



The Sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families.

לבני נפתלי יצא הגורל הששי--לבני נפתלי למשפחותם.

יחזקאל 19:32



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Joshua 19:32-39 (The Inheritance of Naphtali)

Each week studying these tribal land grants in Joshua has been a new adventure for me. I wake up Monday morning, usually still wiped out from Sunday, and get into the sermon wondering, “Will this week fit the pattern already seen concerning a typological picture of things to come?”

It concerns me because the passage would otherwise be a lot of names and directions that have no real bearing on our lives. How do you write a sermon on something that is, frankly, otherwise tedious?

The answer is to make up a life application or a word of motivational encouragement which really has nothing to do with the text itself.

That is easy enough to do, but personally I would find it even more tedious than just reading and evaluating the verses from a grammatical and historical context. I would feel dirty that I had not provided you with something truly edifying because it has a real and substantial connection to Christ.

As with the previous land grants, this grant to Naphtali takes little things that are seemingly irrelevant. They jump out of the text and say, “Hey look here! There is a mystery waiting to be uncovered!” It is the most exciting thing! There is Jesus again. God is telling us a story about Jesus.

Text Verse: *“But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.” Romans 5:15, 16*

The words of Paul reveal a contrast. There is the offense, and there is grace. There is the man, Adam, and there is the Man, Jesus Christ. There are wages, and there is the gift (note to translators: free gift is a redundancy). There is sin in Adam, and there is sinless perfection in Christ. There is judgment in Adam leading to condemnation, and there is judgment upon Christ leading to justification.

Such things are set forth for us to consider and act upon if we are wise. But these things weren’t just seen in Christ and then written down by Paul and the other apostles. They were also anticipated in Christ as written down by the authors of the Old Testament.

We will see such contrasts today in an otherwise obscure passage about the borders of the land grant to the tribe of the sixth son born to Jacob. As always, I started the sermon having no idea how things would turn out. And as has been the case with the previous five land grants, there is an underlying story to tell. Let's get to it.

Great things are 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. The Sixth Lot (verses 32-39)

The narrative continues the details of the final seven tribal land inheritances which are being assigned according to the lot. The first was to Benjamin. The second was to Simeon. The third went to Zebulun. The fourth went to Issachar. The fifth went to Asher. The sixth is now designated and detailed for the tribe of Naphtali...

³² The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families.

Like with the tribe of Issachar, the wording is curiously different than most other such statements concerning the lot for a tribe. It repeats the name Naphtali: *livne Naphtali yatsa ha'goral ha'shishiy livne Naphtali l'mishp'hotam* – “To sons Naphtali went out the lot, the sixth, to sons Naphtali to their families.”

For example, last week, it said – “The fifth lot came out for the tribe of the children of Asher according to their families.”

As for Naphtali, he was Jacob's sixth son and the second son of Rachel's maidservant Bilhah. The lot drawn for him comes before Dan despite him being born earlier to Bilhah. The sons of the maidservants are detailed after those of Jacob's wives, Leah and Rachel. Why these two are out of birth order is not stated.

The reason for the odd mentioning of Naphtali twice in the opening statement, and this is total speculation, may be because he is the sixth son born to Jacob and the sixth lot to be parceled out. In order to avoid any confusion that a mistake was made, the name is repeated.

Bullinger defines the number six, saying, “Six is either 4 plus 2, i.e., man's world (4) with man's enmity to God (2) brought in: or it is 5 plus 1, the grace of God made of none effect by man's addition to it, or perversion, or corruption of it: or it is 7 minus 1, i.e., man's coming short of spiritual perfection. In any case, therefore, it has to do with man; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ.” Simply said, it speaks of fallen man.

The record of Naphtali's birth is found in Genesis 30 –

“And Rachel's maid Bilhah conceived again and bore Jacob a second son. ⁸ Then Rachel said, ‘With great wrestlings I have wrestled with my sister, *and* indeed I have prevailed.’ So she called his name Naphtali.” Genesis 30:7, 8

In her exclamation, Rachel makes a word game on the verb *pathal*, to twist or wrestle. For example, the noun *pathil* signifies a cord or thread because of its twisting threads. The verb then also means to be crafty or cunning because such thinking is twisted.

The name then means My Twistings or My Wrestlings, but it has a secondary meaning of Crafty.

On the march from Sinai to Canaan, Dan, Asher, and Naphtali were stationed north of the tabernacle under the standard of Dan. In the order of marching, this was the final standard to break camp and move.

It is interesting that the youngest son of each handmaid, Asher and Naphtali, are also paired next to each other in the most northern area of Canaan in the tribal land grants. Asher is in the most northwestern area of the land, along the Mediterranean, and Naphtali is next to him with the Jordan as his eastern border.

As no commentator I read gave a decent description of this land, I asked Sergio to give a brief description of it. He said, “It is one of the beautiful ones. It's like a miniature version of Colorado. Forests everywhere. Rivers.

There's one road; I'd say [it is] one of the most scenic ones in Israel. [It] goes in a canyon between two mountains. It's windy and narrow and it follows a beautiful river and there are trees on both sides. In the spring, it doesn't look like Israel. It looks like Switzerland!”

With that, the description of the borders begins, saying...

³³ And their border began at Heleph, enclosing the territory from the terebinth tree in Zaananim,

The meaning could be either a tree or the name of a place. The NKJV says “the terebinth” but it might be a city name: *v'hi gevulam m'kheleph m'elon b'tsaananim* – “And was their border from Heleph, from Allon in Zaananim.”

Kheleph comes from the noun *kheleph*, an exchange. In other words, “Your compensation for this will be this.” That comes from *khalaph*, a verb signifying to pass on or pass through. The

sense is still of a change though. To get that, we can literally translate the words of Psalm 102:25, 26 –

“Of old You laid the foundation of the earth,
And the heavens *are* the work of Your hands.
²⁶They will perish, but You will endure;
Yes, they will all grow old like a garment;
Like a cloak You will pass through them [*khalaph*],
And they will be passed through [*khalaph*].” Psalm 102:25, 26 (modified)

The idea would be the Lord puts on a garment, passes through that phase of garment wearing, and then takes it off. The garment has now been passed through. Thus, Kheleph means Change or Exchange.

Allon means Oak (Terebinth) coming from *allah*, an oak. As just noted, it is either referring to a particular oak that is a landmark or a place called Oak. There is no article before the word, but it does say “in Zaananim.” It is hard to be dogmatic. Despite this, the oak comes from a root signifying mighty or strong. When thinking of an oak, one cannot escape that idea because they are mighty and strong trees.

Tsaananim comes from the verb *tsaan*, a word found only in Isaiah 33:20 –

“Look upon Zion, the city of our appointed feasts;
Your eyes will see Jerusalem, a quiet home,
A tabernacle *that* will not be taken down [*tsaan*];
Not one of its stakes will ever be removed,
Nor will any of its cords be broken.” Isaiah 33:20

The word means to be taken down, but that is for the purpose of migrating. As the word is plural, it would mean Removals or Migrations. The name itself is unusually spelled with a double *nun* – Tsaananim (our letter n) which Abarim calls “a mystery” because that is not how one would normally spell such a word.

³³ (con’t) **Adami Nekeb,**

What is the meaning? *va’adami ha’neqev* – “and Adami the Neqev.” Some translations make it two locations, “and Adami, Neqeb...” But the article seems to rightly place it as one, “and Adami the Neqev.”

Adami comes from *adamah*, ground or land. That is from the same as *adam*, man or mankind, which is also the name of Adam. As such, Adami can mean Earthy or Human, but it can also be My Adam because the *yud* (our letter i) is used as a possessive.

Nekev comes from *naqav*, to pierce. That figuratively can mean a variety of things as the context demands, such as appoint, designate, blaspheme, and so on. Abarim gives possible meanings such as Ruddy Hollow, Corrugated Soil. Taking it simply and without any manipulation at all, it would be translated as My Adam, the Pierced. When we get to the typology, we'll see if it fits.

³³ (con't) **and Jabneel, as far as Lakkum;**

v'yavnel ad laqum – “and Jabneel unto Lakkum.” Yavnel *banah*, to build, and *el*, God.” Thus, it means Built of God or God Causes to Build.

According to Strong's, Laqum comes from an unused root thought to mean “to stop up by a barricade.” He then says, “perhaps Fortification.” From there...

³³ (con't) **it ended at the Jordan.**

v'hi tots'otav ha'yarden – “and was its outgoings the Jordan.” The Jordan is The Descender. With the ending of this at the Jordan, the eastern border is easily defined as the Jordan including the waters of Merom (Joshua 11:5) and also the Sea of Galilee.

This would place Issachar and Zebulun on the south and Asher on the West. This continues to be described as...

³⁴ **From Heleph the border extended westward to Aznoth Tabor,**

Annoyingly, the NKJV inserted the name Heleph, causing me probably 30 minutes of wasted effort before I actually got to evaluating this verse in Hebrew and found out the word Heleph isn't even there: *v'shav ha'gevu'lam yamah aznoth tavor* – “and turned the border westward, Aznoth Tavor.”

Their translation supposes that Heleph was a central point on the northern border, first described as going from Heleph to the Jordan and now going from Heleph to the west. Something that happened in describing the borders of Zebulun.

However, that is only a supposition. What may actually be the case is that verse 33 describes the west border by Asher along with the north and east border. After that, the south border is being described.

Aznoth Tavor comes first from *azan*, to give ear or listen. The first part, Aznoth, is derived from *ozen*, ear. The ear is often used to speak of an audience or a hearing. The second half, Tavor, according to Strong's comes from *tvar*, to break. However, Abarim defines the root as *barar*, to purify. As such, they say –

“Perhaps the name Tabor sounded like Purifying to a Hebrew audience, and the whole name Aznoth-tabor may have sounded like The Balance Of Purification, or ears that hear the word of the Lord and are instrumental in the purification of the person whose head they are attached to.” Abarim

Thus, depending on the root, it is Ears (Balance) of Purification, or Ears of Breaking.

³⁴ (con't) **and went out from there toward Hukkok;**

mi'sham khuqoqah – “from there Hukkok-ward.” Khuqoq comes from *khaqaq*, to cut, inscribe, or decree. By implication, then, to enact laws. Abarim defines it as Decree, Science, or Loving Embrace. The third meaning is because “the noun חיק (*heq*) describes a hollow container in which one's conscious intent, one's reason and concerns are stored. Hence the idiom of bringing someone or something into one's bosom” (Abarim). Next...

³⁴ (con't) **it adjoined Zebulun on the south side and Asher on the west side,**

u-phaga bizbulun mi'negev u-b'asher paga mi'yam – “and impinged in Zebulun from south and in Asher impinged from west.” Zebulun means Glorious Dwelling Place. The south, or *negev*, defines being parched. Asher means Happy. The word *yam* means both west and sea.

³⁴ (con't) **and ended at Judah by the Jordan toward the sunrise.**

u-bihudah ha'yarden mizrakh ha'shamesh – “and in Judah, the Jordan, rising the sun.” Judah means Praise. The Jordan is The Descender. The word *mizrakh*, place of the sunrise, comes from the verb *zarakh*, to rise. The reason for that will be seen when the passage typology is explained.

Either Judah is a city not mentioned elsewhere or known, or it could be that “the sixty cities, *Havoth-jair* (Numbers 32:41), which were on the eastern side of Jordan opposite to Naphtali, were reckoned as belonging to Judah, because Jair their founder was descended on the father's side from Judah through Hezron” (Cambridge). If correct, it is a brilliant explanation.

Another strong possibility is that it is actually referring to Judah because the Jordan descends to Judah, thus tying this northern tribe to the southern tribe by this watery lifeline of Israel. Judah, being the recipient of the Jordan could say to possess it in its ultimate sense, just as Judah possesses Jesus because He descended to there.

³⁵ **And the fortified cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth,**

Note: the Hebrew says *ha'tsidim*, the Ziddim. These fortified cities are in the northern area and form a belt of protection from the land to the north just as Judah was protected from incursion from the south. The names mean:

ha'Tsidim comes from *tsad*, side. Being plural, it is The Sides.

Tser comes from the root *tsur*. That has multiple meanings: to lean or incline; to confine, secure or besiege; to be an adversary; to form or fashion; and flint or rock. It is not known which root it came from and so it could have one or many meanings. Most simply translate it as Rock.

Khamath comes from *khamah*, heat or the sun. Some translate this as Hot Springs, but it may mean Hotness. That would not merely mean in a temperature sense, but in being angry, agitated, or mentally distressed.

Raqath comes from the verb *raqaq*, to spit, or the adjective *raqaq*, thin, weak, or maybe *yaraq*, green. Thus, it is most likely translated as Spit or Weak. But many agree that the word means Bank or Shore because of a logical connection to the thinness of a Shore.

Kinereth comes from *kinor*, meaning a type of harp. The reason for the name is the shape of the sea, which looks like a harp when viewed from above. The city is named because of the sea, being close by it. The harp is an instrument used for praising, prophesying, and making a joyful noise.

³⁶ **Adamah, Ramah, Hazor,**

Adamah is the same as *adamah*, a feminine noun meaning ground or land. It means Red Ground or Earth.

ha'Ramah or the Ramah means The Height or The Lofty Place.

Khatsor has various meanings based on its root that signifies to begin to cluster or gather. It may mean Village, Trumpet, Leek, Enclosure, etc.

³⁷ **Kedesh, Edrei, En Hazor,**

Kedesh means Holy, Sacred Place, or Sanctuary.

Edrei means something like Mighty.

Ein Khatsor means something like Spring of the Village.

³⁸ Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh:

Yiron comes from *yare*, to fear. But that indicates anything from fear to awe-inspiring or even revering. Thus it may mean Place of Fear, Place of Reverence, etc.

Migdal El means Tower of God.

Khorem comes from *kharam*, to anathematize. Thus, it means Designated or Devoted.

Beith Anath comes from *beith*, house, and *anah*, a word having four distinct meanings: to answer or respond; be occupied with; to afflict, oppress, or humble; or to sing. Thus it can mean House of Answer, House of Business, House of Affliction, or House of Singing.

Beith Shamash means House *of the* Sun.

³⁸ (con't) nineteen cities with their villages.

As is occasionally the case, the number doesn't match the named cities, but there are, as always, various explanations for this. There may be joint border cities, names used as references of where the border goes to, some cities may be collocated and thus be one city with a joint name, and so forth.

The meaning of the number is more noteworthy than the explanations for the number of cities Bullinger defines the number nineteen, saying, "It is a combination of 10 and 9, and would denote the perfection of Divine order connected with judgment. It is the gematria of Eve and of Job." With that, the verses end with...

³⁹ This was the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

zoth nakhalath mateh bene naphtali l'misp'hotam he'arim v'khatsrehen – "This inheritance tribe Naphtali to their families, their cities and their villages." With this, the cities of Naphtali, along with some of its borders, have been defined. What is the Lord telling us with all these names?

*The borders tell a story of wonder ahead
Giving us hints of the coming Christ
They also speak of those for whom His blood was shed
Precious souls for whom His life was priced*

*The naming of the cities gives a contrast for us to see
There is life in Adam or there is life in Christ*

*The division is marked out for us precisely
That is seen in our response to His sacrifice*

*Let us pay heed to the border of Naphtali
And to the naming of its fortified cities as well
In them, there are marvelous things to see
Yes, they have a stupendous story to tell*

II. Pictures of Christ

As noted in the first verse of the passage, the wording is curiously different than we have seen – “To sons Naphtali went out the lot, the sixth, to sons Naphtali to their families.”

My speculation was that this may be because he is the sixth son born to Jacob and the sixth lot to be parceled out. Thus, there is a double six implied in the inheritance. As was explained, six simply speaks of fallen man.

I propose, and I think you will agree, this first border description speaks of the work of Christ. The first location was Heleph, Change or Exchange. It speaks of the second Man replacing the first as stated by Paul in 1 Corinthians –

“And so it is written, ‘The first man Adam became a living being.’ The last Adam *became* a life-giving spirit.” 1 Corinthians 15:45

One might say that isn’t correct because Christ was not fallen, but Philippians 3:8 tells us that Christ was found in appearance as a man. Though not fallen, that doesn’t negate His ministry in such an appearance. This would explain the name Heleph even more fully.

As seen, it comes from *khalaph*, to pass through in the sense of an exchange. This is exactly what Christ did in exchanging His heavenly aspect for a human aspect.

That is then explained by the next two locations Allon and Zaananim. Allon, though meaning Oak, carries with it the idea of being mighty, and thus signifies Christ’s state which was then removed (Zaananim / Removals or Migrations) in His migration to Earth.

As noted, the name Zaananim is unusually spelled with a double *nun* (our letter n) which Abarim calls “a mystery.” Considering Christ, however, it seems to resolve the mystery. *Nun* is the sixth letter in the Hebrew Aleph-Beth. As such, we have another double six in these few verses. The meaning of the letter is continue, offspring (heir), and son.

That seems obvious. Though being in the appearance of man, meaning fallen, He is not. He is the Son of God and the Heir of all things –

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds.” Hebrews 1:1, 2

As noted, the next location is Adami Nekeb which I translated in the most simple form as My Adam, the Pierced. No explanation is needed when taken in light of the surrounding text. It is the most marvelous description of the Lord Jesus one can imagine.

The border then continued to Jabneel or Built of God. That is an exacting description of Christ’s human form –

“Therefore, when He came into the world, He said:
‘Sacrifice and offering You did not desire,
But a body You have prepared for Me.’” Hebrews 10:5

The building blocks of Christ’s humanity are carefully recorded throughout Scripture in the people who were interwoven into his genealogy as God directed the redemptive narrative.

After that, the border went unto Lakkum a word that Strong’s guessed that its root means Fortification.

However, and this may be complete manipulation on my part, the word *qum* means arise. When prefixed by the letter *lamed*, it says, *la’qum*, to arise. Both spellings are identical without the manufactured vowel points - לָקוּם. As such, this signifies the resurrection after the crucifixion.

It next said that the border then had its outgoings at The Descender (Christ in His coming to Earth, descending from heaven). Christ came and died, but He also resurrected in His time of descent. The picture really is quite marvelous.

I now propose, and I think you will again agree, this next border description speaks of the effects of the work of Christ for His people. This then is the opposite of the land of Judah where Christ’s work was seen in the southern border and the effects of His work were seen in the northern border.

This makes complete sense when considering that Jerusalem is the focal point of the work of God in Christ. Hence, His work encompasses the borders of the land and the effects are contained within. Rather marvelous.

Thus, verse 34 began with the border having turned westward toward Aznoth Tabor, or Ears of Purification. Westward is the direction as one heads toward God. It speaks of ears that hear the purifying word as one accepts the gospel as in Romans 10:17 –

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

That then went toward Hukkok which Abarim translated as Loving Embrace. It is the metaphorical picture of being accepted by God because of acceptance of the Gospel.

The border then was said to impinge on Zebulun and Asher. It speaks of both the heavenly promise and the state of the promise, the Glorious Dwelling Place in a state which is Happy (Blessed – the name means both).

With that, it says the border went “in Judah, the Jordan, rising the sun.” A direct translation would be “In Praise, the Descender, rising the sun.” It is an exacting description of what believers do and will do forever. The “rising of the sun” again, like in other verses in Joshua, anticipates Christ as described in Malachi 4 –

“But to you who fear My name
The Sun of Righteousness shall arise [*zarakh*]
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.” Malachi 4:2

Verses 35-38 named the fortified cities within these borders. Like with Asher of the previous passage, these look less to the work of Christ or the effects of His work than to the state of things based on the work of Christ.

ha'Tsidim, the Ziddim, means the sides. There are one of two sides in which one can be, in Christ or not.

Zer, Rock, signifies where one places his trust –

“For their rock [*tsur*] is not like our Rock [*tsur*].” Deuteronomy 32:31

Hammath, Hotness, reflects the attitude of the people, being in a passion toward God or toward the things of the world.

Rakkath or shore gives a clear connection to whether one is in Christ or not. On which shore of the Descender (the Jordan) does one stand?

Chinnereth, Harp, deals with praising, prophesying, and making a joyful noise. Again, we do this in relation to God in Christ, either for Him or for the world without Him.

Adamah, Earth, gives us another contrast. Remembering that the passage is based on two sets of sixes – Adam or – as Paul calls Him – the second Man (the last Adam). One either has his

foot on the ground in Adam, remaining of the earth, or in Christ who will redeem us from the earth.

ha'Ramah or the Ramah bears the same connotation as in previous sermons. One can either mistakenly place himself in the Lofty Place through self-exaltation, or the Lord will place him in the Lofty Place because he chose to exalt the Lord.

Khatsor, Village (from a root signifying clustering), gives another exacting contrast. How will a person incline himself? It is either towards Christ or towards the world.

Kedesh, Holy or Sanctuary, indicates one is either found in Christ or in Adam. Only one will please God.

Edrei, Mighty, again speaks of placing one's confidence. Christ is mighty to save, Adam, not so much.

En Hazor, the Spring (Fountain) of a Village carries the same contrasting connotation. Where one has clustered is where one's fountain, and thus his source of life, is found.

The last verse of names carries the same contrasting thoughts. Iron, Place of Reverence, points out how one reveres the world of man or the world of Christ. Migdal El, Tower of God, is contrasted to the tower of man, meaning Babel and all that accompanies her.

Horem, coming from *kharam*, or anathematize and meaning Designated or Devoted, is clear. One is devoted to God in Christ or he is anathema and to be destroyed. Just two options are available to man.

Beth Anath comes from a word having several distinct meanings. We cannot know which meaning was on God's mind when these were laid out, but each of them gives us a sound contrast between Adam and Christ: House of Answer, House of Business, House of Affliction, or House of Singing. Consider each and the contrast between them.

Finally, Beth Shemesh or House of *the* Sun. As noted in Joshua 15, this provides a picture of the eternal nature of the light of Christ, the Sun of Righteousness, of Malachi 4. Thus, House of *the* Sun speaks of Christ dwelling among His people. The contrast is to be separated from God forever –

“And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. ¹² But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” Matthew 8:11, 12

There is the world of fallen Adam under the rule of Satan and there is the redeemed world of Christ. The contrast is clear. With that, the note of there being nineteen cites was provided. As Bullinger defines it, "It is a combination of 10 and 9, and would denote the perfection of Divine order connected with judgment."

There is judgment upon sin in Christ or there will be judgment of sin apart from Christ. This is the perfection of divine order seen in the borders and fortified cities of Naphtali.

There is fallen Adam, represented by the number six, and there is the replacement of him by Christ represented in the second six, where God "made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21).

To think about what God did for us in the giving of Christ never gets old. Here we are, walking on life's path and heaping up our debt before God when Christ steps in and offers us a new and better hope.

That truly is grace, God's unmerited favor. He was under no obligation to do a thing, and yet He determined that it was worth the cost of living His life among, entering into the stream of our existence (our miserable existence!), and bringing us back to Himself.

From Christ's first moment of human existence, He placed Himself under the authority of fallen humanity. When He was born, He was wholly dependent on the provision of Joseph and Mary. As He lived, He placed Himself under the care of women for His support. He also entrusted Himself to the authority of both Israel and Rome without complaint or retort.

The Jews rejected him, the Romans crucified Him, and since then, most of the world either ignores Him or bizarrely hates Him, preferring to stay in Adam and apart from His goodness. It's hard to figure, but this is Jesus. And this is the love of God in Him that offers those who come to Him something new.

For those who are in Christ, let us act like it is so, committing ourselves to the Lord anew each day. Let the old things continue to pass away. Let Adam be set aside continually as you pursue Christ the Lord in all you do. May it be so for each of us until that great day when we arise to be in His image forever and ever. Amen.

Closing Verse: *"Do not lie to one another, since you have put off the old man with his deeds,¹⁰ and have put on the new man who is renewed in knowledge according to the image of Him who created him."* Colossians 3:9, 10

Next Week: Joshua 19:40-48 *It's all about Jesus! He is the Man, Yes and Oohrah!...* (The Inheritance of Dan and That of Joshua) (43rd 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 Inheritance of Naphtali

The sixth lot came out to the children of Naphtali
For the children of Naphtali according to their families, we see
And their border began at Heleph
Enclosing the territory from Zaananim's terebinth tree

Adami Nekeb, and Jabneel, as far as Lakkum
It ended at the Jordan. Really, no joke!
From Heleph the border extended westward
To Aznoth Tabor, and went out from there toward Hukkok

It adjoined Zebulun on the south side and Asher on the west side
And ended at Judah by the Jordan toward the sunrise
And the fortified cities are Ziddim, Zer, Hammath, Rakkath
Chinnereth, Adamah, Ramah, Hazor, but that's not all the prize

Kedesh, Edrei, En Hazor, Iron, Migdal El, Horem, Beth Anath
And Beth Shemesh: nineteen cities with their villages too
This was the inheritance of the tribe of the children of Naphtali
According to their families, the cities and their villages
-----these they did accrue

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...