

# Joshua 19:23

Authorized King James Version (KJV)

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

## Analysis

**This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.** This concluding summary formula appears for each tribal allotment, emphasizing several key theological themes. The word *naḥălāh* (נַחֲלָה, "inheritance") carries covenantal weight—it's not merely property ownership but participation in God's promised gift to Abraham's descendants. Inheritance implies both gift (unearned) and responsibility (stewardship), combining grace and obligation.

The repeated phrase "according to their families" (*l'mishpəḥōthām*, לְמִשְׁפַּחֹתָם) emphasizes tribal and clan identity. Biblical covenant operated through family structures, not individualistic religion. One's identity as an Issacharite wasn't primarily personal achievement but genealogical belonging. This corporate emphasis challenges modern Western individualism while warning against ethnic tribalism—the true Israel is defined by faith in Abraham's God, ultimately fulfilled in Christ who makes believing Gentiles Abraham's seed (Galatians 3:29).

The distinction between "cities and their villages" acknowledges both fortified administrative centers and surrounding agricultural settlements, reflecting ancient Near Eastern urban-rural integration. This comprehensive land grant fulfilled God's promise that Abraham's descendants would possess Canaan (Genesis 15:18-21, 17:8). Every plot of soil, every well, every city wall testified to covenant faithfulness—God keeps His promises across generations.

## Historical Context

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The division of Canaan among Israelite tribes occurred approximately 1400-1390 BC following Joshua's conquest campaigns (Joshua 11:23, 14:1-5). The allotment process combined divine guidance (casting lots) with practical survey work (Joshua 18:4-9), demonstrating cooperation between God's sovereignty and human responsibility. These territorial boundaries remained legally recognized throughout Israelite history, though actual possession fluctuated with military fortunes. Land ownership laws in Torah prohibited permanent alienation of tribal inheritances (Leviticus 25:23-28, Numbers 36:7-9), protecting tribal integrity across generations. This system provided economic stability, social identity, and theological rootedness—one's land connected them to ancestral heritage and divine promise.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

**1 Corinthians 13:4** — Characteristics of love

**1 John 4:8** — God is love

## Study Questions

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1. How does understanding inheritance as both gift and responsibility shape your approach to whatever portion of ministry, influence, or resources God has entrusted to you?
2. What aspects of biblical corporate identity (family, tribe, covenant community) can enrich modern individualistic Christianity without falling into ethnic or cultural tribalism?
3. How does the fulfillment of God's land promises to Israel strengthen your confidence in His promises to the church, despite delays or obstacles?

## Interlinear Text

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זֹאת	נַחֲלָת	מִטֵּה	בְּנֵי	יִשָּׁשכָר
H2063	<b>This is the inheritance</b>	<b>of the tribe</b>	<b>of the children</b>	<b>of Issachar</b>
	H5159	H4294	H1121	H3485
לְמִשְׁפְּחֹתָם	הָעָרִים	וְהַכְּפֻזִּים:		
<b>according to their families</b>	<b>the cities</b>	<b>and their villages</b>		
H4940	H5892	H2691		

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