

## Joshua 13:1-19:51

### Introduction

Many people, if not most people have a deep and intense desire for security, stability, and hope. We want to have the assurance that when we die everything will be all-right. How can we know that we will be safe and secure for all eternity?

God has His ways of letting us know. He gives us means by which he leads us into the assurance of everlasting life. That is exactly what he did for Israel when he gave his chosen people the land of promise as their inheritance.

The physical land of Canaan pictured for Israel and for us the rich inheritance that every believer has in Christ Jesus.

### Summary

**In Joshua chapters 13-19, the Israelite tribes receive their promised inheritance in the land of Canaan, which pictured the Christian's ultimate inheritance in Christ; eternal life in the new heavens and the new earth.**

#### 1. Allotted Land Chapter 13:1-7

Moses' death became the backdrop for Israel's invasion of the land (**Josh 1:1-2**). Now Joshua's advanced age is the setting for his apportionment of the land (**13:1**). Neither Moses nor Joshua were the key to the land. The presence of the Lord, their everlasting God, was fundamental to Israel's full possession of Canaan (**Josh 13:2-6**). So, Joshua's responsibility at this point in his life was to divide the land among the remaining nine and a half tribes who would settle west of the Jordan (**13:7**).

#### 2. Trans-Jordan Tribes Chapter 13:8-33

Before embarking on a description of the land that Joshua parceled out, the remainder of chapter (**13:8-33**) describes the land that Reuben, Gad, and half of the tribe of Manasseh received on the eastern bank of the Jordan. This repeated references to the tribes, East of the Jordan, reminds us again and again of the unity of God's people. The unity of God's people is an important theme in the book because disunity ultimately denies the work of God, his work to give Israel the land and his work through Jesus to give believers the heavenly country (**John 17:20-23**).

#### 3. West of the Jordan Chapter 14-19

**Chapter 14** begins with an introduction to Israel's inheritance west of the Jordan, the majority of the chapter focuses one man Caleb and the land that he received.

**Chapter 15** covers the land allotted to Judah (**Josh 15:1-62**).

The one city the people of Judah could not inhabit was Jerusalem. It was occupied by the Jebusites, (**15:63**).

**Chapters, 16 and 17**, describe the borders and towns belonging to the sons of Joseph, Ephraim and Manasseh.

As in the case with Judah, Ephraim's success fell short of a complete occupation of its territory (**Josh 16:10**) as did Manasseh's (**Josh 17:12-13**).

#### **Seven tribes remained that still needed to obtain their inheritance.**

Their receive their allotment occurred in **chapters 18 and 19**.

**Joshua 18:1-10** sets the context for this remaining apportionment. **First**, it gives us a theological context regarding the tabernacle (**Josh. 18:1**). **Secondly**, Joshua gave instructions to men from each of the remaining tribes to map out the land. (**18:2-9**). Joshua cast lots at Shiloh before the Lord and apportioned the land to the people (**Josh 18:10**). The First allotment went to **Benjamin (18:11-28)**. Next, **Simeon** received his inheritance (**19:1-9**) followed by **Zebulun (19:10-16)** **Issachar (19:17-23)**, **Asher (19: 24-31)**, **Naphtali (19:32-39)** and **Dan (19:40-48)**.

The list concludes with **Joshua's** inheritance (**Josh 19:50**).

A summary statement caps off this account of allocations (**Josh 19:51**).

#### **4. So What?**

This is a rather quick survey of the text but so what?

**First**, this was real land for real people. The biblical narrative is history.

**Secondly**, Israel received what God had promised.

All of the names and details of these seven chapters should impress upon us the faithfulness of God and the reliability of His Word.

When you read the text closely, you see certain themes that point forward beyond this piece of real estate in the Middle-East to something greater.

That there is more to come can be seen in the already-but-not-yet tension in the text.

Israel possessed the land (**Josh 11:16-17; 18:1b**) but Israel did not have all of the land (**Josh 13:1-7; 15:63; 16:10; 17:12-13**).

The victory had been achieved. Israel has seized the land but the full manifestation of the blessing of the inheritance was yet to be experienced.

This parallels the believer's experience of salvation. Christ has finished his work.

By faith in this finished work we have been saved but look and long for the day of the consummation of our salvation, the day of his appearing when we will be saved from the very presence of sin and dwell with the Lord, perfected in body and soul forever.

That will be the day we receive the fullness of our inheritance

We live in the already-but-not-yet tension that exists between the cross and heaven.

We have been saved but we await the fullness of our salvation

The forces of hell have been overcome, but we engage in spiritual warfare.

We are seated with Christ in the heavenly places but we long for heavenly home

Do you have the assurance of a land awaiting you in the future?

Do you have the hope of heaven? Is Christ your inheritance?