

# CHAPTER 19

In the description of the lots of Judah and Benjamin we have an account both of the borders that surrounded them and of the cities contained in them. In that of Ephraim and Manasseh we have the borders, but not the cities; in this chapter Simeon and Dan are described by their cities only, and not their borders, because they lay very much within Judah, especially the former; the rest have both their borders described and their cities names, especially frontiers. Here is,

**I.** The lot of Simeon (v. 1-9).

**II.** Of Zebulun (v. 10-16).

**III.** Of Issachar (v. 17-23).

**IV.** Of Asher (v. 24-31).

**V.** Of Naphtali (v. 32-39).

**VI.** Of Dan (v. 40-48). Lastly, The inheritance assigned to Joshua himself and his own family (v. 49-51).

## <1900> JOSHUA 19:1-9

### THE LOT OF SIMEON

Simeon's lot was drawn after Judah's, Joseph's, and Benjamin's, because Jacob had put that tribe under disgrace; yet it is put before the two younger sons of Leah and the three sons of the handmaids. Not one person of note, neither judge nor prophet, was of this tribe, that we know of.

**I.** The situation of their lot was within that of Judah (v. 1) and was taken from it, v. 9. It seems, those that first surveyed the land thought it larger than it was, and that it would have held out to give every tribe in proportion as large a share as they had carved out for Judah; but, upon a more strict enquiry, it was found that it would not reach (v. 9): *The part of the children of Judah was too much for them*, more than they needed, and more, as it proved, than fell to their share. Yet God did not by the lot

lessen it, but left it to their prudence and care afterwards to discover and rectify the mistake, which when they did,

**1.** The men of Judah did not oppose the taking away of the cities again, which by the first distribution fell within their border, when they were convinced that they had more than their proportion. In all such cases errors must be excepted and a review admitted if there be occasion. Though, in strictness, what fell to their lot was their right against all the world, yet they would not insist upon it when it appeared that another tribe would want what they had to spare. Note, We must look on the things of others, and not on our own only. The abundance of some must supply the wants of others, that there may be somewhat of an equality, for which there may be equity where there is not law.

**2.** That which was thus taken off from Judah to be put into a new lot Providence directed to the tribe of Simeon, that Jacob's prophecy concerning this tribe might be fulfilled, *I will divide them in Jacob*. The cities of Simeon were scattered in Judah, with which tribe they were surrounded, except on that side towards the sea. This brought them into a confederacy with the tribe of Judah (~~1000~~Judges 1:3), and afterwards was a happy occasion of the adherence of many of this tribe to the house of David, at the time of the revolt of the ten tribes to Jeroboam. ~~4450~~2 Chronicles 15:9, *out of Simeon they fell to Asa in abundance*. It is good being in a good neighbourhood.

**II.** The cities within their lot are here named. Beersheba, or Sheba, for these names seem to refer to the same place, is put first. Ziklag, which we read of in David's story, is one of them. What course they took to enlarge their borders and make room for themselves we find ~~1309~~1 Chronicles 4:39, etc.

## ~~1690~~JOSHUA 19:10-16

### THE LOT OF ZEBULUN

This is the lot of Zebulun, who, though born of Leah after Issachar, yet was blessed by Jacob and Moses before him; and therefore it was so ordered that his lot was drawn before that of Issachar, north of which it lay and south of Asher.

**1.** The lot of this tribe was washed by the great sea on the west, and by the sea of Tiberias on the east, answering Jacob's prophecy (<sup><0493></sup>Genesis 49:13), *Zebulun shall be a haven of ships*, trading ships on the great sea and fishing ships on the sea of Galilee.

**2.** Though there were some places in this tribe which were made famous in the Old Testament, especially *Mount Carmel*, on which the famous trial was between God and Baal in Elijah's time, yet it was made much more illustrious in the New Testament; for within the lot of this tribe was Nazareth, where our blessed Saviour spent so much of his time on earth, and from which he was called *Jesus of Nazareth*, and *Mount Tabor* on which he was transfigured, and that coast of the sea of Galilee on which Christ preached so many sermons and wrought so many miracles.

## <sup><0697></sup>JOSHUA 19:17-23

### THE INHERITANCE OF ISSACHAR

The lot of Issachar ran from Jordan in the east to the great sea in the west, Manasseh on the south, and Zebulun on the north. A numerous tribe, <sup><0825></sup>Numbers 26:25. Tola, one of the judges, was of this tribe, <sup><0700></sup>Judges 10:1. So was Baasha, one of the kings of Israel, <sup><1157></sup>1 Kings 15:27. The most considerable places in this tribe were,

- 1.** Jezreel, in which was Ahab's palace, and near it Naboth's vineyard.
- 2.** Shunem, where lived that good Shunamite that entertained Elisha.
- 3.** The river Kishon, on the banks of which, in this tribe, Sisera was beaten by Deborah and Barak.
- 4.** The mountains of Gilboa, on which Saul and Jonathan were slain, which were not far from Endor, where Saul consulted the witch.
- 5.** The valley of Megiddo, where Josiah was slain near Hadad-rimmon, <sup><1239></sup>2 Kings 23:29; <sup><3121></sup>Zechariah 12:11.

## <61524> JOSHUA 19:24-31

### THE INHERITANCE OF ASHER

The lot of Asher lay upon the coast of the great sea. We read not of any famous person of this tribe but Anna the prophetess, who was a constant resident in the temple at the time of our Saviour's birth, <61236> Luke 2:36. Nor were there many famous places in this tribe. Aphek (mentioned 5:30) was the place near which Benhadad was beaten by Ahad, <11171> 1 Kings 20:30. But close adjoining to this tribe were the celebrated sea-port towns of Tyre and Sidon, which we read so much of. Tyre is called here *that strong city* (v. 29), but Bishop Patrick thinks it was not the same Tyre that we read of afterwards, for that was built on an island; this old strong city was on the continent. And it is conjectured by some that into these two strong-holds, Sidon and Tzor, or Tyre, many of the people of Canaan fled and took shelter when Joshua invaded them.

## <61532> JOSHUA 19:32-39

### THE INHERITANCE OF NAPHTALI

Naphtali lay furthest north of all the tribes, bordering on Mount Libanus. The city of Leshem, or Liash, lay on the utmost edge of it to the north, and therefore when the Danites had made themselves masters of it, and called it *Dan*, the length of Canaan from north to south was reckoned from Dan to Beersheba. It had Zebulun on the south, Asher on the west, and Judah upon Jordan, probably a city of that name, and so distinguished from the tribe of Judah on the east. It was in the lot of this tribe, near the waters of Merom, that Joshua fought and routed Jabin, <61101> Joshua 11:1. etc. In this tribe stood Capernaum and Bethsaida, on the north end of the sea of Tiberias, in which Christ did so many mighty works; and the mountain (as is supposed) on which Christ preached, <41101> Matthew 5:1.

## <1690> JOSHUA 19:40-48

### THE INHERITANCE OF DAN

Dan, though commander of one of the four squadrons of the camp of Israel, in the wilderness, that which brought up the rear, yet was last provided for in Canaan, and his lot fell in the southern part of Canaan, between Judah on the east and the land of the Philistines on the west, Ephraim on the north and Simeon on the south. Providence ordered this numerous and powerful tribe into a post of danger, as best able to deal with those vexatious neighbours the Philistines, and so it was found in Samson. Here is an account,

1. Of what fell to this tribe by lot, Zorah, and Eshtaol, and the camp of Dan thereabouts, of which we read in the story of Samson. And near there was the valley of Eshcol, whence the spies brought the famous bunch of grapes. Japho, or Joppa was in this lot.
2. Of what they got by their own industry and valour, which is mentioned here (v. 47), but related at large, <17187> Judges 18:7, etc.

## <1690> JOSHUA 19:49-51

### THE INHERITANCE OF JOSHUA

Before this account of the dividing of the land is solemnly closed up, in the last verse, which intimates that the thing was done to the satisfaction of all, here is an account of the particular inheritance assigned to Joshua.

1. He was last served, though the eldest and greatest man of all Israel, and who, having commanded in the conquest of Canaan, might have demanded the first settlement in it for himself and his family. But he would make it to appear that in all he did he sought the good of his country, and not any private interest of his own. He was content to be unfixed till he saw them all settled; and herein is a great example to all in public places to prefer the common welfare before their particular satisfaction. Let the public be first served.

2. He had his lot *according to the word of the Lord*. It is probable that, when God by Moses told Caleb what inheritance he should have (~~0649~~Joshua 14:9), he gave the like promise to Joshua, which he had an eye to in making his election: this made his portion doubly pleasant, that he had it, not as the rest by common providence, but by special promise.

3. He chose it in Mount Ephraim, which belonged to his own tribe, with which he thereby put himself in common, when he might by prerogative have chosen his inheritance in some other tribe, as suppose that of Judah, and thereby have distinguished himself from them. Let no man's preferment or honour make him ashamed of his family or country, or estrange him from it. The tabernacle was set up in the lot of Ephraim, and Joshua would forecast not to be far from that.

4. The *children of Israel* are said to *give it to him* (v. 49), which bespeaks his humility, that he would not take it to himself without the people's consent and approbation, as if he would thereby own himself, though *major singulis* — *greater than any one, yet minor universis* — *less than the whole assemblage*, and would hold even the estate of his family, under God, by the grant of the people.

5. It was a city that must be built before it was fit to be dwelt in. While others dwelt in houses which they built not, Joshua must erect for himself (that he might be a pattern of industry and contentment with mean things) such buildings as he could hastily run up, without curiosity or magnificence. Our Lord Jesus thus came and dwelt among us, not in pomp but poverty, providing rest for us, yet himself not having where to lay his head. *Even Christ pleased not himself.*