



SEPTEMBER 24TH, 2023

JOSHUA 13 EARTH

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JOSHUA 1:1-18: EXHORTATIONS TO JOSHUA AND ISRAEL

JOSHUA 2:1-12:24: CONQUEST NARRATIVE

JOSHUA 13:1-21:45: ALLOTMENT OF THE LAND

JOSHUA 22:1-24:28: EXHORTATIONS TO COVENANT LOYALTY

JOSHUA 24:29-33: BURIAL REPORTS

¹ Now Joshua was old and advanced in years, and the LORD said to him, “You are old and advanced in years, and there remains yet very much land to possess. ² This is the land that yet remains: all the regions of the Philistines, and all those of the Geshurites ³ (from the Shihor, which is east of Egypt, northward to the boundary of Ekron, it is counted as Canaanite; there are five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron), and those of the Avvim, ⁴ in the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the boundary of the Amorites, ⁵ and the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal-gad below Mount Hermon to Lebo-hamath, ⁶ all the inhabitants of the hill country from Lebanon to Misrephoth-maim, even all the Sidonians. I myself will drive them out from before the people of Israel. Only allot the land to Israel for an inheritance, as I have commanded you. ⁷ Now therefore divide this land for an inheritance to the nine tribes and half the tribe of Manasseh.”

Joshua 13:1–7 (ESV)

yarash (or *יָרַשׁ/yod reshshin*). In the verbal form, in the *qal*, this verb means “to occupy” or “take possession of.” In the *hiphil* stem, *הוֹרִישׁ/horish*, it means “to expel” or “to drive out.” This is the thematic verb that occurs all throughout this section, and it signifies a different action relative to the peoples of the land. In the conquest narrative, Israel *charam-s*, or “devotes” (*חָרַם/het resh mem*), devotes the population, wipes them out, destroys them, annihilates them.¹

³⁰ Little by little I will drive them out from before you, until you have increased and possess the land. ³¹ And I will set your border from the Red Sea to the Sea of the Philistines, and from the wilderness to the Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you. ³² You shall make no covenant with them and their gods. ³³ They shall not dwell in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.”

Exodus 23:30–33 (ESV)

¹ These are the *inheritances* that the people of Israel received in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the people of Israel gave them to inherit. ² Their inheritance was by *lot*, just as the LORD had commanded by the hand of Moses for the nine and one-half tribes. ³ For Moses had given an inheritance to the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance among them. ⁴ For the people of Joseph were two tribes, Manasseh and Ephraim. And no portion was given to the Levites in the land, but only cities to dwell in, with their pasturelands for their livestock and their substance. ⁵ The people of Israel did as the LORD commanded Moses; they allotted the land.

Joshua 14:1–5 (ESV)

“to inherit,” נָחַל/*nachal*, or an “inheritance,” נַחֲלָה/*nachalah*, the root נָחַל/*nun khet lamed*. *Nahal* or *nachalah* occurs over forty times in this segment of the book and communicates a legitimate and unassailable claim to ownership. This is slightly different than our modern ideas of inheritance. When we think of inheritance, it's basically who gets what. But there's a deeper sense here. An inheritance is something given to, in this case, a family, a clan, a tribe, and provides the legitimate claim. A *nachalah* given to a tribe says, “This is God's divinely given land. It's your land.”

It's one of the reasons, therefore, why the Torah or the Pentateuch and the laws there forbid the permanent sale of property. Tribes and occupants do not own this land. The Lord owns the land. The Lord decides by allotment who lives where. Each *nachalah*, each tribal inheritance, represents that tribe's permanent and unassailable claim to that area of land. It creates a permanent fusing of people and property and land.²

⁶ Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them.

Joshua 1:6 (ESV)

THE EARTH IS THE LORD'S

¹ The earth is the LORD's and the fullness thereof, the world and those who dwell therein,

Psalms 24:1 (ESV)

ISRAEL WAS A STARTING POINT

³ while Moses went up to God. The LORD called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: ⁴ ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”

Exodus 19:3–6 (ESV)

BECAUSE THE EARTH IS THE LORD'S WE CAN TURN TO GOD

²⁴ The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, ²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. ²⁶ And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, ²⁷ that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, ²⁸ for “ ‘In him we live and move and have our being’; as even some of your own poets have said, “ ‘For we are indeed his offspring.’ ²⁹ Being then God’s offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. ³⁰ The times of ignorance God overlooked, but now he commands all people everywhere to repent, ³¹ because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

Acts 17:24–31 (ESV)

**BECAUSE THE EARTH IS THE LORD'S WE CAN TRUST GOD
BECAUSE THE EARTH IS THE LORD'S WE CAN THANK GOD**

¹ The Mighty One, God the LORD, speaks and summons the earth from the rising of the sun to its setting. ² Out of Zion, the perfection of beauty, God shines forth. ³ Our God comes; he does not keep silence; before him is a devouring fire, around him a mighty tempest. ⁴ He calls to the heavens above and to the earth, that he may judge his people: ⁵ “Gather to me my faithful ones, who made a covenant with me by sacrifice!” ⁶ The heavens declare his righteousness, for God himself is judge! *Selah* ⁷ “Hear, O my people, and I will speak; O Israel, I will testify against you. I am God, your God. ⁸ Not for your sacrifices do I rebuke you; your burnt offerings are continually before me. ⁹ I will not accept a bull from your house or goats from your folds. ¹⁰ For every beast of the forest is mine, the cattle on a thousand hills. ¹¹ I know all the birds of the hills, and all that moves in the field is mine. ¹² “If I were hungry, I would not tell you, for the world and its fullness are mine. ¹³ Do I eat the flesh of bulls or drink the blood of goats? ¹⁴ Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High, ¹⁵ and call upon me in the day of trouble; I will deliver you, and you shall glorify me.”

Psalm 50:1–15 (ESV)

¹¹ Who has first given to me, that I should repay him? Whatever is under the whole heaven is mine.

Job 41:11 (ESV)

¹ Hawk, L. D. (2019). [OT315 Book Study: Joshua](#). Lexham Press.

² Hawk, L. D. (2019). [OT315 Book Study: Joshua](#). Lexham Press.