

Joshua 18p1

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SUMMARY KEYWORDS

land, inheritance, tribes, meaning, israel, god, verse, joshua, possession, judah, divided, mentioned, portion, divisions, reuven, emphasize, people, che, worship, joseph

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Shalom and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the zero Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson,

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We see that God has placed a significant emphasis upon the land. We have seen in this book of Joshua, how chapter after chapter has been dedicated to the inheritance let me set it another way, the taking possession of the land, and defeating the enemy or enslaving the enemy, in order that the land might be overturned, from a place of idolatry to a place of true worship. Now we're going to see, as we study this chapter, and I'm speaking about the book of Joshua. And now we're ready for chapter 18. We're going to begin this chapter, go through about half of it before concluding tonight. And the book of Joshua and chapter 18, focuses on again, the land of the Canaanites, and all the people that lived in that land of Canaan, and the distribution of it. Now we have seen, beginning with the tribes of Reuven, and God on the eastern side of the Jordan River that day, according to the Word of Moses, and Moses going before the God and asking him that these two tribes received land on the eastern side of the Jordan River, and also man, a che.

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We learned that he also had some inheritance Mantashe with the western side of the Jordan River, to form that unification between the tribes. We've also seen how Judah and Ephraim, that other half tribe of Joseph. So until now, we've seen God and Reuven. And we could say, Joseph, the tribe of Joseph and also Judah, all of these four tribes have taken possession of their land. Have they conquered at all? No, we've learned that almost, but not in its entirety. And that makes for so how many are left? Boy Remember, and we'll see it again mentioned to us, the tribe of the Levites shevet Levy, has no inheritance of the land, they live in the land. They can own property in the land for their household and their possessions, but they do not have an inheritance. Why, as we're going to see, the priesthood is their inheritance. So for tribes, let me say them in the proper order that we've seen Reuven God, and then the half tribe of mana che and Ephraim, and before them, as we saw going in the order of Joshua, also the tribe of Judah. So for tribes, Reuven God, Judah, and Joseph, and also we learned the Levites

they're mentioned as having no inheritance. So that's five in total. So there's seven left, and this is what chapter 18 is going to begin with these seven final tribes and then receiving their portion of land. So let's begin look with me if you would, chapter 18 sefer Yehoshua, the book of Joshua and let's go back to where we concluded last week with verse one word says

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and all the congregation of the children of Israel, they assembled at sheilo.

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Now we made mention Shilo is where that tabernacle, Olson them as the Oh hell no Ed, the tentative meeting was set up in the PROMIS plan. And we see it says the congregation. But if we look at that word, and I've mentioned this several times in other study

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Duck Israel, meaning the the witness of Israel. They are a congregation of those who are called to testify, meaning to demonstrate God's truth in their life. And they all had something in common. They all had a Passover experience initially coming out of bondage out of Egypt, into the wilderness and now taking possession after many wars, taking possession of the land, so all the congregation of the children of Israel, they assembled were in sheilo. And it says, There, they cause the tent of the meeting to dwell. So they established the tent of the meeting in that location and the word their Sham is emphatic, putting that place, Shilo and emphasizing and we're going to see today as we continue in chapter 18. There's a clear emphasis on Shilo. Now, as we continue reading it says, And the land was subdued or conquered before them. Now, I want to point out that this term, Shilo has significant it means shy is a word for gift, and the word low means to him. So Shilo literally means his gift or the gift of him. And notice the contexts, the inheritance of the land. We began, as I said, on the east, dealing with Reuven God, Judah and Joseph, breaking it into the two sons of Joseph, Ephraim and Manasseh che. And now we're going to deal with the rest of the land. And there's that emphasis on Shilo, why? Well, sheilo should be understood as a place of worship. And it's through worship, that we find God's order being brought into our life. Very important principle. It is not by chance, we shouldn't ignore the fact that Shilo is emphasized. And again, I'll point this out to you as we continue. But Shilo is emphasize in regard to the inheritance, we experience, change, God moves God provides for his people through worship. And that's why we need to emphasize it. Look now to the next verse, verse two.

07:45

And they're remained among the children of Israel, which they have not divided their inheritance. Seven tribes out, remember, we talked about this, five had been discussed, and seven remain. And these seven, they have received no inheritance, they haven't divided yet. So we see here via you vote rural, and remained those seven tribes that had not distributed not divided up their inheritance. Verse three, based upon this, we read in verse three. And Joshua said to the children of Israel,

08:35

Ana, we might translate that until meaning until when, please, it is a term of petition this word, Ana, until when, please, he's trying to encourage them, are you and the next word is the word for letting go. Now,

it's an idiom. And it means to be casual about something to not be committed to be careless. And what your show is saying is that this is a big deal and you're treating it casually. You are in the land, but you haven't gone to the places of your inheritance. You are not in God's will, where God wants you to be. You're hanging around here in sheilo. And this is not the will of God. And there's a message for us. Are you in God's will? Or are you hanging around where it's comfortable for you, where you believe it's safe for you, where others are so that you can be with them? That you can receive help or assistance or just a sense of security, being with them when God wants you to be someplace else and find your security, your confidence, your your comfort in him and not in other people or other things.

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So look at verse three.

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And Joshua said to the children of Israel, unto when please, are you going to be casual or careless to go and take possession of the land, which the Lord God of your forefathers, has given to you? Now, whenever the father's the term of vote in Hebrew, hear their fathers, and it's saying, Why haven't you taken possession of the land that God had given to your forefathers, this proclamation. Now, remember, whenever the word fathers are mentioned, in regard to the patriarchs, and that's basically who we're talking about, the promise was given to Avraham Yitzchok, and Jacob, and they're not committed to it. They're not

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acting upon it. They're casual. They're careless with it. And we need to remember when the term of vote fathers are mentioned,

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it should cause us to think about promise. And how should we approach the promise of God with faith. That's what the patriarchs did. So Josh was saying to them, please, don't allow this carelessness to continue. But remember the promise and respond to it with faith? First, verse four.

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It's a term of invitation.

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He basically says, invite among yourselves, three men of a tribe. Now, you realize, we're talking about seven tribes. So three men of a tribe 21 men, in total, they're going to be given an assignment. But notice three, why three is the number four revealing something. So in this passage of Scripture, God wants to reveal something to his people, that means you and me. So we need to read it with that expectation that God's gonna reveal something to us again.

12:20

He's saying, invite, call out, bring out for yourself, meaning this is for you. Three men of the tribe of every tribe is the implication. And if they do so, he says, and I will send them and they will rise up, I'm going to commission them. I'm going to give them authority through this Missy Ma, this assignment,

this, this call, and they're going to rise up, and they're going to walk in the land. Now that word for walking means to go forward and back. It's a construction of the Hebrew verb that speaks of thoroughness. So they're gonna go throughout all the land, that's what he's saying, back and forth. And they are called to do something via your TiVo, meaning, they are going to register write down the description, that's the implication of what they see in the land. So write down it or register it

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according to their inheritance. So look at the land in light of your inheritance, and then bring it unto me, bring back that report, bring unto me, I want to see what you have written down. Why? Well, it says here.

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And they will divide it meaning all of this land for what? For the seven divisions. Now it says, shift up Hala keep, they're going to divide it into seven, we could say parcels, seven parts for the seven tribes that as of now have not taken possession of the land. And notice what it says. And everything has significance, this division of the land, and the inheritance of the land, notices mentioned Judah. Now when the tribe of Judah has mentioned, this is the Messianic try. It brings a messianic perspective, meaning this. We know in the book of Matthew 24, verse 32, or verse 31, excuse me, Matthew 24, verse 31, Messiah himself is going to send forth his angels to gather the people back to the land. And this is simply Messiah in the last days, taking possession of the land and positioning his

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people where they ought to be. This is what's happening now.

15:04

And therefore we see Judah. He will stand on his border in the south. So he's going to stand on his border from the south, and bet Yosef and notice Judah Yuda. But here's bet Yosef ye the house of Joseph, referring to Ephraim and Manish a, these two half tribes, and the house of Joseph, they will stand on their border from the north. So he says, there's going to be the South, and the North border. And what's in between, is where the seven tribes are going to inherit. And notice Joseph is seen as a savior, he's been set apart, emphasize elevated and so to Judah, these both men that give it a very important context. And then notice, look at verse six.

16:02

And you shall write and this you is a 10. In the plural you all shall write, that means write a description, register gives me the registry of the land. Why? For these seven parcels, the seven divisions, the seven portions, we might say, and you shall bring them unto me and behold, what's he going to do? Well, they're going to, and notice the name seven, or the number seven, seven, is a holy number seven, has to do with purpose. So what Joshua is going to do, and it's important that we understand, they are going to write down seven descriptions of the land. And they're going to divide it up, meaning they're going to have portion one, portion, 234, and so on to seven, they are going to bring back these seven descriptions of the land. And what is Joshua going to do with it? Well, look at the middle of verse, verse six, it begins, that he is going to take it, they're gonna bring it back to him. And he says, via Rieti. Now, this is a word for for casting. Now, in modern Hebrew, it's for shooting ancient Hebrew, like shooting an

arrow, but it means to Cass and what's he going to do? He is going to cast for you all a lot here. Why is that important? Shilo, where he is. And you'll see that in a moment here. And he says, before the Lord or God, all of this casting of Allah, the dividing the assigning of these seven divisions of the land to the seven remaining tribes, this is done by lot and before the Lord meaning we're seeking His authority, we want His purpose, His will. We want God to order this for us? That's what being being emphasize. Now look at verse seven. I mentioned this to you. It's been repeated several times in several places of the division of land. But once more, look at verse seven, where it says,

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key and HELOC law, Levine, Baker Beckham, for there is no portion for the Levites in your myths, so there's Levites dwelling throughout the land. They have numerous cities where they dwell, but they have no inheritance. They're not part of a in the inheritance by tribe of the land. They had no allotment. Why? Well, it's going to tell us Ki, K who not Hashem Nulato, which means for the priesthood of the Lord, is his inheritance, his the tribe of Levi. So it's the privilege. And it shows that that God in a unique way, is an inheritance. That's what we should be pursuing. We serve God in order to receive His presence and His provision into our life. And then it tells us, For God, and Reuven, interesting that God has mentioned first for God, and Reuven and the half tribe of Mantashe they have taken their portion on the eastern side of the Jordan I mentioned that earlier. Which most che evershed which Moses the servant of God, has given to them

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So again, it was under Moses leadership. And I talked about this, that that Moses had taken that requests from these two tribes so that they could stay on the eastern side. Remember the stipulation that they had to fight with the rest of their brothers, the rest of the tribes for the possession of the land, which they were all willing to do, and they did. And then to keep that connection between all the tribes, we have mana che, also a portion on the east, a portion on the west with Ephraim to keep that that connection between those who settle on the east, and the majority who settle on the west. Look at verse eight.

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Now, this is the purpose. This is what your show has said to the people. And now we need to see what are these 21 men who were selected going to do? And what did they do? Look at verse eight.

21:02

And they rose up who rose up the men, these 21 Men, that's implication. It's simply how punishing the men rose up and they went.

21:12

And Joshua commanded the ones walking these who were going, this is the third or fourth time this has been mentioned, to write it down. Register the land give a description, saying go and walk to and fro in the land, that important grammatical construction, meaning thoroughly walk throughout the land and register it write it down, describe it and return to me notice what it says who pull and here I will cast for you lot before the Lord were in Shiloh. So we have Paul referring to Shilo Shaam, referring to Shilo and the clear emphasis in this section on sheilo. And again, when Sheila was mentioned, worship, this is

the place for it. And reminding ourselves that God has provided us a gift, that gift of redemption, ultimately that Redeemer Messiah, and that it's through him that we received that kingdom inheritance, verse nine, and the men went and they pass through the land. And they wrote it down. They registered it, they gave that description by cities, meaning they describe the land and also they included are in the cities for these seven divisions.

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And they wrote it down what in a book, they had a document. That's what they were called to write it down, put it in a sefer a book a document that they could come and bring it to Joshua, where I ha Machinae Shilo, to the camp of Shilo. Now over and over, we see the repetition of there, or here where Joshua was the place of Shilo, that camp of Shilo. All of that is being emphasized why the purpose of this inheritance is to worship God. Everything that God does, everything that God provides us is for the purpose of worshiping Him. Now, let me say it another way that might clarify things for the purpose of serving him. So I worship God, I seek His provision, so that I can serve Him and bring honor and glory. I worship God so that not only I can receive, but I can also understand that is become a recipient of revelation or illumination, so that I can see properly understand my situation, his word, why, so I'm better able and equipped to serve Him. Over and over. It's about serving, and we see a connection between worship and being changed for the purpose of serving God properly. Well, let's conclude one more verse. And we'll wrap up early tonight, verse 10.

24:37

And Joshua cast, this is like the third or fourth time it's alluded to in this section, and Joshua casts for them. Now, again, everything that's being done, God's not doing it for himself. God needs nothing. It's law him for you, or in this case, law him for them. So Joshua,

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And he cast for them this lot. Were in sheilo over and over Sheila before the Lord. And he divided it there, again a reference to Sheila via, via via live check, excuse me, vi Halak Sham. And he divided it there that is Joshua the land

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to the children of Israel, according to their divisions, according to their allotment, according to the the portion that God wanted. Now, I hope you see and we'll conclude with this, I hope you see what's going on.

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Joshua is leading the people, so that through godly leadership, there is godly order. And that people find themselves not just living casually, but living in a committed way, where God wants them to be in order that they can do the things that God wants them to do. We see seven. Now God could have arranged any arrange this anyway. But there was seven parcels for the seven remaining tribes of the children of Israel. Seven is the number of purpose I mentioned that earlier. And all of this is so that we can see the connection between the land and the purpose of God. And unfortunately, so many people, so many rabbis, so many pastors don't see and don't want to emphasize as the scripture does, this, this connection between the land and the purposes of God, if you do not emphasize the land, you'll never

be able to be in the will of God doing the purposes of God bringing the order into your life that God would have so that you are a proper testimony, testimony that you get proper testimony that you witness properly, and give God glory and honor and thanksgiving for this is our tests. I'll close with that until next week. Shalom from Israel.

27:26

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website. love Israel dot orgy. There you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with Shalom from Israel