

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Fifteen – Joshua 15:1-63

Let's begin chapter 15 with Ephesians 3:14-21. This is a prayer of the apostle Paul for the Ephesian saints.

Ephesians 3:14-21

For this reason, I bow my knees before the Father, from whom every family in heaven and on earth derives its name, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fulness of God. 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, to Him be the glory in the church and in Christ Jesus to all generations forever and ever.

The apostle Paul prays for them that they could comprehend God's goodness to them—the magnitude of His grace.

F. B. Meyer, commenting on these words, “the length and the

height and the depth,” uses an illustration that fits perfectly in this study:

(Key Words of the Inner Life by F. B. Meyer)

When an emigrant first received the title-deeds of the broad lands made over to him in the far West, he has no conception, as he descends the steps of the Government office and passes into the crowd, of all that has been conveyed to him in the schedule of parchment. And, though acres vast enough to make an English colony are in his possession, rich and loamy soil, or stored with mines of ore, yet he is not sensibly the richer. For long days he travels towards his inheritance and presently pitches his flimsy shanty upon its borders. But even though he has reached it, several years must pass before he can understand its value, or compel it to minister, with all its products, to his need.

O child of God, thy estate has been procured at the cost of blood and tears; but thou didst not buy it! Its broad acres have been made over to thee by deed of gift. They became thine in the council chamber of eternity, when the Father gave Himself to thee in Jesus. And they became thine in fact, when [you were] born at the foot of the cross. As soon as thou didst open thine eyes to behold the crucified Lord, thou didst all unconsciously become heir to the lengths and breadths, and depths, and heights of God!

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When we get into these chapters, we're talking about what God had promised them as an inheritance and what they're

realizing and what they're getting out of this. And that relates to us because we have exactly the same thing to look forward to.

At that moment when we depart from here, we go there and experience the inheritance He has for us. And it's joy unspeakable, it's full of glory, it's something beyond anything we could ever ask or imagine.

Now when we get to chapter 15, we're working through the **TITLE DEEDS**.

Imagine writing up a real estate deed for what's been described in this fifteenth chapter. It would probably be a mile long before we got through with it.

As we look at this chapter, we can become overwhelmed. There are sixty-something verses here. Many of them are consumed with the names of cities, but don't just look at them and think that there's not something here. We're going to dig in and get under the surface.

Now we've come to **POINT THREE** in our outline on the book:

III. The DIVISION of the land—chapters 13-22.

We had:

I. The INVASION of the land in chapters 1-5.

II. The SUBJECTION of the land in chapters 6-12.

Now we come to:

III. The INHERITANCE of the land in chapters 13-22.

In chapter 13 we saw the two-and-a-half tribes settle on the east side, short of what God had for them.

In chapter 14 we met Caleb. We're wondering what happened to Caleb after our last study because we left him saying at 85 years of age, "God helping me will drive the giants out of the land."

Well, we're going to get to see the rest of the story. It's kind of tucked in here in the chapter.

Now remember this, Caleb was from the tribe of Judah. It's altogether fitting that the very first tribe to get their inheritance on the west side would be the tribe of Judah.

Why? Judah happens to be the royal tribe. It is out of the tribe of Judah that Christ is going to come. The tribe of Judah is the biggest of the tribes and so they get the most territory.

If we were to talk about the territory and try to put all the cities in this territory, we could almost draw a line from the northern tip of the Dead Sea, across to the Mediterranean Sea. Everything south of that line would belong to the tribe of Judah.

Now in Joshua part III there will be a map that will be shaded and will have all of these areas divided meticulously so we can see it better. If in fact we have an imaginary line that runs just north of Jerusalem from the northern tip of the Dead Sea over to the Mediterranean, everything south of that pretty much fits into the study.

Now who's Judah? Judah is the fourth-born son of Jacob and Leah.

Remember Leah started having babies as soon as they were married. She had Reuben, Simeon, Levi, and then she had Judah—which means “praise the Lord.” And we can just say, “Praise the Lord for number four!” That's what he was. He was the fourth one and she was excited about having Judah.

Now what does old Jacob say when he gets ready to die? In Genesis 49 he talks to each of the sons and describes their future in the land. And when he comes to talk to Judah, in Genesis 49:8-12 we read these words:

Genesis 49:8-12

Judah, your brothers will praise you; your hand will be on the neck of your enemies; [and boy do they have a lot of enemies, as we're going to see in just a few minutes] your father's sons will bow down to you. You are a lion's cub, O Judah; [Christ the lion of Judah comes from this tribe] you return from the prey, my son. Like a lion he crouches and lies down, like a

lioness—who dares to rouse him? The scepter will not depart from Judah, [it is out of the tribe of Judah that David comes and we have the Davidic covenant and it's out of the line of David that Jesus Christ is ultimately born, and of course we know that the government will be upon His shoulders and He will rule and reign yet future when the kingdom is set up] The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs [Who's that? He is the Messiah—Jesus Christ] and the obedience of the nations is his. He will tether his donkey to a vine, his colt to the choicest [of vines or] branch; [of course this is the luxurious part of the land where all the vineyards are, as we're going to see a little bit later] he will wash his garments in wine, his robes in the blood of grapes. His eyes will be darker than wine, his teeth whiter than milk.

That is the Messianic terminology that refers to the person of Christ.

Now when Moses gets ready to die his last words also speak to each of the tribes before he says, “Que Sera, Sera.”

And in Deuteronomy 33:7 we read this about Judah:

Deuteronomy 33:7

And this he said about Judah:
“Hear, O Lord, the cry of Judah;
bring him to his people.

With his own hands he defends his cause.

Oh, be his help against his foes!”

Now when we look at the boundaries, we’ll see some of the foes that they face.

Let’s hit on a couple of verses from the Psalms. In Psalm 108 this is the Lord speaking:

Psalm 108:7, 8

God has spoken from his sanctuary:
“In triumph I will parcel out Shechem
and I’ll measure off the Valley of Succoth.
Gilead is mine, Manasseh is mine;
Ephraim is my helmet,
and Judah my scepter.

And out of this royal tribe comes the Christ.

Now if we want to remember Judah the easiest, just use two “C’s”:

CALEB and

CHRIST.

And it really puts a focus on the prominence this tribe has. It is the biggest and gets the most territory.

Now that we have two-and-a-half tribes settled on the east

side, we have nine-and-a-half left to get their territory. Caleb's got his. Here comes the first of the nine-and-a-half tribes now getting the inheritance. It is the tribe of Judah.

Now has God given us any inheritance yet? He gave us the earnestness of our inheritance when the Holy Spirit came in, didn't He? That's our engagement ring. That's the down payment of our inheritance.

But He also gave us a spiritual gift, which God expects us to use and to function in the body of Christ to glorify Him.

The big thing we want to get out of this chapter is that God keeps His promises. If we can really get a picture—after 440 years—God's giving them, in this beautiful picture, the inheritance that He promised them. And we're going to get ours too. We can count on it if we know the person of Christ, because God is in the business of fulfilling His promises and keeping His word.

Our text is divided into **FOUR PARTS**:

I. THE FOUR BOUNDARIES—verses 1-12.

We're going to jump up in the plane and go around the boundaries and look at four boundaries. We'll see:

- A. The southern boundary in verses 1-4,
- B. The eastern boundary in verse 5,

C. The northern boundary in verses 5-11, and then

D. The western boundary in verse 12.

Now that's the **FOUR BOUNDARIES**—verses 1-12.

II. THE REST OF CALEB'S STORY

Dropped right in here. Knowing that we might get bored between the boundaries and the cities, we have a little story put in to kind of keep our attention.

II. THE REST OF CALEB'S STORY—verses 13-19

That's altogether fitting that this comes here because he's part of the tribe of Judah and he's part of the inheritance for Judah—so it fits.

Now here's the big one:

III. THE CITIES OF THE INHERITANCE—verses 20-62

There are 122 of them. We're going to see:

A. The southern cities in verses 21-32.

B. The western foothill cities—verses 33-47.

C. The hill country cities—verses 48-60.

D. The desert cities—verses 61 and 62.

And then:

IV. THE SAD ENDING—verse 63.

We come down to a tragic conclusion in the chapter.

Now we need to take the Bible knowledge that we have and expose it to the teaching of the Spirit of God while we work our way through this. Because what we're going to do is actually create a picture of this land by the meaning of the names of the boundaries and the cities.

Some of them we're going to stop off for a minute and talk about what they mean—but of course we can't do that with all of them.

Now these cities and these boundaries have a number of ways of describing why they were called that. Number one, sometimes a place is called that because of what happens there. Like a city might mean “the field of cucumbers”—as we're going to see.

Well, we already have the farmland, the growing of the cucumbers. Or “a place fruitful in apples” or it's described by the terrain. Maybe it's mountainous or rugged or forested. So sometimes the name communicates the land.

But other times there are names of cities in this bunch that have a gold gem in it and it's something from the Lord. There is a spiritual meaning behind it. And we'll stop on some of those.

Now some of these cities were named by Abraham way back there when they came into the land. A lot of the cities were named by the Canaanites. So, there is a combination of the heathen practices in the names of some of these cities that are just going to come out and we're going to see that.

It's almost like we want to reflect on them and say, "Hey, that reminds me of a truth over here or over there," as we work our way through it.

Now when Jacob told Judah of what was going to happen to them there are **THREE THINGS** that come to the surface:

1. "Judah, you're going to have enemies to fight—so therefore you've got to be strong."

And when we look at the southern border and the western border of this inheritance, straight south we have the Edomites. Southeast we have the Moabites. Southwest we have the Amalekites. And straight west we have the Philistines. Talk about being surrounded by heavy artillery on every side, that is the tribe of Judah. And that's why it is such a strong military tribe and why such great leaders like David and his followers and men have to come to the forefront to do military campaigning to protect this southern region.

2. The second thing that is said by Jacob is it's going to be a land of vineyards. And of course, it is out of this territory that those guys came back with those huge grapes to Kadesh Barnea with the report of the fabulous fruit in the land.

3. And then number three, it's going to be the land of the scepter. The king is going to come out of the tribe, and we have seen the fulfillment of that in the coming of Jesus Christ through the line of David in the scripture.

Okay, let's get into it. We're going to look at the BORDERS first.

v. 1 The allotment for the tribe of Judah, clan by clan, extended down to the territory of Edom, to the Desert of Zin in the extreme south.

“The allotment for the tribe of Judah, clan by clan, extended down to the territory of Edom, to the Desert of Zin in the extreme south.”

Edomites are the southern border.

“Desert of Zin”—“Zin” means “thorn or palm tree” so we know it's a dry, arid region in the south.

v. 2 Their southern boundary started from the bay at the southern end of the Salt Sea,

“Their southern border started from the bay at the southern end of the Salt Sea,”

Now where is that? That’s at the back end of the Dead Sea way down there.

“at the southern end of the Salt Sea,”

v. 3 crossed south of Scorpion Pass, continued on to Zin and went over to the south of Kadesh Barnea. Then it ran past Hezron up to Addar and curved around to Karka.

“it crossed south of Scorpion Pass, continued on to Zin and went over to the south of Kadesh Barnea. Then it ran past Hezron up to Addar and curved around to Karka.”

Okay, “Scorpion Pass.” What do we think of when we think of a scorpion? It’s a very painful thought to a Texan. It’s a sting in the heel.

And the word scorpion means “sting.” The scorpion is a perfect picture of sin. Sin grabs us on the front end and stings us on the back end.

Sin will allure us and grab us and before it let’s go, we’re going to get stung. We can count on it. And we will be left with a mark when we have been grabbed by sin.

“Scorpion Pass” reminds them of that.

“and it went...south of Kadesh Barnea.”

“Kadesh Barnea” means “the sanctuary of the wanderer.” That’s where they came when they came up out of the land and decided not to go in the land.

We make a choice when we come to “Kadesh Barnea.” Are we going to continue to wander or are we going to get serious and go in and inherit all that God has given us in the person of Christ?

They decided they were going to wander for another 40 years so they turned around, left the sanctuary of the wanderer and continued to wander.

The border continued—“ran past Hezron,” which means “enclosed or surrounded by a wall.”

“up to Addar” means “glory and honor.”

“curved to Karka” which means “the ground or the floor.”

v. 4 It then passed along to Azmon and joined the Wadi of Egypt, ending at the sea. This is their southern boundary.

“It then passed along to Azmon”—which means “robust or strong.”

Now that is the SOUTHERN BORDER.

The EASTERN BORDER is easy—verse 5.

“and joined the Wadi of Egypt, ending at the sea. This is their southern boundary.”

v. 5 The eastern boundary is the Salt Sea as far as the mouth of the Jordan. The northern boundary started from the bay of the sea at the mouth of the Jordan,

“The eastern boundary is the Salt Sea as far as the mouth of the Jordan.”

Back them up against the Dead Sea on the eastern side of the Dead Sea, all the way up to where the Jordan River flows into it we have the eastern boundary. So that wasn't hard at all.

Now the NORTHERN BOUNDARY is a different color.

Verses 5-11 is its northern boundary and there are a lot of geographical locations, and we're just going to stop on a few of them.

“The northern boundary started from the bay of the sea at the mouth of the Jordan,”

Where the Jordan hits the Dead Sea we can start our line right across there.

v. 6 went up to Beth Hoglah and continued north of Beth Arabah to the Stone of Bohan son of Reuben.

“it went up to Beth Hoglah and continued north of Beth Arabah to the Stone of Bohan son of Reuben.”

Okay, what’s “Beth Hoglah” mean? “Home of the partridge”—evidently this was a hunter’s refuge or something. A bird refuge of some sort.

“and continued north to Beth Arabah”—which is the “arid, sterile region.”

“to the Stone of Bohan son of Reuben.”

Now we don’t know anything about “Bohan.” His name means “thumb.” He is a son of Reuben. Reuben is Judah’s oldest brother. He was the first-born to Jacob and Leah.

And “Bohan” evidently offered a sacrifice to the Lord and he set up a stone altar and it becomes a marker of the boundary for the tribe of Judah—and is mentioned here.

v. 7 The boundary then went up to Debir from the Valley of Achor and turned north to Gilgal, which faces the Pass of Adummim south of the gorge. It continued along to the waters of En Shemesh and came out at En Rogel.

“The boundary then went up to Debir from the Valley of Achor and turned north to Gilgal,”

Now see those three? “Debir” means “oracle or word.”

Remember what the “Valley of Achor” means? That is where Achin died and his whole family. It’s the valley of sorrow.

And “Gilgal” is the next point. It means “rolled away.” There’s the Gospel.

In our sorrow of heart we come to the oracle of God. And as we respond to that in faith our reproach is rolled away at Gilgal. So they have the Gospel in their northern boundary right here.

“which faces the Pass of Adummim south of the gorge. It continued along to the waters of En Shemesh and came out at En Rogel.”

“Adummim” means “the quieted ones.”

“the waters of En Shemesh” means “the fountain of the sun.”

“and it came out at En Rogel.”

What does “En Rogel” mean? “The fountain where we wash our garments white.” Does that sound familiar?

Isaiah 1:18

Come now and let us reason together. Though your sins be as scarlet, they shall be as white as snow.

We see symbolism and meaning in these words and it's like writing a story in describing this tremendous inheritance which is theirs in the meaning of the words that are recorded here.

v. 8 Then it ran up the Valley of Ben Hinnom along the southern slope of the Jebusite city (that is, Jerusalem). From there it climbed to the top of the hill west of the Hinnom Valley at the northern end of the Valley of Rephaim.

“Then it ran up the Valley of Ben Hinnom along the southern slope of the Jebusite city (that is, Jerusalem).”

And of course the tragedy is that as a “Jebusite city”— “Jebusite” means “treader down” and “Jerusalem” means “city of peace.”

“From there it climbed to the top of the hill west of the Hinnom Valley at the northern end of the Valley of Rephaim.”

v. 9 From the hilltop the boundary headed toward the spring of the waters of Nephtoah, came out at the towns of Mount Ephron and went down toward Baalah (that is, Kiriath Jearim).

“From the hilltop the boundary headed toward the springs of the waters of Nephtoah,”

“Nephtoah” means “opening.”

“came out at the towns of Mount Ephron”

“Ephron” means “belonging to the calf.” Now that was either named after the golden calf or perhaps was named by some of these pagan tribes.

“and went down toward Baalah”—which means “possessed or induced with anything.” Of course Baal comes out of that.

“(that is, Kiriath Jearim).”—which means “the city of the woods”—so it’s a forested region.

v. 10 Then it curved westward from Baalah to Mount Seir, ran along the northern slope of Mount Jearim (that is, Kesalon), continued down to Beth Shemesh and crossed to Timnah.

“Then it curved westward from Baalah to Mount Seir,”

“Mount Seir” means “the rough mountain” so we know we’re getting into tough territory.

“ran along the northern slope of Mount Jearim”—which means “woods or rugged and rough country.” So we are in the wilderness right here.

“(that is, Kesalon), and continued down to Beth Shemesh and crossed to Timnah.”

“Kesalon” means “confidence or hope.” Isn’t that a neat city to have on your boundary?

And “Beth Shemesh”—“the house of the sun”—and “crossed to Timnah”—which means “a part assigned,” which is this land.

v. 11 It went to the northern slope of Ekron, turned toward Shikkeron, passed along to Mount Baalah and reached Jabneel. The boundary ended at the sea.

“Now it went to the northern slope of Ekron,”—which means “eradication.” And we can see Ekron’s clear over by the coast.

“turned toward Shikkeron,”

“Shikkeron” means “drunkenness” of all things.

“passed along to Mount Baalah”—we’ve already had that—
“and reached Jabneel.”

“Jabneel” means “which God caused to be built.” God is the one that built all this and “Jabneel” stands on the border to say this is something God has done! He has caused this inheritance to be built and to be set aside especially for Judah.

“The boundary ended at the sea.”

Now verse 12 is the end of the boundaries.

v. 12 The western boundary is the coastline of the Great Sea. These are the boundaries around the people of Judah by their clans.

“The western boundary is the coastline of the Great Sea.”—the Mediterranean Sea—“These are the boundaries around the people of Judah by their clans.”

We have Roman numeral one done and we didn’t even hesitate there at all.

Now let’s go to the rest of the story. With Paul Harvey we want to see what happened to our friend Caleb. Let’s drop in on Caleb and see what he did after he left us in our last study.

Remember he’s 85 years old and he’s a man—WHAT?—who wholeheartedly followed the Lord. He is full of obedience and full of God and he believes that God can give him Hebron, the place of communion and fellowship. Let’s see what happens. This is the neatest last little snapshot of the man and it just makes it all come together.

v. 13 In accordance with the Lord’s command to him, Joshua gave to Caleb son of Jephunneh a portion in Judah—Kiriath Arba, that is, Hebron. (Arba was the forefather of Anak.)

“In accordance with the Lord’s command to him, Joshua gave to Caleb the son of Jephunneh a portion in Judah—Kiriath Arba, that is, Hebron. (Arba was the forefather of Anak.)”

Remember it’s the city of Arba. He was one of the giants and Arba was the forefather of Anak.

v. 14 From Hebron Caleb drove out the three Anakites—Sheshai, Ahiman and Talmi—descendants of Anak.

“From Hebron Caleb drove out the three Anakites—Sheshai, Ahiman and Talmi—descendants of Anak.”

And back in Joshua 14:12 the last thing he said was: “The Lord being with me, we will be able to drive them out.” And so, when he got up there he found three of them. He found “Sheshai, Ahiman and Talmi.”

Now there’s nothing significant about their names.

“Sheshai” means “white.”

“Ahiman” means “brother of a gift.”

“Talmi” means “abounding in furrows.”

They are “descendants of Anak.”

Now look what he does. He's not content just with Hebron.

v. 15 From there he marched against the people living in Debir (formerly called Kiriath Sepher).

“From there he marched against the people living in Debir (formerly called Kiriath Sepher).”

We saw that on the boundaries.

“Debir” means the “divine oracle of God” and “Kiriath Sepher” means the “city of books.” He evidently in his old age wanted the library and so he gets the city of books—“Kiriath Sepher.” He wants that too as part of his inheritance.

v. 16 And Caleb said, “I will give my daughter Acsah in marriage to the man who attacks and captures Kiriath Sepher.”

“And Caleb said,”—now he's getting smart in his old age—“I will give my daughter Acsah in marriage to the man who attacks and captures Kiriath Sepher.”

“Acsah” means “anklet” of all things. Imagine calling your girl anklet? “Acsah”—that's her name.

And he says, “I'm going to give my daughter in marriage to anybody that can attack the city and take it.”

Isn't this great?

v. 17 Othniel son of Kenaz, Caleb’s brother, took it; so Caleb gave his daughter Acsah to him in marriage.

“Othniel”—means “lion of God.” Here he comes, center stage. He’s ready to go for it.

“Othniel the son of Kenaz, Caleb’s brother,”

Caleb’s brother had a son by the name of “Othniel” and he:

“took it; so Caleb gave his daughter Acsah to him in marriage.”

v. 18 One day when she came to Othniel, she urged him to ask her father for a field. When she got off her donkey, Caleb asked her, “What can I do for you?”

“One day”—isn’t she a great little wife?

She’s learned living in this Christian home how to act toward her husband. She lets her husband lead. And so she comes to her husband with a request.

“One day when she came to Othniel,”—when he was feeling good for something—“she urged him to ask her father”—his father-in-law—“for a field. When she got off the donkey, Caleb asked her, ‘What can I do for you?’”

Now Caleb is no dummy. In 85 years, he’s learned that when a

woman comes toward you, she wants something, and especially if it's your daughter. She's going to ask a favor. She's got to have something. So, he sees her coming and he doesn't even give Othniel a chance to open his mouth. And he has been aware of his daughter's needs all of her life and so he immediately asks her, "What can I do for you?"

And in this—true to form—verse 19:

v. 19 She replied, "Do me a special favor. Since you have given me land in the Negev, give me also springs of water." So Caleb gave her the upper and lower springs.

"She replied, 'Do me a special favor. Since you have given me land in the Negev,'"

"Negev" means "dry, desert, arid region."

"give me also springs of water."

So Caleb gave her a spring of water. Is that what it says?

"So Caleb gave her the upper and the lower springs."

He gave her exceedingly abundant beyond what she asked or thinks.

Caleb is an incredible person. He loves his kids and he sees to it that their needs are met and cared for. When his daughter

comes, he gives her more than she asks for. He really sacrificially gives her both the upper and the lower springs.

It's a nice place to say goodbye to Caleb, isn't it? He's a good, gracious, gentle and godly great man. He's also left as a giver. He gives to his family.

John 16:24

Hitherto have you asked nothing in my name: ask, and you shall receive, that your joy may be full.

That closes the book on Caleb.

Now we come to the heart of the passage. We have gone around the boundaries of this gigantic piece of real estate.

Now in the confines of this boundary there are 122 cities that are listed and they are divided into four parts describing the territory.

1. First there are SOUTHERN CITIES down by the desert region—there's 36 of those.
2. Then there's the WESTERN FOOTHILL CITIES—those are the ones that are over toward the coast of the Mediterranean Sea. There's 42 of those cities over there.
3. Then there's the HILL COUNTRY CITIES. That's the inland cities closer to the Jordan River than the

Mediterranean Sea—the heart of the land.

4. And then finally there will be 6 DESERT CITIES that we'll look at in the last few verses.

Now our purpose in this is only to mention the name and the meaning because we are going to make a quick trip from city to city. And we'll only stop once in a while to give a lesson or two. We'll have to stop at a number of places along the way.

1. SOUTHERN CITIES—verses 21-32—36 of these.

v. 20 This is the inheritance of the tribe of Judah, clan by clan:

“This is the inheritance of the tribe of Judah, clan by clan.”

v. 21 The southernmost towns of the tribe of Judah in the Negev toward the boundary of Edom were: Kabzeel, Eder, Jagur,

“The southernmost towns of the tribe of Judah in the Negev toward the boundary of Edom were:”

1. “Kabzeel,”—means “what God gathers.”
2. “Eder,”—“a flock of Jehovah.
3. “Jagur,”—means “lodging.”

v. 22 Kinah, Dimonah, Adadah,

4. “Kinah,”—means “a mournful song” or “lamentation.”
5. “Dimonah,”—means “pining.”
6. “Adadah,”—means “festival.”

v. 23 Kedesh, Hazor, Ithnan,

7. “Kedesh,”—means “sanctuary.”
8. “Hazor,”—means “village or hamlet.”
9. “Ithnan,”—means “given.”

v. 24 Ziph, Telem, Bealoth,

10. “Ziph,”—means “borrowed or flowing.”
11. “Telem,”—means “oppression.”
12. “Bealoth,”—means “on the ascent or on the rise.”

v. 25 Hazor Hadattah, Keriioth Hezron (that is, Hazor),

13. “Hazor Hadattah,”—means “new castle.”
14. “Keriioth Hezron”—means “the cities surrounded by a

wall.”

“(that is, Hazor),”

v. 26 Amam, Shema, Moladah,

15. “Amam,”—means “to join together.”

16. “Shema,”—means “rumor.”

Imagine living in the city of rumor.

17. “Moladah,”—means “birth or race.”

v. 27 Hazar Gaddah, Heshmon, Beth Pelet,

18. “Hazar Gaddah,”— means “the village of good fortune.”

19. “Heshmon,” means “fatness or fat soil.”

And let’s stop on the next one “Beth Pelet for a minute.

20. “Beth Pelet,”—means “the house of liberation.”

Now does that sound familiar? This is the place we come to be liberated from the bondage of sin and set free.

John 8:32

You shall know the truth, and the truth shall set you free.

Harry Ironside says this about the judgment:

(Ordained of the Lord: A Biography of H. A. Ironside by E. Schuyler English)

“When that stupendous event, the last great assize, takes place,” I told him, “I shall be there with the Lord. But I shall not stand in front of that great white throne to be judged, for all my judgment passed when those two arms were outstretched on Calvary, when, as a poet has said:

The wrath of God which was our due
Upon the Lamb was laid,
And by the shedding of His blood
Our debt was fully paid.

p. 124

We are liberated when we come to “Beth Pelet” and we are set free from the bondage of sin and of death.

v. 28 Hazar Shual, Beersheba, Biziothiah,

21. “Hazar Shual,”—which means “the fox’s village.”

We can put Song of Solomon 2:15 by that particular town. Shulamith and Solomon are very much in love and Solomon says to Shulamith:

Song of Solomon 2:15

Let us catch the little foxes that ruin the vineyards, our vineyards that are in bloom.

In essence he's saying our relationship is a vineyard and it's getting ready to bear fruit. Let's be sure to catch the foxes before they spoil the vineyard.

Now what are the foxes? Well, the foxes of premature love, foxes of pride, anger, criticism, bitterness, resentment, things that build up to tamper and destroy and damage the relationship that's blossoming before them.

In their city they have "Hazar Shual" which means "the fox's village"—keep them all in one place.

22. "Beersheba,"—which means "the well of the oath."

23. "Biziothiah,"—which means "contempt of Jehovah."

v. 29 Baalah, Iim, Ezem,

24. "Baalah,"—which means "possessed of or endued."

25. "Iim,"—see the little word "Iim"? I-I-M—that's plural for "Ai" so that means "heaps of ruins." A place where you get rid of all of it. When we're walking with God we have heaps of ruins.

26. "Ezem,"—which means "bone or body or strength."

v. 30 Eltolad, Kesil, Hormah,

27. “Eltolad,”—means “whose race or posterity is from God.”

There’s a lot of stuff we could talk about there.

28. “Kesil,”—which means “a fool.”

29. “Hormah,”—Remember “Hormah”? We went to Hormah when we talked about the kings in chapter 12. “Hormah” means “a devoting or a place laid waste.”

Remember we talk about how sometimes our lives are devastated to the point where we are leveled because of the trauma we go through? And it’s a place laid waste, but it’s a place of devoting. We devote that to the Lord and He makes a ministry out of the trauma and the trial that comes into our lives.

So “Hormah” is that “place laid waste” by unexplainable circumstances and events. God turns it around as we devote it to Him and makes it a blessing.

Ruth Harms Calkin says it this way:

(Lord, It Keeps Happening...and Happening by Ruth Harms Calkin)

Lord

I just don't understand
What in the world
You're doing in my life.

My child
Don't try to understand.
Just live it
For Me.
p. 110

And that's really devoting it when the difficulties come at
"Hormah."

v. 31 Ziklag, Madmannah, Sansannah,

30. "Ziklag,"—means "outflowing of a fountain."

31. "Madmannah,"—means "dunghill or fertilizer farm." It's a sewer city.

Evidently they had to be mad to live there—"Madmannah."

32. "Sansannah,"—means "palm branch."

v. 32 Lebaoth, Shilhim, Ain and Rimmon—a total of twenty-nine towns and their villages.

33. "Lebaoth,"—means "lions."

34. "Shilhim,"—means "armed men."

35. “Ain”—means “the fountain.”

36. “Rimmon”—means “a pomegranate.”

Thirty-six—but what’s the problem? Look at the verse:

“—a total of”—WHAT?—“twenty-nine towns and their villages.”

As we’ve worked through this, we obviously have 36 cities and the text tells us “twenty-nine”?

We have a textual error. Now this was not in the original manuscripts. Some scribe made a mistake in transmission and 36 became 29 and we do not say that we have destroyed verbal inerrancy because we believe in the verbal inerrancy of the original manuscripts. It’s just that we have a scribe here who put in 29 instead of 36.

The Syriac version, by the way, has 36 in it so that would be the more accurate text at this particular point.

Now those are the 36 southern cities. Well, when we subtract 36 from 122 we know just how far we have to go.

2. WESTERN FOOTHILLS—42 of these.

v. 33 In the western foothills: Eshtaol, Zorah, Ashnah,

“In the western foothills:”

1. “Eshtaol,”—means “petition or request.”
2. “Zorah,”—means “a place of hornets.”

That’s graphic isn’t it?

3. “Ashnah,”—means “strong or mighty.”

v. 34 Zanoah, En Gannim, Tappuah, Enam,

4. “Zanoah,”—means “a marsh or a marshy place.”

Obviously this was the Florida everglades in the land of Judah.

5. “En Gannim,”—“the fountain of gardens.”
6. “Tappuah,”—“a place fruitful in apples.” There’s our orchards.
7. “Enam,”—“the two fountains.”

v. 35 Jarmuth, Adullam, Socoh, Azekah,

8. “Jarmuth,”—means “high.”
9. “Adullam,”—means “the justice of the people.”

10. “Socoh,”—means “a hedge.”

11. “Azekah,”—means “a field dug over or broken up.” That’s the farmland.

v. 36 Shaaraim, Adithaim and Gederah (or Gederothaim)—fourteen towns and their villages.

12. “Shaaraim,”—means “two gates.”

13. “Adithaim”—means “two-fold ornament.”

14. “Gederah (or Gederothaim)”—means “two sheep folds.”

Let’s stop for a second. We have two gates, two-fold ornaments and two sheep folds. What’s the message?

TWO GATES—Matthew 7 in the Sermon on the Mount.

Matthew 7:13, 14

Enter in at the narrow gate, for wide is the gate and broad is the way that leads to destruction. Many go that way, but few find the narrow gate and that leads to life.

TWO FOLDS—John chapter 10. Jesus said:

John 10:11

I am the good shepherd who gives His life for the sheep.

So we think of those.

“—fourteen towns and their villages.”

v. 37 Zenan, Hadashah, Migdal Gad,

15. “Zenan,”—means “a place of the flocks.” Shepherd territory.

16. “Hadashah,”—means “new.”

17. “Migdal Gad,”—means “the tower of Gad.” So it’s a city with a tower.

v. 38 Dilean, Mizpah, Joktheel,

18. “Dilean,”—“a cucumber field.”

We have some of the farm regions.

19. “Mizpah,”—“a watchtower or a lofty place.”

20. “Joktheel,”—means “subdued by God.”

Isn’t that a good city to have in there?

v. 39 Lachish, Bozkath, Eglon,

21. “Lachish,”—means “obstinate or hard to be captured.”

22. “Bozkath,”—means “stony or elevated ground.”

23. “Eglon,”—means “a wagon, chariot, wheel or rolling.”

Obviously this is where some of that equipment probably stayed.

v. 40 Cabbon, Lahmas, Kitlish,

24. “Cabbon,”—means ‘bond.’

25. “Lahmas,”—means “their bread.”

26. “Kitlish,”—means “the beating down of the lion.”

What is it?

We can put James 4:6 and 1 Peter 5:8 there—“Satan’s like a roaring lion.” Go to “Kitlish” and beat him down here.

v. 41 Gederoth, Beth Dagon, Naamah and Makkedah— sixteen towns and their villages.

27. “Gederoth,”—means “folds.”

Now see the next one:

28. “Beth Dagon,”—that means “the house of Dagon.”

Dagon was the god of the Philistines. He was a gigantic fish with the head of a man, feet of a man and hands and arms of a man. But the rest of the body was scaly like a fish. And this was their god.

1 John 5:21

Little children keep yourselves from idols.

John Claypool in his book *Glad Reunion*, talks about idolatry when he says this:

(Glad Reunion by John Claypool)

Someday, with the gods we have made, we will come face to face with the God who has made us. And only in that moment will the question “Who is your God?” be finally settled. Pray with me that, unlike Solomon, we will find that our god and the real God will be the same.

p. 102

Oh boy do we want that.

29. “Naamah”—means “pleasant.”

30. “Makkedah”—means “the place of the shepherds.”

“—sixteen towns and their villages.”

So there’s 30 of those 42 cities.

v. 42 Libnah, Ether, Ashan,

- 31. “Libnah,”—means “whiteness or transparency.”
- 32. “Ether,”—means “plenty or abundance.”

Now see the word:

- 33. “Ashan,”—that means “smoke.”

Smoke and the anger of God goes together. In scripture it sometimes says, “the smoke comes out of his nostrils.” The description in the Hebrew text is interesting. When a horse gets mad, he breathes hard. We can literally see the breath of his nostrils and his anger. They say the same thing is true of a lion when a lion goes on a rampage and gets angry. You can see the smoke from his nostrils.

And the description is that of God. And here at “Ashan” means “smoke or the anger of God.” What a city to remind us of being right with Him.

v. 43 Iphtah, Ashnah, Nezib,

- 34. “Iphtah,”—means “whom or what God sets free.”

He breaks the power of canceled sin,
He sets the prisoner free at “Iphtah.”

Calkin says it this way:

(Lord, It Keeps Happening...and Happening by Ruth Harms Calkin)

For so long, dear God
I stared with dreadful fascination
At the thick, heavy chains
Binding my burdened life
When all the while You were waiting
For my personal consent
To break the chains and set me free.
Oh, what liberating joy
When I finally said Yes!
p. 113

The chains fell off.

35. “Ashnah,”—means “strong or mighty.”

36. “Nezib,”—means “placed or set.”

v. 44 Keilah, Aczib and Mareshah—nine towns and their villages.

37. “Keilah,”—means “fortress.”

38. “Aczib”—means “to lie to anyone, to deceive, that which fails, that which deceives.”

39. “Mareshah”—means “that which is at the head.”

“—nine towns and their villages.”

Now there’s 39 of them and these last 3 are Philistine cities that they didn’t take at this particular time.

v. 45 Ekron, with its surrounding settlements and villages;

40. “Ekron,”—means “eradication.”

“with its surrounding settlements and villages;”

v. 46 west of Ekron, all that were in the vicinity of Ashdod, together with their villages;

“west of Ekron, all that were in the vicinity of Ashdod, together with their villages;”

v. 47 Ashdod, its surrounding settlements and villages; and Gaza, its settlements and villages, as far as the Wadi of Egypt and the coastline of the Great Sea.

41. “Ashdod,”—means “a fortified place.”

“its surrounding settlements and villages; and”

42. “Gaza,”—means “strong and fortified.”

“its settlements and villages, as far as the Wadi of Egypt and the coastline of the Great Sea.”

Okay, now there's our 42 cities in that section. Let's go to:

3. THE HILL COUNTRY—verses 48-60.

There are 38 in this group.

v. 48 In the hill country: Shamir, Jattir, Socoh,

“In the hill country:”

1. “Shamir,”—means “a sharp point or a thorn.”
2. “Jattir,”—means “height.”
3. “Socoh,”—means “a hedge.”

We've already had one of those in the other part of the territory. Obviously, there were two of those cities.

v. 49 Dannah, Kiriath Sannah (that is, Debir),

4. “Dannah,”—means “a low place.”
5. “Kiriath Sannah”—means “a city of palm trees.”

“(that is, Debir),”

v. 50 Anab, Eshtemoh, Anim,

6. “Anab,”—means “a place abounding in grapes.”

There are our vineyards.

7. “Eshtemoh,”—means “obedience.”

Wouldn't that be a great city to live in? The city of obedience. It constantly reminds us of what our responsibility is before God.

8. “Anim,”—means “fountains.”

v. 51 Goshen, Holon and Giloh—eleven towns and their villages.

9. “Goshen,”—means “drawing near.”

10. “Holon”—means “sandy.”

11. “Giloh”—means “removing.”

“—eleven towns and their villages.”

v. 52 Arab, Dumah, Eshan,

Ever wondered what “Arab” means since we see it in the news?

12. “Arab”—means “ambush.”

Do they live up to that?

13. “Dumah,”—means “silence or place of silence.”

14. “Eshan,”—means “prop or support.”

v. 53 Janim, Beth Tappuah, Aphekah,

15. “Janim,”—“sleep”—or another meaning of that is “flight.”

16. “Beth Tappuah,”—means “the house of apples.”

17. “Aphekah,”—means “strength.”

v. 54 Humtah, Kiriath Arba (that is, Hebron) and Zior— nine towns and their villages.

18. “Humtah,”—means “a defense or a place of lizards”—
which is interesting.

Obviously, that was on the edge of the desert.

19. “Kiriath Arba (that is, Hebron)”—REMEMBER? That’s
Caleb’s city—which means “fellowship or joining.”

20. “Zior”—means “smallness”—just a little place.

“—nine towns and their villages.”

v. 55 Maon, Carmel, Ziph, Juttah,

21. “Maon,”—means “a dwelling.”
22. “Carmel,”—means “a garden or a cultivated garden.”
23. “Ziph,”—means “borrowed or flowing.”
24. “Juttah,”—means “stretched out or inclined.”

v. 56 Jezreel, Jokdeam, Zanoah,

25. “Jezreel,”—means “that which God has planted.”

But don't miss the next one.

26. “Jokdeam,”— City number 26 in verse 56. What does that mean? That means “the burning of the people.”

Every time we speak of God's judgment, we speak of that.

2 Thessalonians 1:8, 9

In flaming fire taking vengeance on those who do not know with to know our God, ...

There it is.

Revelation 20:15

And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

“Jokdeam”—“the burning of the people.”

27. “Zanoah,”—means “a marsh or a marshy place.”

We've already had something like that.

v. 57 Kain, Gibeah and Timnah—ten towns and their villages.

28. “Kain,”—means “a possession.”

29. “Gibeah”—means “a hill or a town situated on a hill.”

30. “Timnah”—means “a part assigned.”

“—ten towns and their villages.”

v. 58 Halhul, Beth Zur, Gedor,

31. “Halhul,”—means “travail or pain.”

Our labor pain gives birth to something pretty precious.
Here's the picture of the new birth.

32. “Beth Zur,”—“the house on the rock.”

Is that familiar? The end of the Sermon on the Mount, remember? A wise man builds his house at “Beth Zur”—upon the rock. And Jesus probably was thinking of those terms as He concluded His sermon.

33. “Gedor,”—means “a hedge or a wall.”

Hang on. We’re getting close.

v. 59 Maarath, Beth Anoth and Eltekon—six towns and their villages.

34. “Maarath,”—means “a place naked of trees.” So it’s above the tree line.

35. “Beth Anoth”—means “a house of response or an echo.” You get an echo there.

36. “Eltekon”—means “to which God is the foundation.”

1 Corinthians 3:11-14

No man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds upon the foundation with gold, silver, precious stones, ...

“—six towns and their villages.”

Now that’s the end of the fourth grouping. There are still 6 more towns. Let’s get into them.

v. 60 Kiriath Baal (that is, Kiriath Jearim) and Rabbah—two towns and their villages.

37. “Kiriath Baal”—means “city of the words.”

“(that is, Kiriath Jearim)”

38. “Rabbah”—means “the capital city.”

“—two towns and their villages.”

Now:

4. THE DESERT CITIES

v. 61 In the desert: Beth Arabah, Middin, Secacah,

“In the desert:”

1. “Beth Arabah,”—means “house of the desert.”

2. “Middin,”—means “measures.”

3. “Secacah,”—means “enclosure.”

v. 62 Nibshan, the City of Salt and En Gedi—six towns and their villages.

4. “Nibshan,”—means “soft soil.”

5. “the City of Salt”—is self-explanatory.

6. “En Gedi”—means “the fountain of the kid.”

It is En Gedi which is the oasis in the desert. It is a beautiful spot just a short way away from Masada. It became a mountain retreat and fortress for David during the times of hiding from Saul and his armies.

“—six towns and their villages.”

This then concludes the listing of the 122 cities that are involved in the territory that is inherited by the tribe of Judah.

1 Corinthians 2:9

But just as it is written, Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.

VI. THE SAD ENDING—verse 63.

v. 63 Judah could not dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the people of Judah.

“Judah could not dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the people

of Judah.”

“The Jebusites” means “a place trodden down,” and of course, “Jerusalem” means “the dwelling of peace.”

We have these lessons from our text:

Lesson #1: Judah is at the head of the line because of CALEB and CHRIST.

Lesson #2: The scorpion of sin grabs us on the front end and stings us on the back end.

We get it before he’s through.

Lesson #3: Have you been to KADESH BARNEA, the sanctuary of the wanderer?

Isaiah 53:6: “All we like sheep have gone astray. We’ve turned everyone to his own way.”

Lesson #4: Is your life a demonstration of that which God has built?

Do we know we have a firm foundation in Jesus Christ?

Lesson #5: Are you gaining victory over the giants in your life?

Now they’re not the same giants that Caleb faced, but we know what they are. Perhaps they’re pride, greed, some sin,

some relationship that's not right. Are we slaying those giants and going on to victory in our Lord?

Lesson #6: Caleb is a GOOD, GRACIOUS, GODLY, GREAT man.

Lesson #7: Have you been to the house of liberation and been set free from the law of sin and death?

Now our last lesson is a question.

Lesson #8: Are there still areas of your life possessed by the enemy because you would not allow the Lord to grant the victory?

Ruth Harms Calkin says:

(Lord, It Keeps Happening...and Happening by Ruth Harms Calkin)

O God
I come to You penitently just now
Confessing I have spent
Far too many hours
Exploring the dramatic
The ecstatic, the sensational.
I have been much too engrossed
In looking for burning bushes.
All the while
You have been waiting for me

To take off my shoes
Bow before You
And crown You LORD of my life.
p. 105

Father, we come to You. We realize this marvelous chapter has been left in the archives by many expositors because they just didn't want to take the time to try to see if there's something in it. But as we look at it as the tribe of Judah did, it's a tremendous piece of real estate. It's a glorious gift from Your hand to take care of them and meet their needs in a land You'd promised. Thank You that You promised to do the same for us. You promised to meet all of our needs. And thank You that we find that in the total adequacy of Jesus Christ. It's in His name we pray. Amen.

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Fifteen – Joshua 15:1-63

NOTES

v. 1 The allotment for the tribe of Judah, clan by clan, extended down to the territory of Edom, to the Desert of Zin in the extreme south.

v. 2 Their southern boundary started from the bay at the southern end of the Salt Sea,

v. 3 crossed south of Scorpion Pass, continued on to Zin and went over to the south of Kadesh Barnea. Then it ran past Hezron up to Addar and curved around to Karka.

v. 4 It then passed along to Azmon and joined the Wadi of Egypt, ending at the sea. This is their southern boundary.

v. 5 The eastern boundary is the Salt Sea as far as the mouth of the Jordan. The northern boundary started from the bay of the sea at the mouth of the Jordan,

v. 6 went up to Beth Hoglah and continued north of Beth Arabah to the Stone of Bohan son of Reuben.

v. 7 The boundary then went up to Debir from the Valley of Achor and turned north to Gilgal, which faces the Pass of Adummim south of the gorge. It continued along to the waters of En Shemesh and came out at En Rogel.

v. 8 Then it ran up the Valley of Ben Hinnom along the southern slope of the Jebusite city (that is, Jerusalem). From there it climbed to the top of the hill west of the Hinnom Valley at the northern end of the Valley of Rephaim.

v. 9 From the hilltop the boundary headed toward the spring of the waters of Nephtoah, came out at the towns of Mount Ephron and went down toward Baalah (that is, Kiriath Jearim).

v. 10 Then it curved westward from Baalah to Mount Seir, ran along the northern slope of Mount Jearim (that is, Kesalon), continued down to Beth Shemesh and crossed to Timnah.

v. 11 It went to the northern slope of Ekron, turned toward Shikkeron, passed along to Mount Baalah and reached Jabneel. The boundary ended at the sea.

NOTES

v. 12 The western boundary is the coastline of the Great Sea. These are the boundaries around the people of Judah by their clans.

v. 13 In accordance with the Lord's command to him, Joshua gave to Caleb son of Jephunneh a portion in Judah—Kiriath Arba, that is, Hebron. (Arba was the forefather of Anak.)

v. 14 From Hebron Caleb drove out the three Anakites—Sheshai, Ahiman and Talmai—descendants of Anak.

v. 15 From there he marched against the people living in Debir (formerly called Kiriath Sepher).

v. 16 And Caleb said, "I will give my daughter Acsah in marriage to the man who attacks and captures Kiriath Sepher."

v. 17 Othniel son of Kenaz, Caleb's brother, took it; so Caleb gave his daughter Acsah to him in marriage.

v. 18 One day when she came to Othniel, she urged him to ask her father for a field. When she got off her donkey, Caleb asked her, "What can I do for you?"

v. 19 She replied, "Do me a special favor. Since you have given me land in the Negev, give me also springs of water." So Caleb gave her the upper and lower springs.

v. 20 This is the inheritance of the tribe of Judah, clan by clan:

v. 21 The southernmost towns of the tribe of Judah in the Negev toward the boundary of Edom were: Kabzeel, Eder, Jagur,

v. 22 Kinah, Dimonah, Adadah,

v. 23 Kedesh, Hazor, Ithnan,

v. 24 Ziph, Telem, Bealoth,

v. 25 Hazor Hadattah, Kerioth Hezron (that is, Hazor),

v. 26 Amam, Shema, Moladah,

v. 27 Hazar Gaddah, Heshmon, Beth Pelet,

v. 28 Hazar Shual, Beersheba, Biziothiah,

v. 29 Baalah, Iim, Ezem,

v. 30 Eltolad, Kesil, Hormah,

v. 31 Ziklag, Madmannah, Sansannah,

v. 32 Lebaoth, Shilhim, Ain and Rimmon—a total of twenty-nine towns and their villages.

v. 33 In the western foothills: Eshtaol, Zorah, Ashnah,

v. 34 Zanoah, En Gannim, Tappuah, Enam,

v. 35 Jarmuth, Adullam, Socoh, Azekah,

v. 36 Shaaraim, Adithaim and Gederah (or Gederothaim)—fourteen towns and their villages.

NOTES

- v. 37 Zenan, Hadashah, Migdal Gad,
v. 38 Dilean, Mizpah, Joktheel,
v. 39 Lachish, Bozkath, Eglon,
v. 40 Cabbon, Lahmas, Kitlish,
v. 41 Gederoth, Beth Dagon, Naamah and Makkedah—sixteen towns and their villages.
v. 42 Libnah, Ether, Ashan,
v. 43 Iphtah, Ashnah, Nezib,
v. 44 Keilah, Aczib and Mareshah—nine towns and their villages.
v. 45 Ekron, with its surrounding settlements and villages;
v. 46 west of Ekron, all that were in the vicinity of Ashdod, together with their villages;
v. 47 Ashdod, its surrounding settlements and villages; and Gaza, its settlements and villages, as far as the Wadi of Egypt and the coastline of the Great Sea.
v. 48 In the hill country: Shamir, Jattir, Socoh,
v. 49 Dannah, Kiriath Sannah (that is, Debir),
v. 50 Anab, Eshtemoh, Anim,
v. 51 Goshen, Holon and Giloh—eleven towns and their villages.
v. 52 Arab, Dumah, Eshan,
v. 53 Janim, Beth Tappuah, Aphekah,
v. 54 Humtah, Kiriath Arba (that is, Hebron) and Zior—nine towns and their villages.
v. 55 Maon, Carmel, Ziph, Juttah,
v. 56 Jezreel, Jokdeam, Zanoah,
v. 57 Kain, Gibeah and Timnah—ten towns and their villages.
v. 58 Halhul, Beth Zur, Gedor,
v. 59 Maarath, Beth Anoth and Eltekon—six towns and their villages.
v. 60 Kiriath Baal (that is, Kiriath Jearim) and Rabbah—two towns and their villages.
v. 61 In the desert: Beth Arabah, Middin, Secacah,
v. 62 Nibshan, the City of Salt and En Gedi—six towns and their villages.
v. 63 Judah could not dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the people of Judah.

QUESTIONS:

1. Read Joshua 15:1-63 and in your own words pull out the main thought of this passage.

2. Which tribe's allotment is dealt with here in chapter 15?

3. Locate the southern boundary of Judah's inheritance and some of the geographical locations described in verses 2-4.

4. What is the western boundary, according to verse 12?

5. Who is given a portion in the land of Judah, according to verse 13?

6. What gift did Caleb give his daughter, according to verse 19?

7. See how many of these towns and villages that you can locate on a good biblical map.

8. With whom did Judah have problems, according to verse 63?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

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

LESSON #1: Judah is at the head of the line because of Caleb and Christ.

LESSON #2: The scorpion of sin grabs us on the front end and stings us on the back end.

LESSON #3: Have you been to Kadesh Barnea, the sanctuary of the wanderer?

LESSON #4: Is your life the demonstration of that which God has built?

LESSON #5: Are you gaining victory over the giants in your life?

LESSON #6: Caleb is a good, gracious, godly, great man.

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LESSON #8: Are there still areas of your life possessed by the enemy because you would not allow the Lord to grant the victory?

