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Chapter 1 : Bible, Revised Standard Version

The Lord your God is giving you a place to settle and is handing this land over to you. Your wives, children and cattle may stay in the land that Moses assigned to you east of the Jordan River. But all you warriors must cross over armed for battle ahead of your brothers.

Home Resources Bible references to the Promised Land Bible references to the promised land The land must not be sold permanently because the land is Mine and you are but aliens and My tenants. God promised the land of Canaan to the Jews as an unconditional covenant – 55 times the Bible records that God confirmed the gift with an oath. Twelve of those times He stated that the covenant was everlasting. The boundaries of the Promised Land are identified in Scripture [see Boundaries]. I will give you Jacob and your seed the land on which you are lying. I will give it to you as a possession I will give your seed all this land I promised them, and it will be their inheritance forever. I am the Lord your God Why do you tell me to carry them After you enter the land I am giving you as a home Go in and take possession of the land that the Lord swore He would give to your fathers – to Abraham, Isaac and Jacob – and to their seed after them. Go up and take possession of it as the Lord, the God of your fathers, told you. Do not be afraid; do not be discouraged. I will give it to them and they will take possession of it. Follow the decrees and laws so that you may live and may go in and take possession of the land that the Lord, the God of your fathers, is giving you. Abraham, Isaac and Jacob, to give you You did not trust Him or obey Him. You must not desecrate the land the Lord your God is giving you as an inheritance. Do not bring sin upon the land the Lord your God is giving you as an inheritance. I declare today to the Lord The Lord your God will bless you in the land He is giving you. They will besiege all the cities throughout the land the Lord your God is giving you. For the Lord is your life, and He will give you many years in the land He swore to give to your fathers, Abraham, Isaac and Jacob. I promised on oath to their forefathers I know what they are disposed to do, even before I bring them into the land I promised them on oath. I know that the Lord has given this land to you Be sure to allocate this land to Israel for an inheritance, as I have instructed you Instead, they will become snares and traps for you I brought you up out of Egypt and led you into the land that I swore to give to your forefathers. I drove them from before you and gave you their land. Teach them the right way to live, and send rain on the land You gave Your people for an inheritance. Israel will then become a byword and an object of ridicule among all peoples. He will uproot Israel from this good land that He gave to their forefathers and scatter them He confirmed it to Jacob as a decree, to Israel as an everlasting covenant: You have kept Your promise because You are righteous. You told them to go in and take possession of the land You had sworn with uplifted hand to give them. He drove out nations before them and allotted their lands to them as an inheritance; He settled the tribes of Israel in their homes. Sihon king of the Amorites, Og king of Bashan and all the kings of Canaan – and He gave their land as an inheritance, an inheritance to His people Israel. Each of you must turn from your wicked ways Then you will live in the land I have given to you and your fathers I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again. I swore to them the rebellious generation in the desert that I would not bring them into the land I had given them – a land flowing with milk and honey, most beautiful of all lands When I gather the people of Israel from the nations where they have been scattered, I will show Myself holy among them in the sight of the nations. Then they will live in their own land, which I gave to My servant Jacob. O My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, My people, will know that I am the Lord I will put My Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the Lord have spoken, and I have done it, declares the Lord. I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. And My princes will no longer oppress My people but will allow the house of Israel to possess the land Because I swore with uplifted hand to give it to your forefathers, this land will

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become your inheritance. But God promised him that he and his seed after him would possess the land, even though at that time Abraham had no child. He overthrew seven nations in Canaan and gave their land to His people as their inheritance.

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Chapter 2 : Commonly Misused Bible Verses: 2 Chronicles | Tim Chaffey

1 Maccabees Revised Standard Version Catholic Edition (RSVCE) Simon Takes Command. 13 Simon heard that Trypho had assembled a large army to invade the land of Judah and destroy it, 2 and he saw that the people were trembling and fearful.

Compared with me, Andrew was a good, rather quiet baby who quickly took to sleeping soundly in his cot. But I was having none of it. As soon as I realised that the eiderdown had gone, I snuck over to my sleeping brother, and wriggled the eiderdown between the bars of the cot until I had it to myself. When my mother came in to the bedroom to check that Andrew and I were asleep, she found a rather chilly Andrew with only a sheet and single blanket for warmth; and me, snuggled with the eiderdown underneath me in my bed. What does it mean to be possessive, as a person of faith? There are some interesting lessons to be learned from the story of how the Israelites came to take possession of the promised land. You may remember the story as it is told in the book of Joshua. The Israelites had spent many years wandering in the wilderness, gradually heading towards the land which God had promised to Moses they would occupy. Joshua initially sent spies across the Jordan, to find out the state of the opposition. Some fifty years or so after the Israelite tribes crossed over the Jordan we are told that promised land had been apportioned to various tribes of Israel. At that point one of those early spies – Caleb by name – asks Joshua to give him and his family land in the area of Hebron. Those of you who have just returned from your pilgrimage will know this all too well! These lands have been fought over for thousands of years, and are still being fought over today. And it is not just in the Middle East that land ownership is fiercely disputed. In the United States of America the native American peoples were displaced by incomers from Europe over several hundred years. Much of their traditional land was re-assigned to European settlers, with scant compensation, if any. In Scotland, during the eighteenth and nineteenth centuries, wealthy landowners destroyed the ancient settlements of the clans, in order to graze sheep in highland pastures traditionally farmed by crofters. In Australia, in South America, in Africa – the question of who owns land has been the focus for conflict from time immemorial. Claims to land ownership have been made on the basis of demonstrating the length of time the land has been inhabited by a family, clan or people. Sometimes the land has been held in common – for the common use of a clan or tribe. Sometimes the land has been passed on within a family or clan by inheritance. Here in the United Kingdom today, claims to land ownership are usually made on the basis of purchase or of other legal contract. And normally nowadays, conflicts about the ownership of land can be sorted out with reference to the Land Registry or ultimately, in courts of law. But there is one category of claim to land ownership which is the most difficult of all to handle: This land has been promised by God to these people, and not to those. It is our land by right because God has given it to us. It is this divine claim which Caleb is using to appeal to Joshua: God promised to give Moses this land, for our use. Of course, the claim that land has been given to someone by God was, and is still, hotly contested. The Israelite tribes did not simply walk in to the promised land and occupy it; they fought with those who already farmed the land, but also settled among them. And the question of land ownership is still violently contested, with new Israeli settlements being built on land occupied for many generations by Palestinians. Who has the right to the land? Who has the right to make a judgement in respect of land which, according to some biblical texts, was promised to the Israelite tribes by God some three thousand or so years ago? The question of what it means to possess something – be it land, money, housing, education – that question of possession is a very challenging one for people of faith. Christians claim that all things come from God. In the words of the Prayer of General Thanksgiving, we thank God for our creation, preservation and all the blessings of this life. We are encouraged to be good stewards of all that has been entrusted to us. We may work hard to earn a living, we may create and manufacture wonderful works of art or music, we may be cleaners or secretaries or volunteers or homekeepers or bankers or mechanics or whatever – but all our skills, all our time, all our energies and all that we use and own – all of these are ultimately God-given gifts.

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To put it bluntly in words from the book of Job: Skills, land, our bodies, wealth, opportunity. And all that we have is given us for a purpose: For that is the very nature of God “to give into our care the vast riches of creation, land, water, air, energy; to give us love, mercy, and hope; to give salvation in Christ, and the gift of life itself” to give all this, that we in turn might give to others. We are given these gifts not to possess them simply for our own benefit. We are not to hold our possessions close, to wall them in, that we might feel secure. We are not to hoard, not to be driven by our selfishness and fear. No “we are to share, to be generous, to enable others to live; and to be open to receiving the generosity of others in return. In our own generation, we face very specific challenges. It is not only the possession of parcels of land which ultimately matters, but the whole relationship between humanity and the earth itself. Maybe you have read the recent United Nations report on the frightening rapidity of climate change; or perhaps you saw the horrifying TV programme Drowning in Plastic a fortnight ago. Our possessiveness, our selfish failure to curb our wasteful behaviour is having dire consequences for our environment. We must learn to co-operate willingly with our neighbours world-wide if we and other living creatures are to survive and thrive. Here in the west, we need to learn a tough lesson: The care of the land, the care of our environment, the care of our neighbour in need: We have been given so much by a generous and loving God. Can we show ourselves to be responsible stewards before it is too late?

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Chapter 3 : Why did Reuben, Gad, and the half-tribe of Manasseh want to live on the east of the Jordan?

The LORD spoke to Moses, saying, "Command the people of Israel, and say to them, When you enter the land of Canaan (this is the land that shall fall to you for an inheritance, the land of Canaan as.

Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. It shall be for the sojourner, the fatherless, and the widow, that the Lord your God may bless you in all the work of your hands. When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not strip it afterward. Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place. You shall allot it as an inheritance for yourselves and for the sojourners who reside among you and have had children among you. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel. In whatever tribe the sojourner resides, there you shall assign him his inheritance, declares the Lord God. You may give it to the sojourner who is within your towns, that he may eat it, or you may sell it to a foreigner. For you are a people holy to the Lord your God. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death. And Sarah died at Kiriath-arba that is, Hebron in the land of Canaan, and Abraham went in to mourn for Sarah and to weep for her. Yet he is actually not far from each one of us, 2 Corinthians 8: You and the sojourner shall be alike before the Lord. One law and one rule shall be for you and for the stranger who sojourns with you. Seventy thousand of them he assigned to bear burdens, 80, to quarry in the hill country, and 3, as overseers to make the people work. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. Where you die I will die, and there will I be buried. May the Lord do so to me and more also if anything but death parts me from you.

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Chapter 4 : 1 Maccabees RSVCE - Simon Takes Command - Simon heard that - Bible Gateway

"When the Lord your God has destroyed the nations whose land He is giving you, and when you have driven them out and settled in their towns and houses, then set aside for yourselves three cities centrally located in the land the Lord your God is giving you to possess divide into three parts the land the Lord your God is giving you as an.

Cross the Jordan River! Lead these people into the land which I am ready to hand over to them. It will extend all the way to the great River Euphrates in the east including all of Syria and all the way to the Mediterranean Sea in the west. As I was with Moses, so I will be with you. I will not abandon you or leave you alone. You must lead these people in the conquest of this land that I solemnly promised their ancestors I would hand over to them. Carefully obey all the law my servant Moses charged you to keep! Do not swerve from it to the right or to the left, so that you may be successful in all you do. You must memorize it day and night so you can carefully obey all that is written in it. Then you will prosper and be successful. The Lord your God is giving you a place to settle and is handing this land over to you. But all you warriors must cross over armed for battle ahead of your brothers. You must help them 1: We will go wherever you send us. But may the Lord your God be with you as he was with Moses! But be strong and brave! Israelite men have come here tonight to spy on the land. Chase after them quickly, for you have time to catch them! The city gate was shut as soon as they set out in pursuit of them. We are absolutely terrified of you, and all who live in the land are cringing before you. For the Lord your God is God in heaven above and on earth below! Because I have shown allegiance to you, show allegiance to my family. Give me a solemn pledge 2: Her house was built as part of the city wall; she lived in the wall. Hide from them there for three days, long enough for those chasing you to return. Then you can be on your way. But if anyone with you in the house is harmed, we will be responsible. Their pursuers looked all along the way but did not find them. All who live in the land are cringing before us! They camped there before crossing the river. Keep your distance so you can see which way you should go, for you have not traveled this way before. The ark of the covenant of the Ruler of the whole earth is ready to enter the Jordan ahead of you. It piled up far upstream at Adam the city near Zarethan ; there was no water at all flowing to the sea of the Arabah the Salt Sea. The people crossed the river opposite Jericho. All Israel crossed over on dry ground until the entire nation was on the other side. Israel Commemorates the Crossing 4: Each of you is to put a stone on his shoulder, according to the number of the Israelite tribes. When it crossed the Jordan, the water of the Jordan stopped flowing. These stones will be a lasting memorial for the Israelites. They picked up twelve stones, according to the number of the Israelite tribes, from the middle of the Jordan as the Lord had instructed Joshua. They carried them over with them to the camp and put them there. They remain there to this very day. The people went across quickly, 4: They respected him all his life, just as they had respected Moses. It was just like when the Lord your God dried up the Red Sea before us while we crossed it. May I dwell upon Your glory and love, learn, remember and share Your Word, and follow you all of my days. You go on ahead and prepare the way, may I obey You with confidence. You make a way for us where there seems no way. May I trust You always. Scripture In Perspective The Lord God instructed Joshua to get about the business of taking the promised land as He desired to complete His promise of that land to their ancestors. The Reubenites, Gadites, and the half tribe of Manasseh were reminded of their promise to accompany their fellow tribes before they returned to their homes on the other side of the Jordan "and in so doing they acknowledged that their loyalty to Joshua as leader was the same as that given to Moses. Joshua sent spies into Jericho, as would any good general, and the Lord God guided them to the home of Rahab. Rahab lived along the fortified walls of Jericho as she was a prostitute. Word came to the king that the spies had visited Rahab so soldiers demanded that she surrender them. Rahab challenged the spies to promise to protect her extended family because she had given them information and hidden them from the soldiers and they agreed. They did require her to mark her home with a red rope and to have her family gathered in her home so they would know whom to protect. She let them down by a rope and instructed them to flee to the hills and hide for 3days until

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the soldiers gave up their search. They did so and then reported to Joshua who was thus assured that the Lord had given them the city. Joshua, as instructed by the Lord God, instructed the people to follow the Ark that the priests carried, so the huge populace could see where to go, but to do so at a distance of 3, feet. He instructed Joshua to go ahead of the people and to wade into the water. From there Joshua informed the people that they would know that God was going on ahead because when the priests entered the water it would part and create dry land for them to cross – even though the Jordan was at flood-level that time of year. The priests did so and the whole nation crossed, then Joshua instructed that one elder from each of the 12 tribes select a stone from where the priests stood and bring them to Gilgal where the people rested on the other side. The piled stones were a remembrance of what God had done that day. Joshua also piled 12 stones in the Jordan where the priests stood. When the priests left the Jordan it returned to its normal flood-stage flow.

Interact With The Text Consider Joshua inherited the same stiff-necked people as had troubled Moses for so long, he inherited a small modern city-sized population of nearly a million, and he inherited leadership of a military campaign and population settlement project never before seen on earth. The Jordan was a huge river that would have been enormously dangerous and powerful at flood-stage. Discuss What might have been the feelings that flowed across the people and the tribes of Israel when the message of Joshua, that they would enter the promised land in three days, passed in waves across the great mass of people. Would the first spies, 40 years prior, have had the courage and trust in God to take the risks that these men did? How could anyone who doubted the calling of Joshua still doubt when God stopped the Jordan when he stepped into the water and then directed the priests with the ark to do the same? Reflect The Reubenites, Gadites, and the half tribe of Manasseh already had their land, their families and livestock were there, and they had built some fortifications. Now they would be gone for months or years alongside the other tribes. As frightened of the Israelites as were the people of Jericho, Rahab recognized God as supreme and that her self-interest in serving those who served Him, so she chose to side with God. Almost a million people crossed the Jordan on dry land in the middle of flood-stage season - no man other than Caleb and Joshua who was of military age or older was alive when the people crossed the Red Sea. Share When have you been faced with a major change – how did the sudden reality of it wash over you emotionally? When have you been faced with an awkward and unexpected circumstance where God is clearly working and you had to act in faith despite great risk? How did things work out? When have you observed God making His presence known in an unmistakable way? Ask the Holy Spirit to reveal an opportunity for you to serve someone who is serving Him. Ask the Holy Spirit to reveal to you how He has gone-ahead to clear the way for the ministry He has chosen for you. Act Today I will prepare myself in prayer and be certain that I have good stewardship of my resources so that I may serve the Lord wherever and however He calls. Today I will prayerfully agree to partner with the Holy Spirit in support of someone to whom He has assigned a ministry, I will do so with full confidence and trust in God, and I will do so to the best of my ability. I will do so prayerfully and in consultation with one who is Biblically qualified as an elder.

A New Generation is Circumcised 5: All the men old enough to fight when they left Egypt died on the journey through the desert after they left Egypt. For the Lord had sworn a solemn oath to them that he would not let them see the land he had sworn on oath to give them, a land rich in milk and honey. They were uncircumcised; their fathers had not circumcised them along the way.

Israel Conquers Jericho 5: Now I have arrived! No one was allowed to leave or enter. On the seventh day march around the city seven times, while the priests blow the horns. Then the city wall will collapse and the warriors should charge straight ahead. Then they went back to the camp and spent the night there. They did this six days in all. If you take any of it, you will make the Israelite camp subject to annihilation and cause a disaster. The wall collapsed and the warriors charged straight ahead into the city and captured it. They brought out her whole family and took them to a place outside the Israelite camp. She lives in Israel to this very day because she hid the messengers Joshua sent to spy on Jericho. He will lose his firstborn son when he lays its foundations and his youngest son when he erects its gates!

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Chapter 5 : Hawaii - Wikipedia

See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the Lord your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the Lord your God may bless you in the land where you are entering to possess it.

Routinely, such letters go in the trash without my even opening them. I know that no matter how good their promises sound, they simply are not true. Such men say if we employ the right approach, their approach, usually for a donation, success is assured. One only needs enough faith to be confident God hears and answers our prayers as we desire. Divine blessing certainly is not well understood. Jesus simply did not fit the mold of Jewish expectations. His blessings were not the kind they wanted. So it is today. Few understand the blessings of God as they should. The same errors which plagued the Israelites and Christians of old are popular in evangelical Christianity today. If we would understand what in the world God is doing in these days, we must understand what the Bible teaches about divine blessing. A secondary goal is to accomplish the good of those who love God: The promised blessings of the Bible are the good which God has purposed and promised. As we study the promised blessings of God, my hope is that the present pleasures of this life will fade in the light of the glory awaiting us. Along with sin came the curse. Eve was cursed with pain in child-bearing and with the dominion of her husband over her. Adam was cursed with hard labor, providing for his family by the sweat of his brow. Both were cursed with death by being banned from the Garden and the tree of life. The blessing of God directly relates to two matters: The Abrahamic covenant takes up the promise of blessing: God promised to bless Abraham and his offspring. He also promised Abraham that he would become a blessing to all who would bless him. What an amazing promise--a promise which will surely be fulfilled! But just what has God promised to do for Abraham? How will Abraham be blessed, and how will he become a blessing to others? We shall see what they are, what they are not, and when they will be fulfilled. He was not only to be the son of Abraham but of Sarah as well Genesis Abraham had a twenty-five year wait for the blessing of a son. The son was just the beginning. Abraham was one-hundred and sixty years old when Jacob and Esau were born. This was the land of Canaan Genesis Abraham had to buy a small parcel of ground for a burial site for his family Genesis In his lifetime, Abraham would not possess the land of Canaan. God clarified the promise of the land in Genesis But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete Genesis As a result, Jacob and his family moved to Egypt where they became a great nation. God was in no hurry to fulfill His promised blessings. He suffered because of his deception concerning Sarah. He suffered because of his impatience in acquiring a son through Hagar. The promise of blessing passed from Abraham to Isaac Genesis He struggled with Esau from the womb until the day he left Canaan. He and his mother struggled with Isaac and Esau. Jacob struggled with Laban see Genesis Jacob saw much strife in his family and suffered much over the loss of Joseph and then Benjamin. In summing up his life before Pharaoh, Jacob gave an account not of unceasing bliss but of much affliction: Later Judah and his brothers suffered much over their ill-treatment of Joseph see Genesis The Israelites were greatly blessed in number while they sojourned in Egypt Exodus 1: Their numerical growth concerned the Egyptians and brought about a time of great persecution and affliction. Foolishly, they sought to keep the Israelites subject to them as slaves and to keep them from leaving their land Exodus 1: The trials and afflictions of the Israelites did not end with their exodus from Egypt. Their journey to the promised land held many trials. These trials came from the hand of the God who had promised to bless them: And you shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand

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that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord. Your clothing did not wear out on you, nor did your foot swell these forty years. Thus you are to know in your heart that the Lord your God was disciplining you just as a man disciplines his son. Therefore, you shall keep the commandments of the Lord your God, to walk in His ways and to fear Him Deuteronomy 8: If His people forsook the Law, then earthly cursings were promised: See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the Lord your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the Lord your God may bless you in the land where you are entering to possess it. But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, I declare to you today that you shall surely perish. You shall not prolong your days in the land where you are crossing the Jordan to enter and possess it. I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, by loving the Lord your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them Deuteronomy If a nation repented of its sin and turned to God, its threatened judgment could be averted. If a nation turned from God, its promised blessings would be taken away: At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it; if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it. These were much more perplexing times as we see from the agony of this psalmist: Through Thee we will push back our adversaries; Through Thy name we will trample down those who rise up against us. For I will not trust in my bow, Nor will my sword save me. But Thou hast saved us from our adversaries, And Thou hast put to shame those who hate us. In God we have boasted all day long, And we will give thanks to Thy name forever. Yet Thou hast rejected us and brought us to dishonor, And dost not go out with our armies. Thou dost cause us to turn back from the adversary; And those who hate us have taken spoil for themselves. Thou dost give us as sheep to be eaten, And hast scattered us among the nations. Thou dost sell Thy people cheaply, And hast not profited by their sale. Thou dost make us a reproach to our neighbors, A scoffing and a derision to those around us. Thou dost make us a byword among the nations, A laughingstock among the peoples. All day long my dishonor is before me, And my humiliation has overwhelmed me, Because of the voice of him who reproaches and reviles, Because of the presence of the enemy and the avenger. All this has come upon us, but we have not forgotten Thee, And we have not dealt falsely with Thy covenant. Our heart has not turned back, And our steps have not deviated from Thy way, Yet Thou hast crushed us in a place of jackals, And covered us with the shadow of death. If we had forgotten the name of our God, Or extended our hands to a strange god; Would not God find this out? For He knows the secrets of the heart. But for Thy sake we are killed all day long; We are considered as sheep to be slaughtered. Arouse Thyself, why dost Thou sleep, O Lord? Awake, do not reject us forever. Why dost Thou hide Thy face, And forget our affliction and our oppression? For our soul has sunk down into the dust; Our body cleaves to the earth. Rise up, be our help, And redeem us for the sake of Thy lovingkindness Psalm Surely God is good to Israel, To those who are pure in heart! But as for me, my feet came close to stumbling; My steps had almost slipped. For I was envious of the arrogant, As I saw the prosperity of the wicked. For there are no pains in their death; And their body is fat. They are not in trouble as other men; Nor are they plagued like mankind. Therefore pride is their necklace; The garment of violence covers them. Their eye bulges from fatness; The imaginations of their heart run riot. They mock, and wickedly speak of oppression; They speak from on high. They have set their mouth against the heavens, And their tongue parades through the earth.

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Chapter 6 : Sermon at the Sung Eucharist on the Twenty-first Sunday after Trinity | Westminster Abbey

Exodus You must not exploit or oppress a foreign resident, for you yourselves were foreigners in the land of Egypt.
Leviticus Do not seek revenge or bear a grudge against any of your people, but love your neighbor as yourself.

The laws which Moses had hitherto been repeating and urging mostly concerned the acts of religion and devotion towards God; but here he comes more fully to press the duties of righteousness between man and man. This chapter relates, I. To the sixth commandment, "Thou shalt not kill," ver. To the eighth commandment, "Thou shalt not steal," ver. To the ninth commandment, "Thou shalt not bear false witness," ver. Now here we have the law settled between blood and blood, between the blood of the murdered and the blood of the murderer, and effectual provision made, I. That the cities of refuge should be a protection to him that slew another casually, so that he should not die for that as a crime which was not his voluntary act, but only his unhappiness. The appointment of these cities of refuge we had before Exod. It is here repeated, and direction is given concerning three things: The appointing of three cities in Canaan for this purpose. Moses had already appointed three on that side Jordan which he saw the conquest of; and now he bids them, when they should be settled in the other part of the country, to appoint three more, v. The country was to be divided into three districts, as near by as might be equal, and a city of refuge in the centre of each so that every corner of the land might have one within reach. Thus Christ is not a refuge at a distance, which we must ascend to heaven or go down to the deep for, but the word is nigh us, and Christ in the word, Rom. The gospel brings salvation to our door, and there it knocks for admission. To make the flight of the delinquent the more easy, the way must be prepared that led to the city of refuge. Probably they had causeways or street-ways leading to those cities, and the Jews say that the magistrates of Israel, upon one certain day in the year, sent out messengers to see that those roads were in good repair, and they were to remove stumbling-blocks, mend bridges that were broken, and, where two ways met, they were to set up a Mercurial post, with a finger to point the right way, on which was engraven in great letters, Miklat, Miklat--Refuge, Refuge. In allusion to this, gospel ministers are to show people the way to Christ, and to assist and direct them in flying by faith to him for refuge. They must be ready to remove their prejudices, and help them over their difficulties. And, blessed be God, the way of holiness, to all that seek it faithfully, is a highway so plain that the wayfaring men, though fools, shall not err therein. The use to be made of these cities, v. It is supposed that it might so happen that a man might be the death of his neighbour without any design upon him either from a sudden passion or malice prepense, but purely by accident, as by the flying off of an axe-head, which is the instance here given, with which every case of this kind was to be compared, and by it adjudged. See how human life lies exposed daily, and what deaths we are often in, and what need therefore we have to be always ready, our souls being continually in our hands. How are the sons of men snared in an evil time, when it falls suddenly upon them! An evil time indeed it is when this happens not only to the slain but to the slayer. It is supposed that the relations of the person slain would be forward to avenge the blood, in affection to their friend and in zeal for public justice. Though the law did not allow the avenging of any other affront or injury with death, yet the avenger of blood, the blood of a relation, shall have great allowances made for the heat of his heart upon such a provocation as that, and his killing only, should not be accounted murder if he did it before he got to the city of refuge, though it is owned he was not worthy of death. Thus would God possess people with a great horror and dread of the sin of murder: It is provided that, if an avenger of blood should be so unreasonable as to demand satisfaction for blood shed by accident only, then the city of refuge should protect the slayer. Sins of ignorance indeed do expose us to the wrath of God, but there is relief provided, if by faith and repentance we make use of it. Paul that had been a persecutor obtained mercy, because he did it ignorantly; and Christ prayed for his crucifiers, Father, forgive them, for they know not what they do. The appointing of three cities more for this use in case God should hereafter enlarge their territories and the dominion of their religion, that all those places which came under the government of the law of Moses in other instances might enjoy the benefit of that

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law in this instance, v. He promised to give it, if thou shalt keep all these commandments; not otherwise. A direction to them to appoint three cities more in their new conquests, which, the number intimates, should be as large as their first conquests were; wherever the border of Israel went this privilege must attend it, that innocent blood be not shed, v. Though God is the saviour and preserver of all men, and has a tender regard to all lives, yet the blood of Israelites is in a particular manner precious to him, Ps. The learned Ainsworth observes that the Jewish writers themselves own that, the condition not being performed, the promise of the enlarging of their coast was never fulfilled; so that there was no occasion for ever adding these three cities of refuge; yet the holy blessed God say they did not command it in vain, for in the days of Messiah the prince three other cities shall be added to these six: It is provided that the cities of refuge should be no sanctuary or shelter to a wilful murderer, but even thence he should be fetched, and delivered to the avenger of blood, v. This shows that wilful murder must never be protected by the civil magistrate; he bears the sword of justice in vain if he suffers those to escape the edge of it that lie under the guilt of blood, which he by office is the avenger of. During the dominion of the papacy in our own land, before the Reformation, there were some churches and religious houses as they called them that were made sanctuaries for the protection of all sorts of criminals that fled to them, wilful murderers not excepted, so that as Stamford says, in his Pleas of the Crown, lib. And some have thought it would be a completing of that instance of reformation if the benefit of clergy were taken away for man-slaughter, that is, the killing of a man upon a small provocation, since this law allowed refuge only in case of that which our law calls chance-medley. It may be alluded to to show that in Jesus Christ there is no refuge for presumptuous sinners, that go on still in their trespasses. If we thus sin wilfully, sin and go on in it, there remains no sacrifice, Heb. Those that flee to Christ from their sins shall be safe in him, but not those that expect to be sheltered by him in their sins. Salvation itself cannot save such: A law against frauds, v. Here is an implicit direction given to the first planters of Canaan to fix land-marks, according to the distribution of the land to the several tribes and families by lot. Note, It is the will of God that every one should know his own, and that all good means should be used to prevent encroachments and the doing and suffering of wrong. When right is settled, care must be taken that it be not afterwards unsettled, and that, if possible, no occasion of dispute may arise. This, without doubt, is a moral precept, and still binding, and to us it forbids, 1. Though the land-marks were set by the hand of man, yet he was a thief and a robber by the law of God that removed them. Let every man be content with his own lot, and just to his neighbours, and then we shall have no land-marks removed. It forbids the sowing of discord among neighbours, and doing any thing to occasion strife and law-suits, which is done and it is very ill done by confounding those things which should determine disputes and decide controversies. It forbids breaking in upon the settled order and constitution of civil government, and the altering of ancient usages without just cause. This law supports the honour of prescriptions. *Consuetudo facit jus*--Custom is to be held as law. A law against perjuries, which enacts two things: That a single witness should never be admitted to give evidence in a criminal cause, so as that sentence should be passed upon his testimony, v. This law we had before, Num. This was enacted in favour to the prisoner, whose life and honour should not lie at the mercy of a particular person that had a pique against him, and for caution to the accuser not to say that which he could not corroborate by the testimony of another. It is a just shame which this law puts upon mankind as false and not to be trusted; every man is by it suspected: Let God be true and every man a liar, Rom. That a false witness should incur the same punishment which was to have been inflicted upon the person he accused. If two, or three, or many witnesses, concurred in a false testimony, they were all liable to be prosecuted upon this law. The person wronged or brought into peril by the false testimony is supposed to be the appellant, v. And yet if the person were put to death upon the evidence, and afterwards it appeared to be false, any other person, or the judges themselves, *ex officio*--by virtue of their office, might call the false witness to account. Causes of this kind, having more than ordinary difficulty in them, were to be brought before the supreme court, The priests and judges, who are said to be before the Lord, because, as other judges sat in the gates of their cities, so these at the gate of the sanctuary, ch. There must be great care in the trial, v. A diligent inquisition must be made into the characters of the

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persons, and all the circumstances of the case, which must be compared, that the truth might be found out, which, where it is thus faithfully and impartially enquired into, Providence, it may be hoped, will particularly advance the discovery of. If it appeared that a man had knowingly and maliciously borne false witness against his neighbour, though the mischief he designed him thereby was not effected, he must undergo the same penalty which his evidence would have brought his neighbour under, v. *Nec lex est justior ulla*--Nor could any law be more just. If the crime he accused his neighbour of was to be punished with death, the false witness must be put to death; if with stripes, he must be beaten; if with a pecuniary mulct, he was to be fined the sum. Thy eye shall not pity, v. No man needs to be more merciful than God. The benefit that will accrue to the public from this severity will abundantly recompense it: Those that remain shall hear and fear, v. Such exemplary punishments will be warnings to others not to attempt any such mischief, when they see how he that made the pit and digged it has fallen into the ditch which he made. Here are some examples:

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Chapter 7 : What Does the Bible Say About Immigration?

According to the tribes of your fathers you shall inherit. 55 But if you do not drive out the inhabitants of the land from before you, then those of them whom you let remain shall be as y barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. 56 And I will do to you z as I thought to do to them."

What can we learn from the life of Abraham? The life of Abraham takes up a good portion of the Genesis narrative from his first mention in Genesis. When we first meet Abraham, he is already 75 years old. We also learn that Terah took his family and set off for the land of Canaan but instead settled in the city of Haran in northern Mesopotamia on the trade route from ancient Babylonia about halfway between Nineveh and Damascus. In the first three verses, we see the call of Abraham by God: I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. God calls Abraham out from his home in Haran and tells him to go to a land that He will show to him. God also makes three promises to Abraham: These promises form the basis for what will later be called the Abrahamic Covenant established in Genesis 15 and ratified in Genesis. What really makes Abraham special is that he obeyed God. How many of us would leave behind everything that is familiar to us and just go without knowing our destination? The concept of family meant everything to a person living in the time of Abraham. In that time, family units were strongly knit; it was unusual for family members to live hundreds of miles apart from each other. The people of Ur and Haran worshipped the ancient Babylonian pantheon of gods, in particular the moon god, Sin, so God called Abraham out of a pagan culture. Abraham and Sarah were childless a real source of shame in that culture, yet God promised that Abraham would have a son. Genesis. Abraham believed the promise of God, and that faith is credited to him as righteousness. Genesis. God reiterates His promise to Abraham in Genesis 17, and his faith is rewarded in Genesis 21 with the birth of Isaac. All we see is Abraham faithfully obeying the God who was his shield. Genesis. As with the earlier command to leave his home and family, Abraham obeyed. Genesis. We know the story ends with God holding back Abraham from sacrificing Isaac, but imagine how Abraham must have felt. He had been waiting decades for a son of his own, and the God who promised this child to him was about to take him away. We know of at least two occasions in which Abraham lied regarding his relationship to Sarah in order to protect himself in potentially hostile lands. Genesis. In both these incidents, God protects and blesses Abraham despite his lack of faith. We also know that the frustration of not having a child wore on Abraham and Sarah. Interestingly, Abraham and Sarah were called Abram and Sarai at that time. But when Ishmael was thirteen years old, God gave Abram a new name along with the covenant of circumcision and a renewed promise to give him a son through Sarai, to whom God also gave a new name. Genesis. Abram, meaning "high father," became Abraham, "father of a multitude. Abraham could take his son Isaac up to Mount Moriah because he knew God was faithful to keep His promises. God is superintending and orchestrating the events of our lives. When asked to leave his family, Abraham left. Abraham, like most of us, may have agonized over these decisions, but, when it was time to act, he acted. When we discern a true call from God or we read His instructions in His Word, we must act. Obedience is not optional when God commands something. We also see from Abraham what it looks like to have an active relationship with God. While Abraham was quick to obey, he did not shy away from asking God questions. Abraham believed that God would give him and Sarah a son, but did wonder at how it could be. Genesis. In Genesis 18 we read the account of Abraham interceding for Sodom and Gomorrah. Abraham affirmed that God was holy and just and could not fathom Him destroying the righteous with sinners. He asked God to spare the sinful cities for the sake of fifty righteous and continued to work the number down until ten. God had promised a son to Abraham and Sarah, but, in their impatience, their plan to provide an heir to Abraham backfired. First, conflict between Sarah and Hagar arose, and later on conflict between Ishmael and Isaac. We cannot fulfill the will of God in our own strength; our efforts ultimately end up creating more problems than they solve. This lesson has wide-ranging applications in our lives. If God has promised to do something, we must be faithful and patient.

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and wait for Him to accomplish it in His own timing. Twice the apostle Paul uses Abraham as an example of this crucial doctrine. In Romans, the entire fourth chapter is devoted to illustrating justification by faith through the life of Abraham. This goes back to Genesis Abraham did nothing to earn justification. His trust in God was enough. Theologians believe this is the first mention of the gospel in the Bible. The calling of Abraham was just another piece in the story of redemption. God is not obligated to save us simply because we have an impeccable Christian pedigree. Paul uses Abraham to illustrate this in Romans 9, where he says not all who descended from Abraham were elected unto salvation Romans 9: God sovereignly chooses those who will receive salvation, but that salvation comes through the same faith that Abraham exercised in his life. Finally, we see that James uses the life of Abraham as an illustration that faith without works is dead James 2: The example he uses is the story of Abraham and Isaac on Mount Moriah. Mere assent to the truths of the gospel is not enough to save. Faith must result in good works of obedience that show a living faith. Abraham was justified by his faith, and his faith was proved by his works. In the final analysis, we see that Abraham was an exemplary individual, not so much in his piety or perfect life he had his shortcomings, as we saw , but because his life illustrates so many truths of the Christian life. God called Abraham out of the millions of people on the earth to be the object of His blessings. God used Abraham to play a pivotal role in the outworking of the story of redemption, culminating in the birth of Jesus. Abraham is a living example of faith and hope in the promises of God Hebrews

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Chapter 8 : American Civil War - The land war | www.nxgvision.com

The Promised Land is our immortal body. We are called land because we are made of the dust of the earth. The birthright of the first-born or inheritance we are chasing after is our immortal body we lost through the sin of Adam and Eve.

Commonly Misused Bible Verses: We have probably all done it before. I know I have. In fact, I have even made the mistake of doing it in a published work. I used a Bible verse improperly by not paying close enough attention to its context. This is a common problem among both Christians and non-Christians. Many skeptics and other unbelievers will pull verses out of context in their efforts to attack the Bible. Many Christians have heard or read a verse that they really like, so they quote it as though it was given as a divine promise just for them. However, we must be careful to examine the context of a passage and make sure that when we quote a verse, we use it in a way that the original author meant for it to be used. In this particular post, I want to examine one of the verses that Christians regularly misuse. In some future posts, we will look at some more verses misused by Christians and some misused by unbelievers. Commonly Misused Verse 1: Do you know the occasion for these words or have you just repeated them thinking that they were meant for your particular situation? The construction of the first temple in Jerusalem had just been completed. King Solomon led a massive week-long celebration to dedicate the temple. When the people returned to their homes following the celebration, we read this: When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. Now My eyes will be open and My ears attentive to prayer made in this place. For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually. As you continue reading the remaining verses in 2 Chronicles 7, it becomes extremely clear that this was a specific promise made by God to the Jewish people at the time of the first temple. This is quite a bit different than Christians using this verse as a promise from God to fix the problems in the United States of America or any other nation. Before you get too upset with me, let me point out that I think there are certainly principles we can draw from this. As Christians, we absolutely should pray for our nation. I think it would be wonderful if every Christian would humble himself or herself and pray for our nation. However, 2 Chronicles 7: My Mistake So which verse did I misuse? Near the end of my book, God and Cancer: So I cited a verse I have heard used in this context several times. It sure does, except for the fact that Paul was not talking about heaven. How do I know? Look at the very next verse: Verse 9 was a quote from the Old Testament book of Isaiah. Paul told his readers that although God had not revealed in the Old Testament some of the wonderful things He had in store for His people, He has now revealed them to us by the Holy Spirit. I still believe heaven will be far better than we can possibly imagine, but I would not use 1 Corinthians 2:

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Chapter 9 : What Does the Bible Say About Inheritance?

The LORD said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; for all the land which you see, I will give it to you and to your descendants forever.

Hawaii, like Alaska, does not border any other U. It is the only U. In addition to the eight main islands, the state has many smaller islands and islets. Across the archipelago are around small rocks and islets, such as Molokini, which are either volcanic, marine sedimentary or erosional in origin. The Hawaiian islands were formed by volcanic activity initiated at an undersea magma source called the Hawaii hotspot. The process is continuing to build islands; the tectonic plate beneath much of the Pacific Ocean continually moves northwest and the hot spot remains stationary, slowly creating new volcanoes. The Leilani Estates and Lanipuna Gardens are situated within this territory. The destruction affected at least 36 buildings and this coupled with the lava flows and the Sulfur dioxide fumes, necessitated the evacuation of more than 2, local inhabitants from the neighborhoods. Because the islands of Hawaii are distant from other land habitats, life is thought to have arrived there by wind, waves i. This isolation, in combination with the diverse environment including extreme altitudes, tropical climates, and arid shorelines, allowed for the evolution of new endemic flora and fauna. Hawaii has more endangered species and has lost a higher percentage of its endemic species than any other U. The islands are well known for the environmental diversity that occurs on high mountains within a trade winds field. On a single island, the climate around the coasts can range from dry tropical less than 20 inches or millimeters annual rainfall to wet tropical; on the slopes, environments range from tropical rainforest more than inches or 5, millimeters per year, through a temperate climate, to alpine conditions with a cold, dry climate. The rainy climate impacts soil development, which largely determines ground permeability, affecting the distribution of streams and wetlands. Several areas in Hawaii are under the protection of the National Park Service. Bush on June 15, List of Hawaii tornadoes, List of Hawaii hurricanes, and Climate of Hawaii A true-color satellite view of Hawaii shows that most of the vegetation on the islands grows on their northeast sides, which face the wind. The silver glow around the southwest of the islands is the result of calmer waters. Most of Hawaii experiences only two seasons; the dry season runs from May to October and the wet season is from October to April. Hawaii is the only state to have never recorded sub-zero Fahrenheit temperatures. Windward sides face cloud cover.