



כו כָּל-עָרִים עֶשְׂרֵה
 וּמִגְרָשֵׁיהֶן
 לְמִשְׁפְּחוֹת
 בְּנֵי-קֹהַת
 הַנּוֹתְרִים {ס}.

לג כָּל-עָרֵי
 הַגֵּרְשֹׁנִי
 לְמִשְׁפְּחוֹתֵם-שְׁלֹשׁ-עֶשְׂרֵה
 עִיר
 וּמִגְרָשֵׁיהֶן. {ס}.

All the cities with their common-lands were for the rest of the families of the children of Kohath. Joshua 21:26
All the cities of the Gershonites according to their families were thirteen cities with their common-lands. Joshua 21:33

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KALLERSON

Joshua 21:27-33 (The Cities of Gershon)

Anytime someone disagrees with a Jewish person on social media, it is not uncommon to immediately hear back, “You are just an anti-Semite.” This is generally the default position. But this also goes both ways. On the day before typing this sermon, a friend sent me an article published in the Israel National News entitled The Three Pronged War Taking Place in Israel.

Although a bit too long to read the whole article, a few pertinent points should be highlighted. It is concerning the Erev Rav, the mixed multitude that came out with Israel as recorded in Exodus 12:38 –

“Moshe [Moses] endured a class-action lawsuit after leaving Egypt which prompted Yitro [Jethro] to advise him to set up a multi-tiered court system. Who brought this suit? The Erev Rav had a claim, says the Midrash. They wanted the money back that was taken from them in Egypt. But weren't they wholehearted converts that would be overjoyed to give it to those Jews who endured the slavery? No. ...

G-d told Moshe not to take the Erev Rav out of Egypt, but Moshe chose to take them. They of course were responsible for the Golden Calf and complaining in the desert. Much suffering befell the Jewish people because of the Erev Rav. They are reincarnations of previous generations, originally stemming from a few children of Adam that were begot not with Eve.”

This is just a small portion of the dribble that was penned in the article. It would be laughable if it wasn't so sad to read.

Text Verse: *“As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, ⁴ nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.”*

-1 Timothy 1:3, 4

In these verses from Paul, he refers to “endless genealogies.” The Bible, especially Genesis and Chronicles, is full of genealogies. They are scattered throughout other books as well.

Such genealogies are inevitably twisted and spiritually manipulated to show a Jewish line that was superior to all others. Being a rabbi himself, Paul knew that this was the intent of constantly referring to these genealogies.

By allowing the Judaizers to teach these things, it would effectually end any idea of a church of both Jews and Gentiles who were unified as one. Instead, two distinct classes – one supposedly superior over the other – would develop and flourish.

All things Jewish would be considered as the ideal. All things Gentile would be considered as base and contemptible. The purpose of Scripture was never to highlight and exalt Israel, but that they would be a people used to highlight and exalt the Lord.

Everything about them was intended to lead us to an understanding of who God is and of what He would do in the world, not only for Israel, but for all people. That is once again an underlying theme that will be seen in our passage today.

God is not working to highlight the Jews. It is not His intent to exalt the Law of Moses, Roman Catholicism, Mormonism, or Baptists, even if that is what is often the perception of some people. God's intent in giving us Scripture is to reveal Jesus Christ. All else is secondary to that.

Until people grasp this, their faith will always be about self. When Christ is placed in the preeminent position, self just doesn't matter. God has a plan for us and that is great. But He doesn't need to include us. His plan graciously does include us when we acknowledge His Son.

This is what we are to be focusing on. Let us not get distracted from the main point. Jesus. This truth is to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. Thirteen Cities (verses 27-33)

²⁷ Also to the children of Gershon, of the families of the Levites,

v'livne ger'shon mi'mishp'hot ha'levim – “And to sons Gershon from families the Levites.” Gershon was the first son born to Levi. Because the priestly class arose out of Kohath, the second son, they were listed first. Only now are the cities of Gershon to be named.

Gershon comes from *garash*, to drive out or cast out. Thus, his name means Expelled One or Exiled One. The cities to be allocated to him are next named...

^{27 (con't)} **from the *other* half-tribe of Manasseh, *they gave* Golan in Bashan with its common-land (a city of refuge for the slayer),**

The order in the Hebrew is reversed, placing the stress on the fact that it is a city of refuge – “from half-tribe Manasseh city refuge, the slayer, Golan in the Bashan, and her common-lands.”

Manasseh means He Shall Forget/From a Debt.

Golan comes from *golah*, meaning Exile. The NET Bible also defines it as “Their Captivity: Their Rejoicing.” The Bashan means something like The Place of Fertile Soil. With that, it next says...

27 (con't) **and Be Eshterah with its common-land:**

The name comes from two words *beith*, House, and Ashtoreth. Thus, it means House of Ashtoreth. Ashtoreth, or the plural Ashtaroth, refers to a female fertility goddess that was worshipped throughout the Middle East. However, the word *ashtoroth* is also used four times in Deuteronomy in reference to flocking animals.

The word is a complicated study, but the root words all point to a type of unity or cohesiveness. As such, Abarim defines it as Unity of Instructions or One Law. Therefore, this would be the House of One Law (House of Unity of Instructions).

27 (con't) **two cities;**

These two cities were east of the Jordan. The number two is the number of division or difference. However, when there are two things, they will contrast but also confirm a whole, such as the two main divisions of the Genesis creation, the heavens and the earth. They contrast and yet they confirm the totality of creation.

The cities for Gershon next named are those located west of the Jordan in the land of Canaan...

28 **and from the tribe of Issachar,**

Issachar directly borders the Jordan. It is north of the half-tribe of Manasseh that resides in Canaan and it is bordered by Naphtali on the north and Zebulun to its west. Issachar means He Is Wages. Their cities in Canaan are next named...

28 (con't) **Kishion with its common-land,**

Qish'yon comes from a primitive root signifying to be dense. Thus it means hard, tough, stubborn, severe, etc. Therefore, it signifies Hardness, Hard Place, or Very Hard.

28 (con't) **Daberath with its common-land,**

The name Daberath is from *davar*, word, or to speak. The "t" at the end may indicate a simple perfect, second person singular – You Spoke or You Have Spoken. It is the same location named in Joshua 19:12 where it was prefixed by an article, The Daberath. That is not included now.

29 **Jarmuth with its common-land,**

Jarmuth means Elevation. This is believed to be the same as Remeth from Joshua 19:21 and what is later called Ramoth in 1 Chronicles 6:73. Each of the names is close in meaning.

²⁹ (con't) **and En Gannim with its common-land:**

En Gannim comes from *ayin* – either a fountain or an eye, and the plural of garden. Hence, it means Fountain of Gardens. The *gan*, or garden, comes from a root signifying being covered, surrounded, and defended.

²⁹ (con't) **four cities;**

As for the number four, Bullinger says –

“It is emphatically the number of Creation; of man in his relation to the world as created; while six is the number of man in his opposition to and independence of God. It is the number of things that have a beginning, of things that are made, of material things, and matter itself. It is the number of material completeness. Hence it is the world number, and especially the ‘city’ number.” Bullinger

³⁰ **and from the tribe of Asher,**

Asher is the northwesternmost land allotment, bordering the Mediterranean Sea on the west, Lebanon on the north, Naphtali on the east, and Zebulun and the half-tribe of Manasseh towards the southeast and south.

Despite the seeming division at this time, these cities are somewhat closely grouped in overall geography and according to nearness by tribal allotment. This closer grouping will be more readily realized in verse 31 which will name the cities in Naphtali. Asher means Happy or Blessed.

³⁰ (con't) **Mishal with its common-land,**

Mishal is from *shaal*, to ask or inquire. Strong's defines it as Request.

³⁰ (con't) **Abdon with its common-land,**

The name Abdon comes from *abad*, to work or serve. The root is then extended with the Hebrew letters *vav* and *nun* to bring about a personification or localization of that root. Thus, it most likely means Place of Work or Working One. Some simply translate it as Servile or Hard Slavery.

This is believed to be the same city as Ebron named in Joshua 19:28.

³¹ **Helkath with its common-land,**

Khelqath comes from the verb *khalaq*, to divide or share, or from the noun *khelqah*, a parcel or portion. Hence, it is variously translated as Division, Portion, Field, or Possession. Strong's,

however, takes a figurative meaning of the word *khelqah* and calls it Smoothness because a portion of arable ground is flat.

Hence, this figurative meaning is applied to the back of Jacob's neck as is described in Genesis 27 –

“Then Rebekah took the choice clothes of her elder son Esau, which *were* with her in the house, and put them on Jacob her younger son. ¹⁶ And she put the skins of the kids of the goats on his hands and on the smooth part [*khelaqah*] of his neck. ¹⁷ Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.” Genesis 27:15-17

Using this figurative sense, the word is also used to describe the smooth tongue. Thus, a figurative meaning could be Flattery.

³¹ (con't) **and Rehob with its common-land:**

Rekhov means Wide Space or Open Place.

³¹ (con't) **four cities;**

The meaning of the number four was just given in verse 29. In summary, it is the world number, especially the “city” number.

³² **and from the tribe of Naphtali,**

The tribe of Naphtali is between the Jordan River and Asher. Lebanon is to its north and it is bordered on the south by Issachar and Zebulun. Hence, there is a rather close grouping of the Levitical cities according to how the tribes are laid out.

The name Naphtali means My Twistings or My Wrestlings, but it has a secondary meaning of Crafty. Its Levitical cities are...

³² (con't) **Kedesh in Galilee with its common-land (a city of refuge for the slayer),**

As in verse 27, the emphasis is on the fact that this is a city of refuge. That is stated first, and only then is the name of the city given: “city refuge the slayer, Kedesh in the Galilee with her common-lands.”

Qedesh means Holy, Sacred Place, or Sanctuary.

Ha'Galil, or The Galilee, signifies a circular district. It is identical to *galil*, to pivot or turn. That, in turn, comes from *galal*, to roll away. Thus, like Gilgal, it is The Liberty.

³² (con't) **Hammoth Dor with its common-land,**

The name Khamoth Dor is not mentioned elsewhere. The first half of it comes from *khamah*, a noun signifying heat or sun. The second half is an unusual spelling of the word Dor. That comes from a word signifying to heap, cluster, or pile up. Thus, it is a concentration of activities or things.

Abarim defines it as Cluster of Hotnesses or Place Near the Heat.

³² (con't) **and Kartan with its common-land:**

Qartan is also only found here. The root signifies a town. That, in turn comes from a root meaning to be near, meet, encounter, or befall. The final *n* may be a remnant of the *vav-nun* couple that localizes the root, saying “place of.” Thus, it means Town or Place of Closeness.

³² (con't) **three cities.**

Bullinger says, three “stands for that which is solid, real, substantial, complete, and entire.”

³³ **All the cities of the Gershonites according to their families were thirteen cities with their common-lands.**

The name is singular and, curiously, the second use of the word city is also in the singular: *kal are ha'gershoni l'mishp'hotam sh'losh esreh ir u-mig'r'shehen* – “all cities the Gershonite to their families: three ten, city, and their common-lands.”

As for the number thirteen, Bullinger says that “every occurrence of the number thirteen, and likewise of every multiple of it, stamps that with which it stands in connection with rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea.”

This is the state of the world without Christ. These cities are being used to reveal this.

However, as we have seen elsewhere, Bullinger goes further concerning the number. He says –

“THE CONNECTION OF THE NUMBER THIRTEEN WITH SUBSTITUTION AND ATONEMENT The Saviour, though without sin, was ‘made sin,’ or a sin-offering, for His people. He was ‘wounded for our transgressions,’ and bruised for their iniquities. He was, in fact, ‘NUMBERED WITH THE TRANSGRESSORS’ (Isa 53:12). Therefore this number is not only the all-pervading factor of SIN, but also of sin’s atonement. It is not only the number which brands the sinner as a rebel against God, but it is the number borne by the sinner's Substitute. His very names in the Old Testament, before the work of Atonement was entered on or accomplished, are all multiples of 13, just as His names, afterwards in the New Testament and when the work of Atonement was carried out, are all multiples of 8.”

These are the cities of Gershon and they are filled with wonderful hints of Jesus.

*There is a story being told
In the names and places set before us
It was we who to sin were sold
But while still sinners, God sent Jesus*

*He did the work to restore us and make us whole
Through His efforts we can now have life
By faith alone we are added to heaven's scroll
And through Him is ended the strife*

*The names tell the story of our Lord
And how what He has done is now realized in us
Wonderful treasure to be explored
That tells us of the many glories of Jesus*

II. Explaining the Typology

Of the allotments to Gershon, many of the names have been seen and explained in previous passages. A careful study, using the same meanings and typology as previously seen, will reveal what is being pictured.

As with the Levites of Kohath, these allotments of Gershon will detail aspects regarding Christ as the Firstborn in His work under the law. However, the content of the passage is mostly centered on the naming of the cities. And so, this will not only reflect the work of Christ, but how it then applies to His people.

In the naming of these tribal lands, Christ's work is typologically anticipated. In the naming of the cities, the effect of His work as it is realized in His people is anticipated. As with Kohath, these verses anticipate the gathering together of Jews and Gentiles into one body.

The passage began by mentioning the sons of Gershon or Exiled One. As noted, that comes from *garash*, to drive out or cast out. That was first used in Genesis 3 –

“So He drove out [*garash*] the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.”

-Genesis 3:24

The name means Expelled One or Exiled One. It looks to man having been expelled from God's presence. The tribal allotment will reveal what Christ has done to rectify that and the cities will reflect the state of those who are restored through Him.

The first tribal allotment where Gershon is to dwell is in the half-tribe of Manasseh. Manasseh means He Shall Forget/From a Debt. Christ shall forget the past deeds of the person who has come to Him, having paid their sin debt.

The first city, Golan, is a city of refuge. The name comes from *golah* and means Exile. The NET Bible also defines it as Their Captivity: Their Rejoicing. I'm not sure how they came up with that, but it sure fits.

The person who flees into exile is the freest person of all if he is captive in Christ. As Paul says, "...bringing every thought into captivity to the obedience of Christ" (2 Corinthians 10:5). In Christ as our Refuge is the true place of rejoicing.

As for Golan, that was then described as being in the Bashan. It means something like The Place of Fertile Soil. As with the other times it was seen, the location speaks of the fertile soil of the word of God. As Paul says, "So then faith *comes* by hearing, and hearing by the word of God" (Romans 10:17).

The next location was Be Eshterah, House of Unity of Instructions. A house is a place of dwelling. The unity of instructions for believers in Christ means that the instructions apply to all equally. Unlike the time of the law which applied only to Israel, the body of instruction for believers applies to the Jews who came out of the law and the Gentiles who were never under the law.

This tribal inheritance was then said to be "two cities." There being two confirms the scope of Christ's work. It contrasts, for Jews and for Gentiles, and yet it confirms the whole body of believers.

The next tribal allotment was for the tribe of Issachar or He Is Wages. It speaks of Christ and His work becoming the wages for our sin. Of this tribal allotment, the four cities fit together to form a picture of the process of coming to Christ.

The first is Qish'yon signifying Hardness, Hard Place, or Very Hard, coming from *qashah*, hard in both a literal and figurative sense. In this case, it would signify the grievous state of those before they come to Christ. This sense of the word is found, for example, in 1 Kings –

"Thy father made our yoke grievous [*qashah*]: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." 1 Kings 12:4

The yoke of sin is a grievous burden which is only magnified by the law. However, in Christ, there is relief. That begins with the naming of the next city, Daberath, You Spoke or You Have Spoken. Whether this is referring to the word of the God or our response to it, the outcome is the same.

If the word of the God which He has spoken –

“In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise.”

-Ephesians 1:13

That of course, is based on the source of the word, which is God, as just stated a moment ago–

“So then faith *comes* by hearing, and hearing by the word of God.” Romans 10:17

If our response to it –

“But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.” Romans 10:8-10

That leads to the next city, Jarmuth, Elevation. That would correspond with many comparable thoughts in the New Testament, but simply enough –

“But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ⁶ and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus.” Ephesians 2:4-6

In that state, the fourth city’s name applies, En Gannim. Fountain of Gardens. A fountain is that which wells up on its own freely offering of itself. The garden is a place of innocence, security, conscience, happiness, salvation, and purity.

The Fountain of Gardens speaks of the state of the believer perpetually receiving the waters of life because he has been deemed innocent, secure, aware, happy, saved, and purified.

Of the allotments within Issachar, it noted that they comprised four cities. Again, as cited earlier concerning the number –

“It is emphatically the number of Creation; of man in his relation to the world as created; while six is the number of man in his opposition to and independence of God. It is the number of things that have a beginning, of things that are made, of material things, and matter itself. It is the number of material completeness. Hence it is the world number, and especially the ‘city’ number.” Bullinger

It expands on the meaning of the two cities of the previous tribe being of Jews and Gentiles. Not only are any who come to Him included, but the effect of Christ's work covers the whole of creation –

“For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. ¹⁹ For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; ²¹ because the creation itself also will be delivered from the bondage of ^fcorruption into the glorious liberty of the children of God. ²² For we know that the whole creation groans and labors with birth pangs together until now. ²³ Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.”

-Romans 8:18-23

The third tribal allotment, Asher, meaning Happy or Blessed, coming from *ashar*, looks to the work of Christ. A good example of this is reflected in the 72nd Psalm which refers to the work of Christ –

“For He will deliver the needy when he cries,
The poor also, and *him* who has no helper.

¹³ He will spare the poor and needy,
And will save the souls of the needy.

¹⁴ He will redeem their life from oppression and violence;
And precious shall be their blood in His sight.

...

¹⁷ His name shall endure forever;
His name shall continue as long as the sun.

And *men* shall be blessed in Him;

All nations shall call Him blessed [*ashar*].” Psalm 72:12-14 & 17

The cities located in Asher are then named. They follow the same pattern as the previous four in Issachar. They begin with Mishal, which is from *shaal*, to ask or inquire, and which Strong's defines as Request. The request or petition is made based on the work of Christ. But that is its own sort of work, not for merit, but for understanding, reflected in the next city, Abdon.

It comes from *abad*, to work or serve. As noted, the root is then extended with the Hebrew letters *vav* and *nun* to bring about a personification or localization of the name: Place of Work or Working One –

“Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He sent.’” John 6:29

Our Place of Work is Jesus, the Working One. It doesn't really matter which thought is behind the name, the result is the same. Albert Barnes expresses the meaning of this verse from John quite well –

“This is the thing that will be acceptable to God, or which you are to do in order to be saved. Jesus did not tell them they had nothing to do, or that they were to sit down and wait, but that there was a work to perform, and that was a duty that was imperative. It was to believe on the Messiah. This is the work which sinners are to do; and doing this they will be saved, for Christ is the end of the law for righteousness to everyone that believeth, Romans 10:4.” Barnes

People get so caught up in semantics concerning “works” that they miss the point of faith, which is its own type of work. When Paul says we are saved not by works, he is referring to the Law of Moses or good deeds that call out for merit. Belief is a type of work, but it is not one that calls for merit before God.

In trusting in the work of Christ, the next city's meaning is realized, *Khelqath*, coming from the verb, *khalaq*, to divide or share, or from the noun *khelqah*, a parcel or portion. It means Division, Portion, or Possession.

In believing in Jesus, whom God sent, He “has qualified us to be partakers of the inheritance of the saints in the light” (Colossians 1:12). That is then explained and expanded on by the next city, *Rehob* which means Wide Space or Open Place.

For believers, there is a narrow path to the Wide Spaces of heaven.

This tribal grant was, like the previous one, said to be comprised of “four cities.” The same meaning is ascribed here as to that of *Issachar*. Being stated one after the other is a Hebraic way of forming an emphasis. It would explain why the same pattern was followed in the effects seen when naming the cities, and it also emphasizes the totality of the effects of the work of Christ concerning creation.

It is interesting that the naming of the tribes follows the same pattern as in *Joshua 19*: *Issachar*, *Asher*, and *Naphtali*. One would think that the naming now would go from east to west, but *Asher* is stated before *Naphtali*, thus putting the two tribes with four cities each next to each other to form this emphasis.

The last tribe for *Gershon's* allotments, *Naphtali*, or My Wrestlings, looks to the works of Christ as well, He being the One who struggled through His works to bring about our reconciliation with God.

Naphtali's cities are named, the first being a city of refuge, *Qedesh*, Holy or Sacred Place, which is in *ha'Galil* or the Galilee. *Kedesh* speaks of those made Holy (*qadash*) in Liberty (*galil*

from *galal*, the same thought expressed in the name Gilgal), meaning freedom from the law. This speaks of the state of believers in Christ, their Refuge.

The next city is Khamoth Dor. As was explained, the first half comes from *khamah*, a noun signifying heat or sun. The second half is an unusual spelling of the word Dor. That comes from a word signifying to heap, cluster, or pile up. Thus, it is a concentration of activities or things.

The meaning is Cluster of Hotnesses or Place Near the Heat. I confess, to not seeing an obvious parallel to anything with this. The closest explanation possible could be our position in Christ which constantly purifies us from the judgment of sin. If so, that would logically lead to the next city.

Kartan comes from a root *qarah*, signifying to near, meet, befall, etc. Hence, Place of Closeness. It would signify those brought near through faith in Christ.

The final note of the tribal land said, “three cities.” That, again, “stands for that which is solid, real, substantial, complete, and entire.” This would explain the state of those in Christ. Without Him, everything under the sun is vanity. But in Him, there is the realization of a final and complete purpose for man.

With that, we already defined what the cumulative number of cities, thirteen, defines. It is that which is related to “rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea.”

In themselves, this would be the state of these cities. However, because these are Levitical cities, it is also the number of substitution and atonement. As such, they anticipate the work of Christ and its effect on His people.

As for the completely inexplicable way the verses ended with the reference to “thirteen city,” it is hard to even speculate on the reason. And yet, it would be disappointing to not do so.

Not one translation follows the Hebrew and not one commentary mentions it. One reason for the singular could be a scribal error. That is my least favorite reason for any such thing. It is too obvious to not catch on the first read through.

And so, my speculation would be that it is a way for the Bible to acknowledge all the cities as a singular whole to ensure that the atonement of Christ is still hinted at.

This wasn't needed with the thirteen priestly cities previously mentioned because the priests anticipate Christ, the true High Priest. Their work includes that of atonement. Therefore, the connection would be obvious. But because these Levites have thirteen cities, one might conclude that there was only disorder, corruption, etc.

By identifying them all as a single, even while identifying them in the same verse in the plural, the Bible may be telling us that Christ is still in the details and atonement is being pictured through His substitutionary work. That is total speculation. Maybe someone will come to a more complete explanation than that.

With this speculation on the final verse, it feels as if I have not been complete in presenting to you this passage. But there is enough of what is completely sure that I hope you will accept the guesswork with a good spirit and not stone me.

The consistency of all of the allotments so far has been trustworthy. Christ seen in the main tribal allotments and then the effects of His work in the named cities. That alone shows a wisdom that is deeper than a simple historical record of the cities designated for the Levites.

God is telling us a story through all of these names and locations. It is the story of what He would do in the coming of His Son. With that event behind us today, we can look back and feel a greater certainty in our walk with the Lord because of it.

Maybe we will never need such a boost to our faith, but maybe we will. Life comes at us quickly and often with very difficult twists and trials. In such times, without a good grounding in the word, our faith can falter. How much more secure will we be when we not only know the surface story, but also the underlying story that He has tucked into this marvelous word!

Joshua is a true and literal historical record of events, people, and places of the past. But it is also an expression of God's intent for the world in the giving of His Son. What a treasure to see it unfold week after week. Soon enough, in just a few chapters, we will be done with it. But we can carry with us the knowledge of these things as we continue on through this wonderful word.

Keep your eyes fixed on Jesus, concentrate on Him and His goodness, and keep this in your heart at all times. This is the lesson we find when we see Him in all of the details of Scripture. God is essentially saying, "Be attentive to My Son. He is your life. The very purpose of your existence is to glorify Me by being attentive to Him."

Closing Verse: *"For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him."* John 5:22, 23

Next Week: Joshua 21:34-45 *Pretty swell stuff we will see...* (The Cities of Merari) (49th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

The Cities of Gershon

Also to the children of Gershon, of the families of the Levites
From the other half-tribe of Manasseh so they did accrue
They gave Golan in Bashan with its common-land
----- (a city of refuge for the slayer)
And Be Eshterah with its common-land: cities two

And from the tribe of Issachar, Kishion with its common-land
Daberath with its common-land, and more
Jarmuth with its common-land
And En Gannim with its common-land: cities four

And from the tribe of Asher, Mishal with its common-land
Abdon with its common-land, quite the score
Helkath with its common-land
And Rehob with its common-land: again, cities four

And from the tribe of Naphtali, Kedesh in Galilee
----- with its common-land
(a city of refuge for the slayer it was to be)
Hammoth Dor with its common-land
And Kartan with its common-land: cities three

All the cities of the Gershonites according to their families
----- as any scholar understands
Were thirteen cities with their common-lands

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...