

# Joshua 19:36

Authorized King James Version (KJV)

And Adamah, and Ramah, and Hazor,

## Analysis

**And Adamah, and Ramah, and Hazor,** This verse appears in the midst of Naphtali's tribal inheritance description, listing three fortified cities within their territory. The Hebrew names carry significance: Adamah (אֲדָמָה) means "earth" or "ground," possibly referring to the area's red soil or connection to adam (humanity). Ramah (רָמָה) means "height" or "high place," indicating an elevated city. Hazor (חֲצוֹר) means "enclosure" or "village," though this Hazor differs from the major Canaanite city of the same name conquered earlier by Joshua (Joshua 11:10-13).

These seemingly mundane geographical lists serve crucial theological purposes:

1. they document the fulfillment of God's covenant promises to Abraham regarding land inheritance (Genesis 15:18-21)
2. they establish legal boundaries for tribal territories preventing future disputes,
3. they demonstrate God's meticulous faithfulness in distributing the promised inheritance.

Every city mentioned represents real places where real families would establish homes and worship Yahweh.

The detailed preservation of these city lists reveals God's concern for the particular and concrete, not merely abstract spiritual truths. He cares about geography, property boundaries, and the physical locations where His people dwell. This attention to detail also establishes the historical reliability of Scripture

—these were actual cities in actual locations, making biblical faith grounded in history rather than mythology.

## Historical Context

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This land allocation occurred after Israel's initial conquest of Canaan, approximately 1400-1390 BC. Naphtali's territory was in northern Galilee, a fertile and strategic region bordered by Asher on the west, Zebulun on the south, the Jordan River on the east, and extending northward toward Dan and Lebanon. This area would later be called "Galilee of the Gentiles" (Isaiah 9:1, Matthew 4:15) due to its mixed population and proximity to pagan nations.

Naphtali's inheritance included some of Canaan's most beautiful and productive land—the Sea of Galilee region with its fishing industry, fertile valleys, and important trade routes. However, Naphtali failed to completely drive out the Canaanites from their territory (Judges 1:33), resulting in ongoing spiritual compromise. Despite this failure, Naphtali produced notable biblical figures including Barak (Judges 4-5) and potentially the prophetess Deborah.

Centuries later, this region became central to Jesus' ministry. He grew up in Nazareth (Asher/Zebulun border area), called disciples from Galilee, performed most of His miracles there, and delivered major teachings around the Sea of Galilee. Isaiah's prophecy that light would shine on Galilee (Isaiah 9:1-2) found fulfillment in Christ's ministry (Matthew 4:12-16), transforming this once-compromised tribal territory into the birthplace of Christianity.

## Related Passages

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

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

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1. How do detailed genealogies and geographical lists demonstrate Scripture's historical reliability?
2. What does God's meticulous distribution of land inheritances reveal about His character and care for His people?
3. How should we understand the spiritual significance of physical places in God's redemptive plan?
4. What lessons can we learn from Naphtali's partial obedience in failing to fully drive out the Canaanites?
5. How does understanding Galilee's tribal history enhance our appreciation of Jesus' ministry location choices?

## Interlinear Text

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וְאָדָמָה	וְרָמָה	וְחָצוֹר:
And Adamah	and Ramah	and Hazor
H128	H7414	H2674

## Additional Cross-References

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**Joshua 11:1** (Parallel theme): And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,