

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Nineteen – Joshua 19:1-51

We’ve come to the third part of the book which is called “The Division of the Land.” And in this section, we have tribes taken care of and six to go, as far as getting their inheritance.

The last page on the study guides is a map, so flip back there for a minute. Let’s be reminded who we have and who’s yet to go.

Caleb got his inheritance in chapter 14.

Chapter 15—the tribe of Judah all settled down in the south.

Chapter 16—Ephraim.

Chapter 17—the other half of the tribe of Manasseh. And notice that half of the tribe is over on the east side.

And then in our last study we looked at the inheritance of Benjamin.

Joshua moved everybody to Shiloh from Gilgal, which is about 14 miles northwest. And from there sent out a survey team to get seven pieces of property allocated for these last tribes.

We've already had Rueben and Gad on the other side so that makes six that have got it. Now the rest of this study is a division of the six parts. We're going to divide the study into seven parts because old General Joshua, at the end, gets his little chunk of territory. And we want to talk about him as we kind of wrap up our study.

Here's the outline so it'll be easier to follow along. Our purpose in the chapter is to show how the person was born, then what Jacob and Moses said about him, and then just talk about their inheritance briefly and try to hit some of the high points.

The title of the chapter is called "The Rest of the Inheritances."

We finish locating all the tribes in this nineteenth chapter.

- I. Simeon—verses 1-9.
- II. Zebulin—verses 10-16.
- II. Issachar—verses 17-23.
- IV. Asher—verses 24-31.
- V. Naphtali—verses 32-39.
- VI. Dan—verses 40-48.

VII. Joshua—verses 49-51.

Now let's dig right in.

I. Simeon comes under consideration in these first verses.

Now what we want to do with each of them is give the birth and the blessing of these individuals before we actually look at their inheritance.

We're going to show how Jacob ended up with this particular child and where he fits in the slot. And then old Jacob, when he died, had all the boys there and he pronounced the blessing in Genesis 49.

When Moses died, he also had a word to say to each of the sons in Deuteronomy 33. When we say Genesis 49 that means we're talking about Jacob's death-bed scene. And when we're saying Deuteronomy 33, we're talking about Moses' final words to these individuals. It makes it a little more meaningful if we can understand how they got here and how they fit in the picture.

First of all, the birth of Simeon:

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.” ...

The interesting thing about Leah’s kids is we can tell Leah’s emotional temperament by what she names her kids. It’s really easy to tell. She’s the “unloved wife,” remember? Rachel was much loved and Leah ended up in the bed on wedding night simply because Uncle Laban wanted to pass off the oldest sister before the youngest, and he ends up with both the girls—Leah and Rachel. Well Leah starts having the babies. She has Reuben.

But the text goes on to say:

Genesis 29:33

... 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.

It’s interesting. The word “Simeon” means “to hear with acceptance.” Women have a great innate-ability to tell how much someone cares by whether they’re hearing with acceptance. It’s just an incredible part of the female species to be able to do that.

Invariably, problems in marriage come in communications. It’s the number one problem. And she’s saying, “I’ve given him two boys so the second one’s going to be called Simeon. He will

now hear me with acceptance. He'll start really paying a little attention to what I have to say and think about me.”

Now in Genesis 49 Jacob pronounces some very sobering words about Simeon and Levi—the third born son. Just to sum it up, he says:

Genesis 49:7

I will scatter them in Jacob
and disperse them in Israel.

In other words, they're not going to be located. They're going to be scattered throughout the whole territory. They had some bloody swords when they went up to Shechem to redeem the problem with their sister Dinah who had been raped. And they took the swords and went up and wiped out the male populations. And so Jacob makes reference to that in his words of blessing to these two boys, because Simeon and Levi—second and third—were the ones involved.

And the thing that's so fascinating about this is, when we see something like this spoken by an old man on his deathbed it's a prophecy and it's fulfilled.

Psalms 22 is filled with biblical prophecy and literal fulfillment of prophetic truth.

Here 700 years before crucifixion was ever known:

Psalm 22:16, 18

...they pierced my hands and my feet,
They parted my garments...

These words leap out in the Gospel accounts of the crucifixion of Christ along with: “My God, My God. Why have You forsaken Me?” (see Matthew 27:46)

All 700 years written by David in Psalm 22. And we see these things in the Word of God and forget. There’s just a little bit left and it’s going to be fulfilled just exactly the same way. And when we walk in up there, we’re going to say, “Hey, you keep your word.” And that makes it exciting. This very thing is actually fulfilled literally, as we’re going to see in just a few minutes.

Now one of the ways it’s fulfilled is, for instance—in Deuteronomy 33—Moses does not even mention Simeon. By the time of Moses, Simeon is already dissolved into the tribe of Judah and becomes a part of it—as we’re going to see here now in the study. Down there on the bottom of our map we have a little lighter circle. There’s Simeon down there swallowed up in the territory of Judah.

But, for the sake of the allotment committee’s report and the giving of land, they take the land—a little piece of land out of the tribe of Judah—and give it to Simeon.

Let’s look at it. Start with me now at verse 1.

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

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

Who received the first lot? Remember, they moved to Shiloh and they had seven left.

In our last study we saw the first lot was Benjamin. Now the “second lot” that comes up out of these seven pieces that are left is for Simeon.

Now here are some of the cities and we’re going to stop once in a while, besides just giving the meaning of the names. We can’t stop on all of them because there’s over a hundred names here. But we can at least get the meanings as we work our way through it.

v. 2 It included: Beersheba (or Sheba), Moladah,

“It included: Beersheba (or Sheba), Moladah,”

“Beersheba” means “the well of the oath.”

“Moladah” is a very interesting word. It means “birth” and it means “race.”

When we think of birth, what do we think of?

John 3:7

You must be born again.

But when we think of race, what do we think of?

John 1:12

But as many as received Him, to them gave He the right or the authority to become sons of God.

We become part of a new race, a new posterity. And so, in both of these things are contained in the meaning of that city “Moladah” that’s mentioned there.

v. 3 Hazar Shual, Balah, Ezem,

“Hazar Shual, Balah, Ezem,”

“Hazar Shual” means “the fox’s village” so obviously that must be fox territory.

“Balah” means “to fall or fail,” “to be consumed with care.”

We think of Philippians 4:6 don’t we?

Philippians 4:6

“Be anxious for nothing, ...

1 Peter 5:7

casting all your care upon Him, ...

“Ezem” means “bone” or “body.” It can also mean “strength.”

v. 4 Eltolad, Bethul, Hormah,

“Eltolad, Bethul, Hormah,”

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

We can put John 1:12 there again by that one.

“Moladah” and “Eltolad.”

“Bethul” means “tarrying of God.”

And “Hormah” we’ve already had. That’s the “devoting.” That’s a “place laid waste.” It’s that time in our life when something hits us that was not predicted and it just drives us crazy because it’s something so out of character with what we’ve been used to. And we literally feel like we’ve been laid waste.

“Hormah” means “a devoting,” “a place laid waste.”

v. 5 Ziklag, Beth Marcaboth, Hazar Susah,

“Ziklag, Beth Marcaboth, and Hazar Susah,”

“Ziklag” means “the outflowing of a fountain.”

And we always think of John 7 there. It’s the outflowing of the rivers of living water. The evidence of the Spirit of God in our life is that out of it flows blessing and refreshment to others. (see John 7:38, 39)

“Beth Marcaboth” means “the house of chariots.”

“Hazar Susah” means “the village of horses.”

Way back in the northern campaign when they fought Hazar, we asked the question, why did the Lord say burn the chariots and hamstringing the horses? And the answer to that was that if they’d have had horses and chariots, they would have had confidence in horses and chariots and would have failed to trust in the Lord their God. “So burn the chariots and hamstringing the horses and trust Me!” God is saying.

And here we have a town of chariots and a town of horses.

Psalm 20:7

Some trust in chariots and some in horses,
but we trust in the name of the Lord our God.

David’s words for the occasion.

v. 6 Beth Lebaoth and Sharuhen—thirteen towns and their villages;

“Beth Lebaoth and Sharuhen—thirteen towns and their villages;”

“Beth Lebaoth” means “the house of my creation.”

2 Corinthians 5:17

Therefore, if any man be in Christ, he is a new creation; ...

“Sharuhen” means “a pleasant lodging place.”

Where’s our pleasant lodging place? If we’re in fellowship with God, we’re in a pleasant lodging place.

1 John 1:7

... the blood of Jesus is cleansing you from all sin.

Frances Roberts, speaking about the pleasant place, says:

(Come Away My Beloved by Frances J. Roberts)

[You] 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 [you] more than [you] can ever comprehend, and I long to gather [you] in Mine embrace and hold [you] close to My

heart. Do not hold Me at arm's length because [you] have a sense of unworthiness. Have [you] not read that the redeemed are brought near by the blood of Christ? [Your] 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.
p. 26

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

“Ain, Rimmon, Ether and Ashan—four towns and their villages—“

“Ain” means “fountain.”

“Rimmon” means “pomegranate.”

There are lots of these in the territory. Lots of cities named “Rimmon.”

“Ether” means “plenty or abundance.”

And that word “Ashan” means “smoke.”

That word is very interesting because it's not the smoke of something that's burning. It's the smoke of an angry animal. It's the smoke that comes from the nostrils of a horse or a lion

that is very, very angry.

In the scripture sometimes we have the picture of God as the smoke comes from His nostrils. It is God in His wrath and His anger. And “Ashan,” the word speaks of that smoke which has in it also the thought of anger.

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.

“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.”

Now “Baalath Beer” means “having a well.”

And “Ramah” means “height in the south.”

And “Negev” always means “the south.”

Instead of saying “the south,” you say “the Negev” in Hebrew.

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.

“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.”

There is the fulfillment of Jacob’s prophecy. They are contained within the confines of already an existing inheritance.

II. The Inheritance of Zebulun—verses 10-16.

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

“Zebulun”—what does that mean? It means “habitation” or “dwelling.”

When was Zebulun born? Well Zebulun was the sixth-born son to Leah and the tenth-born son to Jacob, so he is way down there at the end of Leah, Bilhah and Zilpah’s run; because there’s only two left, after Zebulun is born—and that’s Joseph and Benjamin. So, he’s number ten in the line. And his name means “habitation.”

Why? Well, we read Leah conceived again and bore Jacob a sixth son:

Genesis 30:20

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.

In essence she’s saying, “He doesn’t have any alternative but to habitat with me now. He’s got to dwell with me. I’ve given him six sons! What else could a woman do?” So she names him Zebulun, which means “habitation” or “dwelling.” He’s going to stick with me.

Now there’s a troublesome verse in the prophecy of Jacob about Zebulun. Listen to this—it’s:

Genesis 49:13

Zebulun will live by the seashore and become a haven for ships; his border will extend toward Sidon.

He doesn’t dwell on the seashore. He has access to the seashore, but on the map notice there is an inland line that is drawn there that keeps them from being right on the coast.

Both the words of Jacob and of Moses indicate this. Listen to Moses now in:

Deuteronomy 33:18-19

He said about Zebulun:

“Rejoice Zebulun, in your going out,
and you, Issachar, in your tents. [He puts those two together.]

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.

In other words, they've got access to the coast and they spend a lot of time on the sea. And that's as far as we can go. It evidently can't mean this because their land is not right on the coast.

“The third lot came up for Zebulun, clan by clan: The boundary of their inheritance went as far as”—see that word?—“Sarid.”

What does that word mean? It's a very fascinating word and as soon as we know the meaning of it, we'll immediately understand it. It's the word “remnant.”

And here is a word in these inheritances which means remnant. Hidden in this word is the truth that there is going to be a believing remnant of Israel upon the earth.

For instance, Isaiah 10 talks about it (see Isaiah 10:20-21). Isaiah 11 talks about it (see Isaiah 11:11, 16). Isaiah 37 (see Isaiah 37:32), Jeremiah 31 (see Jeremiah 31:7), Micah 2 (see Micah 2:12), and then Paul picks up on it when he talks about Israel in Romans 9 and Romans 11.

In Romans he says:

Romans 9:27

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;

Romans 11:5

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

Now the remnant that’s in Israel right now is not a believing remnant. It is going to be a believing remnant that will fulfill the requirements of these prophetic passages.

But “Sarid,” when they saw that and every time they saw that in Hebrew they thought of the “remnant.” And so back of that was that thought.

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

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

“Maralah” means “trembling.” That might be because the earth shook—earthquake kind of territory.

“Dabbesheth”—this is an interesting word—“Dabbesheth”

refers to “the hump of the camel.” Another way we can translate “Dabbesheth” is “softness.”

That’s kind of like a lot of Christians we know. If they’re going to go anywhere, they have to look for the soft spot. It’s got to be comfortable and cozy.

Someone said:

“A man who fails to pray limits himself to his own resources.”
(source unknown)

Someone else said:

“God does not comfort us to make us comfortable, but to make us comforters.”
(source unknown)

Good thought. God is not in the business of comforting us to make us comfortable. He didn’t promise us comfort while we’re here. We were promised a Cross and it isn’t going to be easy, but to make us comforters.

If we want some more on that, 2 Corinthians 1 is a great chapter on what we’re supposed to do with the comfort we receive—to pass it onto others.

See that word “Jokneam”? This is one of the fun ones in the passage.

“Jokneam” means “possessed by the people.”

Now when we think of “possessed by the people” we immediately think of the fact that somebody else is determining what we do with our life.

In other words, we’re looking to somebody else. We’re possessed by what they think. We’re afraid we might offend them. We’re so careful about our P’s and Q’s. We’re always on guard—always a people pleaser.

This little story in William P. Barker’s *A Savior for All Seasons* fits here:

(A Savior for All Seasons by William P. Barker)

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 [that] 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!
pp. 167-168

That’s possessed by the people, isn’t it?

2 Timothy 2:15

Be diligent to present yourself approved to God as a workman that needs not to be ashamed, rightly dividing the word of truth.

There’s great freedom in realizing our ultimate responsibility is to God and not to people. It’s strictly a vertical responsibility, not a horizontal one.

Yes, we are to live at peace as much as lieth in us on the horizontal level, but it’s certainly not to be in bondage to pleasing them.

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.

“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.”

“Daberath” means “the manner or the mode.”

“Japhia” means “splendid.”

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

“Then it continued eastward to Gath Hopher and Eth Kazin; it came out at Rimmon and turned toward Neah.”

Now “Gath Hopher” is the birthplace of Jonah—that prophet that went through a whale of an experience, remember back there?

“and Eth Kazin; it came out at Rimmon and turned toward Neah.”

Now when we come to “Gath Hopher,” of course it means “winepress”—and we think of course of Isaiah 63 where the Lord tread the winepress alone, which was the place of suffering and of death prophesied of Him there (see Isaiah 63:3).

And then “Eth Kazin” means “the time of the judge” or “the people of the judge.”

“Rimmon” means “pomegranate.” We’ve already had one of those and here’s another one.

“Neah” means “shaking.” Perhaps that too was the shaking of the earth.

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

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

“Hannathon” means “gracious.”

But “Iphtah El” means “that which God opens.”

Now ever been aware of the fact that Satan can really hinder God’s work in our life? If we’re really doing anything for God and we’re really trying to bring pleasure to God, there is going to be an adversary who is well-named. He will rise up and oppose and make it extremely difficult sometimes to even make any progress at all.

“Iphtah El” means “that which God opens.”

In 1 Thessalonians 2 we read:

1 Thessalonians 2:18

For we wanted to come to you—I, Paul, more than once—and

yet Satan thwarted us.

Now on the other side he talks a lot about an open door.
Listen to this:

Colossians 4:3

praying at the same time for us as well, that God may open up
to us a door for the word, ...

1 Corinthians 16:9

For a wide door for effective service has opened to me, but
there are many adversaries.

How about this one:

2 Corinthians 2:12

Now when I came to Troas for the gospel of Christ and when a
door was opened for me in the Lord,

Ever had an experience in life when a door was open and all
the signals were right and all of a sudden “BLAM!” the door
closes right in our face?

Satan is in the business of hindering and all kinds of things
happen in our lives when we’re busily engaged in the Lord’s
work to harass and to destroy and to divert.

When we're going through rough times, He brings something along to drop it in just to encourage us and say, "I'm still working and everything's going to be just fine."

So the open door—"Iphtah El."

v. 15 Included were Kattath, Nahalal, Shimron, Idalah and Bethlehem. There were twelve towns and their villages.

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

"Kattath" means "bond."

And "Nahalal" means "pasture."

And naturally we think of Psalm 23:2:

Psalm 23:2

He lies down in green pastures...

"Shimron" means "pertaining to a watch."

And that's watching for the Lord's coming—Matthew 25:13.

They have a city named "Shimron" that reminds them every time they see it, to watch and be on the alert because the King is coming again.

“Idalah” means “that which God has shown or exalted.”

We can put 1 Corinthians 2:14. The natural man sees nothing but “Idalah” is that which God has shown and revealed.

“Bethlehem” means “the house of bread.”

In John 6 Jesus said, “I am the bread of life.” (see John 6:35)

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

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

III. Issacher—verses 17-23.

Now the name “Issacher” means “wages.”

When we think about wages, we have to think of believers and unbelievers.

What are the wages of the believer? Gold, silver, precious stones—2 Corinthians 5:10. The wood, hay and stubble. The crowns that result from it.

2 Corinthians 5:10

We all appear before the judgment-seat of Christ, that everyone may receive that which he hath done...

What about the person who's not a Christian? We would put Romans 6:23 here, wouldn't we?

Romans 6:23

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Well, how is Issachar born? Genesis 30:16-18.

He's born to Leah. He is the fifth son. Zebulun was the sixth remember? Issachar was the fifth. And of course, she hired Jacob on that occasion by Reuben's mandrakes that had been brought home, that Rachel was very interested in, and so she named Issachar—which means “wages.”

Now Genesis 49:14 and 15 are Jacob's last words to Issachar. And Deuteronomy 33:18 and 19 are Moses' last words to Issachar and to Zebulun.

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

“The fourth lot came out for Issachar, clan by clan.”

v. 18 Their territory included: Jezreel, Kesulloth, Shunem,

“Their territory included: Jezreel, Kesulloth, and Shunem,”
“Jezreel”—“that which God has planted.”

When we think of this, we also think of the person who’s not a Christian and the person who is. For the person who’s not a Christian we always put:

1 Peter 1:23

being born again, not of corruptible seed, but of incorruptible, by the word of God which lives and abides forever.

What happens to the person who isn’t a Christian? The seed of the Word of God falls down into his life. Remember the parable of the sower in Matthew 13? The sowing of the seed of the Word of God.

When it finds root, it springs forth in life eternal. That’s 1 Peter 1:23.

How does the seed relate to the person who’s a believer?

John 12:24, 25

...except a corn of wheat [that is my life] falls into the ground and die, it abides alone. But if it die, it brings forth much fruit...

As we die to our desires and our ambitions for life and we let

God live out His life in us and we're dying to these selfish things, then we are risen to newness of life. It's "Jezreel"—that which God has planted, both for the person who's not a believer and for the one who is.

"Kesulloth" means "confidence."

Now get this one—"Shunem" means "two resting places."

Well, "two resting places." How does that fit? There's a double rest.

Matthew 11:28-30

Come unto Me all you who are weary and heavy laden. I'll give you rest...

Okay, that's the person who has struggled to find peace in his life and he finds it in relationship to Christ.

But what's the second rest?

It is Hebrews chapter 4. We have the privilege of entering into His rest.

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, Shion, Anaharath,”

“Hapharaim” means “two pits.”

“Shion” means “overturning.”

Where do we find “overturning” in the Bible?

How about John chapter 2? What’s the story? Jesus comes into the temple and He fixes a whip and He does what? He overturns the tables of the money-changers. (see John 2:15)

“Shion” means “overturning.”

“Anaharath” means “a gorge” or “a narrow way.”

What’s interesting is these next two words are the very things that Jesus said. Some of the stories He told had to have meaning in these cities.

v. 20 Rabbith, Kishion, Ebez,

For instance, “Anaharath” means “narrow way” and “Rabbith”—that next word—means “broad way.” And so we have them both.

We have the narrow way which leads to life and “Rabbith” which means “the broad way” which leads to destruction—both in Matthew chapter 7. (see Matthew 7:13, 14)

But see the next word “Kishion”? That means “hardness.”

And in Hebrews 3 the Lord—Paul says under a divine inspiration:

“Today if you hear His voice”—WHAT?—“do not harden your hearts, as when they provoked Me.” (see Hebrews 3:15)

The next word “Ebez” means “to be white” and that’s Isaiah 1:18.

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

“Remeth, En Gannim, En Haddah and Beth Pазzez.”

“Remeth” means “the high place.”

“En Gannim” means “the fountain of gardens.”

“En Haddah” means “the fountain of sharpness.”

“Beth Pазzez” means “the house of dispersion.”

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

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

“The boundary touched Tabor,”—which means “stone quarry.

“Shahazumah”—“lofty place.”

“Beth Shemesh,”—“the house of the sun.”

We can put 1 John 1 there—walking in the light as He is in the light. (see 1 John 1:5, 6)

And “Jordan” of course means “flowing down” and we had that in our last study.

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

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

IV. The Inheritance of Asher—verses 24-31

What does “Asher” mean? “Fortunate” or “happy.”

What happens when we are out of fellowship with the Lord? The first thing that goes is our joy. If we’re not a joyful person, we need to check our fellowship. We’ll find it is an incredible

thing.

We can be burdened down with all the cares of the world, but there is a well of joy springing up within us. And if that isn't there, the Spirit of God has been quenched because He manifests Himself in joy.

And of course, when the child is born to Zilpah, Leah says:

Genesis 30:13

“Happy am I! I'm fortunate. The women will call me happy.”
So she named him Asher.

And Asher is the eighth-born son to Jacob and the second-born to Leah's handmaid Zilpah.

Genesis 49:20 and Deuteronomy 33:24-27.

Want some verses on joy to think about?

Nehemiah 8:10

The joy of the Lord is your strength.

Psalms 16:11

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

Galatians 5:22

The fruit of the Spirit...joy...

Philippians 4:4

Rejoice in the Lord always...

How about this one?

Romans 15:13

Now may the God of hope fill you with all joy and peace in believing, ...

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

“The fifth lot came out for the tribe of Asher, clan by clan.”

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

“Their territory included: Helkath, Hali, Beten, and Acshaph.”

“Helkath” means “a portion or a part.”

What do we say? The Lord is our portion. He is our lot. Is He?

Psalm 119:57

You are my portion, O Lord...

David says.

“Hali” means “a necklace.”

“Beten” means “the lower part” or “the belly” or “the womb.”

Immediately we think of John 7: “out of the innermost being, out of the belly, the lower part shall flow rivers of living water.” (see John 7:38)

“Acshaph” means “enchantment.”

When we think of enchantment, what do we think of?

Temptation.

1 Corinthians 10:13

No temptation taken you but such as is common to man; ...

That's the land of enchantment—“Acshaph.”

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

“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.”

And that word’s going to come up as one of the Levitical cities in a future passage so we’ll deal with it then.

“Carmel” means “a garden.”

“Shihor Libnath” means “the river of glass.”

Revelation 4:6—that sea of glass.

v. 27 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 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.”

“Dagon” is the Philistine idol. “Beth Dagon” is the house of that idol.

“Zebulun” we’ve had—“habitation.”

“Iphtah El”—“that which God opens.”

“Beth Emek” means “the house of the valley.”

Psalm 23:4

We walk through the valley of the shadow of death...

And “Neiel” means “the treasure of God.”

We can put Exodus 19:5 there. This is where the Lord says the nation of Israel is His treasure.

Psalm 135:4

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.

“It went to Abdon, Rehob, Hammon and Kanah, as far as Greater Sidon.”

“Abdon” means “servile.”

And see “Rehob”?

“Rehob” means “the region of breadth.”

Why would we come into the region of breadth? Back in 2 Samuel 22 when David is rejoicing over the life that God has given him and he writes this beautiful psalm that is recorded as Psalm 18 in the Psalter. And this is what he says in verses 17-20:

2 Samuel 22:17-20

“He reached down from on high, he took hold of me; and he drew me out of deep waters. He rescued me from the 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.

When we’re walking with God, He always brings us out in a spacious and a broad place.

In 1 Chronicles 4:10 it says:

1 Chronicles 4:10

Jabez cried out to the God of Israel,
“Oh that you’d bless me [and what?] and enlarge my territory!”

And the last part of that verse says, “And God granted him

that which he requested.”

Isaiah 54: “lengthen your cords and strengthen your tent and strengthen your stakes.” (see Isaiah 54:2)

It’s the time for expansion. God is at work in expanding and working in our lives. What a neat city—“Rehob”—“the region of breadth,” the place of expansion.

“Hammon” means “warm” or “sunny.”

What does “Kahah” mean?

The Kahah Ravine—remember? It was “the place of the reed.”

Exodus 2—Moses in the reeds. (see Exodus 2:1-4)

There we learn what? To turn loose and trust no matter where God has us.

The poet has 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.
(source unknown)

In Oswald Chamber's *My Utmost for His Highest*, we find this neat statement:

(My Utmost for His Highest by Oswald Chambers)

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

Isn't that good?

“Sidon” means “fishing.” It's a fishing village.

Matthew 4:19—they're thinking about fishing but Jesus is going to what? “Make you fishers of men.”

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,

“The boundary then turned back toward Ramah and went to the fortified city of Tyre, and it turned toward Hosah and came out at the sea in the region of Aczib,”

“Ramah” means “a lofty place.”

“Tyre” means “a rock.”

“Hosah” means “fleeing for a refuge.”

Psalm 31:1

In you, O Lord, I’ve taken refuge...

“Aczib” means “to lie to anyone,” “to deceive.”

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

“Ummah, Aphek and Rehob. There were twenty-two towns and their villages.”

“Ummah” means “conjunction” or “communion.”

1 Corinthians 6:17

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

“Aphek” means “strength.”

“Rehob”—“region of breadth.” We had that back in verse 28.

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

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

We have made it through four—three to go. Two tribes and one person and we’ll be finished.

v. 32 The sixth lot came out for Naphtali, clan by clan:

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

V. The Inheritance of Naphtali

“Naphtali” means “wrestling.”

Why did Naphtali get the name which means wrestling?

Rachel couldn’t have any babies. And after four kids had been born—Reuben, Simeon, Levi and Judah—Rachel goes up in smoke. She comes to Jacob and she says, “Give me children or I die!”

And so finally she decides the only thing she can do is give him Bilhah. And so, when Bilhah had a baby she named him Dan, which means “judge.” But then she named the next Naphtali, which means “wrestling”—“I’m wrestling with Leah and I’m winning because now the score is 4 to 2. We’ve at least got two even though they’re not actually mine.”

Now when Jacob talks about Naphtali in Genesis 49:21 he calls him “a doe set free” and he’s put up there in that forested

region of Lebanon. It is a gorgeous, fertile, beautiful territory. He gets one of the choicest spots actually.

In Deuteronomy 33:23 Moses talks about Naphtali abounding in favor.

Let's get a quick look at them.

v. 33 Their boundary went from Heleph and the large tree in Zaananim, passing Adami Nekeb and Jabneel to Lakkum and ending at the Jordan.

“Their boundary went from Heleph and the large tree in Zaananim, passing Adami Nekeb and Jabneel to Lakkum and ended up at the Jordan.”

“Heleph” means “in exchange for.”

2 Corinthians 12:9

...His strength is made perfect in my weakness...

We give Him our weakness and in exchange He gives us His strength.

“Zaananim” means “removing.” That's casting all our care and committing our plans to the Lord.

But get that word “Adami Nekeb.” What does that word remind us of when we see “Adami”? We think of Adam don't

we, with an “i” after it?

Adam means “huma”—“humanity.”

So “Adami Nekeb” is the neatest picture of humanity. It’s the picture of a beautiful ring without a stone. It’s like we have this beautiful ring but there’s no setting in it. There’s no stone. Everything is there perfect for the stone, but the stone is gone!

Isn’t that a picture of humanity?

One philosopher said:

“We have a God-shaped vacuum within us and we are restless until we find our rest in Him!”

(source unknown)

It’s God coming down in Jesus into our lives and the stone is placed in its setting. And life in all of its scintillating beauty begins to take shape. It is life abundant in Jesus Christ.

“Adami Nekeb”—what a neat word and town for them to have as they thought of that. They’re born—humanity is born—empty without the stone there.

“Jabneel” means “that which God caused.”

“Lakkum” means “stopping up the way.”

“Jordan” of course 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.

“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.”

When we think of ears, we think of Hebrews 5:11. They become hard of hearing. They have wax in their ears.

“There’s a lot of things I’d like to tell them but they can’t hear it.”

In Revelation the Lord says to these churches:

Revelation 2:29

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

James 1:29

This know, my beloved brethren, let everyone be quick to hear and slow to speak and slow to anger.

“Hukkok” means “well-defined path” or “clear-cut and straight”—“I have set the Lord always before me.”

He is the one: “The steps of a good man are ordered by the Lord.” (see Psalm 37:23, 24)

Proverbs 3:5, 6

Trust in the Lord with all your heart...

Isaiah 30:21

When you turn to the right or to the left, you'll hear a word saying, “This is the way; walk ye in it.”

“Zebulun” means “habitation.”

“Asher” we've already met—“fortunate” or “happy.”

“Jordan” means “flowing down.”

v. 35 The fortified cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth,

“The fortified cities were Ziddim, Zer, Hammath, Rakkath, and Kinnereth,”

“Ziddim” means “sides.”

“Zer” means “narrow.”

“Hammath” means “warm bath.” That’s evidently the hot springs of the land of Israel.

“Rakkath” means “a shore.”

“Kinnereth” means “harp.”

If we took the word “harp” and chased it through a concordance we would find that a harp, in the relationship of a person, determines what they’re going through.

For instance, this interesting verse:

Job 30:31

My harp is tuned to mourning, ...

In other words, there’s not a song in a major key. It’s a song in a minor key. It’s played on the harp.

Psalms 71:22

I will praise you with the harp
for your faithfulness, O my God;

The harp is amazing music because he’s praising God for the faithfulness. But get this one:

Psalm 137:1, 2

By the rivers of Babylon we sat down and wept...
[Why? They were in the land of captivity.]
when we remembered Zion.
There on the willows
we hung our harps,

There hadn't been any songs in Babylon. We left our harps on the willow trees back in the land we aren't going to sing anymore until we get back there.

And then:

Revelation 8:8, 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 a golden bowl 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 peace and nation.

What a great Resurrection verse.

v. 36 Adamah, Ramah, Hazor,

"Adamah, Ramah, Hazor,"

“Adamah” means “earth.”

“Ramah” means “a lofty place.”

“Hazor” means “a village.

v. 37 Kedesh, Edrei, En Hazor,

“Kedesh, Edrei, and En Hazor,”

“Kedesh”—“sanctuary.”

“Edrei”—“strong.”

“En Hazor”—“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.”

“Migdal El” means “tower of God.”

“Horem” means “devoted or sacred.”

“Beth Anath” means “the house of response.”

2 Corinthians 6:2

“At the acceptable time I listened” ... behold now is “the acceptable time,” behold, now is “the day of salvation”;

There needs to be a response to divine truth. We come to this place to make a response.

And that is what Frances Roberts says when she talks about that:

(Come Away My Beloved by Frances J. Roberts)

Return unto Me; for lo, I have sought after thee, but thou hast continued on in pursuit of [your] own ways. I have called unto thee, but ye have disregarded Me. I have placed obstacles in [your] path, hoping that [you] would stop and consider and inquire of Me, but [you] have obstinately and determinately forged on ahead.

Have [you] learned no wisdom? Have past lessons fled [your] mind? Are My dealings with [you] remembered not at all?

O stubborn and rebellious child, has My love no longer the power to melt [your] heart? ...

pp. 23-24

“Beth Shemesh” means “the house of the sun.” We’ve had that.

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

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

Guess what? We come to the twelfth tribe:

VI. The Tribe of Dan—the sixth inheritance in the picture.

“Dan” means “judge.”

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

“The seventh lot”—the seventh piece of property that they divided—“came out for the tribe of Dan, clan by clan.”

We know that Bilhah had Dan and Naphtali as her first two sons as Rachel’s handmaid, after four had been born to Jacob. Son Dan is actually the fifth-born son.

Genesis 49:16, 17 and Deuteronomy 33:22.

Now “Dan,” as we’re going to see here, has some territory over near Benjamin; but also has some in the north. They went after some more up there and it’s described here.

v. 41 The territory of their inheritance included: Zorah, Eshtaol, Ir Shemesh,

“The territory of their inheritance included: Zorah, Eshtaol, Ir Shemesh,”

“Zorah”—“the place of hornets.”

“Eshtaol”—“petition or request.”

“Ir Shemesh”—“the city of the sun.”

v. 42 Shaalabbin, Aijalon, Ithlah,

“Shaalabbin”—“places of foxes.”

“Aijalon”—“belonging to a stag.” Evidently that’s hunting country.

“Ithlah” 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, Gibbethon, Baalath,”

“Eltekeh”—“to which god is fear” or “object of fear.”

“Gibbethon” means “a lofty place.”

“Baalath” means “possessed of” or “endued with anything.”

v. 45 Jehud, Bene Berak, Gath Rimmon,

“Jehud, Bene Berak, Gath Rimmon,”

“Jehud” means “praise.”

“Bene Berak” means “village of the sons of thunder.”

Does that ring a bell? James and John—the sons of thunder. They have a village named after them. Calls them “Bene Berak”—“the sons of thunder.”

“Gath Rimmon” means “the winepress”—we’ve had that.

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

“Me Jarkon and Rakkon, with the area facing Joppa.”

“Me Jarkon” means “the water of yellowness.”

“Rakkon,” is every woman’s verse. It means “thinness.”

Isn’t that great? Thin is in.

And “Joppa” follows it, which 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.)

“(But the Danites had difficulty taking possession of their territory, so they went up and attacked Leshem,”—which means “a kind of precious stone.”

“put it to the sword and occupied it. They settled in Leshem and named it Dan after their forefather.)”

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

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

And now we come down to:

VII. Joshua

After all the years of arduous service in taking the people across the Jordan, fighting all these wars for seven long years, and now giving them their inheritance, these people are going to show such great gratitude that they themselves have a choice spot already picked out for Joshua.

Listen, if we expect people to return our favor, we're going to be the most miserable person in all the world. We have to serve people without ever expecting to get anything in return and then we can be surprised when we do.

If we're thinking otherwise, we are going to really be let down a lot in life. We just don't expect those things and then we're happy all the time. If we don't expect it, then when it does happen it just blows us away.

Look at verse 49.

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

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

And what is it?

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.

“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.”

What a humble man.

“Timnath Serah” is nothing but a dusty old dirty place, eleven miles from Shiloh in the tribe of Ephraim.

But “Timnath Serah” means “an abundant portion.”

Isn't that interesting?

Ephesians 3:20

Now unto Him who is able to do exceedingly abundant above all we ask or think...

And in the tribe or “in the country of Ephraim. And he built up the town and settled there.”

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.

“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.”

We have nine lessons that come out of our passage.

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

Caleb and Joshua and the tribes are all taken care of.

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 the people.

Lesson #4: Beware of the hardened heart.

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

The first thing to go when we're out of fellowship—joy.

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

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

Are we a blessing to others?

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

There's a neat verse back in Revelation 2, down toward the end that talks about a precious stone. It would really make a

neat devotional thought.
(see Revelation 2:17)

Lesson #9: The Lord always does exceeding abundant above what we ask or think.

Father, we rejoice in the fact that we can look at a chapter like this that everybody passes up. And in placing six of these tribes in their inheritance, it's got to be a very emotional time for them to have finally realized what You've provided for them. O Father, may we in the reflection on these words realize You've provided for us a whole lot more than we've possessed. And enable us to lift our eyes heavenward and to begin to make that journey, that trek toward the inheritance that You've given us and to rise up and possess it. And to be fulfilled as individuals who truly are walking with God. In Jesus' name we pray. Amen.

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Nineteen – Joshua 19:1-51

NOTES

- v. 1 The second lot came out for the tribe of Simeon, clan by clan. Their inheritance lay within the territory of Judah.
- v. 2 It included: Beersheba (or Sheba), Moladah,
- v. 3 Hazar Shual, Balah, Ezem,
- v. 4 Eltolad, Bethul, Hormah,
- v. 5 Ziklag, Beth Marcaboth, Hazar Susah,
- v. 6 Beth Lebaoth and Sharuhem—thirteen towns and their villages;
- v. 7 Ain, Rimmon, Ether and Ashan—four towns and their villages—
- 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.
- 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.
- v. 10 The third lot came up for Zebulun, clan by clan: The boundary of their inheritance went as far as Sarid.
- v. 11 Going west it ran to Maralah, touched Dabbesheth, and extended to the ravine near Jokneam.
- 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.
- v. 13 Then it continued eastward to Gath Hopher and Eth Kazin; it came out at Rimmon and turned toward Neah.
- v. 14 There the boundary went around on the north to Hannathon and ended at the Valley of Iphtah El.
- v. 15 Included were Kattath, Nahalal, Shimron, Idalah and Bethlehem. There were twelve towns and their villages.
- v. 16 These towns and their villages were the inheritance of Zebulun, clan by clan.
- v. 17 The fourth lot came out for Issachar, clan by clan.
- v. 18 Their territory included: Jezreel, Kesulloth, Shunem,

NOTES

v. 19 Hapharaim, Shion, Anaharath,

v. 20 Rabbith, Kishion, Ebez,

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

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

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

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

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

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

v. 27 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.

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

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,

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

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

v. 32 The sixth lot came out for Naphtali, clan by clan:

v. 33 Their boundary went from Heleph and the large tree in Zaananim, passing Adami Nekeb and Jabneel to Lakkum and ending at the Jordan.

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.

v. 35 The fortified cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth,

v. 36 Adamah, Ramah, Hazor,

v. 37 Kedesh, Edrei, En Hazor,

v. 38 Iron, Migdal El, Horem, Beth Anath and Beth Shemesh. There were nineteen towns and their villages.

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

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

NOTES

v. 41 The territory of their inheritance included: Zorah, Eshtaol, Ir Shemesh,

v. 42 Shaalabbin, Aijalon, Ithlah,

v. 43 Elon, Timnah, Ekron,

v. 44 Eltekeh, Gibbethon, Baalath,

v. 45 Jehud, Bene Berak, Gath Rimmon,

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

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.)

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

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

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.

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.

QUESTIONS:

1. Read Joshua 19:1-51 and in your own words pull out the main thought of this passage.

2. What tribal inheritance are we dealing with in verse 1?

3. How did the Simeonites get their inheritance, according to verse 9?

4. Whose inheritance are we considering in verses 10-16?

5. Whose inheritance are we considering in verses 17-23?

6. Whose inheritance are we considering in verses 24-31?

7. Who are the last two tribes to receive their inheritance, according to verses 32-48?

8. Where did Joshua finally settle, according to verse 50?

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: 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.

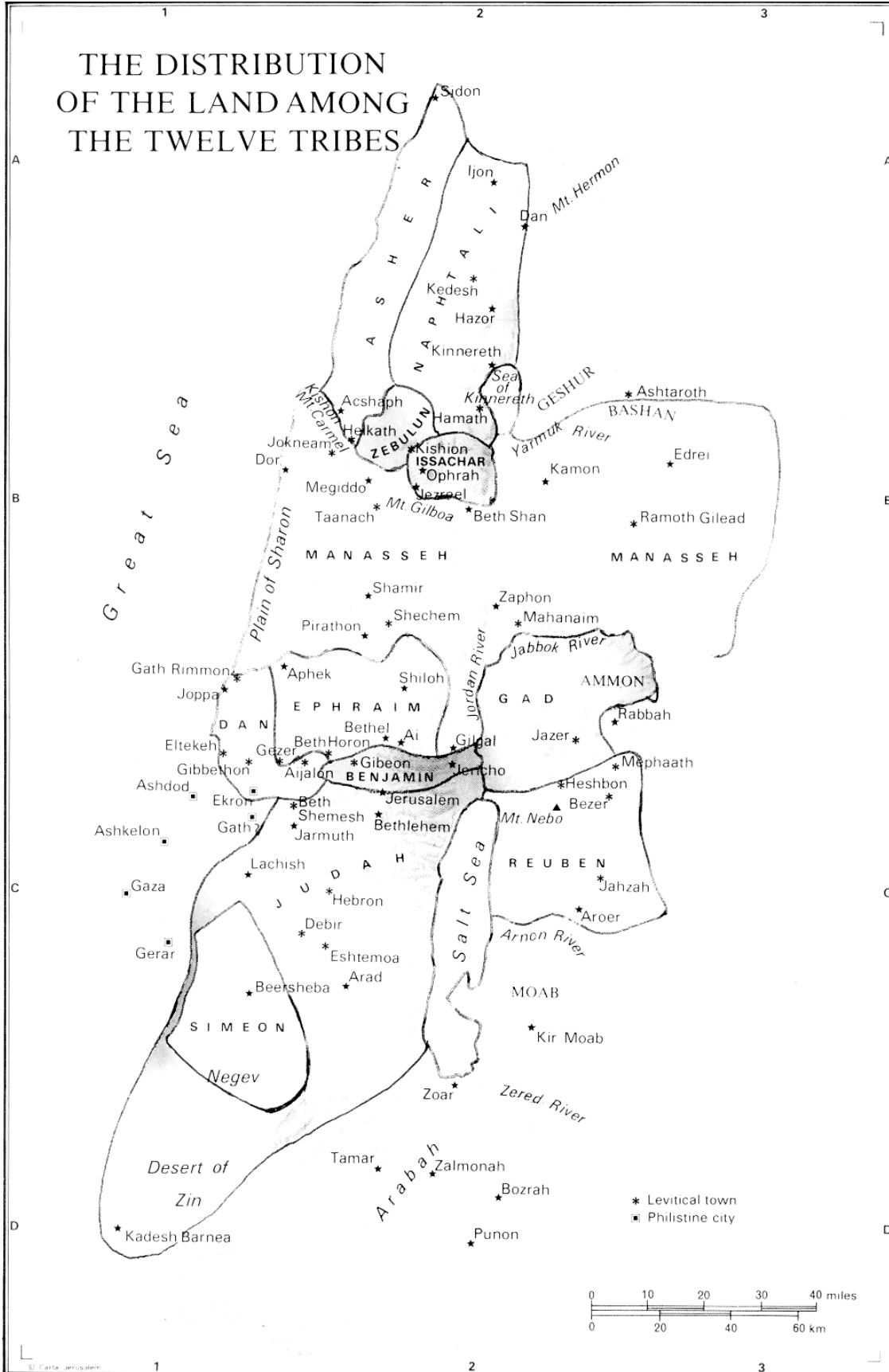
LESSON #6: Can you say, “The Lord is my portion”?

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.

THE DISTRIBUTION OF THE LAND AMONG THE TWELVE TRIBES



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