

Joshua 07-08-17b

Let's pick up our study now. We're in Joshua chapter 15, looking at the division of the land to Judah. And I think you'll see that this is far more intriguing than it may at first appear.

It seems to be kind of a dry little line through the desert sands there, describing the border of Judah. But as you take a look at it, it begins at the border of Edom, and that's very suggestive. You remember the whole tragic story of Esau.

Then it moves to the wilderness of Zin, which is another kind of depressing reminder of failure, at Meribah and Masah, as detailed over in Numbers chapter 27. Actually, it's summarized in Numbers 27, during the strife of the congregation. That's where you rebelled against the command to hallow God.

The waters of Meribah were there at Kadesh, in the wilderness of Zin. This is repeated more than once. It's over in Deuteronomy 32.51 as well.

You trespassed against me among the children of Israel at the waters of Meribah, Kadesh, in the wilderness of Zin, because you did not hallow me in the midst of the children of Israel. Remember that? This is Moses' big faux pas, where he strikes the rock instead of speaking to it. Good in the sense that water comes out for the people, but bad in the way that it was done.

The picture was supposed to be that the first rock incident was striking the rock, and water comes forth, because that rock is Christ. The second instance, the command was, speak to the rock. Christ is only crucified once.

This is the point the author of Hebrews makes, when he says in chapter 6, these who fall away, having tasted the good word of God, and so on, crucify to themselves the Son of God over and over again. This is your problem of the Catholic Church. They won't take Christ off the cross.

Every crucifix they've got has got this body of Jesus still on the cross. You've got the little crown of thorns around the heart, and all the other weird iconography in the Catholic Church. They crucify every time they mess around with the whole consubstantiation, transubstantiation issue, and all the host is turning into the body of Jesus.

They crucify to themselves the Son of God afresh over and over and over. Listen, Christ was crucified once for sin. Now, all we have to do is ask.

1 John 1.9, if we acknowledge our sins, homo logeo. Logeo to speak, homo means the same. We say the same thing about our actions that God says.

We apply the word of God to what we have done, and we acknowledge it as sin. If we

acknowledge our sins, we say the same thing about what we have done. We share God's viewpoint on it.

God says that's wrong, I say it was wrong. He is faithful and just to forgive us our sins, and to cleanse us not only from those sins that we are able to acknowledge, but all unrighteousness. We can't know all of the mistakes that we make.

We are unable to perfectly judge ourselves. But we can see the representative ones. We know some of the prominent ones.

I have sinned with my lips. I have sinned with my mind. I have sinned with my body.

And I bring that before the Lord. And in His grace, He cleanses us from all unrighteousness. It's the same principle expressed in the Old Testament in places like Psalm 51.

Purge me with hyssop, and I shall be clean. Wash me, and I shall be whiter than snow. We ask for the cleansing.

God does a complete and thorough job. He separates our sins from us as far as the east is from the west. Our sins are remembered no more.

Cursing that may have been associated with that sin is turned to blessing. When we walk in the light, as He is in the light, we have fellowship with Him. And the blood of Jesus Christ, His Son, keeps on cleansing us from sin.

It's a pattern of life. It is a life in the light. And it's possible because of our Yeshua.

It's possible because of the Lord Jesus Christ. Well, you trespassed against me, God says to Moses, at the wilderness of Zin. Moses is the leader of Israel, yes? Top man in Israel.

He too can fail. Judah is going to be the ruling tribe. But they've got a border in the wilderness of Zin.

What should that remind them of? Don't let your leadership role go to your head. What did Moses say when he stood in front of the rock the second time? Must we bring forth water for you from this rock? And he reached around and whacked it with the stick. Went to his head.

He didn't remember to be faithful. He didn't remember to be obedient. He didn't carefully follow the command of the Lord.

God said, speak to the rock. Moses struck the rock. That was in the wilderness of Zin.

Masah, Meribah. So, first picture, as you trace the border, all of these people in Judah, who needs to know most about these particular truths? Tribe of Judah. They are going to

be in a rulership position.

They are going to bring forth the kings of Israel. It's well for them to train up their sons. Who knows, at this point, who's going to be the clan and the family and the individuals who will end up on the throne.

So, this is for all of Judah to remember. Israel is going to look to Judah as the leaders. Any leader, anyone who exercises authority, husband, father, parent, mother or father, employer, military person with people underneath, manager, people underneath, teacher, mentor, family member with younger family members underneath, everyone needs to remember the principles that are communicated to the tribe of Judah, the leadership tribe, and this border is no accident.

God weaves these things together. So, the first reminder is, remember the mistake that Esau made by being flippant and frivolous about his inheritance and his place in the family as the firstborn son. He didn't value it.

He didn't treasure it. He didn't respect it. He tossed it away for a bowl of stew.

Don't forget, God says, you start at Edom. You go to the wilderness of Zin and you have that example of Moses striking the rock when he should have spoken, using force when he should have used request. The southern border began at the shore of the Salt Sea.

You've got two seas on each end of the Jordan River. You've got the beautiful Sea of Gennesaret, Kinnereth, Galilee, full of fish, productive, life-giving. The water of the Jordan flows from the Sea of Galilee, doesn't it? It flows southward.

Everybody that benefits from the waters of the Jordan is benefiting from what started out in Kinnereth, Sea of Galilee. It comes down through the Jordan and dead ends in the Salt Sea, in the Dead Sea. How many exits are there from the Dead Sea? That water evaporates its way out of the Dead Sea.

It doesn't have any outlets. It doesn't flow anywhere. It dead ends.

And this is the southern end of the Salt Sea from the bay that faces southward. The word translated bay here in Hebrew is literally do you recognize it, Matt? The Hebrew word here translated bay is literally tongue. It's the tongue of the sea.

You can imagine it's a tongue shape. It's a little outlet, a little extension. Guess what that little extension is? That is the former location of Sodom.

That is the former location of Gomorrah. The reason there's a little tongue sticking out at the southern end of the Dead Sea is that's the depression where those cities used to sit, those arrogant and proud cities, those people who denied the testimony of Abraham, denied the testimony of Lot, and went their own way and did not heed the word of the

Lord. Not far from that little tongue sticking out from the Salt Sea is what's left of a pillar of salt, once shaped like a woman looking over her shoulder, longing for the leeks and garlicks, as it were, of Sodom.

So this third reference, this third reference point is also sort of sounding a warning note, wouldn't you say? Is there anything good about the Salt Sea and this bay that sticks out from it? Anything evocative of joy and peace and gentle pastures and running brooks? It's a devastation area. It is an extension of a Dead Sea. Then the border went out on the southern side of the Ascent of Akrabim.

The Ascent of Akrabim. You have a text note in your New King James that just gives you another reference to this same place, but it doesn't tell you what Akrabim means in Hebrew. You think, well, it's about time after Edom and Meribah and the wilderness of Zin and the Dead Sea and Sodom and Gomorrah, it's about time for us to start balancing the scale here and having something positive.

So here you go. Akrabim means scorpions. Scorpions.

This is the Ascent of the Scorpions. This is an area which is a pass in an area called the Smooth Mountains or the Bald Mountains. We actually had a reference to this back in Joshua 11 and verse 17.

There is called the Mount Halak that goeth up to Seir. Remember that? It heads up to, again, Seir as Edom. But this is described by one of these great 19th century travelers named Robinson.

You know, these guys that went and just trekked with a stick and a hat and went all through and talked to the Arabs and lived in a tent and slept under the stars and explored Palestine in the 1800s. And they wrote diaries and records and sent accounts back to magazines and things. And it's fascinating because the land was largely unchanged for centuries.

And their accounts are so valuable. Well, a fellow named Robinson was one such traveler. And he described these mountains, this Pass of the Scorpions.

It's an irregular line of white, naked hills about 80 feet high, 7 or 8 geographical miles in length, 8 miles south of the Dead Sea. Now, you know the Dead Sea, how hot and arid that whole area is. Everything flowing down the Jordan going into the Dead Sea, it's so hot and so dry, it just evaporates.

There's not enough water accumulating to flow out of there. And you know, the Dead Sea is the lowest spot on planet Earth above water. I mean, you could go to the Marianas Trench or something, but in terms of a place that you can stand and look around and say, how low am I? That's it, right there.

Well, 7 or 8 miles south of that, into the Arabah, into the desert, is this line of white, barren, naked hills. And if you want to go through the Pass, you know what lives there? The Akribim, the Scorpions. Pass of the Scorpions.

Then it passes along to Zin, and this is the town from which the wilderness of Zin gets its name. And we've got a little bit of a jog here because it's leaving room. This touches the area of Egypt, and then it's going to jog northward and go up to Zin and leave a little pocket, and that's where another tribe is going to have their inheritance.

And it ascends on the south side of Kadesh Barnea. Now, what do we know about Kadesh Barnea? Do you remember anything about it? What do you remember about Kadesh? It's just been in the context. We just talked about it.

Where did Caleb get his promise? He mentioned it twice, didn't he? Where were they standing when the twelve spies went in? Two came back with one report, ten came back with another. Another happy, happy town. Another great memory for Israel, Kadesh Barnea, the place where they launched the forty years of wandering in the wilderness.

Another border marker for Judah. It was, as it says in, for example, one Bible dictionary says, this was the camp for the failed invasion of Canaan from the south. Numbers 13 and 14.

At this time, this I'm reading from Harper's Bible Dictionary, which is as good a summary as any. Kadesh became an important symbol in the early history of Israel. And it cites Numbers 32.8. Thus your fathers did when I sent them from Kadesh Barnea to see the land.

They failed. This was Opportunitiesville. This was Potentialsville.

They camped at Kadesh Barnea. Here's the presentation. This is where Israel is going to be, figuratively speaking, when the Lord Jesus comes.

And says, here comes the kingdom of God. John the Baptist comes and says, change your mind, for the kingdom of God is at hand. It's Kadesh Barnea all over again.

And the same failure. How many years is it from the time of John the Baptist and the Lord Jesus until the legions of Titus come in and stomp Jerusalem out of existence? Forty years. Forty years.

That's their time of opportunity. This is when you can hear the Lord Jesus. You miss the kingdom? Okay.

Here are the apostles. You've got eleven apostles. Judas doesn't make it.

James is going to get killed partway through. But you've got the apostles saying, look, you can still enter the kingdom via the church. It's going to be a different path.

But you remember, what's the closing verse or two in the book of Acts? Paul, two years in Rome, preaching the kingdom of God. 70 A.D. Jerusalem is no more. Now you're going to have a long wait.

It's been nearly 2,000 years now. Well, Kadesh Barnea. It becomes symbolic of failed potential.

Opportunity missed. There's a lot of other things we could say about it, but we'll run out of time. If you remember, the king of Edom denied permission to Moses to pass through his land.

When they were going to finally make some progress, the king of Edom said, you can't come through here. They were at Kadesh when that permission was denied. Moses sent messengers from Kadesh, Numbers 20, verse 14, to the king of Edom.

Thus says your brother Israel. Greetings, cousins. You know the hardship that has befallen us.

Our fathers went down to Egypt. We dwelt there a long time. We cried out to the Lord.

He delivered us. Please let us pass through your country. We won't pass through your fields and vineyards.

We won't drink water from your wells. We will stick to the highway, the king's highway. We will not turn a sign to the right hand or the left until we pass through your territory.

Edom said to him, you shall not pass through my land lest I come out against you with the sword. They tried a second time. Look, we promise.

We'll stick to the road. We won't do anything. No dice.

That happened at Kadesh. Well, this is another marker on the boundary of Judah. If you're going to be the tribe of Judah, here are the things to remember.

These are the ways you can leave your inheritance. Sort of. Do you want to step outside your inheritance? Well, this is where you're going.

Egypt. Sodom and Gomorrah. Wilderness of Zin.

Kadesh Barnea. Along to Hezron. Now, what do we know about Hezron? Well, Hezron is interesting.

If you remember, if you were present for the study in Genesis, remember in the early chapters, after Adam and Eve, fruit is eaten, curses are pronounced, angel is now standing at the gateway to the garden, Adam and Eve are outside, and they start having children. You've got the firstborn, who is? Who's Adam's firstborn son? Cain. The whole

firstborn son thing just gets off on a bad foot at the outset, doesn't it? Cain.

The first ever firstborn son is Cain. Watch out if you're the firstborn son. And the secondborn son is? Abel.

Abel dies under adverse circumstances to be replaced by? Seth. And the younger son, in figurative terms, dies and lives again. And he is the line of promise.

Seth. Then you have the genealogies. And if you remember when we studied those genealogies, remember how there were similar names in the sons of Cain and in the sons of Seth? And those generations that we traced down? Remember that? And there was contrast there.

Well, interestingly, when you pass along to Hezron, and then you say, well, what can I find out about Hezron in the Bible? In Genesis chapter 49, verse 6, we find an individual named Hezron. I'm sorry, I think it's 46.6. There's a mistake in my electronic reference here. I believe it's Genesis 46.6. And we find that Hezron is a... No, it's not there either.

It says 49.6 and that's wrong. Anyway, Reuben has a son named Hezron. You can find this in Exodus chapter 6, verse 14.

The sons of Reuben, the firstborn of Israel, are Hanach, Palu, Hezron, and Carmi. So, just put the Exodus 6.14 reference in there. Hezron is the son of who? Reuben.

What's the story on Reuben? He's the guy that lost everything by making a big mistake. And his son is Hezron. We also find in Genesis 46, verse 12, that Judah has sons, Ur, Onan, Shelah, Perez, and Zerah.

Of course, Ur and Onan, remember the story of them. They die, that's the whole Tamar thing. She keeps marrying sons to her and they keep dying.

And Judah says, Hey, I'm not marrying any more sons. You're bad news there, woman. Every time I marry a son to you, he dies.

So, Perez has a son named Hezron. So, one generation down from Judah, you have a son named Hezron. The first generation after Reuben, you have a son named Hezron.

And it's another one of these parallel things. What kind of Hezron are you going to have? Are you going to have Reuben? Or are you going to have Judah? You know, Judah loses a couple of sons. And you've got to wait for Perez.

Remember the two twins Tamar has? And you've got Perez and Zerah. It seems like something happens to Shelah. So, you basically have these Judahites, Perezites, and the Zerahites.

Well, one of the sons of Perez is Hezron. And that harks back to Reuben. Judah is a ruling

tribe because Reuben messed up.

And so, you just have this. Those are the two Hezrons you have in Scripture. Those are the two individuals.

One is a direct son of Reuben. The other is a grandson of Judah. And the only reason he has that grandson is through Tamar.

So, again, Tamar ends up sleeping with her father-in-law to bring up offspring because he sins against her. Reuben, I mean, this whole thing still doesn't really have roses surrounding it. It's not apples of gold and pictures of silver when you get to Hezron.

Then it goes up to Adar. You say, well, that's kind of interesting. Isn't there a month in the Hebrew calendar that's called Adar? And yes, there is.

You can find that in Ezra 6, verse 15. But if you look at the word Adar in Hebrew, it basically just means village. It's Adra here.

And it has the idea of something that is maybe lifted up. In the lexicon, it says noble with a question mark. Does Adar mean something that is noble? There's a place called Adarim, which is the dual.

And this place was notable for having two hills. So, again, it has the idea of maybe an elevation. Adarim, two hills, something that's sort of lifted up.

And you think, well, maybe now after this whole sequence of depressing elements in the border, Adar, something that's kind of, maybe we're getting a little elevation here. Then it goes around to Karka. Well, what is this? What does this refer to? Well, you look in the lexicon, and Karka means the floor.

So you've got Adar, which is up, and you've got the floor, which is down. So you look at these two towns, and there's no other thing to say about them, except one means up, and one means down. One means first, and one means last.

One means top, and one means bottom. So, depressing, depressing, depressing, depressing, depressing, Hezron. Are you going to be Adar, or are you going to be Karka? Up or down? Kind of a choice kind of idea there.

From there, it passes toward Azmon. Azmonah, Azmonah. Think about it.

There's a dynasty in the later history of Judah. Think Maccabees. Think Azmonah, Hazmonah, Hazmonian, Hazmonians.

When you get way down there, you've got your Hazmonians. Start thinking about Herod, and so on. But this basically means, or has the idea of, the root in the center there, Az, or Oz, means strength.

Great strength. Azmon, or Azmonah. This word is used of broken bones in Jeremiah chapter 50, verse 17.

Israel is like scattered sheep. The lions have driven him away. First the king of Assyria devoured him.

Now at last, Nebuchadnezzar, king of Babylon, has broken his bones. Itzmo is the pal form. So it has the idea of might or strength.

And then it goes out to the wadi of Egypt. The wadi of Egypt, this is a dry gulch most of the time. If there's a rain, it'll fill up.

But the wadis are ravines, dry gulches that occasionally, through which occasionally rain water will pass. And the border ends at the sea. What does the sea represent, ever and always, in the Old Testament? The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.

God has established His throne on the flood. The sea is the chaotic realm of darkness, the dwelling place for Leviathan. It is like the unwashed multitudes of the goyim, the nations, is the sea.

Well, this southern border of Judah is kind of a big series of warnings, isn't it? A lot of kind of depressing signposts. Let's not go south, is what I would say. Don't want to be dwelling anywhere near that border, you know.

I mentioned before, there's a huge debate about what is the nature of eternal security. Can you lose your salvation? To me, this is kind of an angels dancing on the head of a pin debate. I plan to be nowhere near the type of behavior that would make me have to ask the question, well, I wonder if I've gotten so bad that I've lost my salvation.

You know, what if you're living as you should be, it's a moot point. Do you have any doubt when you study the word of God and you pray and you meditate and you endeavor to live your life in a way that is pleasing to God that you've lost your salvation? Who would have to worry about this question? Well, let's see, I'm the prodigal, I've gone off and spent my inheritance, I'm dwelling amongst the pigs, I wonder if my father has disowned me yet. I mean, here's my point, if this is your southern border, let's not dwell anywhere near that particular border.

Do you want to dwell right next to the tongue of the salt sea? Do you want to dwell right next to Edom? Do you want to dwell in the wilderness of Zin? Do you want to climb a hill? Do you want to live on the floor? Do you want to go to these awful suggestive areas? Maybe not. It starts with contact with Egypt and it ends at the wadi of Egypt, the dry gulch associated with Egypt. Let's move north, let's do something better with our lives.

Well, verse 5, okay, we've had the depressing stuff, maybe it'll get better. Well, the east

border is the salt sea as far as the mouth of the Jordan. So your entire eastern border for Judah, anytime you're heading east, where are you going to hit? You want to head east? Do you want the glory of God to depart from your land? What's it going to hit? The dead sea.

Anytime you try to travel east, out of your inheritance, if you travel south, endless depression. If you travel east, it's the dead, salt, unproductive, fishless, useless, undrinkable sea. Can you go east? Well, maybe I'll just skirt the northern edge.

Sorry, your border is the mouth of the Jordan. If you go past the sea, you're out of your inheritance, you're out of your assigned area. Okay, well, let's try the north.

Surely the north will be better. The border on the northern quarter, this is verse 5, began at the bay of the sea at the mouth of the Jordan. Once again, you have the word tongue.

Watch your tongue. You've got tongues coming out of the salt sea. Remember over in James, it talks about the tongue and all of its being set on fire by the flames of hell and so on.

How can a spring bring forth fresh water and fowl? Your speech ought to be beneficial. Began at the bay of the sea, the tongue of the sea, at the mouth of the Jordan. Now, the border goes up to Beit Hooghla.

Beit Hooghla. Hooghla, your main consonants there are H, G, and L. And when you go to your lexicon and look this up, this is the house of the partridge. This is the partridge family home.

The dwelling place of the partridge. Now, at that corner, as you turn from the Dead Sea and you're heading west, what are you very close to there? What's right at the border? Well, it passes north of Beit Arabah. And Arabah, or this is your term for the desert, right? Arabah essentially means something that is depressed, something that is low.

So, you start with the place of the partridge. Where do partridges dwell? Not in a pear tree. Where do partridges typically dwell? These are your fields.

Partridges, pheasants, your game birds dwell in meadows and in fields in low lands. These are going to be low and well watered. Water is going to flow downhill into these areas.

And in the northern borders of Judah, this is fertile land. This is not far from where David is going to pasture his flocks. This is where the shepherds are going to be keeping watch by night before they head into Bethlehem looking for the place where the child lays, wrapped in swaddling clothes.

This is going to be fertile land. And the border goes up to the stone of Bohan, the son of

Reuben. Now, who is Bohan? We don't know.

He is mentioned nowhere except here. But if there is a stone commemorating Bohan, what would you assume about him? He's dead. This is his tombstone.

Evidently, in the southern campaign, Bohan, the son of Reuben, was some sort of a chieftain, some sort of a notable personage. And this is where he dropped. And they raised a memorial stone.

And it becomes a landmark. And everybody says, oh, there's the grave, there's the stone of Bohan. It's remotely possible that Bohan won a great victory there as a tactical leader.

But it's some sort of a memorial to Bohan, the son of Reuben. Every so often you get this reminder. Remember what happened to Reuben? Remember Reuben? Remember the loss of first place? Whether you go south or whether you go north, you inevitably get reminded of Reuben.

Don't forget your history is the message. Then the border went up toward Debir. Now, what do we know about Debir? Debir is an interesting place.

There's a lot of history there. You remember it is one of the conquered villages mentioned in that list that we saw back in Joshua chapter 10. As he did to the king in the city of Debir, so he did to Hemron, so he did to these others.

Remember that? It is actually the name of a king of Eglon trying to stop Joshua. Remember back in chapter 10 verse 3? Adonai Zedek, the king of Jerusalem, sent to Hoham king of Hebron, Piram the king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon. This is a Canaanite name.

This now is 10 miles east of Jerusalem, 8 miles southwest of Jericho. Later on, this is going to be referred to as Lo-Debir or Lo-Devar, where Mephibosheth is going to hang out. Amos refers to this sort of sarcastically, changing the vowels and making it a thing of no value.

But essentially, the border goes up toward Debir from the valley of Achor. Do you remember anything about Achor? Achor is the Hebrew word for trouble. The valley of trouble.

And you have, I think, a text note there in your New King James that points you to Joshua 7 and verse 26. What happened in the valley of Achor, the valley of trouble? Does the name Achan ring a bell? Does a great heap of stones in the valley of Achor serve as a reminder? So, you've got these rocks that are reminders of fallen individuals. You've got the stone of the son of Reuben there, Bohan.

You go up toward Debir and you've got another pile of rocks on top of a guy. So, the

northern border is also, you say, well, partridge, that's a bird that gets hunted down and killed and eaten. You've got the depression.

You've got the stone of Bohan. You've got the pile of rocks over Achan. And it turns northward toward Gilgal.

Now, this is where the camp is. The people are at Gilgal. And that's the place where they were all circumcised.

But what do you remember about Gilgal? What's significant about Gilgal at this time, when the land is assigned to Judah? Why is it called Gilgal, the place of rolling? Gilgal, Gilgal, Gilgal, Gilgal. It's onomopoeitic. Why is it called the place of circular things? Why does it have the name Gilgal? They had to get circumcised there because for 40 years their parents had failed to circumcise the sons.

Failure to remember the covenant of Abraham going all the way back to Genesis. You will be cut off from your people unless this portion of the anatomy is cut off from your body. You either cut that off or you're going to be cut off.

That's the Abrahamic covenant. Part of it. Symbol of the Abrahamic covenant.

So it comes around to Gilgal. Don't forget your covenant relationship to God. Which is before the ascent of Adumim.

Before the ascent of Adumim. This is going to mark the border between Judah and Benjamin ultimately. And this is the path between Jerusalem and Jericho.

The pass of Adumim. This is how you go. This is where the good Samaritan is going to find the mugged man in Jesus' parable.

Is at Adumim. Following that border that's the shortest way to get from Jerusalem to Jericho and then on to the Transjordan. So we're kind of out of time for tonight but is this just a simple geographic reference so that people know where Judah would live? To the people in Judah their borders are a reminder.

If you want to leave your inheritance these are the directions and this is what you're going to encounter when you leave. These are the ways to exit your blessing. Your assignment from God.

And they are almost universally reminders of trouble. Reminders of failure. Different kinds of failure.

There is great opportunity and there is great potential in the land. And there is also great opportunity and potential to lose it. And those borders are those sign posts and those markers.

It would have been a great thing in Judah to remember the specifics of this list as a caution and as a warning. Well, to me it's very fascinating to see that this is no mere dry legal document. It is a spiritual document.

It is a spiritual communication to the tribe of Judah. Do you want to lose your head place in Israel the way Reuben did? Just walk past the stone of Bohan. Just head down to Sodom and Gomorrah.

Just head the way of Egypt. Go back to the wilderness of Zin. Go back to Kadesh, Barnea.

And watch the potential slip away. It's a very pregnant reminder for us as well. Well, we'll pick up here next week.

Let's close in a word of prayer. Father, thank you for the rebuke, correction and instruction in righteousness that we receive from your word just as the early Israelites did as they entered the land. We pray that God the Holy Spirit will impress these truths in our hearts.

We ask it in Jesus' name. Amen.