



Artwork by Doug Kallerson.

Joshua 18:11-28 (The Inheritance of Benjamin)

The tribes that have received their inheritance west of the Jordan so far are located either south of Jerusalem, meaning the land of Judah with Jerusalem as its northern border, or land given to Joseph's sons Ephraim and Manasseh whose southern border is somewhat farther north.

This leaves an area of land not yet granted to the tribes of Israel between them. It goes from the Jordan River to the Mediterranean Sea.

It is implied that this land will be granted based on the lots. However, not all of it will go to one tribe. Rather, it will be divided into two separate parcels. The first half of this land will be allotted in the verses today to Benjamin.

There is a lot of history that will come out of this tribe as the pages of Scripture unfold. Their location pretty much ensured that this would be the case. The story of the life Benjamin, Jacob's twelfth and final son, began in Genesis 35 –

“Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored *in childbirth*, and she had hard labor. ¹⁷ Now it came to pass, when she was in hard labor, that the midwife said to her, “Do not fear; you will have this son also.” ¹⁸ And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin. ¹⁹ So Rachel died and was buried on the way to Ephrath (that *is*, Bethlehem). ²⁰ And Jacob set a pillar on her grave, which *is* the pillar of Rachel's grave to this day.” Genesis 35:16-20

Those few verses are filled with hints of the coming Christ. As is seen in them, Benjamin's mother, Jacob's beloved Rachel, died in childbirth. As she was dying, she named him Ben Oni, Son of Suffering. However, Jacob called him Benjamin, Son of *the* Right Hand.

Text Verse: *“Then He said to them, ‘O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?’ ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” Luke 24:25-27*

For those who are paying attention, it is obvious that Jesus is revealed in the words of Genesis 35. The story of the birth of Benjamin anticipated the state of Christ's coming – first to suffer and then to enter His glory. Luke's gospel records that beginning with Moses, Jesus explained how all of the Old Testament prophesied of Him.

For all we know, He could have started with that very passage. “I just told you that Christ was to suffer and then enter His glory. See, it is written of Me right in the story of the birth of

Benjamin.” It’s just speculation, but Jesus could have started with any of an innumerable number of verses and told what was coming.

Maybe along the way as they walked, He could have continued with Benjamin. “Do you know that the very borders of the tribes tell the story of My coming? Just look at the borders of Benjamin.” From there, He could explain what you will review today.

God has woven the story of Jesus Christ so intricately into His word, that without studying the word from that lens, almost everything of value is missing. There are great moral and historical truths that can be pulled out of the word, but even those things would be unnecessary apart from the coming of Jesus.

Ultimately, it makes no difference where Benjamin is situated if Jesus never came. Likewise, any moral lesson in Scripture is actually pointless without Jesus.

We can be as moral or as godless in living our lives as we want, and it makes no ultimate difference without Him. If our final end is to return to the grave and perish, then let us eat and drink, for tomorrow we die. Without Jesus, we might as well use up our lives in the most hedonistic and self-serving way possible.

But we don’t even need to think that way, do we? Christ came, and He showed us a far more glorious and eternal path to walk. In learning about the borders of Benjamin, we will learn about the Person of Jesus Christ and what He means to us.

Get ready, great things are to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. The Borders of Benjamin (verses 11-20)

With the instructions of Joshua 18:1-10 to survey and divide the remaining land among the final seven tribes complete, those verses ended with, “Then Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land to the children of Israel according to their divisions” (Joshua 18:10).

From that point, the narrative continues with the designation of the first lot...

¹¹ Now the lot of the tribe of the children of Benjamin came up according to their families,

Benjamin was the twelfth son of Jacob and the second son born to his beloved Rachel. As for the wording here, it has not been seen before: *va’yaaal goral mateh bene Binyamin* – “And ascended lot tribe sons Benjamin.” In the casting of the lots for land division, this word, *alah*, or “to ascend,” is only used now and with the tribe of Zebulun (Joshua 19:10).

Elsewhere, it either says the lot “was,” or the word *yatsa*, to go or come forth, is used –

Judah there was (15:1)

Manasseh east there was (17:1)

Manasseh west there was (17:2)

Benjamin arose (18:11)

Zebulun arose (19:10)

Sons of Joseph came out (16:1)

Simeon came out (19:1)

Issachar came out (19:17)

Asher came out (19:24)

Naphtali came out (19:32)

Dan came out (19:40)

There is no indication why *alah*, or ascended is used. It would be logical that both names are typologically anticipating Christ. Benjamin means “Son of *the* Right Hand” and Zebulun means “Glorious Dwelling Place.”

As Jesus is the Son who ascended to the right hand of God (Mark 16:19), which is in His Glorious Dwelling Place (Revelation 21:3), the use of *alah* anticipates the ascension of Jesus. As for the ascending of Benjamin’s lot...

^{11 (con’t)} **and the territory of their lot came out between the children of Judah and the children of Joseph.**

The words closely follow the Hebrew with one exception. It is more precise, saying that the lot is “between the children of Judah and between the children of Joseph.” The placement of Benjamin between these already established allotments is both logical and fulfills previous prophecy.

It is logical because it places Benjamin next to his brother Joseph the other son of Rachel (the allotments to Ephraim and Manasseh, sons of Joseph) and next to Judah who had offered himself as a substitute for Benjamin before Pharaoh in Genesis 44. The closeness of the bonds is highlighted by the placement.

It also fulfills prophecy as spoken in Moses’ blessing –

“Of Benjamin he said:

‘The beloved of the Lord shall dwell in safety by Him,

Who shelters him all the day long;

And he shall dwell between His shoulders.’” Deuteronomy 33:12

Though too long to repeat, the explanation of the words in Deuteronomy 33 is exactly fulfilled by the placement of Joseph here. Take time today to rewatch that sermon J. As for the details, because of his placement here, the main borders on the south and on the north have already been marked out for Judah and Ephraim, and so much of this will be repetition...

¹² Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north,

Benjamin's northern border is the southern border of Ephraim. More precisely, it begins on the side northward "from" the Jordan [the Descender] and ascends to the "shoulder" of Jericho [Place of Fragrance] from the north...

¹² (con't) **and went up through the mountains westward;**

v'alah ba'har yamah – "and ascends in the mountain, westward." The mountain means the hill country. From there...

¹² (con't) **it ended at the Wilderness of Beth Aven.**

v'hayah totsotav midbarah beith aven – "And his goings out, Wilderness Beth Aven." Beth Aven was noted as a city nearby but distinct from Bethel in Joshua 7:2. Beth means "house." Aven comes from *aven* meaning wickedness, trouble, vanity (meaning idols which are vain), iniquity, and so on. And so it means something like "House of Wickedness."

¹³ The border went over from there toward Luz, to the side of Luz (which is Bethel) southward;

More exactly, it reads, "And passed over from there the border Luz-ward unto shoulder Luz-ward, southward – it is Bethel." Luz was seen in verse 16:2. It is a city near to, but separate from, Bethel. It means Almond, but it comes from the verb *luz*, meaning to turn aside, often in a negative way. Hence, it can mean Departure, but also means Twisted or Perverse. Bethel means House of God.

Elsewhere in the Bible, either Luz or Beth Aven is united explicitly, or in thought, with Bethel as being one city, but they are technically three separate cities.

¹³ (con't) **and the border descended to Ataroth Addar, near the hill that lies on the south side of Lower Beth Horon.**

The second clause more precisely reads, "upon the hill which is from the south to Lower Beth Horon." Ataroth Addar means Crowns of Greatness or Majestic Crowns. Lower Beth Horon means Lower House of the Hollow or Lower House of Freedom.

14 Then the border extended around the west side to the south, from the hill that *lies* before Beth Horon southward;

The word *yam* can mean both sea and west. The KJV and some other versions say sea instead of west here. That is incorrect. The land of Benjamin does not reach to the Mediterranean Sea. The NKJV does a good job in this clause. Next...

14 (con't) and it ended at Kirjath Baal (which *is* Kirjath Jearim), a city of the children of Judah. This *was* the west side.

More precisely, “and its goings out unto Kirjath Baal.” Kirjath Baal means City of Baal or City of the Lord. Kirjath Jearim means City of Forests or City of Honeycombs. It is noted as belonging to Judah, thus marking the southwest corner of Benjamin.

15 The south side *began* at the end of Kirjath Jearim,

Rather, it reads, “And *the* side southward *is from* Kirjath Jearim.” This explains the southern border which is Judah’s northern border.

15 (con't) and the border extended on the west and went out to the spring of the waters of Nephtoah.

Rather than “on the west,” it reads “westward.” The border travels in that direction all the way to the fountain called Nephtoah. Nephtoah means Opening. From there...

16 Then the border came down to the end of the mountain that *lies* before the Valley of the Son of Hinnom, which *is* in the Valley of the Rephaim on the north, descended to the Valley of Hinnom,

Two words are translated as valley. The first is the Valley of the Son of Hinnom. The word valley is *ge*, coming from *gavah*, pride or confidence. That comes from *gaah*, to rise up, increase, etc.

The original meaning of Hinnom is pretty much lost. Those who attempt to translate it associate it with wailing. Hence, this could be paraphrased as “the exaltation of the Son of Groaning.” The name in the New Testament becomes the well-known Gehenna. It is a valley that runs along the border of Jerusalem.

The second valley is *emeq Rephaim*, or Depth of Rephaim. Rephaim comes from either *raphah*, to sink or relax, or from *rapha*, to heal. Strong’s goes with the latter. Thus, it would be the Depth of Healed Ones. The border then goes...

16 (con't) to the side of the Jebusite city on the south, and descended to En Rogel.

el keteph hayvusi negvah v'yarad en rogel – “unto shoulder the Jebusite southward, and descended En Rogel.” Jebusite means Treading Down or Trodden Underfoot. Jerusalem can have various meanings, but Foundation of Peace is sufficient.

En Rogel could have a couple meanings. Rogel comes from *regel* meaning foot or *ragal*, to go about on foot. As such, it could mean Fountain (Eye) of the Fuller, because the foot is used for washing garments by stamping on them, or Fountain of the Traveler.

¹⁷ **And it went around from the north, went out to En Shemesh,**

v'taar mi'tsaphon v'yatsa en Shemesh – “And extended from north and went out En Shemesh.” En Shemesh means Fountain (Eye) of the Sun. It is identified today as the Apostle’s Spring which is about a mile below Bethany, and is the only spring on the road to Jericho.

¹⁷ (con’t) **and extended toward Geliloth,**

Rather: “And went out until Geliloth.” The word *g'liloth* is the plural of *g'lilah*. That signifies a circuit, boundary, territory, and so on. That comes from *galal*, meaning to roll. Hence, if it is an actual name, it means Circles or Rollings. However, it may simply be referring to the same region described in Joshua 22 –

“and they come in unto the districts [*g'liloth*] of the Jordan, which [are] in the land of Canaan, and the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, build there an altar by the Jordan — a great altar for appearance. **11** And the sons of Israel hear, saying, ‘Lo, the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, have built the altar over-against the land of Canaan, on the districts [*g'liloth*] of the Jordan, at the passage of the sons of Israel.’” Joshua 22:10, 11 (YLT)

¹⁷ (con’t) **which is before the Ascent of Adummim, and descended to the stone of Bohan the son of Reuben.**

Adummim is a plural word coming from *adom*, red, and *adam*, Adam or man. Thus, it is the Ascent of the Red Ones or Ascent of the Adams (men).

Bohan is identical to *bohen*, the thumb or big toe. It was probably a thick, prominent stone that was used as a landmark and named after a son of Reuben; maybe he was buried there or did some heroic thing there. Strong’s defines the meaning as Closing.

¹⁸ **Then it passed along toward the north side of Arabah, and went down to Arabah.**

v'avar el keteph mul ha'aravah tsaphonah v'yarad ha'aravatah – “And passed over unto shoulder against the Aravah northward, and descended the Aravah.” The Aravah is the plain that extends about one hundred miles south from the Dead Sea forming a border between

Israel and Jordan. The word comes from the noun *arav*, to grow dark or become evening. This is because of the darkness of the terrain. However, that is identical to the verb *arav*, meaning to take or give in pledge.

¹⁹ And the border passed along to the north side of Beth Hoglah;

Beith Khaglah means House of the Partridge, but it also means House of Turning in Joy. The word comes from *khagal*, to wobble or hop. It is the same name as one of the daughters of Zelophehad. This is between the tribes of Judah and Benjamin, but belonging to Benjamin. It lies between Jericho and the Dead Sea.

¹⁹ (con't) then the border ended at the north bay at the Salt Sea, at the south end of the Jordan. This was the southern boundary.

A literal rendering of this is: “And is the border unto tongue Sea the Salt northward, unto extremity the Jordan southward. This – border south.” The meaning is that this southern border goes to the spot where the Jordan River flows into the Dead Sea. From there...

²⁰ The Jordan was its border on the east side.

The word border is a verb: *v'ha'yarden yigbol oto liphat qedemah* – “And the Jordan bordering him to side eastward.” The Descender is that which borders Benjamin on the east. The word east is *qedem*, also meaning aforetime. It speaks of that which comes before, earlier, or into the past, even as far as everlasting.

²⁰ (con't) This was the inheritance of the children of Benjamin, according to its boundaries all around, according to their families.

Literally: “This inheritance sons Benjamin to her borders around, to their families.” The inheritance is set within these borders, and the names have a story to tell.

*These are the borders of the Son of My Right Hand
And together they have a story to tell us
It is a story that is glorious, beautiful and grand
It is the story of our Lord Jesus*

*Every detail gives us hints of what He has done
Or of how it is realized in each of us
The marvelous details concerning God's own Son
Glorious pictures of our Lord Jesus*

*God has set forth these things, allowing us to see
The beautiful things that Christ has done for us*

*The truths are found in the gospel that He offers for free
It is the precious gift of God, the gospel of our Lord Jesus*

II. The Cities of Benjamin (verses 21-28)

²¹ **Now the cities of the tribe of the children of Benjamin, according to their families, were**

“And were the cities to tribe sons Benjamin to their families.”

²¹ (con’t) **Jericho, Beth Hoglah, Emek Keziz,**

y’rikho u-beith khaglah w’emeq qetsits – “Jericho, and Beth Hoglah, and Emek Keziz.”

Y’rikho – Place of Fragrance. *Beith Khaglah* – House of the Partridge or House of Turning in Joy. *Emek Qetsits* – Severed Depth, Cut off Valley.

²² **Beth Arabah, Zemaraim, Bethel,**

u-beith ha’aravah u-ts’marayim u-beith el – “And Beth Arabah, and Zemaraim, and Bethel.”

Beith ha’Aravah – House of the Pledge. *Ts’marayim* – Two Woolen Things. *Beith El* – House of God.

²³ **Avim, Parah, Ophrah,**

v’ha’avim v’ha’parah, v’apherah – “And the Avim, and the Parah, and Ophrah.”

Ha’Avim – The Ruiners, The Ruin Dwellers, or The Mischief Makers. *Ha’Parah* – The Heifer. But that comes from the verb *parar*, to break or frustrate. So it could mean The Breaker. *Apherah* – Female Fawn, but that comes from *aphar*, dust. And so, maybe Of the Dust.

²⁴ **Chephar Haammoni, Ophni, and Gaba: twelve cities with their villages;**

v’kh’phar ha’amoni v’ha’aph’ni va’gaba shetem esreh v’khatsrehen – “And Chephar the Ammoni, and the Ophni and Gaba. Ten two and their villages.”

Kh’phar ha’amoni – Village of the People or Village of the Ammonites. *Aphni* comes from an unused root and its meaning is unknown. *Gaba* is probably the same as Gibeah or Hill.

²⁵ **Gibeon, Ramah, Beeroth,**

Giv’on v’ha’ramah u-b’eroth – “Gibeon, and the Ramah, and Beeroth.

Giv’on – Hill Town or Hilly. *Ha’Ramah* – The Height; The Lofty Place. *B’eroth* – Wells.

²⁶ **Mizpah, Chephirah, Mozah,**

v'ha'mitspah v'ha'kh'phirah v'ha'motsah – “And the Mizpah, and the Chephirah, and the Mozah.”

Ha'Mitspah – The Watchtower. *Ha'Kh'phirah* – The Village. *Ha'Motsah* – Depending on the root: The Drained, The Unleavened Bread, The Law, The Place of Going Forth.

²⁷ **Rekem, Irpeel, Taralah,**

v'reqem v'yirp'el v'tar'alah – “And Rekem, and Irpeel, and Taralah.

Reqem – Embroider. *Yirp'el* – God Will Heal. *Tar'alah* – Dove of God or Reeling.

²⁸ **Zelah, Eleph, Jebus (which is Jerusalem), Gibeath, and Kirjath: fourteen cities with their villages.**

Tsela ha'eleph v'hay'busi, hi y'rushalim giv'ath qir'yath arim arba esreh v'khatsrehen – “Zelah, the Eleph, and the Jebusi (it Jerusalem), Gibeath, Kirjath. Cities four ten and their villages.”

Tsela – Rib or Side. *Ha'Eleph* – The Cattle or The Multitude. *Hay'busi* – The Treading Down or The Trodden Underfoot. *Y'rushalim* – Foundation of Peace. *Giv'ath* – Hill. *Qir'yath* – City.

^{28 (fin)} **This was the inheritance of the children of Benjamin according to their families.**

Benjamin's borders have been defined and their cities have been named. They will be rather prominently mentioned in the coming pages of Scripture. The first king of Israel, Saul, will be from this tribe. The great apostle to the Gentiles, Paul, will come from Benjamin as well.

There will be other heroes mentioned from this tribe, and a great self-inflicted calamity will come upon them in the book of Kings. The history of Benjamin will be rich and filled with hints of the workings of God in Christ.

*Hints of the majesty of God in Christ
Are hidden in the names and places for us to see
Riches beyond measure that cannot be priced
And yet they must be earned by searching the word diligently*

*How wonderful it is to search out this word
Looking for hints of what God has done for us
Think on the names of places that you have heard
In them are hints of the coming Christ, our Lord Jesus*

*Thank You, O God, for the treasures we can see
When searching out this precious word*

*Wonderful riches and treasure there will be
When we consider each verse we have heard*

III. Pictures of Christ

The borders of Benjamin, even if some are unstated at this point in the narrative, are the Jordan on the east, Dan on the west, Judah to the south, and Joseph, meaning Ephraim, is on the north.

Benjamin, or Son of *the* Right Hand, anticipates Christ as the Resurrected and Ascended Son of God. The Jordan, the Descender, to the east (signifying before in time) looks to Christ having first Descended in order to accomplish His work. Judah to the south, or right hand, signifies Jesus is the Praise of God. Joseph/Ephraim to the left indicates the work accomplished by Christ –

Joseph – He Shall Add/Take Away: He is the One to add people to God’s flock, having taken away their reproach.

Ephraim – Twice Fruitful/Ashes: He is twice fruitful in the land of His affliction, prevailing over the law and thus becoming the Savior of Jew and Gentile. But His work also means that sin was judged in Him, thus the ashes, signifying His afflictions.

Dan (Judge) to the west signifies Christ’s role after His ascension. He is the Judge of mankind.

The descriptions provided here in Chapter 18 follow closely after some of the descriptions seen earlier in the borders of Judah and Joseph (Ephraim). Thus, there is some fun repetition from those chapters.

Verse 11 began the description of the northern border. It speaks of the work of Christ in His incarnation. First, it used the unusual word *va’yaal* or “and ascended” concerning the lot. That anticipates the resurrection of Christ leading to His ascension. Jesus is the Son of the Right Hand of God after His Ascension –

“But he [Stephen], being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, ⁵⁶ and said, ‘Look! I see the heavens opened and the Son of Man standing at the right hand of God!’” Acts 7:55, 56

Verse 11 continued with the lot having come out between Judah and Joseph. That was just explained in detail. Christ is the Praise of God who accomplished the work of God.

Verse 12 showed that the border of Benjamin began on the north from the Jordan River and on the shoulder of Jericho. Christ’s work began at His incarnation (His descent) from Heaven.

Verse 12 continued with the border ascending in the mountain, westward. The mountain signifies a large but centralized group of people. Jesus was raised in and among Israel and He never failed to continue on His trek toward the Lord.

In verse 13, He went through Israel via Beth Aven or House of Wickedness, and Luz, turning aside from the Lord, even though they were considered the House of God (Bethel), the land and people among whom the Lord resided.

The trek descended to Ataroth Addar, (Majestic Crowns), near the hill on the south side of Lower Beth Horon (Lower House of Freedom). It speaks of the work of Christ, His death, from which His many crowns are derived, and the effect of His work, bringing freedom from death.

Verse 14 began the west side. It speaks of the effects of the work of Christ. First, it mentioned the movement of the border to the hill that lies before Beth Horon (House of Freedom) and ending at Kirjath Baal (City of the Lord) also known as Kirjath Jearim.

From the House of Freedom, victory over death, it speaks of those who are a part of the City of the Lord, which is the City of Forests. In Joshua 15, that was seen to represent the gathering of the church.

Next, verse 15 began the details of the southern border, the state of those redeemed by Christ. It goes from Kirjath Jearim (the gathering of the church) to the waters of Nephtoah. As in Chapter 15, the fountain of Nephtoah anticipates eternal access into glory, symbolized by the gates that are never shut in the New Jerusalem (Revelation 21:25).

Verse 16 refers to the mountain that lies before the Valley of the Son of Hinnom (the exaltation of the Son of Groaning). It speaks of the centralized gathering of people who stand before the Lord Jesus and who are exalted from this fallen life because of the affect of His work. They are brought from a state of groaning –

“For we know that the whole creation groans and labors with birth pangs together until now. ²³Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.” Romans 8:22, 23

But more, that was said to be in *emeq Rephaim*, or in the Depth of the Healed Ones, an obvious reference to the state of believers in Christ.

Verse 16 next referred to the Jebusite (Treading Down) and the descent to En Rogel (Fountain of the Fuller). Jebus is derived from *bus*, to tread down, or trample. This is expressed in Psalm 60 –

“Give us help from trouble,
For the help of man *is* useless.
¹² Through God we will do valiantly,
For *it is* He *who* shall **tread down** [*bus*] our enemies.” Psalm 60:11, 12

It speaks of the completed work of Christ on behalf of His people, defeating their enemies which leads to the Fountain of the Fuller, a reference to the eternally purified garments such as those mentioned in Revelation 3:5.

After that, verse 17 next mentioned En Shemesh, Fountain of the Sun. That speaks of the eternal light of Christ (Malachi 4:2) upon His people, and thus the eternal flowing of light where there will be no night (Revelation 22:5).

From there, the border extends toward Geliloth. It is a plural word signifying Rollings. It refers to the state of Liberty of Christ’s redeemed. They have the yoke of sin and law rolled off of them forever.

Verse 17 continues by noting the Ascent of Adummim, or Ascent of the Red Ones (men). It is the heavenly promise noted many times in Scripture, such as Ephesians 2:6 where believers are said to be raised up and seated in the heavenly places in Christ Jesus.

This was followed by the descent to the stone of Bohan (Thumb), son of Reuben (See, a Son). Stone signifies establishment, as in setting up a pillar. It signifies permanence; that which is established is set to stand firm. It signifies resiliency and strength, as in that which is fixed and unyielding.

The thumb represents the hand and thus action. It is that which has the ability to grasp firmly. The whole thought anticipates the eternal security of the believer. Adding in the name Reuben would anticipate the sonship of those who are in Christ. As Paul says, “For you are all sons of God through faith in Christ Jesus” (Galatians 3:26).

Verse 18 notes passing toward the shoulder against the Arabah northward and the descending to the Arabah. The Arabah refers to the pledge of the Holy Spirit and the final granting of what the pledge signifies, meaning eternal life in the presence of God –

“Now He who establishes us with you in Christ and has anointed us *is* God, ²² who also has sealed us and given us the Spirit in our hearts as a **guarantee** [Greek: *arrabón*/pledge].”

-2 Corinthians 1:21, 22 (see also 2 Corinthians 5:5 and Ephesians 1:13, 14)

That leads to the next point where the border passed to the north side of Beth Hoglah or House of Turning in Joy. That is an obvious and beautiful description of the eternal state of those redeemed by Christ.

The southern border is said in verse 19 to end at the tongue of the Salt Sea, northward. It is a reminder of what brought about this marvelous state for the believers. The Salt Sea speaks of the incorruptible death of Christ, the incorruptible nature of the New Covenant in Christ, and the resurrection of Christ.

With that, verse 20 states that the Jordan was Benjamin's border on the east side. It takes the reader full circle back to where it started, with the incarnation of Christ, His descent. Being east, *qedem*/before, it is both a note of the eternity of Christ as well as the beginning of His earthly to accomplish His work.

With that, the final words are, "This inheritance sons Benjamin (Son of the Right Hand) to her borders around, to their families." It speaks of the sonship of the Son –

"For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Galatians 3:26-28

After that, the second section of the passage detailed the listing of the cities of Benjamin. It is certain, and as can almost be deduced by a short glance through them, that each city name attests to something concerning the work of Christ.

As for the inheritance itself, the wisdom of God is attested to, both in the fulfillment of prophecy already stated, and in the historical record that will arise from the placement of Benjamin here.

Benjamin will play an important role in Israel's future. Some of it will be a bit sordid, some of it will be exalting of them. But the story of Benjamin is ultimately and most prominently that of typological anticipations of the coming Redeemer, Jesus.

After His coming, He will again use Benjamin in a magnificent way when He selects the apostle Paul to pen much of the New Testament. And yet, despite the high and noble position, it will be one that is derived solely from the grace and mercy of God.

Paul was an enemy of Jesus Christ, fighting Him with all of his ability. But in the midst of his breathing out threats and murder against the Lord's people, the Lord personally intervened in his life. Because this is so, Paul had no standing in and of himself to boast.

And this is true with each one of us. While we were still sinners, Christ died for us. There is no merit in any of us concerning salvation. Rather, we were on the path to destruction and Christ stepped in. This is the story of the inheritance of Benjamin.

God has done the work and we are the benefactors of the life, cross, death, burial, and resurrection of the Lord. What can we add to that? The answer is nothing. We come to God through Jesus as poor, condemned prisoners and accept the pardon that Jesus bought for us with His own precious blood.

Let us remember this as we head out today. The same type of people that we once were are on the streets we will walk. They are in the same sad state we were in. Have pity mixed with compassion on them. Open your mouth and speak, pull out the tracts you carry and leave them with those you encounter. Tell about the goodness of God in Christ.

The Son of the Right Hand is the Son who first came to bring us back to Himself so that we too could become sons of God. All hail the name of Jesus. He is our Lord. He is our God. He is the exalted One who now sits with all authority and power. All hail the glorious name of Jesus. Amen.

Closing Verse: *"We have thought, O God, on Your lovingkindness,
In the midst of Your temple.*

*¹⁰ According to Your name, O God,
So is Your praise to the ends of the earth;
Your right hand is full of righteousness." Psalm 48:9, 10*

Next Week: Joshua 19:1-9 *We know you will just love this sermon...* (The Inheritance of Simeon) (38th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

The Inheritance of Benjamin

Now the lot of the tribe of the children of Benjamin
Came up according to their families, sho'nuff
And the territory of their lot came out
Between the children of Judah and the children of Joseph

Their border on the north side began at the Jordan
And the border went up to the side of Jericho on the north
-----as intended
And went up through the mountains westward
At the Wilderness of Beth Aven it ended

The border went over from there toward Luz
To the side of Luz (which is Bethel) southward

-----as is now known

And the border descended to Ataroth Addar
Near the hill that lies on the south side of Lower Beth Horon

Then the border extended around the west side to the south
From the hill that lies before Beth Horon southward

-----so the border was applied
And it ended at Kirjath Baal (which is Kirjath Jearim)
A city of the children of Judah; this was the west side

The south side began at the end of Kirjath Jearim
And the border extended on the west
And went out to the spring of the waters of Nephtoah
Where swimming is the best

Then the border came down to the end of the mountain
That before the Valley of the Son of Hinnom lies
Which is in the Valley of the Rephaim on the north
Descended to the Valley of Hinnom as the map did apprise

To the side of the Jebusite city on the south
-----at the record does tell
And descended to En Rogel

And it went around from the north
Went out to En Shemesh, and extended toward Geliloth
-----as intended
Which is before the Ascent of Adummim
And to the stone of Bohan the son of Reuben it descended

Then along toward the north side of Arabah it passed
And went down to Arabah at last

And the border passed along to the north side of Beth Hoglah
Then the border ended at the north bay at the Salt Sea
At the south end of the Jordan
This was the southern boundary

The Jordan was its border on the east side
This was the inheritance of the children of Benjamin
-----as the records show
According to its boundaries all around
According to their families, as we now know

Now the cities of the tribe of the children of Benjamin
According to their families, were as the records tell
Jericho, Beth Hoglah, Emek Keziz
Beth Arabah, Zemaraim, and Bethel

Avim, Parah, Ophrah
Chephar Haammoni, Ophni, and Gaba also
Twelve cities with their villages
As the records show

Gibeon, Ramah, Beeroth, Mizpah, Chephirah, Mozah
Rekem, Irpeel, Taralah, Zelah, and Eleph as well
Jebus (which is Jerusalem), Gibeath, and Kirjath
Fourteen cities with their villages as the records tell

This was the inheritance of the children of Benjamin
As listed and for us to know
According to their families
So the records show

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...