The second lot came out for the tribe of Simeon, clan by clan. Their inheritance lay within the territory of Judah. It included:

Beersheba (or Sheba), Moladah, Hazar Shual, Balah, Ezem, Eitolad, Bethul, Hormah, Ziklag, Beth Marcaboth, Hazar Susah, Beth Lebaoth and Sharuhen—thirteen towns and their villages;

Ain, Rimmon, Ether and Ashan—four towns and their villages—and all the villages around these towns as far as Baalath Beer (Ramah in the Negev).

This was the inheritance of the tribe of the Simeonites, clan by clan. The inheritance of the Simeonites was taken from the share of Judah, because Judah's portion was more than they needed. So the Simeonites received their inheritance within the territory of Judah.

The third lot came up for Zebulun, clan by clan:

The boundary of their inheritance went as far as Sarid. Going west it ran to Maralah, touched Dabbesheth, and extended to the ravine near Jokneam. It turned east from Sarid toward the sunrise to the territory of Kisloth Tabor and went on to Daberath and up to Japhia. Then it continued eastward to Gath Hepher and Esh Kazer; it came out at Rimmon and turned toward Neah. There the boundary went around on the north to Hannathoh and ended at the Valley of Iphtah El.

Included were Kattath, Nahalal, Shimron, Idalah and Bethlehem. There were twelve towns and their villages.

These towns and their villages were the inheritance of Zebulun, clan by clan.

The fourth lot came out for Issachar, clan by clan. Their territory included:

Jezreel, Kesulloth, Shunem, Hapharaim, Shion, Anaharath, Rabbith, Kishion, Ebez, Remeth, En Gannim, En Haddah and Beth Tabor. The boundary touched Ta­bor, Shahazumah and Beth Shemesh, and ended at the Jordan. There were sixteen towns and their villages.

These towns and their villages were the inheritance of the tribe of Issachar, clan by clan.

The fifth lot came out for the tribe of Asher, clan by clan. Their territory included:

Helkath, Hali, Beten, Achshaph, Allammelech, Amad and Mishal. On the west the boundary touched Carmel and Shihor Libnath. It then turned east toward Beth Dagon, touched Zebulun and the Valley of Iphtah El, and went north to Beth Emek and Neiel, passing Cabul on the left. It went to Abdon, Rehob, Hammon and Kanah, as far as Greater Sidon. The boundary then turned back toward Ramah and went to the fortified city of Tyre, turned toward Hosah and came out at the sea in the region of Aczib.

There were twenty-two towns and their villages.

These towns and their villages were the inheritance of the tribe of Asher, clan by clan.

The sixth lot came out for Naphtali, clan by clan:

Their boundary went from Hel­eph and the large tree in Zaanan­nim, passing Adami Neked and Jabeel to Lakkum and ending at the Jordan. The boundary ran west through Aznoth Tabor and came out at Hukkok. It touched Zebulon on the south, Asher on the west and the Jordan on the east. The fortified cities were Ziddim, Zer, Hammath, Rakkah, Kinneheth, Adamah, Ramah, Hazor, Kedesh Edrei, En Hazor, Iron, Migdal El, Horem, Beth Anath and Beth Shemes. There were nineteen towns and their villages.

These towns and their villages were the inheritance of the tribe of Naphtali, clan by clan.

The seventh lot came out for the tribe of Dan, clan by clan. The territory of their inheritance included:

Zorah, Eshtaol, Ir Shemes, Shaalabbin, Aijalon, Ithlah, Elon, Timnah, Ekron, Etterek, Gibbe­thon, Baalath, Jehud, Bene Berak, Gath Rimmon, Me Jarkon and Rak­kon, with the area facing Joppa.

But the Danites had difficulty taking possession of their territory, so they went up and attacked Leshem, took it, put it to the sword and occupied it. They settled in Leshem and named it Dan after their forefather.

These towns and their villages were the inheritance of the tribe of Dan, clan by clan.

When they had finished dividing the land into its allotted portions, the Israelites gave Joshua son of Nun an inheritance among them, as the Lord had commanded. They gave him the town he asked for—Timnah Sera— in the hill country of Ephraim. And he built up the town and settled there.

These are the territories that Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel assigned by lot at Shiloh in the presence of the Lord at the entrance to the Tent of Meeting. And so they finished dividing the land.
STUDY NUMBER NINETEEN - Joshua 19:1-51

INTRODUCTION:

In the first five chapters of Joshua we have considered: THE INVASION OF THE LAND. Chaps. 6-12 THE SUBJECTION OF THE LAND by military campaign.

And then beginning with chap. 13 down to the end of this present chapter we have been considering the INHERITANCES involved for the twelve tribes. In chap. 13 we considered the TWO AND A HALF TRIBES that settled on the east.

Chap. 14 - CALEB'S INHERITANCE
Chap. 15 - JUDAH'S
Chap. 16 - EPHRAIM
Chap. 17 - the HALF TRIBE OF MANASSEH
Chap. 18 - the INHERITANCE OF BENJAMIN

As we come to chap. 19, we will be considering the REMAINING SIX TRIBES, along with the inheritance for JOSHUA.

It would be good for us to title the chapter: "THE REST OF THE INHERITANCES"

The outline of the chapter would be in seven parts:

I. SIMEON - chap. 19:1-9
II. ZEBULUN - chap. 19:10-16
III. ISSACHAR - chap. 19:17-23
IV. ASHER - chap. 19:24-31
V. NAPHTALI - chap. 19:32-39
VI. DAN - chap. 19:40-48
VII. JOSHUA - chap. 19:49-51
In the earlier chapters we have seen Reuben, Gad, and the half tribe of Manasseh settle on the east; and Judah, Ephraim and the other half of Manasseh plus Benjamin get their inheritance on the west side.

We now consider the inheritance for six tribes plus the inheritance for Joshua.

There were seven tribes left when they got to Shiloh for this final meeting and distribution of the rest of the territory. The seven tribes that still had not received their inheritance when they got to Shiloh were Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan.

We've already seen Benjamin's inheritance in chap. 18 so the six remaining tribes now come under consideration in this chapter.

I. SIMEON - chap. 19:1-9

I think it would be good at the beginning of each of these allotments to consider the BIRTH and BLESSING passages of each of these sons.

First of all, the birth of Simeon is recorded in Genesis 29:31-33

When the Lord saw that Leah was not loved, he opened her womb, but Rachel was barren. Leah became pregnant and gave birth to a son. She named him Reuben, for she said, "It is because the Lord has seen my misery. Surely my husband will love me now."

She conceived again, and when she gave birth to a son she said, "Because the Lord heard that I am not loved, he gave me this one too." So she named him Simeon.
The name SIMEON means "hearing with acceptance."

Jacob, when he pronounces the blessing on his sons in Genesis 49 speaks also of Simeon.

**Genesis 49:5-7**

"Simeon and Levi are brothers--
their swords are weapons of violence.
Let me not enter their council,
let me not join their assembly,
for they have killed men in their anger
and hamstrung oxen as they pleased.
Cursed be their anger, so fierce,
and their fury, so cruel!
I will scatter them in Jacob
and disperse them in Israel.

In Deut. 33 as Moses gives his farewell words to the tribes, he leaves out Simeon.

v. 1 The second lot came out for the tribe of Simeon,
clan by clan. Their inheritance lay within the territory of Judah.

When they got to Shiloh, there were seven tribes remaining, and the first lot went to Benjamin, as we considered in chap. 18; and now the second lot is for Simeon.

Here we have the omission of the boundaries for Simeon's inheritance and just the mention of cities because the inheritance of Simeon is included in the territory of the tribe of Judah.

JUDAH means "praised."
v. 2 It included:
Beersheba (or Sheba), Moladah.

It is going to be our purpose in this study, as in the other studies in this section, to discern the meaning of these Hebrew words. Many times the cities and the boundaries have a truth in them that can be illustrated from the rest of Scripture. This will be our desire as we work our way through these verses to discern the meanings of these words.

BEERSHEBA means "the well of the oath."

MOLADAH means "birth" or "race."

When we think of these two words, we think of BIRTH and we think of John 3:7 - "You must be born again."
And we think of RACE we think of John 1:12 -
"But as many as received Him, to them gave He power to become the sons of God."

v. 3 Hazar Shual, Balah, Ezem,

HAZAR SHUAL means "the fox's village."

BALAH means "to fall," "to fail," "consumed with care."

When we come to this word, we think of Phil. 4:6 -
"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

1 Peter 5:7 casting all your anxiety upon Him, because He cares for you.
EZEM means "bone" or "body."

v. 4 Eltolad, Bethul, Hormah

ELTOLAD means "whose race or posterity is from God."

This reminds us of Moladah, which means "birth and race," and of the two passages in John that we considered previously.

BETHUL means "tarrying of God."

HORMAH means "a devoting," "a place laid waste."

Have you been to Hormah recently? Experiencing some loss or trial or tragedy that seems totally unexplainable in human terms?

Ruth Harms Calkin speaks of this in her poem called:

"A Little Thing?"

O dear God, how can you let two eyes weep a million silent tears?
How can you let one life bear so much agony and pain?
God, how can you hold the world in your hand as if it were a very little thing
And then watch my world collapse as if that were a little thing too.
How can you love me so deeply, and let me hurt so much?
The cross, dear child--was that such a little thing?
Through the Red Seas, through the Wilderesses, through the Jordans, through the Promised Lands of spiritual conquest--I am with My people. Let no fear dismay. Let no aspect of the Past be a hindrance or stumbling block. For I bring you out of dead orthodoxy into Living Reality. I bring you out of traditions of the past into fresh revelations of Myself in this Present Hour.

Come Away My Beloved by Frances J. Roberts

v. 5 Ziklag, Beth Marcaboth, Hazar Susah,

ZIKLAG means "an outflowing of a fountain."

Naturally we think of John 7:38,39

"He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

BETH MARCABOTH means "house of chariots,"

and HAZAR SUSAH means "the village of horses."

When you think of these two cities together, one is reminded of Psalm 20:7

Some trust in chariots and some in horses, but we trust in the name of the Lord our God.
v. 6 Beth Lebaoth and Sharuhen—thirteen towns and their villages:

BETH LEBAOOTH means "house of my creation."

2 Cor. 5:17
Therefore, if any man be in Christ, he is a new creation; old things have passed away; behold, all things have become new.

SHARUHEN means "pleasant lodging place."

1 John 1:7
but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

Ye are never one of many to Me. Ye are precious and dear to My heart, yea, even as a very special treasure. For I love thee more than ye can ever comprehend, and I long to gather thee in Mine embrace and hold thee close to My heart. Do not hold Me at arm's length because ye have a sense of unworthiness. Have ye not read that the redeemed are brought near by the blood of Christ? Thy sins are not covered: they are washed away! They are not only forgiven: they are forgotten! Stay Me not.

Be as the Prodigal when embraced by his father. Though he would have resisted for a moment, he swiftly accepted his father's forgiveness and reciprocated his love and affection.

I, too, would bring thee into My house and spread for thee a feast of blessings, and place upon thee the garment of praise, the ring of relationship and the sandals of peace. COME, for all things are prepared for thee and naught shall be denied.

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Come Away My Beloved by Frances J. Roberts
It was Miss Havergal who said,

Every year I might almost say every day that I live, I seem to see more clearly how all the rest in gladness and power of our Christian life hinges on one thing: and that is, taking God at His word, believing that he really means exactly what He says, and accepting the very words in which He reveals His goodness and grace, without substituting others or altering the precise modes and tenses which He has seen fit to use.

v. 7 Ain, Rimmon, Ether and Ashan--four towns and their villages--

AIN means "fountain."

RIMMON means "a pomegranate."

ETHER means "plenty or abundance."

And ASHAN means "smoke." This is the smoke that comes from an angered horse or lion, and it refers to the anger of God.

v. 8 and all the villages around these towns as far as Baalath Beer (Ramah in the Negev). This was the inheritance of the tribe of the Simeonites, clan by clan.

BAALATH BEER means "having a well."

RAMAH means "height in the south."

NEGEV means "the south or southern quarter."
v. 9 The inheritance of the Simeonites was taken from the share of Judah, because Judah's portion was more than they needed. So the Simeonites received their inheritance within the territory of Judah.

This is certainly in fulfillment of Jacob's prophecy concerning Simeon, as we read in:

*Genesis 49:7*

"Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel.

This is true of Simeon here, and it will also be true of Levi as we see the many cities given throughout the land to this tribe.

II. THE INHERITANCE FOR ZEBULUN - chap. 19:10-16

ZEBULUN means "habitation" or "dwelling."

*Genesis 30:19,20*

Leah conceived again and bore Jacob a sixth son. Then Leah said, "God has presented me with a precious gift. This time my husband will treat me with honor, because I have borne him six sons." So she named him Zebulun.

Zebulun is the 10th born son to Jacob and the sixth born to Leah. Last Son has a daughter!

*Genesis 49:13*

"Zebulun will live by the seashore and become a haven for ships; his border will extend toward Sidon."
Deut. 33:18,19

About Zebulun he said:
"Rejoice, Zebulun, in your going out, and you, Issachar, in your tents. They will summon peoples to the mountain and there offer sacrifices of righteousness; they will feast on the abundance of the seas, on the treasures hidden in the sand."

v.10 The third lot came up for Zebulun, clan by clan: The boundary of their inheritance went as far as Sarid.

SARID means "a survivor," "one escaped from a great slaughter," "a remnant."

Many, many times the Scripture speaks of the fact that Israel will always have a remnant.

Isaiah 10:20,21

In that day the remnant of Israel, the survivors of the house of Jacob, will no longer rely on him who struck them down but will truly rely on the Lord, the Holy One of Israel. A remnant will return, a remnant of Jacob will return to the Mighty God.

Isaiah 11:11,16

In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came up from Egypt.
For out of Jerusalem will come a remnant, and out of Mount Zion a band of survivors. The zeal of the Lord Almighty will accomplish this.

This is what the Lord says:

"Sing with joy for Jacob; shout for the greatest of the nations. Make your praises heard, and say, 'O Lord, save your people, the remnant of Israel.'"

"I will surely gather all of you, O Jacob; I will surely bring together the remnant of Israel. I will bring them together like sheep in a pen, like a flock in its pasture; the place will throng with people."

And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved;"

In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

v.11 Going west it ran to Maralah, touched Dabbesheth, and extended to the ravine near Jokneam.

MARALAH means "trembling," perhaps from an earthquake.
DABBESHETH means "the hump of a camel," "the place of softness."

God does not comfort us to make us comfortable, but to make us comforters.

JOKNEAM means "possessed by the people."

How easy it is to become those who allow their lives to be possessed by others.

We will be like the man and his son described in an old story. The father and son were on their way to market with their donkey. At first, the man sat on the animal and the boy walked alongside. Then they heard people saying, "How terrible! Look at that strong man riding on the donkey and that poor little boy having to walk."

So the father got off and put the boy on the donkey. They continued farther, but heard other people saying, "Look at that lazy boy, sitting there on that donkey and making his poor father walk."

At this, the father got back on the donkey and they both rode. However, they saw people pointing at them and heard them say, "What cruel people, both of them sitting on one donkey."

So they both got off and walked alongside the donkey. They had not gone much farther when they heard some bystanders laughing and stating, "How silly! A healthy donkey with no one on its back, and those two people are walking!"

Embarrassed, the man and his boy picked up the donkey and started to carry it. They never did get to the market!

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A Savior for All Seasons by William P. Barker

2 Tim. 2:15

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.
v.12 It turned east from Sarid toward the sunrise to the territory of Kisloth Tabor and went on to Daberath and up to Japhia.

KISLOTH TABOR means "the flocks of Tabor," "the confidence of Tabor." In other words, it was a fortified location.

DABERATH means "manner or mode."

JAPHIA means "splendid."

v.13 Then it continued eastward to Gath Hepher and Eth Kazin; it came out at Rimmon and turned toward Neah.

GATH HEPHER means "winepress of the well."

This city is the birthplace of Jonah.

Isaiah 63:3

I have trodden the winepress alone;
from the nations no one was with me.
I trampled them in my anger
and trod them down in my wrath;
their blood spattered my garments,
and I stained all my clothing.

The winepress is the place of suffering and of death.

One is reminded of the words of the Lord Jesus, "Father, if it be possible, let this cup pass from me."

Romans 8:18

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.
ETH KAZIN means "the time of the judge" or "people of the judge."

RIMMON means "pomegranate."

NEAH means "shaking," and perhaps, again, this is of the earth.

v.14 There the boundary went around on the north to Hannathon and ended at the Valley of Iphtah El.

HANNATHON means "gracious."

IPHTAH EL means "which God opens."

1 Thess. 2:18
For we wanted to come to you--I, Paul, more than once--and yet Satan thwarted us.

Colossians 4:3
praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;

1 Cor. 16:9
For a wide door for effective service has opened to me, and there are many adversaries.

2 Cor. 2:12
Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,
v.15 Included were Kattath, Nahalal, Shimron, Idalah and Bethlehem. There were twelve towns and their villages.

KATTATH means "bond."

NAHALAL means "pasture."

Psalm 23:2

He makes me lie down in green pastures, he leads me beside quiet waters,

SHIMRON means "pertaining to a watch."

Matt. 25:13

Be on the alert then, for you do not know the day nor the hour.

IDALAH means "that which God has shown," "exalted."

1 Cor. 2:14-16

But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man. For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ.

When we think of the word "exalted," immediately our minds turn to 1 Peter 5:6

Humble yourself, therefore, under the mighty hand of God, that He may exalt you at the proper time.
2 Cor. 12:7

And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me--to keep me from exalting myself!

BETHLEHEM means "the house of bread."

John 6:35

Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.

v.16 These towns and their villages were the inheritance of Zebulun, clan by clan.

III. ISSACHAR - chap. 19:17-23

ISSACHAR means "he is wages" or "he brings wages," "reward," "fruit."

We are immediately drawn to 2 Cor. 5:10

For we must all appear before the judgment-seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Romans 6:23

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
Genesis 30:16-18

So when Jacob came in from the fields that evening, Leah went out to meet him. "You must sleep with me," she said. "I have hired you with my son's mandrakes." So he slept with her that night.

God listened to Leah, and she became pregnant and bore Jacob a fifth son. Then Leah said, "God has rewarded me for giving my maidservant to my husband." So she named him Issachar.

Issachar is the 9th son born to Jacob and the fifth son born of Leah.

Genesis 49:14,15

Issachar is a rawboned donkey lying down between two saddlebags. When he sees how good is his resting place and how pleasant is his land, he will bend his shoulder to the burden and submit to forced labor.

Deut. 33:18,19

About Zebulun he said:

"Rejoice, Zebulun, in your going out, and you, Issachar, in your tents. They will summon peoples to the mountain and there offer sacrifices of righteousness; they will feast on the abundance of the seas, on the treasures hidden in the sand."

v.17 The fourth lot came out for Issachar, clan by clan.

v.18 Their territory included: Jezreel, Kesulloth, Shunem,
The first word is JEZREEL, and Jezreel means "that which God planted."

1 Peter 1:23

For you have been born again, not of seed which is perishable, but imperishable, that is, through the living and abiding word of God.

John 12:24, 25

Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world shall keep it to life eternal.

KESULLOTH means "confidences."

SHUNEM means "two resting places."

2 Kings 4:8-11

One day Elisha went to Shunem. And a well-to-do woman was there, who urged him to stay for a meal. So whenever he came by, he stopped there to eat. She said to her husband, "I know that this man who often comes our way is a holy man of God. Let's make a small room on the roof and put in it a bed and a table, a chair and a lamp for him. Then he can stay there whenever he comes to us."

One day when Elisha came, he went up to his room and lay down there.

There is a double REST for the believer:

1. The first is experienced when we accept the invitation of the Savior: "Come unto me all you who are weary and heavy-laden, and I will give you rest."
2. There is then the rest of the people of God who have learned to trust in Him.

Psalm 37:7

Rest in the Lord and wait patiently for Him. Do not fret when men succeed in their ways, when they carry out their wicked schemes.

v.19 Hapharaim, Shion, Anaharath.

HAPHARAIM means "two pits."

SHION means "overturning."

John 2:15

And He made a scourge of cords and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money-changers, and overturned their tables;

ANAHARATH means "a gorge" or "a narrow way."

Matt. 7:13,14

Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it.

v.20 Rabbith, Kishion, Ebez.

RABBITH means "multitude" or "broad."

Whereas Anaharath means "a gorge" or "a narrow pass," Rabbith on the other side means "broad." And of course it is the broad way that the multitude travels, which leads to destruction.
"KISHION means "hardness."

Here we think of the tragedy of the hardened heart.

Hebrews 3:12-15

Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. But encourage one another day after day, as long as it is still called "Today," lest any one of you be hardened by the deceitfulness of sin. For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end; while it is said, "Today if you hear His voice, do not harden your hearts, as when they provoked Me."

The next word is EBEZ, and it means "to be white."

Isaiah 1:18

"Come now, let us reason together," says the Lord. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.

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

REMETH means "the high place."

EN GANNIM means "the fountain of gardens."

EN HADDAH means "fountain of sharpness."

BETH PAZZEZ means "house of dispersion."
ZEPHANIAH 3:7

their strongholds are demolished.
I have left their streets deserted,
with no one passing through.
Their cities are destroyed;
no one will be left—no one at all.
7 I said to the city,
‘Surely you will fear me
and accept correction!’
Then her dwelling would not be cut off,
nor all my punishments come upon her.
But they were still eager
to act corruptly in all they did.
8Therefore wait for me,” declares the LORD,
“For the day I will stand up to
I have decided to assemble the nations,
to gather the kingdoms
and to pour out my wrath
on them—all my fierce anger.
9 Then will I purify the lips of the peoples,
that all of them may call on the name of the LORD
and serve him shoulder to shoulder.
10 From beyond the rivers of Cush I will bring my worshipers,
my scattered people,
will bring me offerings.
11 On that day you will not be put to shame
for all the wrongs you have done to me,
because I will remove from this city
those who rejoice in their pride.
Never again will you be haughty
on my holy hill.”

12But I will leave within you
the meek and humble,
who trust in the name of the LORD,
the remnant of Israel will do no wrong;
they will speak no lies,
nor will deceit be found in their mouths.
They will eat and lie down;
and no one will make them afraid.”

13Sing, O Daughter of Zion;!
shout aloud, O Israel!
Be glad and rejoice with all your heart,
O Daughter of Jerusalem!
15The Lord has taken away your punishment,
he has turned back your enemy.
The Lord, the King of Israel, is with you;
never again will you fear any harm.
16 On that day they will say to Jerusalem,
“Do not fear, O Zion;
do not let your hands hang limp.
The Lord your God is with you,
he is mighty to save.
17 The Lord is with you; you will never again fear.
He will take great delight in you;
he will quiet you with his love,
he will rejoice over you with singing.”

18“The sorrows for the appointed feasts
I will remove from you;
they are a burden and a reproach to you.
19 At that time I will deal
with all who oppressed you;

10 Septuagint and Syriac; Hebrew will rise up to plunder
11 Or “I will gather you who mourn for the appointed feasts;” your reproach is a burden to you

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v.22 The boundary touched Tabor, Shahazumah and Beth Shemesh, and ended at the Jordan. There were sixteen towns and their villages.

TABOR means "stone quarry" or "lofty place."

SHAHAZUMAH means "lofty place."

BETH SHEMESH means "house of the sun."

1 John 1:5,6

And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

JORDAN means "flowing down" and has reference to the river flowing from the Sea of Galilee into the Dead Sea. The river is a picture of humanity in this regard.

v.23 These towns and their villages were the inheritance of the tribe of Issachar, clan by clan.

IV. THE INHERITANCE OF ASHER - chap. 19:24-31

ASHER means "fortunate" or "happy."

West
① Judah
② Ephraim
③ Manasseh
④ Benjamin
⑤ Simeon
⑥ Zebulun
⑦ Issachar

East
① Reuben
② Gad
③ half Manasseh

Left
① Asher 19:24-31
② Naphtali 19:32-39
③ Dan 19:40-48
④ Joshua 19:49-51
When Leah saw that she had stopped having children, she took her maidservant Zilpah and gave her to Jacob as a wife. Leah's servant Zilpah bore Jacob a son. Then Leah said, "What good fortune! So she named him Gad.

Leah's servant Zilpah bore Jacob a second son. Then Leah said, "How happy I am! The women will call me happy." So she named him Asher.

Asher becomes the 8th son born to Jacob, and the second son born to Leah's handmaid Zilpah.

Genesis 49:20

Asher's food will be rich; he will provide delicacies fit for a king.

Deut. 33:24-27

About Asher he said:

"Most blessed of sons is Asher; let him be favored by his brothers, and let him bathe his feet in oil. The bolts of your gates will be iron and bronze, and your strength will equal your days.

There is no one like the God of Jeshurun, who rides on the heavens to help you and on the clouds in his majesty. The eternal God is your refuge, and underneath are the everlasting arms. He will drive out your enemy before you, saying, 'Destroy him!'"

When one thinks of Asher, one also thinks of the earmark of the believer: he is to be one characterized by JOY.

- Nehemiah said in Nehemiah 8:10

The joy of the Lord is your strength.

Tim Hansell's Autograph!
Psalm 16:11

You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

Galatians 5:22

But the fruit of the Spirit is love, joy, ...

Philippians 4:4

Rejoice in the Lord always; again I will say, rejoice!

Romans 15:13

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

v.24 The fifth lot came out for the tribe of Asher, clan by clan.

v.25 Their territory included: Helkath, Hali, Beten, Acshaph.

HELKATH means "a portion, a part," "smoothness," "flattery."

Psalm 16:5,6

Lord, you have assigned me my portion and my cup; you have made my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance.
Psalm 119:57
You are my portion, O Lord;
I have promised to obey your words.

Colossians 3:1,2
If then you have been raised up with Christ, keep
seeking the things above, where Christ is, seated
at the right hand of God. Set your mind on the
things above, not on the things that are on earth.

HALI means "a necklace," "a neck chain."

BETEN means "valley" or "lowest part." It can also mean
"belly" or "womb."

Philippians 3:18,19
For many walk, of whom I often told you, and now
tell you even weeping, that they are enemies of the
cross of Christ, whose end is destruction, whose
god is their belly, and whose glory is in their
shame, who set their minds on earthly things.

John 7:38
He who believes in Me, as the Scripture said,
'From his innermost being shall flow rivers of
living water.'"

Literally, the innermost being is out of his belly.

ACSHAPH means "enchantment."

When we think of enchantment, we think of temptation.
1 Cor. 10:13

No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able; but with the temptation will provide the way of escape also, that you may be able to endure it.

"Somewhere between my ambition and my ideals, I lost my ethical compass," Jeb Stuart Magruder confessed before being sentenced for his Watergate role. "I found myself on a path that had not been intended for me by my parents or my principles or by my own ethical instincts. It has led me to this courtroom." p. 77

A Savior for All Seasons by William P. Barker

v.26 Allammelech, Amad and Mishal. On the west the boundary touched Carmel and Shihor Libnath.

ALLAMMELECH means "the king's oak."

AMAD means "eternal people."

MISHAL means "prayer."

Prayer is the vital link between the Father and His child.

Matt. 21:22

And everything you ask in prayer, believing, you shall receive.

CARMEL means "a garden or cultivated spot," "garden fruits."

SHI侯OR LIBNATH means "the river of glass."
Rev. 4:6

And before the throne there was, as it were, a sea of glass like crystal;

v.27 It then turned east toward Beth Dagon, touched Zebulun and the Valley of Iptah El, and went north to Beth Emek and Neiel, passing Cabul on the left.

DAGON was the idol of the Philistines, a gigantic statue of a fish with the head, hands, and feet of a man.

ZEBULUN means "habitation."

IPHTAH EL means "which God opens."

We discussed this under the inheritance for Zebulun.

BETH EMEK means "the house of the valley."

Psalm 23:4

Even though I walk through the valley of the shadow of death,
I will fear no evil,
for you are with me;

NEIEL means "treasure of God" or "moved of God."

Exodus 19:5

Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites."
Psalm 135:4

For the Lord has chosen Jacob to be his own, Israel to be his treasured possession.

CABUL means "boundary" or "limit."

v.28 It went to Abdon, Rehob, Hammon and Kanah, as far as Greater Sidon.

ABDON means "servile."

REHOB means "region of breadth."" ISA.54: "Stretch out the curtains of your dwelling, spare not; lengthen your cords, and strengthen your stakes."

2 Samuel 22:17-20

"He reached down from on high and took hold of me; he drew me out of deep waters. He rescued me from my powerful enemy, from my foes, who were too strong for me. They confronted me in the day of my disaster, but the Lord was my support. He brought me out into a spacious place; he rescued me because he delighted in me.

David says as the Lord guided and directed in his life, He brought him out into a spacious place.

1 Chron. 4:10

Jabez cried out to the God of Israel, "Oh that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain." And God granted his request.
Trust Me to do it, and give Me the time and the opportunity to do it. Be not hasty, and lean not upon thine own intelligence.

Rest in Me. I shall bring to pass My perfect will in thy life as ye believe and live in faith.

Exodus 2:1-4

Now a man of the house of Levi married a Levite woman, and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. His sister stood at a distance to see what would happen to him.

The place of reeds is the place where we learn to TURN LOOSE and TRUST.

The poet had it right--

He placed me in a little cage,  
Away from gardens fair. 
But I must sing the sweetest songs  
Because He placed me there.

Not beat my wings against the cage  
If it's my Maker's will. 
But raise my voice to heaven's gate  
And sing the louder still.
Oswald Chambers in *My Utmost for His Highest* says,

Faith never knows where it is being led, but it loves and knows the One who is leading.

When we learn that, it becomes easier to turn loose and trust.

SIDON means "fishing."

**Matt. 4:18-20**

And walking by the sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." And they immediately left the nets, and followed Him.

**v.29** The boundary then turned back toward Ramah and went to the fortified city of Tyre, turned toward Hosah and came out at the sea in the region of Aczib.

RAMAH means "a lofty place."

TYRE means "rock."

**Psalm 18:1,2**

I love you, O Lord, my strength.

The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the horn of my salvation, my stronghold.
HOSAH means "fleeing for refuge" or "a refuge."

Psalm 31:1

In you, O Lord, I have taken refuge; let me never be put to shame; deliver me in your righteousness.

ACZIB means "to lie to anyone," "to deceive," "or that which fails."

v.30 Ummah, Aphek and Rehob. There were twenty-two towns and their villages.

UMMAH means "conjunction" or "communion."

1 Cor. 6:17

But the one who joins himself to the Lord is one spirit with Him.

APHEK means "strength" or "fortress."

REHOB means "region of breadth," and we had this earlier in verse 28.

v.31 These towns and their villages were the inheritance of the tribe of Asher, clan by clan.

V. THE INHERITANCE OF NAPHTALI - chap. 19:32-39

NAPHTALI means "my strife" or "wrestling"—thinking of birth and overcoming.
v.32 The sixth lot came out for Naphtali, clan by clan:

**Genesis 30:7,8**

Rachel's servant Bilhah conceived again and bore Jacob a second son. Then Rachel said, "I have had a great struggle with my sister, and I have won." So she named him Naphtali.

Leah had had four sons: Reuben, Simeon, Levi, and Judah. Rachel, in her frustration, provided Jacob with her handmaid Bilhah so that children might be given to her, and Bilhah had two sons: the first being Dan, and the second being Naphtali.

Naphtali then becomes the sixth son born to Jacob and the second born to Bilhah.

**Genesis 49:21**

Naphtali is a doe set free that bears beautiful fawns.

**Deut. 33:23**

About Naphtali he said:

"Naphtali is abounding with the favor of the Lord and is full of his blessing; he will inherit southward to the lake."

Naphtali was the youngest son of Rachel's servant Bilhah (Gen. 30:8). His territory was located between that of Asher and the river Jordan's upper course. Northward its border coincided with that of Canaan itself, and on the south it touched on Zebulun and Issachar. Few of the sites mentioned in the following description can be determined with certainty. The lot of Naphtali consisted of fairly fertile land.

p. 291

The New International Commentary on the Old Testament
The Book of Joshua by M. H. Woudstra
v.33 Their boundary went from Heleph and the large tree in Zaannim, passing Adami Nekeb and Jabneel to Lakkum and ending at the Jordan.

HELEPH means "for" or "in exchange for."

2 Cor. 4:16

Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor. 12:9

And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

ZAANANNIM means "removings."

1 Peter 5:7

casting all your anxiety upon Him, because He cares for you.

Proverbs 16:3

Commit to the Lord whatever you do, and your plans will succeed.

ADAMI NEKEB means "human" or "a cavern." It is a socket for the setting of a gem.

What a picture this is of mankind born as an empty socket, waiting for the setting of a gem. That priceless gem is Jesus Christ; and when He comes into the life with all of His scintillating beauty, He brings great blessing and benefit in the process.
JABNEEL means "that which God caused."

LAKKUM means "stopping up the way."

JORDAN means "flowing down."

v.34 The boundary ran west through Aznoth Tabor and came out at Hukkok. It touched Zebulun on the south, Asher on the west and the Jordan on the east.

AZNOTH TABOR means "ears," or it could mean "the summits of Tabor."

Hebrews 5:11

Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.

Rev. 2:29

He who has an ear, let him hear what the Spirit says to the churches.

James 1:19

This you know, my beloved brethren, but let every one be quick to hear, slow to speak, and slow to anger.

James 1:22

But prove yourselves doers of the Word, and not merely hearers who delude themselves.

HUKKOK means "well-defined path," "clear-cut and straight," "I have set the Lord always before me."
Psalm 37:23,24

The Lord delights in the way of the man whose steps he has made firm; though he stumble, he will not fall, for the Lord upholds him with his hand.

Proverbs 3:5,6

Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.

Isaiah 30:21

Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it."

Isaiah 40:3

A voice of one calling: "In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God.

ZEBULUN means "habitation."

ASHER means "fortunate" or "happy."

JORDAN means "flowing down."
v.35 The fortitifed cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth,

ZIDDIM means "sides."

ZER means "narrow" or "flint."

HAMMATH means "warm baths." It was probably the Hot Springs of the land of Israel.

RAKKATH means "a shore."

KINNERETH means "a harp."

Job 30:31
My harp is tuned to mourning, and my flute to the sound of wailing.

Psalm 71:22
I will praise you with the harp for your faithfulness, O my God;

Psalm 137:1,2
By the rivers of Babylon we sat and wept when we remembered Zion. There on the poplars we hung our harps,

Rev. 5:8,9
And when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation."
v.36  Adamah, Ramah, Hazor.

ADAMAH means "earth, land, region, or country."

RAMAH means "a lofty place."

HAZOR means "village or hamlet."

When we think of this, we think of a place of protection and are reminded of JOB.

Job 1:9,10

"Does Job fear God for nothing?" Satan replied. "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land.

We could also think of the arms and hands of God at this point.

v.37  Kedesh, Edrei, En Hazor

KEDESH means "sanctuary."

EDREI means "strong."

EN HAZOR means "the fountain of a village."
v.38 Iron, Migdal El, Horem, Beth Anath and Beth Shemesh. There were nineteen towns and their villages.

IRON means "timid" or "pious, piety."

Proverbs 1:7

The fear of the Lord is the beginning of knowledge, but fools despise wisdom and discipline.

MIGDAL EL means "tower of God."

HOREM means "devoted or sacred."

BETH ANATH means "house of response."

2 Cor. 6:2

For He says,

"At the acceptable time I listened to you,
And on the day of salvation I helped you"; behold, now is "the acceptable time," behold, now is "the day of salvation";--

Romans 13:11

And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.
Return unto Me; for lo, I have sought after thee, but thou hast continued on in pursuit of thine own ways. I have called unto thee, but ye have disregarded Me. I have placed obstacles in thy path, hoping that ye would stop and consider and inquire of Me, but ye have obstinately and determinately forged on ahead.

Have ye learned no wisdom? Have past lessons fled thy mind? Are My dealings with thee remembered not at all?

O stubborn and rebellious child, has My love no longer the power to melt thy heart? Have My words which once ye so treasured become of no value to thee?

Put down thine anxieties, and trust Me for everything. Ye need nothing but what I am fully able to supply, with no effort on thy part. I do not ask all My children to live in so complete a degree of trust, but I require it of THEE, because ye cannot please Me with anything less.

Ye are weary, and ye should be strong. Ye are encumbered, and I would have thee free. Ye are hindered by undue concerns, when ye should be abounding in joy.

Come back into My perfect will, and finish the task I have assigned thee, Anything else is sin. What, for another, may be legitimate is not so for thee.

Come close to Me, and I will minister to thee and will revive thy spirit. So shall ye go on, even though the climb be more steep than ever before.

pp. 23-24
Come Away My Beloved by Frances J. Roberts

BETH SHEMESH means "house of the sun."

v.39 These towns and their villages were the inheritance of the tribe of Naphtali, clan by clan.

VI. THE INHERITANCE OF DAN - chap. 19:40-48

v.40 The seventh lot came out for the tribe of Dan, clan by clan.

DAN means "judge."
Genesis 30:1-6

When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. So she said to Jacob, "Give me children, or I'll die!" Jacob became angry with her and said, "Am I in the place of God, who has kept you from having children?"

Then she said, "Here is Bilhah, my maidservant. Sleep with her so that she can bear children for me and that through her I too can build a family."

So she gave him her servant Bilhah as a wife. Jacob slept with her, and she became pregnant and bore him a son. Then Rachel said, "God has vindicated me; he has listened to my plea and given me a son." Because of this she named him Dan.

Dan is Bilhah's first son, and Dan is Jacob's fifth son.

Genesis 49:16,17

Dan will provide justice for his people as one of the tribes of Israel.
Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward.

Deut. 33:22

About Dan he said:

"Dan is a lion's cub, springing out of Bashan."
v.41 The territory of their inheritance included: Zorah, Eshtaol, Ir Shemesh.

ZORAH means "a place of hornets."

ESHTAOL means "petition or request."

IR SHEMESH means "city of the sun."

v.42 Shaalabbin, Aijalon, Ithlah.

SHAAALABBIN means "place of foxes."

AIJALON means "belonging to a stag."

IITHLAH means "height" or "lofty place."

v.43 Elon, Timnah, Ekron.

ELON means "oak."

TIMNAH means "a part assigned."

EKRON means "eradication."

v.44 Eltekeh, Gibbethon, Baalath.

ELTEKEH - "to which God is fear" or "object of fear."

Psalm 130:3,4

If you, O Lord, kept a record of sins,  
O Lord, who could stand? 
But with you there is forgiveness;  
therefore you are feared.
GIBBETHON means "a lofty place."

BAALATH means "possessed of" or "endued with anything."

Much that is truly sin and is causing thee distress is not even recognized by thee as such. Ye are in truth plagued more by these unidentified enemies than by all the overt sins ye have ever committed. For the overt sins are readily recognized and sorely grieved over, and for most of these forgiveness has already been received.

Lo, it is the little foxes that are spoiling the vine. Thy vine hath tender grapes. If ye were bearing no fruit, ye would not be thus molested. Rejoice in that ye know that the enemy would not trouble thee unless ye were of some value to Me. It was not an evil man that the devil chose to try in Old Testament days, but one of whom it was written that he was perfect before His God. (Job 2:3)

No true saint who seeketh to please Me escapes the onslaughts of the devil. He is a prime target who sets himself to a life of prayer. Ye need the armor if ye decide to go out to battle. For in serving Me, ye anger the enemy and he will not allow thee to gain ground spiritually without seeking to hurl against thee his poisoned arrows of doubts and accusations.

p. 175
(Come Away My Beloved by Frances J. Roberts)

v.45 Jehud, Bene Berak, Gath Rimmon.

JEHUD means "praise."

Give it to me. Give Me much, give to Me often. I dwell in the midst of the praises of My people. I dwell there because I am happiest there, and just as surely as ye make Me happy with your praising, ye shall make the enemy most unhappy. He has no power whatsoever over a praising Christian. He cannot stand against a praising Church. This is the most powerful weapon ye can use against him. So praise is like a two-edged sword, the one side bringing health to your own spirit and the other side cutting down the enemy.

p. 127
(Come Away My Beloved by Frances J. Roberts)
BENE BERAK means "village of the sons of thunder."

It is James and John among the Twelve Disciples who are called the sons of thunder.

GATH RIMMON - "winepress of the pomegranate."

v.46 Me Jarkon and Rakkon, with the area facing Joppa.

ME JARKON means "water of yellowness."

RAKKON means "thinness." This was probably DIET CITY or WEIGHT WATCHERS WONDERLAND.

JOPPA means "beauty."

v.47 (But the Danites had difficulty taking possession of their territory, so they went up and attacked Leshem, took it, put it to the sword and occupied it. They settled in Leshem and named it Dan after their forefather.)

LESHEM means "a kind of precious stone."

Rev. 2:17

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.
The story of Dan's migration to the north and the subsequent capture of Leshem, which later was to be renamed Dan, is told more fully in Judg. 18. The reason stated for this northward move is that their territory was too small for them (lit. "went out from them"). This could mean also that the land passed from the possession and control of Dan, either in the sense that the tribe did not fully conquer it, or that after a brief tenure it was reconquered (cf. Judg. 1:34-36, where it is recorded that it was the house of Joseph, not Dan, that prevailed over the Amorites in this area). For further reasons for Dan's northern conquest, see Judg. 18:1.

v.48 These towns and their villages were the inheritance of the tribe of Dan, clan by clan.

VII. JOSHUA - chap. 19:49-51

Caleb was the first to receive his inheritance, and Joshua is the last. Caleb was the spy who represented the tribe of JUDAH in the original land exploration. Joshua represented the tribe of EPHRAIM.

v.49 When they had finished dividing the land into its allotted portions, the Israelites gave Joshua son of Nun an inheritance among them.

JOSHUA means "whose help is Jehovah," and this has certainly been true of the biography of his life that we have studied in this book.
v.50 as the Lord had commanded. They gave him the town he asked for--Timnath Serah in the hill country of Ephraim. And he built up the town and settled there.

TIMNATH SERAH means "an abundant portion."

**Ephesians 3:20**

Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,

EPHRAIM means "double land" or "twin land."

The greatest came last. Joshua could afford to wait. Sometimes the end is better than the beginning, even in this matter of distribution. But when he did get his portion, it was called "Timnath-serah"--in English, "an abundant portion"--afterwards called "Timnath-heres," "the portion of the sun." Herein he was the type of the coming Joshua: he shall have all nations for his tributaries, all kings for his servants; his dominion shall be as the circuit of the sun: "Timnath-heres" shall be the name of his empire, for the sun shall never set upon that wide dominion.

p. 250
**Preaching Through the Bible by Joseph Parker**

The lots were not all equal. Judah had twenty-nine cities and the villages thereof; Benjamin, fourteen cities with the villages; Joshua had Timnath-serah, in Mount Ephraim. So it is possible for us now to have variety of lot, and yet a sweet content of heart. The kingdom of heaven is as a man travelling into a far country, who called together his servants, and gave to one five talents, to another two, to another one--representing talent and opportunity and capacity. The Lord must distribute as he pleases. The great lesson
for us to learn is, that it is possible for us to have little, and yet not to want more; to be called to a great opportunity, and yet not to boast over those whose limitation is so obvious. This sweet content, this hallowed peace, can only be enjoyed in proportion as we abide in Christ, like living branches in a living vine.

The report concerning the tribal allotments is completed with an account of Joshua's inheritance, given to their leader by the Israelites. Structurally, within the total compass of the book, the placement of this story at this point is of great importance. Together with the account of Caleb's inheritance, placed at the beginning of the allotment chapters (14:6-15), this account frames the entire proceedings in their present literary form. Joshua and Caleb had risked their lives initially by bringing out a good report concerning the land which they had explored with ten others (Num. 14:6). Their courage and faith continue to be the focus of "the book of the land," called Joshua.

Nor was Joshua the sort of armchair commander content with laying out strategy which others were ordered to carry out while he reclined safely behind the lines in security. The challenge which he threw out to his fellow tribesmen he himself was willing to pick up. He never held back. He was ever ready to be in the forefront of combat.

In due time, when all other territorial claims had been settled, he requested for himself that he be given Timnath-Serah in Mount Ephraim. The names alone of this terrain give us a clear and thrilling insight into Joshua's expectations. Timnath-Serah means "My abundant portion" and Mount Ephraim denotes "Where I shall be doubly fruitful."

Joshua was not a man to settle for mediocrity. He was not content to bask in the afterglow of past conquests. He was not a man to settle down softly in some cozy corner where he would be corrupted by complacency.

This remarkable commander was keen to face new challenges in his own career. He was prepared to lay claim to fresh high ground under God with his own faith.
You would think that because Joshua was a man of God, had successfully led the children of Israel against the Canaanites, and had been victorious, that the Israelites would tell him that he could pick out any spot he wanted in which to settle. But that is not what happened. The Israelites did not offer him the choice spots in which to settle. Joshua made his own choice. It was a place called Timnath-serah. It was about eleven miles from Shiloh. It was a barren place and one of the worst spots Joshua could have chosen. It reminds me of Abraham and Lot when they returned to the land of Egypt. Abraham said to Lot, "You pick any section you want and I will take what is left of this land." Lot took the very best and left Abraham holding the bag. This incident shows the character of these men. Joshua chose land that was similar to the backside of the desert. This is certainly a revelation of his character. It also reveals something about the Israelites. They were perfectly willing to let this man of God have a small barren place as his portion.

pp. 86-87

Joshua-Judges by J. Vernon McGee

v.51 These are the territories that Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel assigned by lot at Shiloh in the presence of the Lord at the entrance to the Tent of Meeting. And so they finished dividing the land.

This verse is basically the summary of all of the work done by the allotment committee in the dividing of the territory under the Lord's direction:

"And so they finished dividing the land."
CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: God is faithful to see to it that everyone has an inheritance.

LESSON #2: God does not comfort us to make us comfortable, but to make us comforters.

LESSON #3: Our primary motivation ought to be to please the Lord, not to be possessed by people.

LESSON #4: Beware of the hardened heart.

LESSON #5: Joy is the evidence that the King is in residence.

LESSON #6: Can you say, "The Lord is my portion"?

LESSON #7: Is living water coming forth from your innermost being?

LESSON #8: Has that empty place in your life been filled with the precious stone of His presence?

LESSON #9: The Lord always does exceeding abundant above what we ask or think.
"When I gave my life to Christ," Mom says, "I asked one thing of Him. I asked Him to let me live long enough to see each of my children accept Him as Saviour. If you don't have Jesus, you don't have anything."

p. 137

Life with Roy and Dale by Roy Rogers, Jr.