

[Read chapter 13 first.]

Tonight’s sermon may, at times, feel like a geography lesson!

But that is as it should be –

because the central chapters of the book of Joshua *are* a geography lesson!

For many of us, geography was about memorizing the various states,
and the capital cities of each state.

But geography is about *so much more!*

When I was growing up in California, I learned all about the “water wars”
between the various interests – the cities, the central valley, the “salad bowl” –
all of which were fighting over a decreasing amount of water!

Many of you have heard my prediction that the Great Lakes area will be the next region
to experience an economic boom.

Why?

Because water always wins!

We learn that in our text tonight!

Without water, what is the use of land?

But tonight’s geography lesson is not just a matter of “secular” geography.

When Joshua lays out the boundaries of the tribes of Israel,

he wants us to see the importance of the *land* – the *inheritance* –
that God is giving to his Son.

It’s why I’ve given you a map for tonight’s sermon.

The boundaries and cities named in our text were familiar to those who lived there.

They would have walked these paths –

they would have known people in these places.

“I had a cousin who lived there!”

It’s more remote for us –

but it is important for us to remember that – like Rahab –

we have been grafted in to Israel,

so that this becomes our story as well.

The inheritance of Joshua’s day, after all,

prefigures the inheritance that we have received in Jesus!

Chapter 13 opens:

Introduction: “Now Joshua Was Old” (13:1-14)

13 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.

Remember that Joshua was already a grown man when they left Egypt –
and they had spent 40 years in the wilderness! –
so he was probably at least 70 when they entered the land!
(We are told that Caleb was 85 at this time, so Joshua is probably around the same age)

But Joshua is the one who has caused Israel to inherit the land.
He is the Servant of the LORD who has brought Israel into their inheritance.

That doesn't mean that the conquest is over. Verses 2-13 describe how unfinished it is.

a. The Unfinished Conquest: Philistines, Sidonians, etc. (13:1-13)

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.

We had heard last week that Joshua conquered as far as Gaza –
and maybe some of you wondered – where are the Philistines?
because Gaza was one of the five leading cities of the Philistines!

There are two likely dates for the Exodus – the early date in the 1440s,
and the later date in the 1250s.

Egyptian records indicate that the “sea peoples” (whom the Bible calls the Philistines)
start raiding their coasts around 1200 –
so when Joshua goes as far as Gaza in chapter 10
it is important to note that there is no reference there to the Philistines!
In the time of Joshua, the Philistines did not yet control southern Canaan.
Gaza was the Egyptian administrative center
that organized Egyptian rule in the region.
It was after the time of Joshua that the Philistines took over the region
(the Egyptians got tired of the Sea-peoples raids
and so they gave them the coast of Canaan,

in exchange for peace!)

That's why the reference to the "regions of the Philistines"
only appears in the discussion of territory not yet taken –
because Joshua himself probably never met a Philistine!
Only later, in the book of Judges, do we actually encounter them.
But when the book of Joshua was written down,
the five rulers of the Philistines were well known.

So when you look at your map, you can see that the coastal area in the south and west of Judah
was not yet in Judah's hands.

Likewise, Joshua did not take the territory of the Sidonians –
later called the Phoenicians –
in the north of the land, from the coast to Mt. Hermon.

In other words, Joshua captured the hill country –
or at least, a lot of the hill country! in between the Sea of Galilee and the Dead Sea.

The coastal plain was still under Egyptian rule.

Now, this is where the marvelous providence of God needs to be understood.

At any other time in ancient history,
the Egyptians would not have tolerated this sort of disruption!
But the beginning of the 12th century saw what is sometimes called
the "Bronze Age Collapse"
where every major power in the Ancient world suddenly collapsed!

The Assyrians and Babylonians fell apart.
The Hittites spectacularly imploded.
Mycenaean Greece disappeared.
The city of Troy fell.
The great city of Ugarit collapsed – never to rise again
(which is why you probably haven't heard of it!).
Even Egypt withdrew its power to the Nile (but with lots of internal troubles).

And that just "happened" to be the moment that God brought his people up out of Egypt
and into the Promised Land!

There is a two hundred year gap when the mighty powers of Assyria, Babylon, and Egypt
are all in a weakened state.

God orchestrated all of this to be precisely the time when he would raise up his people –
when he would use the weak and foolish things of the world
to shame the wise and powerful! –

so that the blessing of Abraham might come to all the nations of the earth!

Notice in verse 6 that God says:

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.”

God has a long-term plan –
so he will not give them everything at once!

But he says that enough has been for starters,
so go ahead and divide the land among the 9 ½ tribes.

Then in verses 8-13, we are reminded that the other 2 ½ tribes
had received their inheritance from Moses on the east side of the Jordan.

⁸ With the other half of the tribe of Manasseh^[a] the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward, as Moses the servant of the LORD gave them: ⁹ from Aroer, which is on the edge of the Valley of the Arnon, and the city that is in the middle of the valley, and all the tableland of Medeba as far as Dibon; ¹⁰ and all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the boundary of the Ammonites; ¹¹ and Gilead, and the region of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan to Salecah; ¹² all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he alone was left of the remnant of the Rephaim); these Moses had struck and driven out. ¹³ Yet the people of Israel did not drive out the Geshurites or the Maacathites, but Geshur and Maacath dwell in the midst of Israel to this day.

In verse 13 we hear that Geshur and Maacath were not driven out.

These are independent *kingdoms* in the middle of Israel that remain for centuries!

One of David's sons will marry a daughter of the king of Geshur (2 Sam 3:3).

And even at the time of the exile,

the Maacathites were still dwelling in the land (Jeremiah 40:8).

So... what is the point of this geography lesson thus far?

Look around you.

The people around you have been placed there by God.

They also have a role to play in his plan of redemption!

Your inheritance in the land is *not* all about *you*!

You are here to seek first the Kingdom of God.

And if you need reminders, look at your brothers, the Levites:

b. Levi's Inheritance: Offerings by Fire (13:14)

¹⁴ To the tribe of Levi alone Moses gave no inheritance. The offerings by fire to the LORD God of Israel are their inheritance, as he said to him.

The Levites do not receive an inheritance –

or, more precisely, their inheritance are the LORD's offerings.

The priests of Egypt and of Babylon were wealthy and powerful,
controlling large tracts of land.

The priests of Israel will be dependent upon their brothers.

And so the Levites depend on the faithfulness of Israel for their sustenance.

If Israel does not bring their offerings, then the Levites don't eat!

At the same time, the Levites show forth a picture of Israel's future

They inherit the LORD's offerings.

They inherit the LORD's own portion.

This is what *all Israel* will receive in new covenant.

This is what *we receive* in Christ.

1. The Eastern Inheritance Assigned by Moses (13:15-33)

a. The Inheritance of Reuben (13:15-23)

¹⁵ And Moses gave an inheritance to the tribe of the people of Reuben according to their clans.

¹⁶ So their territory was from Aroer, which is on the edge of the Valley of the Arnon, and the city that is in the middle of the valley, and all the tableland by Medeba; ¹⁷ with Heshbon, and all its cities that are in the tableland; Dibon, and Bamoth-baal, and Beth-baal-meon, ¹⁸ and Jahaz, and Kedemoth, and Mephaath, ¹⁹ and Kiriathaim, and Sibmah, and Zereth-shahar on the hill of the valley, ²⁰ and Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth, ²¹ that is, all the cities of the tableland, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses defeated with the leaders of Midian, Evi and Rekem and Zur and Hur and Reba, the princes of Sihon, who lived in the land. ²² Balaam also, the son of Beor, the one who practiced divination, was killed with the sword by the people of Israel among the rest of their slain. ²³ And the border of the people of Reuben was the Jordan as a boundary. This was the inheritance of the people of Reuben, according to their clans with their cities and villages.

Verses 15-33 describe the inheritance of the eastern tribes.

Reuben has the southernmost inheritance –

along the Dead Sea, in between the Arnon River and Heshbon.

b. The Inheritance of Gad (13:24-28)

²⁴ Moses gave an inheritance also to the tribe of Gad, to the people of Gad, according to their clans. ²⁵ Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites, to Aroer, which is east of Rabbah, ²⁶ and from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the territory of Debir, ^[b] ²⁷ and in the valley Beth-haram, Beth-

nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, having the Jordan as a boundary, to the lower end of the Sea of Chinnereth, eastward beyond the Jordan.
²⁸ *This is the inheritance of the people of Gad according to their clans, with their cities and villages.*

Then Gad has the central part of the eastern inheritance –
stretching along the Jordan River up to the Sea of Chinnereth
(which we call the Sea of Galilee).

c. The Inheritance of Half of Manasseh (13:29-31)

²⁹ *And Moses gave an inheritance to the half-tribe of Manasseh. It was allotted to the half-tribe of the people of Manasseh according to their clans.* ³⁰ *Their region extended from Mahanaim, through all Bashan, the whole kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, sixty cities,* ³¹ *and half Gilead, and Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan. These were allotted to the people of Machir the son of Manasseh for the half of the people of Machir according to their clans.*

The eastern half of Manasseh consisted of the northern half of Gilead,
along with the former territory of Og, king of Bashan.

d. Note on Levi's Inheritance: the LORD Himself (13:32-33)

³² *These are the inheritances that Moses distributed in the plains of Moab, beyond the Jordan east of Jericho.* ³³ *But to the tribe of Levi Moses gave no inheritance; the LORD God of Israel is their inheritance, just as he said to them.*

And then in verses 32-33, we are told that the tribe of Levi received no inheritance from Moses,
because the LORD God of Israel is their inheritance.

Why does Joshua add this comment here?

Because we need to see that Israel's inheritance
is not just a piece of real estate in the middle east.
Israel's inheritance is God himself.

Levi gets a foretaste of this.
The land is "created grace."
God himself is "uncreated grace."

The good gifts of God are designed to show us the greater gift
that is God himself!

The next several chapters will chronicle the division of the land by Joshua.
Tonight we will only get started.

Chapter 14, verse 1, is echoed by chapter 19, verse 51.

2. The Western Inheritance Assigned by Joshua (14:1-17:18)

a. Dividing the Land by Lot (14:1-5)

14 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.

And again we hear of how the Levites do not receive a portion – but only cities to dwell in.

The Levitical cities will be scattered throughout Israel.

The Levites serve to unite Israel and remind them that they are one people –
because one tribe is spread out throughout all the others,
uniting them in the common worship of the living God!

But notice that the inheritance is decided by casting lots.

But before they get started, the people of Judah come to Joshua at Gilgal:

b. The Inheritance of Caleb – Driving Out the Anakim (14:6-15)

⁶ Then the people of Judah came to Joshua at Gilgal. And Caleb the son of Jephunneh the Kenizzite said to him, “You know what the LORD said to Moses the man of God in Kadesh-barnea concerning you and me. ⁷ I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought him word again as it was in my heart. ⁸ But my brothers who went up with me made the heart of the people melt; yet I wholly followed the LORD my God. ⁹ And Moses swore on that day, saying, ‘Surely the land on which your foot has trodden shall be an inheritance for you and your children forever, because you have wholly followed the LORD my God.’ ¹⁰ And now, behold, the LORD has kept me alive, just as he said, these forty-five years since the time that the LORD spoke this word to Moses, while Israel walked in the wilderness. And now, behold, I am this day eighty-five years old. ¹¹ I am still as strong today as I was in the day that Moses sent me; my strength now is as my strength was then, for war and for going and coming.

Caleb is one of my favorite characters.

He is linked with the tribe of Judah – but in fact, he is a Kenizzite.

If you go back to Genesis 15:19,

God promises to give Abraham’s descendants the land of the Canaanites –
and among the various nations who are to be dispossessed –
are the Kenizzites.

And now, here is a Kenizzite leading the charge!

I hope that you are seeing that when God brings judgment upon a nation,
he always remembers those who trust in him –
and gives them a place with his people!

Some people have accused the book of Joshua of encouraging racial stereotypes and oppression.
But if you actually pay attention to what the book *says*,
you discover that the book of Joshua *undermines* any racialized view of the world.

Caleb – one of the greatest heroes of the tribe of Judah –
wasn't even an Israelite.
He was one of the condemned peoples of the land!

And Caleb was a man who followed the word of the LORD whole-heartedly.
He believed God's promises.
He believed God 45 years earlier,
as one of the two faithful spies who had trusted God.
And because of Caleb's faith,
the LORD told Moses that Caleb would enter the land.

And so for 40 years he wandered in the wilderness,
using up the prime years of his manhood –
some might say “wasting” his manhood in the wilderness –
waiting for the day when he would enter the land as an octogenarian!

It reminds me of the story of Theodore of Tarsus –
a pastor in Syria who fled to Rome from the Muslim invasion.
He found himself at age 65 living in Italy –
far from the land of his birth – far from the land of his ministry!

You would think that Theodore was ready to “retire”!

But then came the emissary from England.
who came asking the Pope for a new Archbishop of Canterbury.
They had a recommended candidate – who was one of the messengers.
But then he died!

This is around the year 668.
To the Romans, England was a barbaric place –
overrun by Germanic tribes – only a few of which had believed the gospel.
Who will go to England?
Who will go and preach the gospel in a place overrun by barbarians!

Theodore said, “Send me.”

At the age of 66, he was consecrated Archbishop of Canterbury,
and traveled to the wild frontier,
 where he started a school, teaching Greek (his native language).
He spent his 70s and 80s preaching the gospel at the end of the earth –
 and training up the very first Greek scholars in England!

It is no stretch at all to say that his influence contributed significantly
to the English Reformation over 800 years later!!

Theodore had the same faith as Caleb.

It was the same faith that we saw in Rolf Caylor –
 another man who felt very useless during the prime of his manhood –
 and yet who found his purpose fulfilled in his old age!

Notice what Caleb asks for:

¹² So now give me this hill country of which the LORD spoke on that day, for you heard on that day how the Anakim were there, with great fortified cities. It may be that the LORD will be with me, and I shall drive them out just as the LORD said. ”

¹³ Then Joshua blessed him, and he gave Hebron to Caleb the son of Jephunneh for an inheritance. ¹⁴ Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD, the God of Israel. ¹⁵ Now the name of Hebron formerly was Kiriath-arba.^[c] (Arba^[d] was the greatest man among the Anakim.) And the land had rest from war.

We were told in chapter 10 that Joshua and his army had captured Hebron.

But now we are told that Caleb drives out the Anakim from Hebron.

Remember what I said last week?

 What Joshua does is attack cities and kill everyone.

 But in that first attack,

 Israel does not *inhabit* anything!

 They also don't *destroy* anything!

 They return to the camp at Gilgal.

 The city of Hebron is fully intact – waiting for someone to show up.

So what happens back at Hebron?

 Those who had *fought* died.

 Those who had *fled* regroup, return, and carry on.

So Caleb knows that in order to take possession of Hebron,

 he will need to go and dispossess them once again.

But since the great victory was won by Joshua,

 Caleb goes forth to battle with confidence.

Doesn't that sound familiar?

Because Jesus has won the great victory – and caused us to inherit eternal life –
therefore we go forth to battle daily,
knowing that the end of the story is already assured!

c. The Inheritance of Judah (15:1-63)

Boundaries (v1-12)

15 The allotment for the tribe of the people of Judah according to their clans reached southward to the boundary of Edom, to the wilderness of Zin at the farthest south. ² And their south boundary ran from the end of the Salt Sea, from the bay that faces southward. ³ It goes out southward of the ascent of Akrabbim, passes along to Zin, and goes up south of Kadesh-barnea, along by Hezron, up to Addar, turns about to Karka, ⁴ passes along to Azmon, goes out by the Brook of Egypt, and comes to its end at the sea. This shall be your south boundary. ⁵ And the east boundary is the Salt Sea, to the mouth of the Jordan. And the boundary on the north side runs from the bay of the sea at the mouth of the Jordan. ⁶ And the boundary goes up to Beth-hoglah and passes along north of Beth-arabah. And the boundary goes up to the stone of Bohan the son of Reuben. ⁷ And the boundary goes up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the ascent of Adummim, which is on the south side of the valley. And the boundary passes along to the waters of En-shemesh and ends at En-rogel. ⁸ Then the boundary goes up by the Valley of the Son of Hinnom at the southern shoulder of the Jebusite (that is, Jerusalem). And the boundary goes up to the top of the mountain that lies over against the Valley of Hinnom, on the west, at the northern end of the Valley of Rephaim. ⁹ Then the boundary extends from the top of the mountain to the spring of the waters of Nephtoah, and from there to the cities of Mount Ephron. Then the boundary bends around to Baalah (that is, Kiriath-jearim). ¹⁰ And the boundary circles west of Baalah to Mount Seir, passes along to the northern shoulder of Mount Jearim (that is, Chesalon), and goes down to Beth-shemesh and passes along by Timnah. ¹¹ The boundary goes out to the shoulder of the hill north of Ekron, then the boundary bends around to Shikkeron and passes along to Mount Baalah and goes out to Jabneel. Then the boundary comes to an end at the sea. ¹² And the west boundary was the Great Sea with its coastline. This is the boundary around the people of Judah according to their clans.

Chapter 15 then includes the boundaries of the inheritance of Judah.

As you can see from the map, Judah has the largest territory –
but also the longest and most dangerous boundaries.

With the Philistines soon to occupy the coastal plain,
and Edom to the east,
and Egypt to the south,

Judah will have their work cut out for them!

Also, as I intimated earlier, *water* will be a problem.

The Negeb is a dry region,
and much of the hill country is ill-suited for farming.

So Judah gets a large inheritance –
but the most valuable land is hotly contested – by the Sea!

Incidentally, this will prove to work in Judah's *favor* later in Israel's history.

Since they live in the barren hill country,
many armies will be content to march north and south along the coastal plain!

In verses 13-19, we hear more about Caleb:

Caleb and Othniel (v13-19)

¹³ According to the commandment of the LORD to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, Kiriath-arba, that is, Hebron (Arba was the father of Anak). ¹⁴ And Caleb drove out from there the three sons of Anak, Sheshai and Ahiman and Talmai, the descendants of Anak. ¹⁵ And he went up from there against the inhabitants of Debir. Now the name of Debir formerly was Kiriath-sepher. ¹⁶ And Caleb said, "Whoever strikes Kiriath-sepher and captures it, to him will I give Achsah my daughter as wife." ¹⁷ And Othniel the son of Kenaz, the brother of Caleb, captured it. And he gave him Achsah his daughter as wife. ¹⁸ When she came to him, she urged him to ask her father for a field. And she got off her donkey, and Caleb said to her, "What do you want?" ¹⁹ She said to him, "Give me a blessing. Since you have given me the land of the Negeb, give me also springs of water." And he gave her the upper springs and the lower springs.

Here you see the importance of water.

Othniel captures Kiriath-sepher – and so Uncle Caleb gives him his daughter,
Achsah, as a wife.

(It was permitted for first cousins to marry –
but I should also add that it is entirely possible that when it says
"the brother of Caleb"
it is referring to the family which had "adopted" Caleb –
remember, after all, that Caleb is *not* an Israelite!

But every non-Israelite who joined themselves to the people of God
had to be "reckoned" with one tribe or another!

When you start paying careful attention to the details of the biblical text,
you start realizing that this thing called "Israel" was *never* an ethnic group!
Biological descent from Abraham was *never* something essential to being "Israel."
How you become Abraham's seed is by believing in Abraham's God.

The Villages of Judah (v20-62)

Verses 20-62 then give us the "cities" of Judah.

A city simply refers to a fortified place.

A city might have 50 people living in it –

but because it has a rough stone wall to keep the wild animals out,
it is called a city!

²⁰ This is the inheritance of the tribe of the people of Judah according to their clans. ²¹ The cities belonging to the tribe of the people of Judah in the extreme south, toward the boundary of Edom, were Kabzeel, Eder, Jagur, ²² Kinah, Dimonah, Adadah, ²³ Kedesh, Hazor, Ithnan, ²⁴ Ziph, Telem, Bealoth, ²⁵ Hazor-hadattah, Keriath-hezron (that is, Hazor), ²⁶ Amam, Shema, Moladah, ²⁷ Hazar-gaddah, Heshmon, Beth-pelet, ²⁸ Hazar-shual, Beersheba, Biziothiah, ²⁹ Baalah, Iim, Ezem, ³⁰ Eltolad, Chesil, Hormah, ³¹ Ziklag, Madmannah, Sansannah, ³² Lebaoth, Shilhim, Ain, and Rimmon: in all, twenty-nine cities with their villages.

³³ And in the lowland, Eshtaol, Zorah, Ashnah, ³⁴ Zanoah, En-gannim, Tappuah, Enam,

³⁵ Jarmuth, Adullam, Socoh, Azekah, ³⁶ Shaaraim, Adithaim, Gederah, Gederothaim: fourteen cities with their villages.

³⁷ Zenan, Hadashah, Migdal-gad, ³⁸ Dilean, Mizpeh, Joktheel, ³⁹ Lachish, Bozkath, Eglon,

⁴⁰ Cabbon, Lahmam, Chitlish, ⁴¹ Gederoth, Beth-dagon, Naamah, and Makkedah: sixteen cities with their villages.

⁴² Libnah, Ether, Ashan, ⁴³ Iphtah, Ashnah, Nezib, ⁴⁴ Keilah, Achzib, and Mareshah: nine cities with their villages.

⁴⁵ Ekron, with its towns and its villages; ⁴⁶ from Ekron to the sea, all that were by the side of Ashdod, with their villages.

⁴⁷ Ashdod, its towns and its villages; Gaza, its towns and its villages; to the Brook of Egypt, and the Great Sea with its coastline.

⁴⁸ And in the hill country, Shamir, Jattir, Socoh, ⁴⁹ Dannah, Kiriath-sannah (that is, Debir),

⁵⁰ Anab, Eshtemoh, Anim, ⁵¹ Goshen, Holon, and Giloh: eleven cities with their villages.

⁵² Arab, Dumah, Eshan, ⁵³ Janim, Beth-tappuah, Aphekah, ⁵⁴ Humtah, Kiriath-arba (that is, Hebron), and Zior: nine cities with their villages.

⁵⁵ Maon, Carmel, Ziph, Juttah, ⁵⁶ Jezreel, Jokdeam, Zanoah, ⁵⁷ Kain, Gibeah, and Timnah: ten cities with their villages.

⁵⁸ Halhul, Beth-zur, Gedor, ⁵⁹ Maarath, Beth-anoth, and Eltekon: six cities with their villages.

⁶⁰ Kiriath-baal (that is, Kiriath-jearim), and Rabbah: two cities with their villages.

⁶¹ In the wilderness, Beth-arabah, Middin, Secacah, ⁶² Nibshan, the City of Salt, and Engedi: six cities with their villages.

Concluding Note on Jerusalem (v63)

⁶³ But the Jebusites, the inhabitants of Jerusalem, the people of Judah could not drive out, so the Jebusites dwell with the people of Judah at Jerusalem to this day.

Verse 63 then concludes by noting that the people of Judah could not drive out the Jebusites from Jerusalem.

Jerusalem is right on the border between Judah and Benjamin.

In Judges chapter 1, we are told that Judah captured Jerusalem, and burned it (probably a reference to the defeat of Jerusalem in Joshua chapter 10).

But then they went on to fight elsewhere – so they never actually possessed it.

Then, later in Judges chapter 1, we are told that the people of *Benjamin* could not drive out the Jebusites.

Apparently the Jebusites kept coming back and rebuilding.

Jerusalem would remain a Jebusite city until the time of David.

We don't really know when the book of Joshua was written.

But here there is definitely a clue that Jerusalem will play an important role
in Israel's future.

Joshua provides us with a picture of Jesus.

But Joshua is an incomplete Jesus.

Of course he is incomplete!

If he was complete, we wouldn't need Jesus!

Joshua will take possession of the land and cause Israel to inherit.

David will capture Jerusalem and establish his throne.

Solomon will build the temple in Jerusalem.

All this physical geography points to the spiritual geography fulfilled in Jesus,
when the greater Joshua sat down at the right hand of the Father
and caused us to inherit eternal life!

when the greater David established his throne in the heavenly Jerusalem!

when the one greater than Solomon entered the heavenly Holy of Holies –
and poured out the Holy Spirit upon his church!