

221019-4 Jos 18, 19, The Tabernacle Erected & the Remaining Tribes' Allotment—CThurman

In the 16th the land allotted for the tribe of Ephraim is described or recorded. I've been mistakenly saying that Ephraim shares its southern border with Judah, but that is not correct. They are above Judah. Most of Ephraim's southern border is shared with the tribe of Benjamin, but a portion of that and the western border is shared with the tribe of Dan. Ephraim's border does not reach to the Mediterranean Sea.

In the 17th chapter the land allotted to the tribe of Manasseh is described. Now Manasseh's portion is divided first to his firstborn son Machir. His descendants (of Jair & Nobah) are called the Machirites. (cf. Nu.32.40) Evidently Machir was a renowned man of war when the children of Israel were in Egypt. Very likely he had shown himself a valiant man in defense of his country (Egypt) against kings that attempted to invade Egypt during the reign of the pharaoh's. Machir's children, the Machirites, following in his steps were also a people of war and overthrew the Amorites in Gilead and Bashan. For this Moses granted them the greater part of Gilead and Bashan on the eastern side of the Jordan River.

The rest of the tribe of Manasseh, descended from Machir's son Gilead inherited their lot in Canaan. Gilead had six sons. One of these sons is named Hopher. Because Hopher's son, Zelophehad died without sons Hopher had no one to pass along his inheritance to. For this land the five daughters of Zelophehad petitioned Moses. As a result Manasseh's portion in Canaan was divided among the five sons of Gilead and the five daughters of Zelophehad. (cf. Jos.17.5) This being clarified the land is then described.

Now what follows in the remainder of this chapter is a complaint. Evidently one brother has a complaint and the other joins in, not because it is a legitimate complaint, but because, well, it's his brother. So they complain to Joshua saying that his portion is too small. But Joshua's response is straightforward. The reason it is too small for you is because you're not willing to do as the LORD commanded. Go take possession of the valley of Jezreel and you'll have enough.

On a personal note, my apologies. I cannot recall the name of the tribe that I said before you during last week's lesson, but Simeon is the name of tribe that is the smallest in number at this time.

Chapters 18 & 19 define the land for the remaining seven tribes that settle into Canaan.

Chapter 18

1 ¶ And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there.

The last mention of the tabernacle was just before the death of Moses while Israel was encamped in the plains of Moab. That was about 5-7 years ago. It was also the last time that we read of the pillar of a cloud standing over it. (cf. Deu.31.15) When the camp of the nation of Israel departed the plains of Moab to cross the Jordan River the tabernacle would have been dismantled and carried by the Levites to their next campsite. (cf. Nu.4.15-33)

Though the tabernacle has not been mention for quite some time, the ark has been; at the crossing of the Jordan (i.e., Jos.3.3; 4.10), at Jericho (cf. Jos.6.4), at Ai (cf. Jos.7.6), and at Mt Ebal & Gerizim (cf. Jos.8.30).

How it was understood that the tabernacle was to be set up at Shiloh is not revealed. But that it is set up here we note that the name *Shiloh*, the verb form is שָׁלוֹחַ, shah-lah, and is tss. *to be safe* (Job 3.26), *to be happy* (Jer.12.1), *to prosper* (Lam 1.5; Job 12.6; Ps.122.6). In Dan. 4.4 שָׁלוֹחַ, sh^e-lah is tss. *to be at rest*. *Shiloh* is a name applied to the Savior in Gen.49.10.

Ge 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The tabernacle to *rested* in the land of Canaan at Shiloh.

And the land was subdued before them.
subjected, kept under

was subdued, נִכְבָּשָׁה, nik-b^e-shah, 3s. fem. Niphal (simple pass.) pret. of the verb כָּבַשׁ, kah-vash, and this could be where the English 'kibosh' is derived, though it is uncertain: means a checking or restraining element; the verb כָּבַשׁ, kah-vash, is tss. *to subdue, to keep under, to force, to bring into subjection, to bring into bondage.*

This is to be understood in light of the fact that several of the nations continued in their strongholds throughout the land of Canaan. (cf. Jos.15.63; 16.10; 17.12) The 3rd verse says that much.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

Of the ten tribes that inherit land on the west side of the River Jordan only three had received their lot: Judah, Ephraim, and Manasseh.

3 And Joshua said unto the children of Israel, How long are ye slack
idle, still, slothful

are ye slack, תִּרְפִּימָה, mith-ra-ieem, Hithpael (reflexive) part pl. of the verb רָפָה, rah-phah, tss. *to abate, to wax feeble, to weaken, to consume, to be faint, to be slack, to be idle, to be still, to forsake, to fail, to be slothful, etc.*

to go to possess the land, which the LORD God of your fathers hath given you?
4 Give out from among you three men for each tribe:

Joshua knew what needed to be done. These tribes needed to make a commitment. Until they did they would never move forward as the LORD commanded them. The first step was to actually select 3 men of each tribe to survey what is before them.

Brethren until we commit ourselves to the Lord we will never do much of anything but be slack, idle, and slothful. We commit to our spouse in marriage. We commit to our family to raise them to adulthood, feeding, clothing, disciplining, etc. We commit to a vocation and to a job. Without commitment we will not be faithful to any of these things. I want to suggest to you that we must commit ourselves to the Lord and to His service. First we commit ourselves to be faithful just with the basics. We commit our Sunday's to the Lord's service. It's not a Sabbath but it is a day that some of us have committed ourselves to being faithful. I fully understand why our members living in Wasilla cannot attend the mid-week services. And I understand some of us missing the mid-week services from time to time, but all of the time? But what's telling is the lack of commitment to attend the Sunday services. This is the most basic commitment we made when we became a member of this church. What kind of commitment is it when we absent ourselves from the Sunday assembly 9 mos., 7 mos., 3 mos., 2+ months of the year? Until we commit to the most basic things we'll never do much of anything in the service of the Lord. There are a lot of things that we should commit ourselves to as a Christian. We should be committed to:

- Faithfully gathering with the saints at the appointed times.
- Reach out to every member that is in this church.
- Lead in the singing service.
- Play the piano.
- Bring a devotional.
- Prepare food for the fellowship dinner.
- Oversee the affairs of the church property.
- Keep the church's finances in good order.
- Entertain the brethren in our houses.
- Bear one another's burdens.
- Witness Christ to others.
- Stand on Bible convictions when tested to compromise.

Jesus said something about commitment.

Mt.10.37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Lk.14.26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

...

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

This is the Biblical definition of commitment. I'm saying commitment begins with the first step and that's what Joshua was having his brethren to do. Let's commit to taking the land by appointing three men to go survey the land. Then we can move to the next step, and the next step, and the next.

3 How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for each tribe:

כָּתֹב

and I will send them, and they shall rise, and go through the land, and describe

write, record

it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast

borders

on the south, and the house of Joseph shall abide in their coasts on the north.

(of them)

6 *Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.*

Clarifying point about the land

7 *But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.*

So Judah has his part, Ephraim his part, and the ½ tribe of Manasseh (the sons of Gilead) his part. Levi is excluded from having land because the LORD is their inheritance (cf. Deu.18.2), they receive the tithes of Israel. (He.7.8) And Gad, Reuben, and the ½ tribe of Manasseh (the Machirites) have their part. So, seven tribes have yet to receive their part in Canaan.

8 *And the men arose, and went away: and Joshua charged them*
(twenty-one men)

that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

These men went out put the description of the land into a record and then returned to Joshua at Shiloh. Evidently these 21 men went through all the land again in order to present what they did (particularly concerning Simeon) to Joshua. After receiving the report of these several men Joshua cast lots to determine who would receive how much and where it would be.

9 *And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.*

10 *And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.*

Benjamin's portion

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. (... particularly Ephraim)

I hadn't understood this before and I think I have been saying that Judah and Ephraim share a common border. That is incorrect. Their borders do not come together at all. As we read we'll find that Judah's borders to the north are with Dan, to the northwest, and Benjamin to the northeast.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven.

Benjamin's northern border ascended up out of the Jordan River valley and came by the city of Jericho on the north side of it. In other words Jericho belongs to Benjamin. The border continues following a river up until it reaches Ai where the wilderness of Bethaven is.

Jos.7.2 And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel ...

13 And the border went over from thence toward Luz, to the side of Luz, border which is Bethel, southward;

So, comes up to the south side of Bethel. Bethel belongs to Ephraim. (cf. Jud.4.5; 1Ki.12.29)

and the border descended to Atarothadar, near the hill that lieth on the south side of the nether (lower) Bethhoron.

14 And the border was drawn [thence], and compassed the corner of the sea southward, from the hill that lieth before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which is

סָבַב פְּאַה

winded about side

פְּאֵה

Kirjathjearim, a city of the children of Judah: this was the west quarter.

side of Benjamin's
border

To say that the border was drawn from thence and winded about the side of the sea southward from the hill before lower Bethhoron to Kirjathjearim would be to draw a line from the one to the other, a line is parallel to the Mediterranean Sea. This forms Benjamin's west border.)

פְּאֵה

15 And the south quarter was from the end of Kirjathjearim,
side (of Benjamin's border)

and the border went out on the west, (end of this southern border)

and went out to the well of waters of Nephtoah:

(which is located S.E. of Kirjathjearim)

Kirjathjearim is the point where Judah and Benjamin share the border back to the Jordan River.

16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,

This is difficult. It reads like the southern border begins at Kirjathjearim, heads east to Nephtoah and apparently come to the south side of Jebusi and down to Enrogel.

Jos 15:8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward ...

But Jerusalem belongs to Judah.

Jos 15:63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

So, rather the border comes down to the end of the mountain that is before Hinnom and cuts over to Enrogel, by-passing Jerusalem. (?)

17 And was drawn from the north, and went forth to Enshemesh,

And so heading south.

**and went forth toward Gelliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,
18 And passed along toward the side over against Arabah northward, and went down unto Arabah:**

19 And the border passed along to the side of Bethhoglah northward:
(in a northern direction)

Bethhoglah is Benjamin's. (v.21) The border comes up to Bethhoglah and then turns south to the Dead Sea.

and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it **on the east side.**
(the tribe of Benjamin)

Benjamin's eastern boundary is the Jordan River and includes just a sliver of the north end of the Dead Sea.

This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz, (a city too?)

22 And Betharabah, and Zemaraim, and Bethel,

23 And Avim, and Parah, and Ophrah,

24 And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. (Benjamin having a total of 26 cities.)

This is the inheritance of the children of Benjamin according to their families.

Chapter 19

Simeon's portion

1 ¶ And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

Simeon was the second son of Jacob. The tribe of Simeon numbered 59,300 warriors at the beginning of the 40-yr. sojourn. At the end of this time it only numbered 22,000. Simeon was reduced more in number than any other tribe at the end being reduced in number by -37,100 warriors and is now the smallest tribe in Israel. And this might explain part of the reason why Simeon's lot fell inside of Judah's portion.

Note: in the list below are numbers indicating the cities already listed earlier with Judah's cities.(cf. Jos.15.32)

2 And they had in their inheritance ¹Beersheba, or Sheba, and ²Moladah,

3 And ³Hazarshual, and ⁴Balah, and ⁵Azem,

4 And ⁶Eltolad, and Bethul, and ⁷Hormah,

5 And ⁸Ziklag, and Bethmarcaboth, and Hazarsusah,

6 And ⁹Bethleboath, and Sharuhem; thirteen cities and their villages:

(Lebaoth, Jos.15.32)

7 ¹⁰Ain, Remmon, and Ether, and Ashan; four cities and their villages:

(17 cities total)

8 And all the villages that were round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

It appears that Simeon's portion fell upon the southern area of Judah.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

Zebulun's portion

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

Probably meaning, to understand the locations of Zebulun's portion come up to a city in the north called, Sarid. The River Kishon forms the southwestern border of Zebulun.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

Follow the River Kishon west and north as it flows to the Mediterranean Sea until reaching to Dabbasheth. This river is before Jokneam. In other words Jokneam is on the other side of the river from Dabbasheth.

12 And turned from Sarid eastward toward the sunrising unto the border of Chislothabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittahhepher,

Gittahhepher or Gathhepher is the birthplace of the prophet Jonah. (cf. 2Ki.14.25)

to Ittahkazin, and goeth out to Remmonmethoar (Rimmon?) to Neah;

14 And the border compasseth it on the north side to Hannathon:

(slightly S.W. of Rimmon)

and the outgoings thereof are in the valley of Jiphthahel:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem:

(Another Bethlehem in the north)

twelve cities with their villages.

As with other descriptions some of these cities evidently belong neighboring tribes. Zebulun shares borders with Manasseh on the S.W. corner, Issachar on the S.E corner, Asher along the western border, and Naphtali on the north and eastern borders

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

Issachar's portion

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

18 And their border was toward Jezreel, and Chesulloth, and Shunem,
(in the east of Canaan) (in the north)

Jezreel would mark Manasseh's northern border, which continues down the valley of Jezreel to the Jordan River. (cf. Jos.17.16-18)

19 And Hapharaim, and Shion, and Anaharath,

20 And Rabbith, and Kishion, and Abesz,

21 And Remeth, and Engannim, and Enhaddah, and Bethpazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

The Jordan River forms Issachar's eastern border.

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

Asher's portion

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

Now, the tribes of Asher and Naphtali are the most northern tribes at the moment in Canaan. But the land of Palestine will reach much further in the millennial kingdom.

Ge 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates ...

**25 And their border was Helkath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and (down) to Shihorlibnath;**

Generally, follow the River Kishon up until it drains into the Mediterranean Sea and be sure to descend as low as the River and this is the Asher's southern territory, the Sea being the natural border to the west.

27 And turneth toward the sunrise to Bethdagon, (to the east)

This Bethdagon is unknown to us. But it cannot be the same as the city of Judah called by the same name. (cf. Jos.15.41) The name *Bethdagon* means 'The House of Dagon.' Very likely there was more than one place by this name dedicated to the worship of this god.

and reacheth to Zebulun, (Probably at Dabbesheth)

**and to the valley of Jiphthahel toward the north side of Bethemek,
and Neiel, and goeth out to Cabul on the left hand,
(continuing north) (on up)**

That is, the border should fall on the east side of Cabul.

**28 And Hebron, and Rehob, and Hammon, and Kanah,
(another Hebron) (extreme north)**

even unto great Zidon;
(The country of the Sidonians.)

29 And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

Naphtali's portion

32 ¶ The sixth lot came out to the children of **Naphtali, even for the children of **Naphtali** according to their families.**

33 And their coast was from Heleph,

(Due west of the southern tip of the Sea of Galilee about 10 mi.)

from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

All of the western coast of the Sea of Galilee is Naphtali's.

34 And then the coast turneth westward to Aznohtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side,

(Zebulun's southeast corner)

and reacheth to Asher on the west side, and to Judah upon Jordan

(Naphtali)

toward the sunrising.

Gill thinks that there was a city called Judah. Otherwise I cannot explain what this means. Judah, the tribe neither touches the Jordan nor shares a border with Naphtali. But the Jordan River and the Sea of Galilee forms Naphtali's eastern boundary from the south to the north.

35 And the fenced cities are Ziddim, Zer, and Hammath, **Rakkath,**

(on the southwest coast
of the Sea of Galilee)

and Chinnereth, (on the northwest coast of the Sea of Galilee)

36 And Adamah, and Ramah, and Hazor, (continuing north)

37 And Kedesh, **and Edrei,** **and Enhazor,**
(perhaps most northern city) (then west to)

38 And Iron, **and Migdalel, Horem, and Bethanath, and Bethshemesh;**
(Yiron, now heading south)

As there were cities named Debir so there are some named Bethshemesh.

nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

Dan's portion

40 ¶ And the seventh lot came out for the tribe of the children of **Dan according to their families.**

Dan is the 2nd largest tribe in the nation by 100 warriors, which was Issachar. Judah being the largest with 76,500 warriors.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,

To find Zorah, from the Mediterranean Sea at Ashdod come east about 24 miles.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, **and Thimnathah, and Ekron,**

Aijalon and Elon just north of Kirjathjearim.

44 And Eltekeh, and Gibbethon, and Baalath, (in the south)

45 And Jehud, and Beneberak, and Gathrimmon, (in the north)

46 And Mejarkon, and Rakkon, with the border before Japho. (the city of Joppa)

In the north Gathrimmon looks to be located where the River Kanah joins into one and drains into the Mediterranean Sea. From there follow the M. Sea down to Japho and on to Eltekeh.

According to one map Dan's most northern point follows the River Kanah north to its next fork which above the city of Aphek.

47 And the coast of the children of Dan went out too little for them:

This wording *went out too little* does not say that the allotment wasn't large enough but that it *became too small*. It *became* too little because the Amorites forced them out of the lowlands.

Jud.1.34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley...

A good part of Dan's land was the coast line. That the Amorites forced this tribe into the mountains means that it had very little land at all. They were forced to Zorah, Eshtaol, Elon, Baalah and little more. Again, Dan had the second largest military force in Israel.

What follows explains how Dan, or at least the greater part of this tribe ends up in the north next to Naphtali.

therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

Dan went north to an area east of Naphtali and fought against the city of Leshem (Laish), and took it. Afterward naming it for their father, Jacob's son, Dan. The city and area is located in the valley that extends southward from Mt. Hermon. This area also called entrance to Hamath, Syria. Here in Leshem a number of rivers from the north converge into the Lake Huleh which southern drainage is the head of the Jordan River.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Joshua receives his parcel of land

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

Joshua is of the tribe of Ephraim. He is called Oshea the son of Nun.

Nu.13.8 Of the tribe of Ephraim, Oshea the son of Nun. (Called Hoshea in Deu.32.44; Jeshua in Ne.8.17)

50 According to the word of the LORD they gave him the city which he asked,

Evidently the LORD had revealed to Joshua that he should have a portion for his own. Therefore he asked Israel for it, and which was granted him.

even Timnathserah in mount Ephraim: and he built the city, and dwelt therein.

Timnathserah means 'The City of an Abundant Portion' or 'The City of an Extended Allotment.'

51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the (ten) heads of the fathers of the (ten) tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.