

Joshua 07-08-17a

This is Friday, the 17th of August, 2007. We continue our study in the book of Joshua. We are at the threshold of chapter 15.

We have a few notes to make in chapter 14, and then we will continue. Let's take a moment as we begin our study to focus our attention, to address ourselves, to the Lord God, who has given us the privilege of entering into the spiritual truth of His Word, has given us the ministry of His Spirit that enables us to do so, and gives us the opportunities day by day to put the things that we learn into practice. It gives our lives meaning.

It gives us direction and purpose. And it is essential that we understand the truth of God's Word as it is presented in the pages of Scripture to be able to use those opportunities and to spend our time effectively. Shall we pray? Father, we are grateful, as always, for another opportunity to spend time in fellowship and in the study of Your Word to receive the blessings that are a part of fellowship and the exercise of spiritual gifts and the opportunities that we have both to bless and to be a blessing when we spend time together.

We thank You for this portion of Your Word. We ask that God the Holy Spirit will illuminate it for us as we study it together this evening. We ask it in Jesus' name.

Amen. As I said, we are at the latter portion of Joshua chapter 14. We saw last time in verse 6 that Caleb, the son of Jephunneh, the Kenezite, says to Joshua, you remember what Moses said 40 odd years ago.

It's about 45 years at this time since Moses first made the promise to Caleb as to what his specific inheritance would be. Now, this is going to require something from you. This is going to require a little bit of memory, a little bit of digging back into something that was pointed out several weeks ago.

You remember the Israelites came across the Jordan into the land. How long a process is it to accomplish the primary conquest, the strategic victory that has been noted in these recent passages where it says Joshua did the southern campaign, Joshua did the northern campaign, and now they are ready to divide up the land. How long a period was that? How many years? The conquest of the land, the formal conquest, not the mopping up that the tribes are going to do, but the united armies of Israel conquering the south and conquering the north.

I mentioned it three or four times. How long did it take? Oh, you hurt me. Seven years.

It's a seven year campaign from the time they crossed the Jordan, camp at Gilgal, start out at Jericho and Ai, southern campaign, northern campaign. It says Joshua fought a long time. That formal conquest of the land, seven years.

It's important to remember because when you look at this section, look at what Caleb says. You remember Caleb? Caleb and Joshua, two of the twelve spies, forty years ago and more, when Moses sent spies into the land, Caleb and Joshua are the two who say, it is a good land. We can take it.

Let's go. And everybody boos and hisses and jeers. They say, look at these grapes we brought back.

Look at the opportunity that God is giving us. And everybody cries and moans and wails all night long because they say there's giants in there who are like grasshoppers in their sight. The other ten spies turn the heart of Israel against going into the land.

So Caleb and Joshua have to wait. They are the only two guys left from that day, so long ago. On that day, Caleb said, well look, Moses, we can't go in right now, but I saw a patch of ground I really want.

Moses said, you can have it. And so Caleb is now reminding Joshua, the only other eyewitness to that event, left. Caleb says, hey, you remember that thing? Now, I want you to pay attention.

See if you can detect an important detail here. You know the word of the Lord. This is verse 6. Caleb the son of Jephunah the Kenizite said, you know the word of the Lord to Moses, the man of God concerning you and me in Kadesh Barnea.

I was forty years old when Moses, the servant of the Lord, sent me from Kadesh Barnea to spy out the land. And I brought back word to him as it was in my heart. Nevertheless, my brethren who went up with me made the heart of the people melt.

But I wholly followed the Lord my God. Moses swore on that day, saying, surely the land where your foot has trodden shall be your inheritance and your children's forever, because you have wholly followed the Lord your God. The Lord my God, actually.

And now behold, the Lord has kept me alive, as he said, these how many years? How many years? What's it say in your Bible right there in verse 10? The Lord has kept me alive how many years? Forty-five years. How long is the conquest of the land? Seven years. So, if Caleb was forty when he was a spy, children of Israel wandered in the wilderness for forty years and then crossed the Jordan and came into the land, and it's a seven-year conquest, where are we time-wise when this discussion takes place? Two years before the land has rest from the strategic war, the big united army war.

Got to pay attention to detail when we read the Word of God, because as is so often the case in Hebrew, we have backtracked. We've gone back in time to an earlier event. Now, go back to the beginning of this chapter.

These are the areas which the children of Israel inherited in the land of Canaan, Elias the

priest, Joshua the son of Nun, the heads of the fathers of the tribes of the children of Israel, distributed as an inheritance to them. This distribution by lot, as the Lord commanded Moses, occurs after the seven years are complete, right? Review those previous chapters. The conquest of the south, the conquest of the north, is complete.

Now, you remember there was a detailed list of the cities and the progress of the campaign down in the south. Then there was a list and the whole thing with the campaign in the north, right? And those seemed like, well, the southern campaign is totally complete and Joshua is just sitting there and then suddenly the king of Jerusalem and these other kings get together and there's a whole separate campaign in the north. Well, keep that in mind as we read here.

I am this day 85 years old, verse 10. It's five years into a seven year campaign to conquer the land. As yet I am as strong this day as on the day that Moses sent me, just as my strength was then, so is now my strength for war, both for going out and for coming in.

Anytime you see that phrase, it's a classic Hebrew phrase for I can march forth to war and if you still have strength to come back in, that means by implication you prevailed. It's kind of like the two ends of a chiasm. You go out and you come in.

Well, if you're coming in, that means right in the middle there you prevailed. If you got defeated, you don't come back in. He says I'm strong enough to go out to war, I'm strong enough to fight the war and win the war and I'm strong enough to come back in from the war.

So it's all contained when it says I have strength for going out or for coming in. Now therefore give me this mountain of which the Lord spoke in that day, for you heard in that day how the Anakim were there and that the cities were great and fortified. It may be that the Lord will be with me and I shall be able to drive them out as the Lord said.

Now, I have suggested to you that we've gone back in time. This is not a conversation taking place at the time that they're casting lots and dividing up the land of Judah. Why would I say that? First of all, Caleb says he's 45 years post-spy career.

He's 85 years old now, so the conquest of the land is not complete. Here's another clue for you. Keep your finger here and turn back to chapter 10, verse 36.

Joshua went up from Eglon, Israel with him, to Hebron. They fought against it. They took it and struck it with the edge of the sword, its king, its cities, all the people who were in it.

He left none remaining. According to all that he had done to Eglon, he utterly destroyed it, all the people who were in it. He returned all Israel with him to Debir.

They fought against it. He took it and its king and its cities, struck them with the edge of the sword, utterly destroyed it, left none remaining, as he had done to Hebron, so he did to Debir and its king, as he had done to Libna and its king. Joshua conquered all the land, the mountain country and the south and the lowland and the wilderness slopes and all their kings.

He left none remaining, but utterly destroyed all that breathed as the Lord God of Israel had commanded. And Joshua conquered them from Kadesh Barnea as far as Gaza, even all the country of Goshen, even as far as Gibeon. He took all the kings in their land and so on.

Still keep your finger in chapter 14 and turn the page to chapter 11, verse 21. This is the summary of Joshua's conquests in this strategic victory over the land. Previous verse, verse 20, it was of the Lord to harden their hearts.

They should come against Israel and be defeated, receive no mercy as the Lord commanded Moses. At that time, Joshua came and cut off the Anakim from the mountains, from Hebron, from Debir, from Anaph, from all the mountains of Judah and from all the mountains of Israel. Joshua utterly destroyed them with their cities.

What does it mean to utterly destroy? I would say there's none left, yes? None of the Anakim were left in the land of the children of Israel. They remained only in Gaza, Gath and Ashdod. Right? So why would Caleb now say in chapter 14, verse 12, it may be that the Lord will be with me and I shall be able to drive the Anakim out.

It would be kind of silly for him to say that if Joshua has already utterly destroyed them and cut them off from the land, and the only ones that are left are over in Gath. Look on down. Joshua blessed him and gave Hebron to Caleb, the son of Jephunneh, as an inheritance.

Hebron therefore became the inheritance of Caleb, the son of Jephunneh, the Kenizzite, to this day, because he wholly followed the Lord God of Israel. The name of Hebron formerly was Kiriath Arba. Arba was the greatest man among the Anakim.

Then the land had rest from war. This is before the land had rest from war. This is retrospective.

This is back during the campaign. And you get the idea, if Caleb is 85, and it's five years into the seven year campaign, that much of what appeared to be, for presentation purposes, sequential, here's a nice complete summary of what happened in the south, here's a nice complete summary of what happened in the north, that in fact, the campaign in the south continued for some time. Joshua may have left Caleb in charge to finish up the campaign in the south, while he went up and raided in the north.

Because when we looked at that list of battles in chapter 10, verse 36-39, it talks about

taking these cities and these territories, and it says Joshua did it. Look again at verse 38-39. Joshua returned and all Israel with him to Hebron.

They fought against it and took it. I'm sorry, verse 36. Joshua went up from Eglon and all Israel with him to Hebron.

They fought against it and they took it and struck it with the edge of the sword. So one of two things would have to be true. Either they took it, utterly destroyed everybody in it, and they left, and then sometime later, Anakim returned and dwelt in the city, and Caleb had to redo what had already been done, which is a slim possibility, but you have the clue of Caleb's age.

Now, why is this important? There are places in scripture where an action is ascribed to an individual, and in fact, it is someone functioning on behalf of that individual, actually implementing the action. It tells us in chapter 10 that Joshua and all Israel went and fought against Hebron. I would argue that we later get clarification in chapter 14 that Caleb and his hearty band of soldiers went and took Hebron and drove the Anakim out.

He was the commander for that particular battle. Joshua gets credit. Why? Joshua knew who to assign that land.

It was the will of God. It had been promised 45 years earlier. Joshua was faithful.

Joshua was obedient. Joshua followed the word of the Lord that had been given through Moses, and because of that, Joshua gets ultimate credit for the victory, at least in the big campaign list, although it is Caleb who was given the delegated responsibility. In the gospels, when you see the account of Jesus healing the centurion's servant or the centurion's son, depending on how you choose to interpret the word, which can mean either, in one gospel, it says that the centurion came and spoke to Jesus and said, and Jesus said to him, and he said to Jesus.

In the parallel account, it says messengers came from the centurion and said, and Jesus spoke to the messenger who returned and spoke to the centurion who said, you have no need to come under my roof. I say to one, come, and he comes, to another, go, and he goes. All you need is to speak the word, and my servant will be healed.

And Jesus says, I have not seen so great a faith, not in Israel, be it unto you as you have said. His servant or his son was healed that very moment, from that very hour. And it is clear that, from the biblical perspective, someone speaking, this is like talking over the telephone.

I gave you this analogy before. In one account, it says, here's the messenger who's like the telephone. And in the other account, it just says, here's what the centurion expressed to Jesus.

Here's what Jesus expressed to the centurion. The detail that there was a messenger running back and forth isn't important in that particular account. Same thing, same thing, in the Old Testament, with the angel of the Lord, speaking in the first person, on behalf of God.

The angel of the Lord appears and says, I am the God of Abraham, Isaac, and Jacob. People say, well, the angel of the Lord is God. Well, is the centurion the servant of the centurion? No.

But in those days, without a radio, without a PDA that you can send text messages on, do you want to say, the PDA says, or do you want to say, so-and-so who typed the message says? The angel of the Lord represents, speaks on behalf of, he's like a big Bose loudspeaker there, communicating the word of the Lord to an individual. So, yes, the angel of the Lord appears, but the voice you hear and the message you get is from the Lord God in heaven. It says, no man has seen God in any time, and yet people see the angel of the Lord, and both things are true.

So, same thing here. And the reason this is important is, once we recognize that Scripture will ascribe actions to God, ascribe glory to God, that may actually have been due to actions that are accomplished by an intermediate agent. In some places it says that God created the heavens and the earth.

There are other places, and it says the heavens declare his handiwork, it's the work of his fingers and so on. In other places, it says the Lord Jesus was the creator. John chapter 1, by him all things were made, and without him was not anything made that was made.

Genesis chapter 1, you have the role of the Holy Spirit. The Holy Spirit moves on the face of the waters. And you get the idea that the active agency for bringing life forth from the water and from the earth on the various days of creation is an action of the Holy Spirit.

And I would submit to you that it is possible that there were other intermediate agents involved in implementing the commands of God when he says, let there be, let the seas bring forth, let the earth bring forth. That there are active intermediate agencies, but it is God's plan, it is God's purpose, it is God's command, and this is how it is presented in Scripture. So, it's food for thought.

And why is it? You say, okay, well that's fine. How about some application from that? What is the actual nature of our lives reflecting God's glory? Because you say, well, it seems to me, if I grab up guts and exercise faith, if I persevere under trial, if I maintain my mental attitude, how come I don't get the glory? How can it be that our free will decisions to obey and to redeem the time and to be faithful and persist and endure, be patient, reflect God's glory? Why does God end up being glorified by our lives and in our lives? We are an intermediate agent for reflecting his glory. We are a place where his glory can be revealed.

And isn't it interesting that Yeshua is given credit in chapter 10 for a victory that evidently, in chapter 14, Caleb achieved. Our lives reflect the glory of the Lord Jesus Christ because we are in him. We are a part of him.

It is through him and because of him that we have our being and are able to dwell in the kingdom of light, able to lay up for ourselves treasure in heaven. It is all due to the Lord Jesus Christ. Any good that comes in our life redounds to him, is credited to him.

And this is why he is the firstborn among many brethren and why in Romans 8.29 it talks about entering into and sharing the glory that God assigned to him before the world began. Entering into the election that God assigned to him before the world began. It is all of Christ.

It is because of Christ. It is for Christ. It glorifies Christ.

People say, well, what's the difference if I win these quiet mental attitude battles? What's the difference if I really try to live the active, obedient, faithful Christian life? Why should I? What's the benefit? I look around at these other Christians and I don't see where they are any richer or any more successful. It doesn't seem to me like they are even particularly happier. So, why should I knock myself out? Why don't I just kind of lag back and be in the comfortable rear with the gear and in the mass of the sort of anemic and apathetic Christians? Because, so what? I don't see where it benefits me.

The application of this idea is our obedience, our faithfulness, our perseverance glorifies the Lord Jesus Christ. Are you really just living life for what you get out of it? Or do you recognize that your life can bring glory and reflect glory related to the Lord Jesus Christ? Are we living the selfish life or the selfless life? Are we living the life that is characterized by love for God, sacrificial toward self, beneficial toward others, has an application even in the direction of God. I don't care if I'm the richest or the happiest or the most successful or the most appreciated person on earth.

If my life reflects God's glory, if I can be a work that reflects His character and His grace, I'm happy. This is what Jesus said in the garden as He headed to the cross, not my will but thine be done. So, when you look at Caleb here, while the campaign in the land is going on, and you see him going up against the Anakim, could you imagine Caleb saying, hey, wait a minute.

He's reading through the text of the book of Joshua and he gets to chapter 10 and it says, Joshua took Hebron. Wait a minute. I took Hebron.

I'm the guy. Remember Moses and the uphill giants? I mean, come on. Why aren't you giving me... Look, he's got his place, but Yeshua comes first.

Yeshua gets credit in the overall strategic victory. It is because Joshua attacked. It is because Joshua did the 18 mile all night forced march that Caleb gets the opportunity to

go in.

It's because Joshua is faithful to God. It is because God blesses Joshua. The sun stands still.

The hailstones rain down. It's because of that that Caleb gets his shot at laying hold of his promised inheritance. Without Joshua, Caleb's not in the land.

Without Joshua, Caleb doesn't get the chance to cash in on this 45-year-old promise. Do you see my point? This is our opportunity. Our Yeshua is the victor.

Our Yeshua has made our potential victories possible, and he gets the credit before we do. And anything that we accomplish still adds up on his ledger of glory, because without him, it wouldn't take place. We stand on his shoulders, and we take one mountain.

We take one town. We have one little inheritance. Because of Joshua, all 12 tribes, all 13 tribes, are able to possess an inheritance in the land.

So, it's a fruitful thing to meditate on, to realize that this episode in 14 is back. It's earlier. But it is recorded later.

Our achievements, if we have any, by faith, our inheritance is going to be revealed later. The glory of the Lord Jesus Christ is already revealed. He's already gotten credit.

He led captivity captive. He gave gifts to men. He is the victor of the cross.

He is the faithful and obedient son of God. He is seated at the right hand of the Father. He is the one that's going to come back and make it possible for us to lay hold of our inheritance, just as Caleb does here.

And make no mistake, Caleb is a faithful and obedient servant of God, and God preserves him and gives him the strength. So, there is a balance there. Joshua gets credit, and of course, Caleb is a great example of faith, patience, and strength in the Scripture as well.

Give me the mountain, he says in verse 12. Joshua blessed him and gave Hebron to Caleb, the son of Jephunneh, as an inheritance. But Caleb had to go take it.

Joshua didn't say, I'll tell you what, Caleb, you rest here in the shade of the tree. Me and the army of Israel were... Of course, he would be ungrammatical if he said that. I and the army of Israel will go.

We'll drive out the Anakim for you. You soak your dentures here in the paladint while we go up and we'll come back and hand this to you on a plate. Not at all.

Just the opposite. The oldest man in Israel goes and takes one of the hardest targets in

the whole land. And he's asking for it.

The name of Hebron formerly was Kiriath Arba. Arba was the greatest man among the Anakim. And Caleb, the oldest geezer in Israel, takes his whole family out.

Cleans them out. None left. It goes to show you that even the least among the people of God are greatest and the strongest enemy we have to face when we face them in faith, when we face them in confidence that God will remember and fulfill His promises.

Now, this brings us to chapter 15. And this is a border description. If you read this... Let's read a little bit of this.

So this was the lot of the tribe of the children of Judah according to their families. The border of Edom at the wilderness of Zin southward was the extreme southern boundary and their southern border began at the shore of the Salt Sea from the bay that faces southward. Then it went out to the southern side of the ascent of Akrabim.

Passes along to Zin. Ascended on the south side of Kadesh Barnea. Passed along to Hezron.

Went up to Adar. And went around to Kar Ka'ah. From there it passed toward Asman and went to the brook of Egypt.

And the border ended at the sea. This shall be your southern border. As I said before, if you've ever bought a house and you read through the title search, this is kind of what it sounds like.

And it seems kind of dry and dusty. But as much as I have read is likely as much as we're going to be able to get through tonight. Far from being something to skip, we are not even going to begin to be able to do justice to this passage.

But I'm going to give you as much as I can in the time that we have tonight. First of all, let's start in verse 1. This was the lot of the tribe of the children of Judah. We're back to the present.

Why did we have this insertion of the Caleb story? Because there's a prior claim on a portion of the land of Judah. When you get to this time of casting the lot, some of that land is already spoken for. Some of it is not subject to lot.

It was pre-promised. Already spoken for. So don't be coming up saying, hey, what about that patch of land where Arba used to live? Not in the lottery.

It's not under discussion. It's been reserved. It's been assigned.

You can't have it. And of course people would want it now that all the giants are destroyed. Why do you think the giants lived there in the first place? It was a very

desirable patch of land.

Fairly large tract of land. It's got springs on it. It's got fertile plains on it.

It's also got a southern exposure that's kind of rough. Caleb says, I want all of it. Every place I walked around up there, remember when I brought that big honking thing of grapes back? Well, that grew on the slopes of that mountain.

And Moses said I could have it. So the reason that story is introduced here is this is where it's pertinent. We're talking about how the land was assigned.

Well, that was the first plot to be given. And it kind of reminds you of the faithful Old Testament saints. When it comes time for the millennial kingdom, and it comes time for the division of the land and the assignment of inheritance in the literal 1,000 year kingdom, some of that inheritance is already spoken for.

There are Old Testament saints that have already been given an assignment. Abraham has been living in tents his whole life waiting for a city whose founder and builder is God. God has given him a city.

There's going to be Abraham's city. It'll probably be like L.A. They'll just call it A.C. Well, you heading over to A.C.? Abraham's city. Already assigned.

Don't even ask for it. There are Old Testament saints that have already been given their inheritance. The title deed is already in their name.

So don't even ask about it. Well, this was the lot of the children of Judah according to their families. Now it begins this description.

Now, where does it start? The border of Edom. What tribe are we talking about here? The tribe of Judah. What's special about Judah? Go back to the sons of Jacob.

You remember the whole story. Reuben slept with a concubine. Simeon, Levi, the Dinah incident.

Judah, all of the other brothers, it ratchets all the way that they just say, no, it's going to go to my firstborn with Rachel, none of my sons with Leah. And so Joseph ends up as receiving the privileges of the firstborn, the double portion and all the rest of it. Rulership would have gone to Joseph.

The king of Israel would have come from the tribe of Ephraim, except that Judah puts himself back in the picture. He pops back up and stops the rulership from pachinkoing all the way down to Joseph in the presence of Joseph with the testing that took place in Egypt when the brothers are going back and forth, Benjamin, Judah stands up and he says, look, I did this once to my father and it is not happening again. I love my father.

I am not going to let anything happen to my brother. I will be a substitution for my brother. Remember that? There is a whole chapter in Genesis.

You have 50 chapters in Genesis and one of them is devoted almost exclusively to Judah speaking up. Why is that such a long and detailed chapter? Because this is what puts Judah back in so that when Jacob pronounces blessing on his sons, he talks about Judah with his white teeth and the grapevine and the rulership and so on. Well, this is the tribe we are talking about here.

And Judah, by lot, is the first tribe to be assigned an inheritance in the land. Now, just like Caleb already was pre-assigned, you already have the two and a half tribes that dropped out and said, well, we will settle for second best over here on the wrong side of the Jordan. So Judah is the first by lot.

God causes the lot to fall on Judah first. And so they are the first to go. And then the lot is thrown to determine the land.

Now, this is one of the largest plots of land. When you draw these borders on a map, this is one of the biggest sections that is going to be assigned amongst all of the nine and a half tribes. It basically comprises three areas.

There are, well, depending on how you count it, there are three or four main areas. One is the south or the Negev. The word Negev, when you see it, that in Hebrew means the south.

So it starts out giving the southern border, right? So there is an area of the south. And later on in this chapter, starting in chapter 15, verse 20, just flip the page over and look at verse 20, this was the inheritance of the tribe of the children of Judah according to their families. And then it gives you these city lists.

And these cities, starting in verse 21, toward the border of Edom in the south, Qazil, Edir, Jagur, Kinet, Dimona, you go on and on and on. There are 29 towns listed in that area. Okay? That's one area.

You got the south. There is a second area in the western foothills, what they call the Shephelah. 42 towns in the Shephelah.

This is, starts in verse 33, in the lowland. Eshtahol, Zorah, Ashnah, Zinoah, Engemin, and so on. All of these towns.

And if you look through the list, you will see a few that you may recognize. Then you have 38 towns in the central hill country. This starts in verse 48.

The mountain country. Shamir, Jatir, Soko, Dana, Kiryat Saneh, which is Dabir, Eshtemoa, Anim, Goshen, Holon, and Gilo, 11 cities of the village, and so on. That's the central hill

country.

Then there is a wilderness area in verses 61 and 62. That's why I said there are basically three areas. There is a little fourth area in the wilderness, and it just gives you six cities there.

There is well over 100 cities total in this list, because Judah is the largest tribe. This is what is being outlined with the border. Now, before you fall off the edge of the imaginary line of attention here, take a look at the description of this border.

The border of Edom, remember which tribe we are talking about, the tribe of Judah. Remember the potential of Judah. He loses out with the throwing of Joseph into the pit, but then he stands up for his younger brother Benjamin, and he is back in the picture for rulership.

So, he has this blessing from Israel, from his father Jacob, for rulership privileges in Israel. He gets the first allocation of land, the first note of description for that inheritance in the land is Edom. What do you know about Edom? Edom is Esau.

Esau, the older brother, the eldest son of Isaac, who basically pulled a Reuben, fooled away his inheritance. So, starting out by talking about the border of Edom, when you say Edom, you think, Oh, Edom. There is nothing good you can say about Edom.

Doeg the Edomite, later on with David. When you talk about Edom, you say, Ooh, Edom. It doesn't bring up rosy pictures of success, and prominence, and well-being, and blessing, does it? The border of Edom, at the wilderness of Zin.

Now, what do you know about the wilderness of Zin? Do you remember anything about the wilderness of Zin? This is not the same as the wilderness of Sin. This is an area on the southern border of Israel. This is the location, that wilderness, this is where two towns are located, Masah and Meribah.

The wilderness of Zin is famous from Numbers chapter 27, verse 14, for example, In the wilderness of Zin, during the strife of the congregation, you rebelled against my command to hallow me at the waters before their eyes. These are the waters of Meribah, at Kadesh, in the wilderness of Zin. It's emphasized twice in that passage, Numbers 27, 14.

So, hey Judah, here's your border. Start at Edom, and go to the wilderness of Zin. It's evocative, it's suggestive, isn't it? You can't think of Edom without thinking of Esau.

You can't think of the wilderness of Zin without thinking of Meribah, and Masah, and the failure of people who complained. Southward to the extreme southern boundary. This is the extreme southern boundary.

If you go any further south, where are you? Egypt. You are touching Egypt. They had a series on PBS called Touching Evil.

Well, you're touching Egypt. Your border is with Egypt. You're just barely above Egypt here.

And that's going to be emphasized as you go on, and it's going to wind up talking about the brook of Egypt. You're going to begin and end with contact with Egypt. Well, we're going to pause here and take our break, but I think you can see that just tracing this border is going to be an interesting exercise.

We're going to learn a lot by the suggestive nature of the description of this border. But we'll pause here and take our break.