debir;
 border of Debir
- 3) The territory included the towns in 27 And in the valley, Beth-aram, and Beth-the valley: Beth-haram, Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon,

- nimrah, Succoth, Zaphon, & the rest of the land of King Sihon the sea of Chinnereth on the other side
- 4) The western border was the Jordan up the Sea of Galilee Jordan eastward.
- 5) The conclusion: This was the inheritance given to the Gadites Gad after their families, the cities, and their villages. 28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.
- d. The land given to the half-tribe of Manasseh 29 And Moses gave *inheritance* unto the half tribe of Manasseh: and *this was the possession* of the half tribe of the children of Manasseh by their families.
- 1) The southern territory extended from the south of Mahanaim & reached throughout all of Bashan, the entire area of King Og in Bashan, threescore cities: 30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities:
- 2) The southern territory included all sixty towns settled by Jair (a leader of the tribe of Manasseh), half of Gilead, & king Og's royal cities of Ashtaroth & Edrei 31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.
- 3) The conclusion: This was the inheritance given to the descendants of Makir (the son of Manasseh)
- e. The tragedy: This was the inheritance "the other side," "across the Jordan": a picture of compromise, of being a borderline believer 32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

a. First, the review of the overall land given by Moses to the tribes of Reuben, Gad, and the half-tribe of Manasseh is covered (vv.8–14). But why, when the author has already discussed the territory given to the East Jordan tribes? There seem to be three reasons for recovering this territory:

- ⇒ *to give a complete record of the inheritance given to all twelve tribes*
- ⇒ *to stress the unity of all twelve tribes*
- ⇒ *to emphasize that special effort would be needed to keep the East Jordan tribes involved in the life of God's people, special effort on the part of all the tribes*

The Scripture and outline above are sufficient to see the territory involved. But one fact in particular needs to be noted: the tribes failed to drive out the enemies of Geshur and Maacah

(v.13). These enemies were allowed to live among the Israelites, and this was a tragic act of disobedience against God. God had demanded that all the enemies be confronted and destroyed, lest their evil influence corrupt the people of God. This is a clear demonstration of the East Jordan tribes being borderline believers. They professed to follow God, yet they failed to fully obey. They obeyed the commandments they wished to obey and disobeyed when they wanted to. There was not a readiness within the hearts of these tribes to carry out God's will in conquering all the enemies of God. Once again, these tribes of East Jordan compromised, demonstrating hearts of worldliness, disloyalty, and half-hearted commitment.

Note the reference to the special inheritance of the Levites or ministers of Israel (v.14). They were to receive no inheritance of land, but rather to receive part of the offerings as their support and livelihood.

b. The land given to the tribe of Reuben is clearly spelled out in the Scripture and outline. But one point needs to be especially noted: the warning against turning away from God (v.22). This warning is given in reference to Balaam who had been executed as a false prophet, as a sorcerer who had practiced divination. (See outline and notes—Nu. 22:1–25:18; 31:1–6 for more discussion.) Balaam had led the evil, seductive, and immoral Midianites to seduce and attempt to destroy God's people. Balaam and the Midianites had been unable to defeat Israel in battle, so they devised a devious scheme to corrupt them. They, along with the Moabites, had sent their women and their temple prostitutes to seduce the men of Israel. Once the men were seduced and hooked on sex, the women invited them to their festivals of worship which led to false worship and the forsaking of God (see outline and notes—Nu. 25:1–18 for more discussion). Because of this terrible, evil sin, Balaam was executed. Throughout Holy Scripture, Balaam stands as a strong warning against backsliding into immorality and idolatry, against turning away from God.

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Lu. 9:62).

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first” (Lu. 11:24–26).

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Ti. 4:1).

“Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (He. 3:8–12).

“For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have

tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame” (He. 6:4–6).

“Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him” (He. 10:38).

c. The land given to the tribe of Gad is also clearly spelled out in the Scripture and outline (vv.24–28). Note the concluding statement made about this tribe: this was the “inheritance” given to the Gadites (v.28). Despite their sin of compromise and covetousness, they were still a part of Israel. They were still a part of God’s people and were to receive the inheritance promised by God. By compromising, they had backslidden, almost slipped away to some degree. Nevertheless, they were still believers in the only living and true God and still half-heartedly followed after Him. Just like the seed that was sown on the fertile soil, some bore 30 percent fruit because they were committed only 30 percent, and others bore 60 percent fruit because they were committed only 60 percent. There were only a few who were 100 percent committed and bore 100 percent fruit (see outline and notes—Mt. 13:8 for more discussion). As stated, despite their half-heartedly commitment, they were still true believers in the LORD and received their inheritance.

d. The land given to the half-tribe of Manasseh is also clearly spelled out in the Scripture and outline (vv.29–31). Again, note that the concluding statement declares that this compromising half-tribe also received its inheritance.

e. But there is a tragedy, and it is seen in this verse of Scripture: this was the inheritance on “the other side,” “across the Jordan” (v.32). The East Jordan tribes were on the other side of the Jordan River. They were across the Jordan, away from the other tribes of Israel. There was a dividing line, a barrier between these East Jordan tribes and the promised land of God. The East Jordan tribes are a clear picture of compromise, of being borderline believers.

Thought 1. The special concession of East Jordan to the two and one half tribes is a strong lesson for us against compromise, against being a borderline believer. God warns us against compromise. Compromising with the world is sin. Far too many of us lose sight of the promised land of heaven and begin to focus upon the world. We look at the world and see what it has to offer and we begin to covet ...

- the pleasures and bright lights of the world
- the stimulations and excitements of the world
- the comforts and recreations of the world
- the properties and land of the world
- the money and wealth of the world
- the possessions and provisions of the world

Covetousness and greed set in and begin consuming our hearts. We want more and more and soon, we lose sight of the promised land of heaven. By focusing upon the things of the world instead of the things of God, we compromise with the world. We accept a lesser inheritance, far fewer riches than what the promised land of heaven has to offer. We become entangled with the things of the world. We compromise and become selfish,

covetous, and disloyal to God and to other believers, all because of our attraction to the world and its things. Worldliness stands opposed to God and to the kingdom of heaven. This is the reason God warns us against worldliness.

“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).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” (Lu. 21:34).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro. 12:2).

“And they that use this world, as not abusing it: for the fashion of this world passeth away” (1 Co. 7:31).

“And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Ep. 2:1–3).

“Set your affection on things above, not on things on the earth” (Col. 3:2).

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Ti. 2:4).

“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia” (2 Ti. 4:10).

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Tit. 2:12–13).

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (He. 11:24–25).

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Js. 4:4).

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn. 2:15–16).

“And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about

them, concerning whom the Lord had charged them, that they should not do like them” (2 K. 17:15).

4 (13:33) Inheritance, of Ministers—Priests, Inheritance of—Levi, Tribe of, Inheritance of—Inheritance, of the Tribe of Levi: there was the special inheritance of the tribe of Levi, the priests and ministers of Israel. The priests were marked for a very special inheritance from God. They were to be scattered out over the nation throughout all the tribes for the purpose of ministering to all the people. Therefore, it was not possible for them to possess a large territory of land. As already pointed out in this chapter, the Levites were to receive their livelihood from the support of the offerings given to God (v.14). But this was not all the inheritance the priests were to receive. Note what Scripture says: the priests were to receive a very special inheritance, the inheritance of the LORD Himself. God Himself was to be the special inheritance of the priests. God’s very own presence, guidance, and power were to be given to the Levites, given in a very special way. The Levites were not to become entangled with the affairs of this life, looking after property and finances and managing the purchasing and selling of land, livestock, and produce. The priest was to give his life—all of his attention and energy and work—to the LORD. He was to focus upon the LORD and upon ministering to the people of God. The LORD and the people of God were to consume his life. The LORD was to be the *magnificent obsession* of the priest. He was to belong to the LORD, be possessed by the LORD—all of his attention and thought and work. He was appointed by God to give his life in ministry to God’s dear people. For this reason, the Levites were not to receive the inheritance of a large territory. Rather, they were to receive the inheritance of the LORD God Himself. The LORD was their inheritance, their special possession.

OUTLINE

SCRIPTURE

- 4. The special inheritance of the tribe of Levi**³³ But unto the tribe of Levi Moses gave not (priests, ministers) *any* inheritance: the LORD God of Israel was their inheritance, as he said unto them.
- a. Was not land, not material possessions
 - b. Was God Himself

Thought 1. What a dynamic lesson for the ministers of God: the inheritance of the minister is the LORD God Himself. The consuming passion and driving force of the minister is to be the LORD. The LORD is to be the *magnificent obsession* of the minister. The minister is to be totally dedicated, wholeheartedly committed, completely surrendered, fully given over to the LORD. The LORD Himself is the inheritance of the minister; therefore, the minister is to carry out the mission of the LORD, that of ministering to God’s dear people. Even as Christ Jesus came to this earth to *minister*, so the minister must serve the people of God. He must reach out to save the lost in the name of Christ and meet the needs of the believers. The minister must belong totally to God and be given over totally to God’s people. The LORD—His presence and mission—is the inheritance of the minister.

“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt. 16:25).

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mt. 20:28).

“And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him” (Lu. 5:27–28).

“And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me” (Lu. 9:23).

“And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Lu. 14:27).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lu. 14:33).

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting” (Lu. 18:29–30).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro. 12:1–2).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro. 15:1).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Ga. 2:20).

“Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ” (Ph. 3:8).

“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (De. 6:5).

“My son, give me thine heart, and let thine eyes observe my ways” (Pr. 23:26).¹

¹ Leadership Ministries Worldwide. (2003). [The Book of Joshua](#) (pp. 136–146). Leadership Ministries Worldwide.