

Joshua 07-10-05b

Let's pick up our study now in Joshua chapter 19. We have looked at the casting of the second lot as this territory falls to Simeon, or lack of territory if you will, and it seems to indicate that the lot more or less designated the order in which these parcels that had been surveyed by Joshua's survey teams were allocated to the tribes because if they had a parcel of land and they were, you know, it has been suggested that this casting of lots was basically here's the names of the tribes in one jar, here's the name of the territory in the other, we'll pull out a tribe, pull out a territory, and match them up. Well this sort of makes that impossible because Simeon would have gotten some sort of territory instead of being included in Judah and so I think more the order of assignment was in view in the casting of the lot and if there was a territory assignment then the casting of lots somehow came to indicate that, well, it falls within Judah and Joshua says, well, I see what the Lord's getting at here.

Judah's got too big a territory anyway and who's got the books of Moses? Who's got a copy of Genesis and the predictions of Jacob in his hands? Who's got the master copy, the first copy, the original of the law? Joshua does. Who knows better than Joshua what the prediction had been so many years earlier for these tribes and so he can ascertain what the lot means when the tribe of Simeon is selected and the lot falls on territory that's already been given to Judah and Joshua says, ah, with my knowledge of Scripture I see what's going on here and I don't know necessarily how clear the lot would have been otherwise but we're basically retracing Joshua's steps when we, I think, when we look at these details and see what God is doing because God determines the fall of the lot and there's another principle of application there for us that when we have indications and we have impressions we've been taking trips, you know, I've got daughters who are soon going to be leaving high school and they have to make a decision about if, where, and how to go to college and so you go on these campus visits and meet the students, hear the staff, look at the facilities, get the briefings on here's how much it costs and here's how it would work and so forth. Well, none of that information is determinative.

You don't go someplace and say and someone comes up and says well I just had a vision from God last night and it showed me that your daughter's supposed to sign up here next fall. You get information and then you have to take that information and do something with it. All of us do this all of the time.

We always have to make decisions. I had to figure out what kind of a radio to put in my car because my radio broke and so I get information and then I have to weigh it and figure out well this or that and it's great in the spiritual realm to see an example like this where lots are falling and there's a certain amount of information that is given to Joshua who has been given the job of apportioning out the land to these tribes. That's his job.

That's his responsibility and he's been given the authority by God and God gives him

some information with which he is supposed to synthesize conclusions and actions and all of us have to do this and it's great to know that God will give us everything we need and it may not all come from one place. I strongly suspect, although I cannot prove, that anybody else casting these lots and looking at the results might not have been able to figure out exactly what God meant by the fall of those lots. What do you mean that the lot is falling back on territory that's already been assigned? I don't understand.

But Joshua understood and that's why he's the guy. We are put in situations. We are put in circumstances and we are the ones who can figure it out and God knows that.

Somebody else in our shoes might not be able to. But we are uniquely qualified. Parents are uniquely assigned to their children.

They are the best ones to decide how to raise them, how to discipline them, how to nurture them, how to train them. Nobody else has that responsibility. Nobody else has that authority.

Nobody else has that assignment and it's silly for people to second-guess or for the government to come in and second-guess what parents are doing. For better or for worse, God has allocated that assignment and if children come up in bad homes, broken homes, drug abusing, criminal offender homes, starving families overseas homes, God chose that. God oversees that and God will fix anything that's broken.

If anybody in that household is positive toward him, God has infinite power. God can deliver. God can turn cursing to blessing.

I do not feel sorry for anyone more than anyone else. We are all dealt circumstantial situations and it all evens out. The same God is in heaven.

The same grace is available to all and God is just and God is fair. You can only believe in injustice and unfairness and that some should be pitied more than others if you don't believe that there is a just God. Do some people have bigger challenges in a particular area of their life? Of course.

I have great empathy and great sympathy for someone who has to deal with their spouse becoming deathly ill or disabled and having to care for them. Someone who goes through caring for an Alzheimer's patient. Someone who has something horrible happen to a child.

Someone who gets a crippling disease, a maiming accident or whatever. Of course, those are challenges. But listen, other people can have just as great a challenge and it's not so visible and it's not so obvious and it's not so immediately apparent.

It can be a psychological challenge. It can be a mental challenge. It can be a circumstantial difficulty and for that person the pressure is every bit as great.

You can have a woman married to an abusive husband and to all outside appearances everything is fine. She doesn't look maimed. She's not on crutches.

She doesn't have a child in a wheelchair going through chemotherapy or anything and yet that woman can be as oppressed, as challenged, have just as much necessity to look to God for grace and strength and the meaning of life in those circumstances as somebody that's got a great big visible challenge. So do not assume, this is my encouragement anyway, you look at these tribes, different territories in Canaan, different kinds of enemies, different kinds of land, some of them are getting parched soil, some of them are getting fertile valleys already well watered and ready for abundant crops, some of them are getting pasture land, some of them are getting cities. Some of those cities are intact and the Canaanites have fled.

Others of those cities have been knocked down and singed or burned. Everybody gets a different set of circumstances but the opportunity is the same to reflect the glory of God, to fulfill the purpose of God, to be a place where God's power is reflected. God said I will drive out, I will bless, I will make you a great nation.

Read those blessings and curses, blessings and cursings on Mount Ebal and Mount Gerizim. They're made to all Israelites. He doesn't say well now to the tribe of Judah let me tell you what your special opportunities are and well to the tribe of Simeon let me tell you how many curses.

Everybody gets the same opportunities. The law is writ large on the cliffs up north. Even people in the land of Canaan can avail themselves of the presence of God and the grace of God if they choose and some of them do.

So it is a serious miscalculation to think well my particular row to hoe is much more difficult. People have no idea. You'd be surprised what people have an idea of because their row, they're sitting over there saying the very same thing about some different row that you can't see.

God is fair and God does not ever load us down beyond our ability. From those to whom much is given much is required. Those who are able to bear little are required little.

I think of it this way. If you go to a weight room and you go to the weight bench and you're going to do presses and you've got somebody that weighs 95 pounds and he's going to bench press. Well maybe he can only go up to his body weight.

Maybe he can only bench press 95 pounds. You've got some Charles Atlas type, some previously Arnold Schwarzenegger type. He's not looking too good now but he used to be pretty strong.

Set him down there. He weighs up in the high 200s in terms of weight and muscle mass and he's going to press his body weight. Well who's working harder? The 95 pound

weakling pressing 95 pounds or Arnold pressing 300 or 325 pounds? Who's working harder? Is the weakling not working as hard because the weight is less? For him that is just as big a strain and just as hard to do as somebody with more strength and a bigger load.

God is fair. Don't let Satan plant the idea. Don't let the philosophies of the powers of darkness infiltrate your soul to think, well I am uniquely challenged.

I am uniquely tested. You're not and neither am I and neither is anybody else. God is fair.

God does not put on any of us more than we are able to bear. Which tells us on the flip side of that coin, if we are facing something we can bear it. We say this is unbearable.

I can't bear this. Au contraire. Anybody that's ever been a plebe, anybody that's ever been in boot camp, anybody that's ever been in any kind of serious forcible involuntary training knows you can do a lot more than you think you can.

Just go running and when all your body cells are screaming at you to stop, just keep going and guess what? You'll find that you can. And you say, well I was so sure that I had to stop back there at that last corner. I have to talk to myself all the time.

I'm running and I think well you know maybe I better just run to that bridge and then I'll stop. And I get to the bridge and I say well you know what, maybe I'll just run to that tree and then I'll stop. I get to the tree and I say well maybe I'll just run to the end of what I can see and then I'll stop.

And I thought I was surely going to have to stop way back at the bridge but I can do more than I think I can. All of us have a corrupt nature that wants to bail, that wants to fade. Look at these tribes.

God has given them widely different kinds of territory, widely different opportunities, but they all have the same God. They have the same promises and they have the same blessings in store if they're faithful. He that is faithful in that which is least will be faithful also in that which is much.

If you look at that parable of the talents and Jesus' parable of the cities where you've been faithful in a few things, I'll make you ruler over many things. And even if you only have the one talent and you're unfaithful with that, you're going to lose even that one thing. It's all about our choices.

If there's one thing to remember in this book of Joshua, it's all about your choices. Think about Achan. Think about those priests walking into that raging river with the ark on their shoulders.

Think about the men who marched for a week in a seemingly senseless ritual around an

impregnable city. Think about the 36 who died at Ai and their families and what they must have been thinking. Think about the day the sun stood still.

Think about the day that Joshua allocated this land and said, here it is. It's yours. You don't have to be wandering.

You don't have to be itinerant. You don't have to be Bedouin, moving constantly from place to place. Here's your permanent possession.

Go take it and dwell in it. It's an opportunity. They could look over and say, well, why did he get that? And why did they get that? And how come I only get this? You think about the daughters of Zelophehad.

You think about Caleb. God can even out any problem. Got no sons? I'll give it to the daughters.

You're an old guy? I'll renew your strength. I'll make you as strong as if you were young. God can do anything.

And any failure to appreciate the opportunities that we have and any belief that somebody else has got it better is really, if you think about it, an attack on the character of God. And this book, these episodes ought to remind us just how gracious and just how fair God is. You look at this little crummy tribe of Simeon down and going downer.

And here's 500 guys led by the sons of Ishii. And they are right back at the point of victory in Canaan. They go, they kill the enemies and they take the land and they possess it unto this day.

That was what was happening 700 years earlier under Joshua. They operate under the same faith. They get the same reward.

God creates it centuries later. And he does the same for us. Well, as we continue now, we get to the next lot, the third lot in verse 10, Joshua chapter 19, verse 10.

The third lot came out for the children of Zebulun, according to their families. And the border of their inheritance was as far as Sarid, wherever that is. Their border went toward the west and to Marola, went to Dabasheth and extended along the brook that is east of Jachnium.

Then from Sarid it went eastward toward the sunrise along the border of Kislath-Tabor and went out toward Daburath bypassing Japhia. From there it passed along on the east of Gath-Hefer toward Eth-Kazin and extended to Ramon, which borders on Neah. And you're thinking, I don't know any more now than I did when you started reading those verses, except some sort of a line circumscribes some sort of a territory for the land of Zebulun.

Included are Ketath, Nahalal, and et cetera. The border goes around the north side of Hanathan, et cetera. This was the inheritance, verse 16, of the children of Zebulun according to their families, these cities with their villages.

And you think, well, this is even tougher because you don't have a little clue about getting territory from Judah. You have no idea what all these places mean or where they are. What's going on here? Well, first of all, the tribe itself, of course, the son, Zebulun, is also a son of Leah, the sixth son, the last son.

You know, she had some sons and then there were some concubine sons and then she finished up strong there. And Zebulun is the last one. If you go to his birth and his naming, it's Genesis chapter 30 and verse 20.

Leah says, God has endowed me with a good endowment. Now my husband will dwell with me because I have born him six sons. So she called his name Zebulun.

And Zebulun essentially means dwelling. He will dwell with me. He will remain with me.

And this goes back all the way to the derivation of the name Zabad. Zebulun comes from Zabad, Z-A-B-A-D, which means to bestow. And by a long process, I won't go into, the D ends up turning into an L and you get, instead of Zabad, you get Zabal, Zabalan.

It's just one of these transmogrifications. You see this in English sometimes. We say, if something is active and you want to say it's no longer active, what do you say? It was active.

Now it is inactive. And so if something was mobile, we would say, well, it is immobile. What do we do? We change the end to an M because it flows better.

Immobile, immovable, instead of immovable or unmovable, the end becomes an M. Well, there are similar rules in Hebrew. And it's a weird thing to make a D turn into an L, but that's what happens here. So my husband will dwell with me or honor me.

Zabal is the verb that means to exalt or honor. Honor as with your presence. You know, you're going to, so Zebulun is the 10th son of Jacob.

If he's 10th, who comes after him? Only the Rachel boys, Joseph and Benjamin. He's the last of that big competitive war between Leah and the two concubines. He kind of puts a period on the end of that deal.

He's the 10th son. He's born in Paddan Aram. Very little is known about him.

He is not much talked about. He has three sons, Sered, Elon, and Jalil that are born in Canaan. And those are the three main divisions of his tribe.

Sered, Elon, and Jalil. We know this from Genesis 46.14. When Israel was marching in the

wilderness, do you remember that the tribe of Judah was in the leadership position on the east side? And Zebulun camps with Judah over there on the eastern side of the tabernacle. We know this from Numbers 2. And those are the ones that lead the march.

They're the first ones to pack up and go forward. So they're at the head. He's the 10th and last son of all of the Leah, Bilhah, and Zilpah crowd.

But he ends up being with the leadership tribe Judah. He's kind of the right hand man for Judah as they march through the wilderness and when they camp. So there's close association between those two tribes.

At the first census, Zebulun has even more men than Simeon. There's 57,400 men of war in Numbers 1. At the second census, they've grown even larger. There's 60,500 compared to Simeon getting cut more than in half.

Do you remember the list of men that were appointed to divide the land from the different tribes? We talked about it. It was during the time when Moses was still around and those different individuals were selected. Well, of course, the one from Zebulun is listed there.

At Shechem, the Zebulunites stood along with Reuben. Reuben had disgraced himself. In Deuteronomy 27, verse 13, you have the blessings and cursings on Mount Ebal and Mount Gerizim.

It's always significant to see where do the tribes stand. Six of them are on the Mount of Blessings. Six of them are on the Mount of Cursing.

Those who stood on Mount Ebal to curse, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. When he does finally get his land here, this line that I've described for you in these verses, 10-16, it is a really beautiful part of Palestine or the Holy Land or that promised land. In the north, like many of these others, you can't define it exactly, but he's got Naphtali on the east and southeast.

He's got Asher in the west and the northwest. So much as when they stood on the Mount to curse, those same tribes border him in the land. The line of their territory runs at Mount Tabor.

You might not recognize very many of these place names. Maybe Gath Heifer might ring a bell. But here's one that's not mentioned that you do know.

Nazareth. Nazareth is in the territory of Zebulun. It is mentioned in Matthew, quoting Isaiah, talking about how the territory of Zebulun is going to be the source of a blessing.

It's a prophecy of Jesus coming from Nazareth, although he's born in Bethlehem. That's where his family is going to move. I was going to give you that reference in Matthew, but

I've lost it.

It's actually found two places in Scripture because it's originally a quote from Isaiah. So this is Zebulun. So Zebulun got his little northern territory up there.

He's between two other tribes. Well, it's the third lot, their borders and their families, and there they are. This is the inheritance of the children of Zebulun according to their families, their cities, and their villages.

Nothing remarkable really stands out about that, except that this is up in Galilee. This is going to be the region where Jesus is going to do much of his ministry. You know, they talk in the New Testament about the Galilean ministry and how much time Jesus spent up north.

He's going to be in the historic territory of Zebulun. That's where the town of Nazareth is. That's where Jesus' people are from.

So, you think, well, this just seems so unremarkable. They've got a territory and they're going to go in. It doesn't say anything else about it.

And if this is all we had for Scripture, we probably wouldn't be able to derive much from it. But think about it. It is going to be 1400 years, and then the Lord Jesus is going to be in that territory, in that very same region, their assigned region.

So, does it make a difference what they do? Does it make a difference whether or not they seize it and hold it and fulfill their commission? You might think, well, you know, there's invasions, there's a divided kingdom. I mean, it's so far in the future. What difference could it possibly make? Well, why did God choose Nazareth? Why did God choose Galilee, a place that's up and away from Jerusalem? Why wasn't Jesus a Jerusalem native? He could have grown up there and the priests could have gotten to know him and the Pharisees.

He could have hobnobbed. He could have been a prodigy. He could have been like a Mozart in the Jewish world there and just, oh, here's a child of five confounding the lawyers.

God took him up into Galilee, into this region of Zebulun. That's where he's going to grow up. That's where he's going to come to maturity.

And it's a favored place. It's a rich and blessed area. Does it matter what they do with it? Does it matter whether or not they drive the enemies out of it? Would it be nice if they could hold it? Would it be nice if they would have a tradition of faith and patience up there and maintain that region? We look at the United States and we say, well, in the Northeast, they've all gone liberal.

All the schools that started out as seminaries like Yale and Harvard and many of these others, Princeton, have all gone secular. You go out on the West Coast and it's just a land of fruits and nuts out there. What region of the country do they still call the Bible Belt? They don't call California the Bible Belt.

They don't call the Eastern Seaboard the Bible Belt. What do they call the Bible Belt? Where is the home of fundamentalism in this country? It's down here in the South. It is a region that is still known, for better or for worse, rightly or wrongly, as a place where the Bible is prized and valued.

People in the secular world say, well, if you want to find the backward myth-believing old Christians, they're all down in the South. The Southern Baptists and so on. This region up in Galilee was known for being quiet.

People took their time. They thought about things up there. Why do you think Jesus' people, who are from the tribe of Judah, don't live in the historic land of Judah? They have to come down there to be counted in the census of Quirinius.

They've gone up north to Galilee. Why? That's where that sort of people live. That's why the wedding feast up in Cana is in that region where an entire extended family can get together and celebrate and enjoy each other's company because that's where the people of faith are.

Down south, there are other people who say, can any good thing come out of Galilee? They're backward, just like people say, well, he's a Southern cracker. What could he possibly know? It's a similar kind of thing, except the directions are reversed. It makes a difference what we do.

We may not know it now. It may be in the far distant future. To me, the analogy of the Zebulonites having this wonderful piece of ground that will eventually be the home and the region and the growing up place for the Lord Jesus Christ, they get there first.

They are the first of God's people to own that land. They're the ones who are going to be setting up the historical markers and establishing the villages that Jesus will come to know, that Jesus will travel around and teach in. Those towns and villages are going to be founded by the Zebulonites.

They're going to set the thing up. He's going to be there. They don't know that.

They have not the first clue. It reminds me of our responsibility and our faithfulness in this life. We don't know what the next life has in store.

We don't know what assignment we're going to have. We don't know how much difference what we do here is going to make in the Millennial Kingdom or in the Kingdom of the Father. Many times we tend to think that the eternal future is just kind of a frozen

painting where everybody's got a fixed smile on their face and everybody's in bliss and there's golden streets and angels floating here and there and some vague notion of great happiness and lots of gold and rubies and stuff.

We don't really think about the fact that this life is preparation for the next. If we are thinking and deciding and performing tasks here, that means that as preparation we're going to be thinking and deciding and performing tasks in the future. The things we learn and the things that we do here count and they mean something later on.

What do you think these people thought at the time? Do you think any of these Simeonites and Zebulonites and other ites that are going to the land, do you think they had any notion whatsoever that their history and their actions and their names would be recorded in a Bible that people would be reading 3,400 years later? Do you think someone would be reading your name and my name and the episodes of our lives and how faithful or unfaithful we were to God 3,400 years from now? It's incomprehensible to me that my little journey through life such as it is would be the stuff that God would write a book about and give to his people. Millions and millions and hundreds of millions of his people all read about these people. They had not the first clue that by going in and doing what God assigned them to do, it was going to be something God would use to bless and to teach and to illustrate for countless believers of the future.

Guess what? Do you think that in the Millennial Kingdom God is going to stick with just the old revelation? When he started the church, what happened? More information from God. I fully expect, and you can come tell me I was wrong if it doesn't turn out this way, but I would not be surprised at all if at the beginning of the Millennial Kingdom you get Testament number three, guidance specifically for the Millennial Kingdom. Do you think any of the Old Testament saints, any of the latter prophets, Daniel and some of those guys ever saw the New Testament coming? That there would be inspired scriptures that would be added to their Bible? I seriously doubt it, but here they are.

What do you think is going to be in these future books? What is the actual nature of the leaves of the tree of life that go forth for the healing of the nations in the Kingdom of the Father? Are those kind of like these, what are those things you'll eat? They're not pomegranates, they're artichokes. You've seen these artichoke leaves? That's what I think the leaves that are going forth, I think, well, here's these leaves that have got some nutrition in them and there's some medicinal property or some beneficial value there for the healing of the nations. So maybe one month out of the year, such as it is in the eternal future, those trees by the tree of life are putting out artichoke leaves and those go out for the healing of the nations.

Is that actually what it's going to be? What is it that heals? What is it that strengthens and encourages and guides and produces positive spiritual development? It's the Word of God. And I think there's going to be the Word of God emanating forth. That's what the

leaves of the tree of life are.

What did the fruit of the knowledge of good and evil do? Gave bad information to Eve, bad information to Adam, bad information to the entire human race. Now we are fully acquainted with sin, evil, death, corruption, what it is like to be apart from God. It's the communication of information that came from that tree.

What is the tree of life going to provide? Life. What have we learned in the Gospel of John? Jesus Christ is the Word. He is the life and the light of men.

So I say all of that to suggest that it's a fruitful meditation to think, if I knew that my life was going to be set down in the pages of Scripture, like these Zebulonites and these Sionites and these various other parties who have their names recorded. Remember when we were reading about the sons of Ishi and it says, those whose names are recorded? Those whose names are recorded. The phrase occurs two or three times in that passage.

Are we those whose names will be recorded? Is there going to be future Scripture that God is going to use to teach and to train and to communicate about himself? Who would ever think? None of these biblical characters had any inkling that they were going to be in Scripture and here they are. It seems like a very ordinary assignment and yet we know in retrospect how important and how significant an area it is that they have been assigned and that the actions that they do, the land that they plow, the fences that they build, the villages and the monuments that they erect and the tradition of faith or faithlessness that they establish in that region is going to matter a millennium and a half later when the Lord Jesus Christ is on the scene. Our life counts.

Scripture is replete with the importance of paying attention to who we are and why we're here. It counts. It matters.

Don't think that it's unseen. Don't think that it's not recorded. Don't think that it really doesn't matter what you choose or what you decide because there's a sea of humanity out here and you're just one little cork bobbing in a big stream.

Not at all. You stop and think. Look around.

Go down to the mall. Look at any large gathering. Look around a stadium at a football game.

How many people do you think actually have knowledge of the Word of God, actually care about their spiritual life, are actively pursuing a life of faith and obedience walking the narrow road through the straight gate? Scripture says they are very few. Few there be. So do you think God is paying attention if we are one of those few? Absolutely.

It is so important for us to not forget why we're here. Not forget that the decisions and

the actions are important. There is a sense in which they are being written in the books just like the Zebulonites.

It may seem ordinary. It may seem blasé. Like, well, there's nothing special about me.

Don't count on it. Zebulonites are right here. And they probably didn't think there was anything special about their situation either.

And they received an inheritance. This is exactly in accordance with the plan and purpose of God. They get a territory with boundaries.

They go in and take it. And that's great. They don't shine in an exceptionally positive way and they don't stand out in a negative way either.

They just did what they were supposed to do. And that's great. That's all God asks of us.

Well, the fourth lot in verse 17 comes out to Issachar, for the children of Issachar, according to their families. Issachar is quite an interesting tribe. It says here that the territory went to Jezreel.

Is Jezreel an important place in Israel? The valley of Jezreel? Oh, I think so. Another very significant location. They're also descendants of Jacob through Leah.

This is Zebulon's next oldest brother, the ninth son of Jacob, the fifth of Leah's six sons. He has one of the most unique birth narratives. I don't know if you remember the story of Leah and Rachel and Reuben and his mandrakes.

That whole mandrake thing. Well, that's where Issachar came from. It's a story told over in Genesis.

It's a story told over in Genesis in the vicinity of chapter 29. Reuben goes out and evidently he knows how to get these mandrakes. Leah wants them so that she thinks that this is going to be the means of fertility.

As a result, you have this birth of Issachar. So if you go to Genesis chapter 30, it's a little bit after 29 actually, you have the birth of Gad and Asher. Then Reuben went in the days of wheat harvest and found mandrakes in the field and brought them to his mother Leah.

Rachel said to Leah, please give me some of your son's mandrakes. But she said to her, is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also? Rachel said, he will lie with you tonight for your son's mandrakes. I'll get Jacob to have a party with you.

You give me these mandrakes. So Jacob comes home. Leah went out to meet him.

She says, I have hired you with my son's mandrakes. So they have a little party. God

listened to Leah.

She conceived and bore Jacob a fifth son. Leah said, God has given me my wages because I have given my maid to my husband. So she called his name Issachar.

And Issachar means price, recompense, wage, earnings. And apparently this comes from Ish Sakaar. Sakaar means to hire and Ish is man.

So a hired man or a paid workman. Jacob makes a word play on his name when he gives the blessing over in Genesis chapter 49 that involves Issachar. He says in 49.14, Issachar is a strong donkey.

I don't know about you, but I'm not sure what I would think if my father said, well, my son is a strong ass. He's a strong donkey. Lying down between two burdens.

He saw that rest was good and that the land was pleasant. He bowed his shoulder to bear a burden and became a band of slaves. At Mount Sinai there were 54,000 men of war from this tribe.

And at the end of the wanderings, at the end of Numbers, they had grown to 64,000. So they gained 10,000 over the course of the book of Numbers basically. In the days of David in Chronicles, there are about 87,000 men of war from this tribe.

Issachar also marched with Judah in the wilderness. So it's kind of significant that you have Zebulun and Issachar together here receiving their inheritance. Their territory is given.

There's a total of 16 cities that are going to be mentioned here in verses 17 and following. This is basically that this is north with Zebulun and Naphtali. It's on the west with Manasseh.

It doesn't contact the sea at any point, but it includes the plain of Esdraelon. It includes Jezreel, of course. It includes Mount Tabor, the hill of Moreh, and the slopes east to the Jordan.

On the south, they're bordered with Manasseh. In the book of Judges 10, we find out that after Abimelech, remember who he was, Tola, the son of Puah, the son of Dodo, a man of Issachar, was a judge. He dwelt in Shamir in the mountains of Ephraim.

Manasseh was given Beth-shean with her towns. So the later history, when David is at Hebron, there are 200 chiefs that come from Issachar to side with David. Later on, in the division of land in the Millennial Kingdom, Issachar's division, given in chapter 48 of Ezekiel, is east to west by the border of Simeon.

So there is a relationship between these three. They are all sons of Leah. They are closely associated both in their birth, the way they are named, and in this division of the

land.

Once again, it all depends on their choices. What will they choose? What will they decide? Once God has given them this commission, different territories, different borders, different neighbors, it's the same with you and me. But ultimately, it's the same God with the same promises, same opportunity for cursing turned to blessing.

This brings us to the fifth lot. We'll look at the fifth and sixth and seventh lots next time, and then we're going to take a quick survey of all of these lots and see why this sequence and why this pattern is given to us in Joshua. We've seen quite a bit in these tonight, so we'll pick up at verse 24 next time.

Let's close in a word of prayer. Father, thank you for the truth of your word. Thank you for the variety of ways that you communicate to us and challenge us to interpret and apply in a way that is meaningful for our own lives.

We pray that God the Holy Spirit will impress these scriptures on our hearts, and may we live in a way that is pleasing in your sight and glorifying to the Lord Jesus Christ. We ask it in his name.