



Artwork by Douglas Kallerson

Joshua 19:17-23 **(The Inheritance of Issachar)**

Without giving away all the details of the sermon, I will note that the typology of this short passage follows logically after that of the previous one, Zebulun. That makes sense when considering that Zebulun and Issachar are brothers and sons of the same mother, and yet Jacob blessed them in reverse order and their inheritances are in reverse order as well.

Why would Jacob do that? Why would that reversal be repeated now? There is nothing in Scripture to indicate that either son did anything right or wrong as is the case with other sons of Israel. It seems arbitrary. But it isn't.

When we get to the end of today's verses, we will at least have seen the typological reason for why. Keep in mind that Israel, the nation, is going through the tribulation period. Why is that?

Obviously, it is because they rejected Jesus as their Messiah for the past two thousand years. They had the opportunity to acknowledge Him right up until AD70. They didn't, and off they went into a time of the curses of the law, which led to their exile.

They have had the opportunity, as a nation, to call out to Him since 1948 when they were reestablished. They still have not done so. However, Daniel 9 reveals to us that they will enter into a future time of law observance with the signing of a peace deal which includes the sacrificial worship of the law.

So what is the common denominator in their dispersion and punishment along with their entering into the tribulation period? The law. They will enter into the tribulation because they chose, and will continue to choose, the law over the grace of God in Jesus Christ.

Text Verse: *"In that He says, 'A new covenant,' He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away." Hebrews 8:13*

I can't figure out how many people in the church cannot understand that Israel has been under the punishment of the law for rejecting Jesus. Israel will enter into the tribulation period because of rejecting Jesus.

That means their default position at this time is life under the law. They agreed to it at Mount Sinai, and it has been a weight on them ever since. And yet, people in the church keep reintroducing the law into their theology which is supposed to be grace alone through faith alone. It is maddening to see and baffling to the brain.

All they need to do is pick up the Bible and read it in context. With Adam and then Israel as the example of living under the law, they just need to think it through. We don't need more law. We need grace.

One can choose the law or he can choose grace. The law came first in order for there to be the opportunity for grace. Grace cannot reign in one's life while law exists in his life. Israel chose the law, and until they accept Christ's fulfillment of it, they cannot receive the grace. The result of this choice is death because the wages of sin is death (Romans 3:23), and it is by law that we have the knowledge of sin.

This theme runs so deeply through Scripture that it is a primary doctrine. It became evident in the second chapter of Genesis. It was the main focus of everything in Scripture from Exodus 20 until Jesus cried out His dying words and gave up His spirit as is recorded in the Gospels.

Grace over law continues to be the focal point of Scripture until the last verse of the Bible where John bestows a final blessing upon those who hear the words, saying, "The grace of our Lord Jesus Christ *be* with you all. Amen." (Revelation 22:21).

Again, why is Israel going through the tribulation? It is because God has chosen to use a tribulation period to judge the world for its unrighteousness, and yet to also give all who failed to come to Him through the grace of Jesus Christ one last opportunity to do so. Jesus is what the name Issachar points to: He is Wages. Let's see how that is revealed in today's passage.

It's all 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 Fourth Lot (verses 17-23)

The narrative continues to detail 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. Now, the fourth is designated and detailed...

¹⁷ The fourth lot came out to Issachar, for the children of Issachar according to their families.

Zebulun's lot was said to have "ascended." Now, the wording returns to the more familiar term, *yatsa*, to come out. But what is unusual is that the name Issachar is repeated twice: *l'yissakhar yatsa ha'goral ha'revii livne yissakhar l'mishp'hotam* – "To Issachar went out the lot, the fourth, to sons Issachar to their families."

Issachar was Jacob's ninth son and the fifth son of his first wife, Leah. Though he is older than Zebulun, the lot drawn for him comes after Zebulun which agrees with the order of blessing by Jacob in Genesis 49 –

"Zebulun shall dwell by the haven of the sea;
He *shall become* a haven for ships,
And his border shall adjoin Sidon.

¹⁴ Issachar is a strong donkey,
Lying down between two burdens;
¹⁵ 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.” Genesis 49:13-15

The record of his birth is quite detailed. It is found in Genesis 30 –

“Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, ‘Please give me *some* of your son’s mandrakes.’

¹⁵ 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?’

And Rachel said, ‘Therefore he will lie with you tonight for your son’s mandrakes.’

¹⁶ When Jacob came out of the field in the evening, Leah went out to meet him and said, ‘You must come in to me, for I have surely hired you with my son’s mandrakes.’ And he lay with her that night.

¹⁷ And God listened to Leah, and she conceived and bore Jacob a fifth son. ¹⁸ Leah said, ‘God has given me my wages, because I have given my maid to my husband.’ So she called his name Issachar.” Genesis 30:14-18

From the context of the passage, you can probably figure out the meaning of the name. Issachar means He is Wages. As Leah said, “God has given me my wages.” The name comes from *nasa*, to lift up, and *sakar*, wages.

On the march from Egypt to Canaan, Issachar was stationed to the east of the tabernacle together with Judah and Zebulun, also born to Leah, under the standard of Judah.

With the casting of the lot, the territory will next be detailed. For the most part, only the names of the cities will be provided. The borders are not stated except for the portion which is at the eastern side of the northern border. The other borders are not necessary because they can be determined by reviewing the borders of the tribes surrounding Issachar. Now, the verses begin with...

¹⁸ **And their territory went to Jezreel,**

vayhi gevulam yizrelah – “And was their border Jezreel-ward.” Jezreel means God Sows. Jones’ Dictionary of Old Testament Proper Names proposes the meaning of He Will Be Sown of God, adding that it means he will have numerous progeny. But that is not necessarily the intent.

In the book of Hosea, the name will be used to signify God sowing judgment among Israel, making a pun upon the two names –

“So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. ⁴Then the Lord said to him:
‘Call his name Jezreel,
For in a little *while*
I will avenge the bloodshed of Jezreel on the house of Jehu,
And bring an end to the kingdom of the house of Israel.
⁵It shall come to pass in that day
That I will break the bow of Israel in the Valley of Jezreel.’” Hosea 1:4, 5

The name Yisrael, or He Strives with God, is set in contrast to Yizreel, or God Sows. Israel strived with (meaning against) God, and God would sow judgment, signified by Jezreel, among Israel. Thus, the name simply signifies God Sows. He sows whatever He determines to sow, be it progeny, judgment, blessing, etc.

¹⁸ (con’t) **and *included* Chesulloth, Shunem,**

v’ha’k’suloth v’shunem – “and the Chesulloth and Shunem.” As with several other locations to be named, this is the only mention of the Chesulloth in Scripture. It is similar to the first part of the name Chisloth Tabor seen in verse 19:12. The name comes from *kesel*, meaning loins or flanks, stupidity, or (misplaced) confidence.

As such, it means something like The (misplaced) Confidences or Stupidities. Abarim notes, “This is also the word for stellar constellations in general, and more specific the constellation Orion.” Hence, they give a secondary meaning of “Constellations.” Another option is that it could mean Loins or Slopes because it was believed to be on the slopes of a small mountain.

The root of Shunem is debated. It could come from a word meaning to be quiet, or from one meaning jag, crag, or tooth. Thus, it is translated as Two Resting Places or Uneven. Abarim proposes Silences or Teeth.

¹⁹ **Haphraim, Shion, Anaharath,**

Khaphraim comes from *khaphar*, to dig. Abarim notes this would be “both in order to unearth something and to bury something. Hence this verb may be used to describe (1) a quest for something wanted, or (2) a quest to obscure something unwanted.”

It also may come from *kepher*, to be ashamed, because when something wicked is exposed it becomes evident, thus bringing shame. Therefore, it means Two Digs, Two Shames, Double Pits or Double Shame.

Shion comes from the same root as *sho*, a destruction or desolation. That word is used by Zephaniah concerning the Day of the Lord –

“The great day of the Lord *is* near;
It is near and hastens quickly.
The noise of the day of the Lord is bitter;
There the mighty men shall cry out.
¹⁵ That day *is* a day of wrath,
A day of trouble and distress,
A day of devastation [*sho*] and desolation [*meshoah*: from *sho*],
A day of darkness and gloominess,
A day of clouds and thick darkness,
¹⁶ A day of trumpet and alarm
Against the fortified cities
And against the high towers.” Zephaniah 1:14-16

Thus, Shion means something like Empty or Ruin.

Anakharath comes from *nakhar*, meaning nostrils or snorting. That is found only twice in the Old Testament, once in Job and once in Jeremiah. In both, it is referring to the snorting of a horse. The majestic description of the horse in Job, which goes on for seven full verses, begins with these words –

“Have you given the horse strength?
Have you clothed his neck with thunder?
²⁰ Can you frighten him like a locust?
His majestic snorting [*nakhar*] strikes terror.” Job 39:19, 20

The name Anakharath means Snorting, but Strong’s understands this to then mean a narrow pass or gorge, like a nostril.

²⁰ **Rabbith, Kishion, Abez,**

v’ha’rabith, v’qish’yon, v’avets – “And the Rabbith, and Kishion, and Abez.” Rabbith comes from *ravav*, to become much or many. Hence, it is The Multitude or The Great.

Qish’yon comes from a primitive root signifying to be dense. It can be rendered both literally and figuratively. Thus it means hard, tough, stubborn, severe, etc. Therefore, it signifies Hardness, Hard Place, or Very Hard.

Avetz comes from an unused root meaning to gleam. Strong’s translates it as Conspicuous.

²¹ **Remeth, En Gannim, En Haddah, and Beth Pazzez.**

Remeth means Heights, High Places, or Lofty Place.

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.

En Gannim is the location of modern Jenin, a spot often in the news because it is plagued with violence from the Muslims residing there.

En Khadah comes from *ayin* (fountain or eye) also, along with the second part that is derived from *khadad*, to be fierce or to sharpen. It is translated as Fountain of Joy by Abarim. Others say Swift Fountain, Fountain of Sharpness, or Sharp Eye.

Beith Patsets means House of Dispersion, coming from *puts*, to scatter.

²² **And the border reached to Tabor,**

u-phaga ha'gevul b'tavor – “and impinged the border in Tabor.” Tabor may come from *barar*, to purify or clarify and would mean Purified, Purifying, or Clarifying. However, Strong's connects it to *tvar*, to break, and calls it Broken Region.

²² (con't) **Shahazimah, and Beth Shemesh;**

Shakhatsimah (or Shakhatsumah) comes from *shakhats*, dignity or pride. Thus, it is something like Proudly. Lange, however, defines it as Heights. The word *shakhats* is found only twice in the Bible, both in Job and both referring to the dignity or confidence of proud animals –

“Nor have the sons of pride [*shakhats*] trodden it, | The fierce lion has not passed over it.” Job 28:8 (YLT)

“He sees every high thing, | He [is] king over all sons of pride [*shakhats*].” Job 41:34

Beth Shemesh means House of *the* Sun. This is obviously a different Beth Shemesh than that granted to Judah in Joshua 15:10.

²² (con't) **their border ended at the Jordan:**

v'hayu tos'oth gevulam ha'yarden – “And are outgoings their border the Jordan.” Though not stated explicitly, this means that the border goes to the Jordan and then south. As such, it defines Issachar's eastern border as the Jordan, the Descender.

²² (con't) **sixteen cities with their villages.**

arim shes esreh v'khatsrehen – “Cities six ten and their villages.” One of the cities, Tabor, is named as belonging to Zebulun in 1 Chronicles 6:77, but it is not uncommon to have a border town assigned to more than one tribe.

²³ **This was the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.**

zoth nakhalath mateh bene yisakhar l'misp'hotam he'arim v'khatsrehen – “This inheritance tribe Issachar to their families, their cities and their villages.” With this, the cities of Issachar, along with a couple of its borders, have been defined. As said earlier, the other borders can be determined from the borders of the tribes neighboring them.

*Wages are owed and they will be paid
This is absolutely certain in the case of sin
What is due has been measured and weighed
And that means we are all done in*

*That is, unless someone else will pay what is due
And if He is able and willing to pay the high cost
But what are the chances anyone will come through?
Alas, there is no hope. Humanity is lost*

*But God has done it! There is hope renewed
He has sent Jesus to take away our sin
In His death, wages are paid for what we accrued
Because of His work, a new life will begin*

II. Explaining the Typology

As we saw, the name Issachar means He is Wages. He is named after his younger brother, Zebulun, or Glorious Dwelling Place. The territory of Issachar began with a note concerning it was toward Jezreel. Jezreel means God Sows.

I propose that Issachar, the older brother, being identified after Zebulun is tied to events in the biblical narrative that also occur in a set order. Last week, Zebulun made a remarkable picture of the rapture. God's people, the church comprised of both Jews and Gentiles, was taken out. What follows that event?

The sequence of events is laid out by Paul in 2 Thessalonians 2. The next events are the revealing of the antichrist and the tribulation period. That leads to the restoration of Israel. Issachar, or He is Wages, reveals this in typology.

As noted, Issachar comes from *nasa*, to lift up, and *sakar*, wages. Wages are what is earned. Death, for example, is the wages of sin. For those who trust in the Lord, death – meaning spiritual death and separation from God – is no longer a concern. This means that Christ is the wages paid for man's sin. He was lifted up and became the payment.

In the restoration of Israel, this will finally be true for them, just as it is for the church now. This is reflected, for example, in Isaiah –

“Indeed the Lord has proclaimed
To the end of the world:
“Say to the daughter of Zion,
‘Surely your salvation is coming;
Behold, His reward [*sakar*] is with Him,
And His work before Him.’”
¹² And they shall call them The Holy People,
The Redeemed of the Lord;
And you shall be called Sought Out,
A City Not Forsaken.” Isaiah 62:11, 12

Noting Jezreel first with the border going Jezreel-ward would signify that God Sows in the direction one pursues. In forsaking Christ, God sows judgment and condemnation. In coming to Christ, God sows restoration and blessing.

After Jezreel, Chesulloth, or Stupidities (Misplaced Confidences) was mentioned. Israel and most of the world will be found stupid or with misplaced confidence when the antichrist is revealed. Jesus spoke of this in John 5 –

“But I know you, that you do not have the love of God in you. ⁴³ I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive.” John 5:42, 43

Paul gives greater detail concerning him –

“Do you not remember that when I was still with you I told you these things? ⁶ And now you know what is restraining, that he may be revealed in his own time. ⁷ For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way. ⁸ And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. ⁹ The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰ and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. ¹¹ And for this reason God will send them strong delusion, that they should believe the lie, ¹² that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.” 2 Thessalonians 2:5-12

After Chesulloth, Shunem is named. It is a condensed plural word probably best defined as Two Resting Places, although that could be debated. If that is correct, it could be considered

the two paths that Israel will take in the tribulation period. The majority will seek rest in the antichrist while the others will seek rest in Christ.

That is followed by Haphraim, Two Digs. As noted, the root means to dig “both in order to unearth something and to bury something” (Abarim). This would logically follow Shunem. Part of the people are digging to bury their shame; the other part is digging to expose it. Christ is the difference between the two.

The next city is Shion, Empty or Ruin. As noted, the word’s root was referred to in Zephaniah 1 when anticipating the Day of the Lord. It is the state of how things will be at that time.

Shion was followed by Anakharath, coming from *nakhar*, meaning nostrils or snorting. The snorting, however, can be taken in a hyperbolic sense to speak of coming destruction such as in Jeremiah 8 –

“We looked for peace, but no good *came*;
And for a time of health, and there was trouble!
¹⁶The snorting of His horses was heard from Dan.
The whole land trembled at the sound of the neighing of His strong ones;
For they have come and devoured the land and all that is in it,
The city and those who dwell in it.” Jeremiah 8:15, 16

These verses of Jeremiah were actually believed by some of the church fathers to be referring to the coming of the antichrist. Whether that is the case, the parallel of the Babylonian destruction to that of the end times is a valid one.

The Rabbith is named next. It means The Multitude. That would fit perfectly with the prophecy of Joel 3 –

“Multitudes, multitudes in the valley of decision!
For the day of the Lord *is* near in the valley of decision.” Joel 3:14

This is the same as the Valley of Jehoshaphat mentioned in Joel 3. That is generally accepted as the area separating Jerusalem from the Mount of Olives. But the battle itself is describing events in Jezreel (Megiddo) Valley –

“Let the nations be wakened, and come up to the Valley of Jehoshaphat;
For there I will sit to judge all the surrounding nations.
¹³Put in the sickle, for the harvest is ripe.
Come, go down;
For the winepress is full,
The vats overflow—
For their wickedness *is* great.” Joel 3:12, 13

That this is Jezreel (Megiddo) can be deduced from the comparable passage in Revelation –

“And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, ‘Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.’ ¹⁹ So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God. ²⁰ And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.” Revelation 14:18-20

That is later defined in Revelation 16 as Armageddon, meaning the Valley of Megiddo where Mount Megiddo is.

The next location is Qish’yon signifying Hardness, Hard Place, or Very Hard, coming from *qashah*, hard in both a literal and figurative sense. For example, it is used when referring to hardened hearts and stiffened necks.

This could then be referring to either the state of the people in rebellion against the Lord or the dire straits in which the people find themselves. Both hold true concerning the tribulation period.

The next location, Avetz, comes from an unused root meaning to gleam. Strong’s is the only one I could find who even translates it. He says Conspicuous. Based on the coming names I would say this signifies the revelation of Christ to the people, though this is speculation because of the rarity of the name. See Revelation 19 –

“Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. ¹² His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. ¹³ He *was* clothed with a robe dipped in blood, and His name is called The Word of God.” Revelation 19:11-13

With this advent, Jesus is seen to be the incarnate Lord Yehovah of the Old Testament, symbolized by Remeth, or High Places, coming from *rum*, to be high or exalted. That is seen, for example, in Isaiah 57 –

“For thus says the High [*rum*] and Lofty One
Who inhabits eternity, whose name *is* Holy:
‘I dwell in the high [*marrom*: from *rum*] and holy *place*,
With him *who* has a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.’” Isaiah 57:15

The way in which the contrite ones are revived is defined in the coming names. First En Gannim, Fountain of Gardens, is named. This speaks of the source of the water for gardens, be it Eden, Gethsemane, or heaven. A garden is a place of innocence, security, conscience, happiness, salvation, and purity.

The ending of the tribulation period and Israel's restoration is seen in En Khadah. That is translated by Abarim as Fountain of Joy. The significance of that is seen in Zechariah 12 and 13 at the time of Judah's restoration –

“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only son, and grieve for Him as one grieves for a firstborn.” Zechariah 12:10

That pouring out is then explained as Zechariah 13 opens –

“In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.” Zechariah 13:1

This pouring out and fountain are to be on this particular group of people who are then explained by the name Beth Pazzez, or House of Dispersion. As seen earlier, the word *patsets* is derived from *puts*, a scattering. Zechariah 13 continues with words that explain the meaning–

“Awake, O sword, against My Shepherd,
Against the Man who is My Companion,
Says the Lord of hosts.
'Strike the Shepherd,
And the sheep will be scattered [*puts*];
Then I will turn My hand against the little ones.
⁸And it shall come to pass in all the land,
Says the Lord,
'That two-thirds in it shall be cut off *and* die,
But *one*-third shall be left in it:
⁹I will bring the *one*-third through the fire,
Will refine them as silver is refined,
And test them as gold is tested.
They will call on My name,
And I will answer them.
I will say, “This *is* My people”;
And each one will say, ‘The Lord *is* my God.’” Zechariah 13:7-9

The House of the Dispersion becomes the house where the dispersed are brought back, far fewer in number. Their state is then explained by the next location, Tabor, or Purified. It is a name coming from *barar*, to purify.

It is the state of the people who have gone through the refiner's fire and been purified. Daniel refers to this process using the word *barar*, or purified –

“Many shall be purified [*barar*], made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.”

-Daniel 12:10

With that seen, the next location Shahazimah, meaning Proudly, was named. This was explained as the dignity or confidence of a proud animal in Job. That can easily be a metaphor for those who are saved by the Lord. As Jesus is the Lion of the tribe of Judah, there is no reason to not equate those in Him to sons of such confidence, dignity, and pride.

The next location is Beth Shemesh or House of *the* Sun. As noted in Joshua 15, it provides an obvious picture of the eternal nature of the light of Christ, who is called the Sun of Righteousness in Malachi 4. Thus, House of *the* Sun speaks of Christ dwelling among His people.

With that, the last location noted said, *v'hayu tos'oth gevulam ha'yarden* – “And are outgoings their border the Jordan.” Christ is the Descender. Those who are in Christ are set in their inheritance based upon His descent during His first advent to accomplish the work set before Him.

Thus, to say the outgoings of their border is the Jordan, it means that this is how the border of their inheritance is set, meaning through the finished work of Christ.

With the naming of the locations complete, the final note concerning the grant was that it was comprised of sixteen cities with their villages. Bullinger does not define the number, but it is the product of two and eight.

Two is the number of division or difference. Eight is the number of superabundance and the beginning of a new series. This could then be explained by the difference of those who enter the tribulation (2) – those who are separated to the antichrist and those who are separated to Christ. This is followed by a new beginning (8). For the latter, an existence of superabundance as they enter the millennium. For the former, superabundant condemnation.

The verses today ended with the note that this is the inheritance of the tribe of the children of Issachar. The children of He is Wages have received their inheritance, and it is not because of anything they had done to merit it.

Likewise, for those in Christ, or for those who come to Him during the tribulation, their state is granted based on unmerited favor. All people have a choice to make. God does not force it on us, and He does not select some for salvation and some to be condemned apart from their free will.

The offer is made in the promise of Messiah, whether looking forward to His coming in times past, or looking back on His coming in the world today. God has done all that is necessary for man to be reconciled to Him, but we must accept the offer.

To turn down God's offer is to remain in one's sin and to receive just condemnation. To accept it is to find peace, restoration, and eternal life.

I would hope you will choose wisely. Accept what God has done, believe in your heart, and call out to God, professing that Jesus Christ is Lord! He has made access into heaven possible. Thank God!

Closing Verse: *"For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written: 'The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; ²⁷ For this is My covenant with them, When I take away their sins.'" Romans 11:25-27*

Next Week: Joshua 19:24-31 *More exciting than a 100-yard Olympic dasher...* (The Inheritance of Asher) (41st 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 Issachar

The fourth lot came out to Issachar
For the children of Issachar according to their families it did go
And their territory went to Jezreel
And included Chesulloth, Shunem, Haphraim, Shion
-----and Anaharath also

Rabbith, Kishion, Abez
Remeth, En Gannim, En Haddah, and Beth Pазzez

And the border reached to Tabor, Shahazimah, and Beth Shemesh
Their border ended at the Jordan: sixteen cities
-----with their villages too
This was the inheritance of the tribe of the children of Issachar
According to their families, the cities and their villages
-----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...