

## Joshua Chapter 18

**Joshua 18:1 "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them."**

The "Tabernacle" is moved from Gilgal to "Shiloh", which was centrally located on a prominent hill between Beth-el and Shechem. Here the allotments of the remaining seven tribes were to be made (18:2-10; 19:51), as well as the assignments for the six cities of refuge and the Levitical towns (20:1 - 21:3). Shiloh was from here on to be the center of Israelite worship throughout the period of the Judges. The tabernacle was to remain there until its overthrow by the Philistines (1 Sam. 4:1 – 6:1).

"Shiloh", a town in the territory of Ephraim, served as Israel's religious center during the days before the establishment of the United Kingdom. It was located about 10 miles northeast of Beth-el to the east of the Jerusalem-Nablus road (Judges 21:19). Shiloh was the administrative and religious center for the Israelite tribes during the early settlement period. There the tabernacle was set up (verse 1), the distribution of the land by lots took place (chapters 18 and 19), the Levites were assigned their cities (Judges chapter 21), and the 10 tribes gathered to consider the plight of the tribes on the east side of the Jordan (chapter 22). Hannah prayed for a son at Shiloh (1 Sam. 1:3, 11). The tabernacle, with the ark of the covenant, was still located in Shiloh during Samuel's early years as priest and prophet (1 Sam. 1:9; 4:3-4). However, during the battle with the Philistines, the ark was captured because God had forsaken Shiloh (Psalm 78:60). When the ark was returned, it was not returned to Shiloh (2 Sam. 6:2-17). Shiloh was in ruins in the days of Jeremiah (Jer. 7:12, 14).

Israel as a whole, having had their camp first at Gilgal (4:20; 5:9), converged to Shiloh for worship at the tabernacle. Shiloh, about 9 miles north of Beth-el and 20 miles north of Jerusalem, remained the center of spiritual attention, as in (Judges 18:31; 1 Sam. 1:3). Due to Israel's sin, God would later let the Philistines devastate Israel at Shiloh and capture the ark (1 Sam. 4:10, 17), and He would later use Shiloh as an example of judgment (Jer. 7:12).

The congregation includes all of the people. They assembled together for some type of worship. We had not heard much in the last few lessons about the tabernacle. This is a reminder that their faith in God is what has brought them this far. Their worship is very much part of their lives. This is a statement that they had overcome their enemies.

Verses 2-10: Although they had fought the battles and helped defeat the enemy, "seven tribes" still hesitated to "possess" and enjoy the land God had given them. Joshua provided practical leadership to help the people start obeying (Judges 18:9).

**Joshua 18:2 "And there remained among the children of Israel seven tribes, which had not yet received their inheritance."**

Which were those of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan.

"Which had not yet received their inheritance": And for which the lots were not cast.

We know the two and a half tribes on the eastern side of Jordan had received their inheritance. We also know that Ephraim and the other half of the tribe of Manasseh have received their inheritance on the west side of Jordan too. Judah received their inheritance as well. This leaves just seven tribes to still inherit their land.

**Joshua 18:3 "And Joshua said unto the children of Israel, How long [are] ye slack to go to possess the land, which the LORD God of your fathers hath given you?"**

To those of the seven tribes.

"How long are you slack to go to possess the land which the Lord God of your fathers hath given you?" Not that they might have taken possession of it of themselves, without having it assigned to them by lot. That they did not do this, is not what is complained of, and they stand reprov'd for. But that when two tribes and a half had received their inheritance, these seem'd indifferent to it, showed no inclination and disposition towards it. And much less eagerness to have a settlement, and did not apply to the court for it.

Since they passed over Jordan, about 7 years have passed. It is time to finish this up, and get control of the land God had promised them. It is not just the Jews who have an enemy they need to fight and overcome. The Christians are in a spiritual warfare against the devil and his helpers all the time. Jesus has defeated Satan, the same as God has defeated Israel's enemy here. In both cases, they have to fight the battle even though it is already won. God gave them this land, and would be with them in battle. They just have to have enough faith to act upon it.

**Joshua 18:4 "Give out from among you three men for [each] tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come [again] to me."**

Three, not one. For more exact observation both of the measure and quality of the several portions. And for greater assurance and evidence of their care and faithfulness in giving in their account.

"Of each tribe": Either one of each of these tribes, who were yet not provided for. Or rather, two of all the tribes, even of them who had already received their portions. Which was highly expedient. That in case it should appear that there was not a sufficiency for each of these tribes who wanted their portions, their brethren might be more ready either to assist them in procuring more land. Or to part with some of their own portion to them.

"Go through the land": Which they might now safely do. Because the terror of the late war was yet upon the Canaanites, who were loath to rouse so near and potent an enemy.

There will be 21 men to go out and search the rest of the land, to map out where the territory is. They will describe in detail all of the land that is left for inheritance.

**Joshua 18:5 "And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north."**

According to the number of the seven tribes not yet settled. And this they were to describe and divide was all the land subdued, or not subdued, only the following excepted.

"Judah shall abide in their coast on the south": On the south of the land of Canaan, where their lot fell. So that needed not to be measured and described. And this tribe was to retain what they were possessed of, unless it should appear they had too much, and others wanted. And they willing to part with some of it to their brethren, as they afterwards did to the tribes of Simeon and Dan.

"And the house of Joseph shall abide in their coast on the north": On the north of the tribe of Judah. Not of the land of Canaan, for some other tribes lay more northerly.

These seven parts are to be divided into lands for everyone on the west side of the Jordan. Except Judah, and Ephraim, and Manasseh, who have already received their inheritance. They are not to go with the three from each of the other tribes. They are to remain in their own inheritance.

**Joshua 18:6 "Ye shall therefore describe the land [into] seven parts, and bring [the description] hither to me, that I may cast lots for you here before the LORD our God."**

Or ye shall describe the land, even the seven parts of it when divided. It seems as if they were first to describe in general all the land not disposed of, and then divide it into seven parts. And make a particular description of each part, or form a plan, or draw a map of every part.

"And bring the description hither to me": Not by word of mouth, but as written in a book. Or marked out in a map, and laid before him (see Joshua 18:9).

"That I may cast lots for you here before the Lord your God": In Shiloh, at the door of the tabernacle. And so before the Lord who dwelt in it, at whose disposal the lot was. And by which every one of the seven tribes would have their part and portion assigned them most fitting and convenient for them. According to the will and counsel of God, in which it became them to accept without protest.

These 21 men, who went and described the land, were not picking out a piece of land for themselves. They were viewing the whole parcel of land. The seven pieces of land they mapped out would be put into the jug together, and they would cast lots to see what tribe got which piece of land. The LORD Himself, would oversee the casting of the lots. It would be fair from every standpoint. They believed that God caused the lots to fall a certain way, so the land would be divided His way.

**Joshua 18:7 "But the Levites have no part among you; for the priesthood of the LORD [is] their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them."**

And so needed not to send any men out of their tribe to measure the land on their account. And is a reason why the remaining part of the land was to be divided into seven parts only.

"For the priesthood of the Lord is his inheritance": Not only the office, but what appertained to it. All the perquisites of it, the tithes, firstfruits, parts of the sacrifices, etc. (see Joshua 13:14).

"And Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them": And so had no share in the division of the land of Canaan, being sufficiently provided for.

The Levite's inheritance is of some of the cities, and they will live off the offerings brought to the tabernacle. Gad, Reuben, and the half tribe of Manasseh received their inheritance on the east of the Jordan River, and they would not be in this either. They received their inheritance, before the death of Moses.

Verses 8 and 10: Seven tribes were yet to receive land (verse 2). Joshua obtained from their 21 surveyor scouts (verses 2-4), descriptions of the 7 areas of land, then cast lots to decide the choices. The High-Priest Eleazar served him, seeking God's will by casting lots (19:51). This was not some act of mere chance, but a means God used to reveal His will (see note on Prov. 16:33).

**Joshua 18:8 "And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh."**

The seven tribes took the advice of Joshua and chose three men out of each tribe. And presented them to him, who gave them their commission and instruction to go and describe the land of Canaan, not yet disposed of. And whether subdued, or not subdued. Upon which they prepared for their journey, and took it, after he had given them the following charge.

"And Joshua charged them that went to describe the land": Before they departed from him.

"Saying, go and walk through the land": And take particular notice, and an exact survey of it, both of the quality and the quantity of it.

"And describe it": Its cities and towns, hills and dales. The goodness and badness of the soil, and put it down in a book, or lay it out in a map. That it may be discerned by the eye what number of cities, and what space of ground it contains. And what parts are hilly and woody, and what otherwise.

"And come again to me": To make a report of it.

"That I may cast lots for you before the Lord in Shiloh": That is, for the several tribes which they belonged to, and by whom they were chosen for this purpose.

The tabernacle is now located at Shiloh, and this is where Joshua is sending the 21 men out from, to describe the 7 portions of land that are left.

**Joshua 18:9 "And the men went and passed through the land, and described it by cities into seven parts in a book, and came [again] to Joshua to the host at Shiloh."**

Undisturbed by the inhabitants that remained. The fear of the Israelites being still upon them, and the providence of God restraining them. So that the men passed through the whole country, and took a survey of it without any molestation.

"And described it by cities": Their duty would be to describe the land, especially with reference to the cities it contained (Joshua 18:9). That Joshua might have the means of making a first apportionment among the tribes according to their varying numbers.

"And came again to Joshua to the host at Shiloh": Where the camp, as well as the people in common, and the tabernacle, were. They returned, as Josephus says, at the end of seven months. And to measure so much land, and make such divisions of it, and give the plans and maps of each division, must take up a considerable time.

This just shows that they carried out in detail, the commandments of Joshua. They even wrote all of the descriptions down in a book. The Hebrews were very good record keepers. The location of each plot of land was pinpointed by the towns located in them.

**Joshua 18:10 "And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions."**

For the seven tribes, as he had for the two tribes and a half at Gilgal. Of the manner of casting lots (see note on Num. 26:55).

"And there Joshua divided the land unto the children of Israel according to their divisions": The land that was divided into seven parts, he distributed to the seven tribes, as the lot came up for them. And then divided these several parts according to the families and households in each tribe.

It appears that the actual casting of the lots was done by Joshua, and the division of the land to the different tribes was not questioned, but accepted.

Verses 11-28: "The lot of ... Benjamin": This inheritance lay between Judah's and Ephraim's, and embraced Jerusalem (verse 28). This land would serve as a buffer between the two dominant tribes of Judah and Ephraim.

**Joshua 18:11 "And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph."**

This was the first lot of the seven that came up. It was but a small lot, and therefore called "little Benjamin" (Psalm 68:27). But the land was very pleasant and fruitful. Josephus says, this lot was very strait, because of the goodness of the soil. For it took in Jericho, and the city of Jerusalem.

"And the coast of their lot came forth between the children of Judah and the children of Joseph": Having Judah on the south, and Joseph on the north. This was so ordered by the providence of God, that Benjamin should lie close to Joseph, being brothers, and the only children of Rachel, Jacob's beloved wife. And that it should be next to Judah, with whom it was to unite, both in religious and civil affairs. And both met in and had a part of Jerusalem, the metropolis of Israel. And this lot fell exactly according to the prediction of Moses, and the order of it. Who places Benjamin between Judah and Joseph. The tribe of Levi having no share in the division of the land (Deut. 33:7).

The tribe of Benjamin received their parcel of land to the north east of Judah and the southeast of Ephraim. Their land was near the Jordan River. They were a small tribe. Benjamin and Judah will make up the two of the twelve tribes that break away from the tribe of Israel, at a much later time.

**Joshua 18:12 "And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven."**

Which was the eastern boundary of the tribe, and hence proceeded from east to west, and formed its northern border. Which is described in like manner as the lot of the children of Joseph (Joshua 16:1).

"And the border went up to the side of Jericho on the north side": From Jordan it went to the north of Jericho, and so took in that place. Which was within the tribe of Benjamin (Joshua 18:21).

"And went up through the mountains westward": The mountains that were on the north of Jericho. For, as Strabo says, Jericho was surrounded with mountains (see Joshua 2:16). Through these mountains, the coast went on towards the western border of the tribe.

"And the goings out thereof were at the wilderness of Beth-aven": A place near Beth-el and Ai, to which there was a wilderness adjoining (see Joshua 7:2). Here ended the northern border.

These show the boundaries of Benjamin.

**Joshua 18:13 "And the border went over from thence toward Luz, to the side of Luz, which [is] Beth-el, southward; and the border descended to Ataroth-adar, near the hill that [lieth] on the south side of the nether Beth-horon."**

From Beth-aven, where the northern border ended, the western began, and went on to Luz.

"To the side of Luz, which is Beth-el, southward": That is, passed along, leaving that city to the south, which formerly was called Luz, but now Beth-el. Which though distinct places formerly, yet being very near, might in process of time be joined (see note on Joshua 16:2).

"And the border descended to Ataroth-adar, the same with Archiataroth": (See notes on Joshua 16:2, 16:5).

"Near the hill that lieth on the south side of the nether Beth-horon": So called to distinguish it from Beth-horon the upper, situated on a hill or mountain (Joshua 16:5). This was rebuilt by Solomon (1 Kings 9:17).

**Joshua 18:14 "And the border was drawn [thence], and compassed the corner of the sea southward, from the hill that [lieth] before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which [is] Kirjath-jearim, a city of the children of Judah: this [was] the west quarter."**

From Beth-horon.

"And compassed the corner of the sea southward": It is hard to say what sea is meant, or what by it. Fuller conjectures, that as the Hebrews call any confluence of water a sea. As we call such a "mere", the great waters in Gibeon may be meant (Jer. 41:12). For it cannot mean the Mediterranean Sea, for Dan lay between Benjamin and that. And yet if a sea is meant, no other can be. Wherefore it is best to render it the "west quarter", as it is in the latter part of this verse. And so the same word is translated, (Joshua 18:12); the "west", and not the "sea", as it sometimes is. For the border of Benjamin did not reach the sea anywhere. Though Josephus makes it to extend to it, and says, that the length of it was from the river Jordan to the sea.

"The hill that lieth before Beth-horon southward": The hill that lay to the south of nether Beth-horon, as in (Joshua 18:13).

"And the goings out thereof": The end of the western coast.

"Were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah": Of which (see Joshua 15:9).

"This was the west quarter": As thus described.

**Joshua 18:15 "And the south quarter [was] from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:"**

Where the western quarter ended.

"And the border went out on the west": Not directly south, but somewhat westerly. It is, in the original, "the sea", and should be rendered, "from the sea", or "from the west". And Jarchi confesses his ignorance, and says, I know not what sea it is. And well he might, for there was no sea here. But the Mediterranean Sea, being to the west of the land of Israel, it is often used for the west in the Hebrew language.

"And went out to the well of waters of Nephtoah": (See note on Joshua 15:9).

**Joshua 18:16 "And the border came down to the end of the mountain that [lieth] before the valley of the son of Hinnom, [and] which [is] in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,"**

In the description of the border of Judah, hereabout, it is said to go up (Joshua 15:5). Because there, as Jarchi observes, the measure was from east to west, but here from west to east.

"To the end of the mountain that lieth before the valley of the son of Hinnom": This south border of Benjamin is the same with the north border of Judah. And the same places are mentioned in the description of the one as of the other (see Joshua 15:8). The mountain is Mount Moriah.

"And which is in the valley of the giants on the north": On the north of the valley of Rephaim.

"And descended to the valley of Hinnom": The border from the end of Mount Moriah to that valley.

"To the side of Jebusi on the south": To the south side of Jerusalem, having that city on the south.

"And descended to En-rogel": Of which (see note on Joshua 15:7).

**Joshua 18:17 "And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which [is] over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,"**

Turning northward, and looking that way from the west to the east.

"And went forth to En-shemesh": Or the fountain of the sun (see Joshua 15:7).

"And went forth toward Geliloth": Called Gilgal (Joshua 15:7).

"Which is over against the going up to Adummim": A place between Jerusalem and Jericho (see Joshua 15:7).

"And descended to the stone of Bohan the son of Reuben": See (Joshua 15:6).



**Joshua 18:18 "And passed along toward the side over against Arabah northward, and went down unto Arabah:"**

The same with Beth-arabah (Joshua 15:6). And so it is called here in the Greek version.

"And went down unto Arabah": The same as before, and included it. For it is mentioned among the cities of this tribe (Joshua 18:22).

**Joshua 18:19 " And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this [was] the south coast."**

Inclining somewhat toward the north, but not leaving the city to the north, for it is included in the lot of Benjamin (Joshua 18:21). Of which place see (Joshua 15:6).

"And the outgoings of the border were at the north bay of the salt sea": Here ended the southern border of Benjamin. Even at the bay or creek of the salt sea, which looked northward. As the southern border of Judah began at that bay of it, which looked southward (Joshua 15:2).

"At the south end of Jordan": Where it fell into the Salt Sea.

"This was the south coast": As before described.

**Joshua 18:20 "And Jordan was the border of it on the east side. This [was] the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families."**

It had Jordan on the east, Dan on the west, Judah on the south, and Joseph or Ephraim on the north.

"This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families": This is the general description of the limits of this tribe, the particular cities in it follow.

Their strip of land lies just north of Jerusalem. The westerly border ran in a southerly direction over against the Salt Sea. It really was on the north and east of Judah.

**Joshua 18:21 "Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz."**

Which though destroyed, and not to be rebuilt as a city, was yet a place inhabited. And in future times was rebuilt, and in great splendor. And continued to the time of Christ, of which see (Joshua 2:1).

"And Beth-hoglah": Where or near to which was the threshing floor of Atad, at which lamentation was made for Jacob (see notes on Genesis 1:10, and Joshua 15:6).

"And the valley of Keziz": Or Emek-keziz; so the Greek version calls it Amecasis. It is highly probable it was in the valley or plain of Jericho, and perhaps might have its name from the incision of the balsam tree there. Which, as Pliny says, was cut with glass or a stone, or with knives made of bone. If cut with iron, it kills it.

We know that many of these cities, like Jericho, will have to be rebuilt. They were destroyed in the conquest.

### **Joshua 18:22 "And Beth-arabah, and Zemaraim, and Beth-el,"**

Of the first of these (see notes on Joshua 15:6).

"And Zemaraim": One of the sons of Canaan was named Zemira. By whom this city Zemaraim might be built, or however have its name given it, in memory of him. There was a mountain of this name in the tribe of Ephraim, near to which this city might be (2 Chron. 13:4).

"And Beth-el": Of the last of these (see note on Joshua 7:2).

### **Joshua 18:23 "And Avim, and Parah, and Ophrah,"**

Of the two first of these we read nowhere else.

"And Ophrah": Is not the same with Ophrah in (Judges 6:11); that belonged to the tribe of Manasseh. But rather that which was in the land of Shuah (1 Sam. 13:17). Jerom calls this place Aphrah, in the tribe of Benjamin, and says, in his time there was a village called Effrem, five miles from Beth-el to the east, which very probably is the same with this.

### **Joshua 18:24 "And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:"**

Of the two first of these no mention is made elsewhere.

"And Gaba": Is the same with Gibeah, a well-known place. Because of the foul fact committed there (the Levite and his concubine), which had like to have been the ruin of this tribe (Judges 19:14). And for being the native place of King Saul, hence called "Gibeah of Saul" (1 Sam. 11:4). It was about six or seven miles from Jerusalem (see notes on Hosea 5:8).

"Twelve cities with their villages": Which agrees with the account of them.

### **Joshua 18:25 "Gibeon, and Ramah, and Beeroth,"**

Gibeon is the place from whence the Gibeonites came, who deceived Joshua (Joshua 9:3). Jerom says, in his time there was a village shown of this name, four miles from Beth-el to the east, near Ramah, next mentioned.

"And Ramah": Which Jerom relates was six miles from Aelia or Jerusalem to the north, against Beth-el.

"And Beeroth": Was a city that belonged to the Gibeonites (Joshua 9:17). And Jerom says, in his time was shown the village, seven miles from Aelia or Jerusalem, as you go to Neapolis or Shechem.

### **Joshua 18:26 "And Mizpeh, and Chephirah, and Mozah,"**

Frequent mention is made of Mizpeh in Scripture. According to Fuller, it was about eight miles from Gibeah. It was near Ramathon; which Josephus says was forty furlongs from Jerusalem.

"And Chephirah": Was one of the cities subject to Gibeon (Joshua 9:17).

"And Mozah": There was a place called Motza, near to Jerusalem, where they used to go to get willows at the feast of tabernacles.

### **Joshua 18:27 "And Rekem, and Irpeel, and Taralah,"**

And Rekem, and Irpeel, and Taralah. Of these cities there is no mention made elsewhere.

### **Joshua 18:28 "And Zelah, Eleph, and Jebusi, which [is] Jerusalem, Gibeah, [and] Kirjath; fourteen cities with their villages. This [is] the inheritance of the children of Benjamin according to their families."**

Zelah was the buryingplace of Saul and his family (2 Sam. 21:14).

"Eleph": Is nowhere else mentioned.

"And Jebusi, which is Jerusalem": Of Jerusalem being called Jebusi (see Joshua 15:63). It belonged partly to the tribe of Judah, and partly to the tribe of Benjamin. Mount Zion belonged to Judah, and Moriah to Benjamin.

"Gibeah": Was a distinct city both from Gaba and Gibeon. By its being mentioned with Jerusalem, it should seem to be near it. Jerom speaks of Gabaatha in the tribe of Benjamin, twelve miles from Eleuthero-polis, where the grave of the Prophet Habakkuk was shown.

"And Kirjath": Signifies a city, but what city is meant is not known.

"Fourteen cities with their villages": And just so many are mentioned by name.

"This is the inheritance of the children of Benjamin according to their families": These cities, with others perhaps not mentioned, were allotted to the tribe of Benjamin for their families to dwell in.

Ramah will be the dwelling place of Samuel. Gibeah was the home of Saul. We find in this that, Jebusi is the same city as Jerusalem. Jerusalem will be the place of the temple of God that Solomon builds in his time. It will be known as the city of God. This all includes the inheritance of Benjamin.

### **Joshua Chapter 18 Questions**

1. Where did they set up the tabernacle of the congregation?
2. Who were the congregation?
3. They are assembled, now, for some type of \_\_\_\_\_.
4. How many tribes had not received their inheritance at this time?
5. Who received inheritance on the eastern side of the Jordan River?
6. Who had already received inheritance on the west side of Jordan?
7. What does Joshua say to them?
8. How long has passed, since they crossed over Jordan?
9. How can Christians relate to coming against their enemies?
10. Who defeated Satan?
11. What is strange about this victory?
12. How many men were to be chosen from each of the seven tribes left?
13. What were the men needed for?
14. What is meant by verse 5?
15. Who cast the lots for the division of the land?
16. Why would the casting of the lots be absolutely honest?
17. What do the Levites inherit?
18. They were to go describe the \_\_\_\_\_.
19. Where did they record the parcels of the land?
20. Where was Benjamin's land located?

21. Name some of the cities of the inheritance.
22. Ramah will be the dwelling place of \_\_\_\_\_.
23. Gibeah was the home of \_\_\_\_\_.
24. Jebusi is the same city as \_\_\_\_\_.
25. Where was the temple of God built by Solomon?