

# *Joshua*

## *Introduction*

The book of Joshua begins with great optimism. Joshua is leading the people of Israel into the Promised Land and it is assumed that the conquest will go well. This quickly changes and the scene is more ominous. The remainder of these first twelve chapters deals with Joshua's leadership, filled with battles, hopes, struggles, and dreams. The conquest is not simple and God does not open a broad way to victory. This book is then continued in the following books within the Hebrew Scriptures: Judges, I & II Samuel, I & II Kings, and looking at the history from a different perspective: I & II Chronicles. Christianity looks at these aforementioned books as historical. Judaism looks at these same books as the former prophets.

Joshua tells selected stories of the conquest over the Canaanites who resided in the land. There surely are many more stories that might have been included. In a sense, Judges is a sequel to Joshua.

The book falls into three parts. 1. Joshua 1 – 12. The conquest that resulted from the military campaign. 2. Chapters 13 – 21. The distribution of the land among the victorious tribes. 3. Chapters 22 – 24. The loyalty of the Israelite tribes to their God who has given them the power to possess the land.

The first twelve chapters are filled with the violence of war. When the Bible was being translated for the tribes living in Europe, specifically the areas of France and Germany, this book was not translated. It was felt that these tribes were so warlike that they didn't need to have this book of the Bible be supportive of warfare.

The book is entitled Joshua, named after the leader of the people of Israel during their conquest. The name originally was "Hoshea," which means "salvation." By the time of the leadership the name was changed to "Joshua," which means "Yahweh (*God*) is my salvation."

The authorship of this book can not be determined. Judaism had a tradition that Joshua, himself, was the author and Eleazer wrote the account of Joshua's death. Pheneas then noted the death of Eleazar.

The book is both historical and biographical, dealing with Joshua, his wars and his life. History and biography are intermingled as the story of the conquest of Canaan unfolds.

Joshua was a courageous, consecrated leader, military strategist and wise governor. He is associated with Caleb who in Numbers 13 was with Joshua as they spied out the land during the wilderness wandering. Numbers chapter 13.

The work of Joshua was not completed at the time of his death. As a result the book of Judges becomes the sequel. There is a clear picture in this book of the trials, conquests, defeats and dreams of Joshua and his people. While Joshua began the work he also gave a clear picture of how the conquest will be when completed and the people of Israel, in their tribal lands, will inherit the land from generation to generation. Joshua urges the people to continue the conquest until it is completed. Some of the last conquest was the conquest of Jerusalem from the Jebus during the reign of David, many years later.

This book has a historical account of the beginnings of the occupation of the Promised Land. It also brings us face to face with the situation in Jewish / Palestinian relations. In addition it reveals the judgment of God in history.

A possible outline might be:

1. The conquest of Canaan	1:1 – 12:24
2. The partition of the Promised Land	13:1 – 21:45
3. The final address of Joshua	22:1 - 24:33

# Joshua

## Joshua

### I. Conquest of Western Palestine 1:1 – 12:21

#### A. Introduction 1:1 – 18

##### 1. Joshua Assumes Command: He Gives New Orders 1:1 - 9

<sup>1</sup> After the death of Moses, the servant of the Lord, the Lord spoke to Joshua, the son of Nun, Moses' assistant, saying: <sup>2</sup> "My servant, Moses, has died. Now you are to rise and proceed to cross the Jordan, you and all the people, going into the land which I am giving to them: to the people of Israel. <sup>3</sup> Every place on which you set your feet will be given you by me, for I had promised this to Moses. <sup>4</sup> This area will extend from the southern wilderness (*or, the Negeb*) to Lebanon <sup>1</sup> in the north, and extending to the Great River (*the Euphrates*) to the northeast, the land of the Hittites to the east,<sup>2</sup> and to the Great Sea (*the Mediterranean*) to the west. <sup>3</sup> <sup>5</sup> No one will be able to resist you throughout your entire life. Just as I was with Moses so I will be with you. I will not abandon you. <sup>6</sup> Be strong and resolute, for you will apportion <sup>4</sup> the land to your people as their inheritance, just as I had promised to their fathers before them. <sup>7</sup> By all means be strong and resolute in carrying out everything in accordance with all <sup>5</sup> the Laws (*or, Teachings*) that have been given you. Do not deviate to the right or left that you might have good success <sup>6</sup> where ever you go. <sup>8</sup> This book of the Law (*or, Teachings*) <sup>7</sup> is not to leave your mouth but you are to meditate on it day and night so that you will be careful to act in accordance with everything that is written in it. If this is done you will have prosperity and you will have good success.. <sup>8</sup> These are my orders to you: Be strong and resolute! Do not be frightened nor dismayed, for the hand of God accompanies you where ever you go."

##### 2. Preparations are Made to Cross the Jordan 1:10 – 11

<sup>10</sup> Joshua then commanded the officers <sup>9</sup> of the people: <sup>11</sup> "Pass through the camp <sup>10</sup> and command the people, 'Prepare provisions for yourself for three days for you are going to pass over the Jordan to enter and take possession of the land which the Lord your God has given you.'"

##### 3. The Trans-Jordan Tribes Again Pledge Their Aid 1:12 – 18

<sup>12</sup> To the Reubenites, the Gadites, and the half tribe of Manasseh <sup>11</sup> Joshua said, <sup>13</sup> "Remember the message that God commanded Moses to give to you: "The Lord your God is providing you with a place of rest. This land will be given you by the Lord! <sup>14</sup> Your wives, small children and livestock will remain in the land which had been given you by

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<sup>1</sup> LXX: "αντιλιβανον."

<sup>2</sup> Some scholars feel this is land occupied by the Canaanites. "The Hittites" is omitted in the LXX.

<sup>3</sup> Literally: "to the farthest extremity of the sun."

<sup>4</sup> LXX: "for I will give to."

<sup>5</sup> LXX: "καθοτι."

<sup>6</sup> Literally: "act wisely."

<sup>7</sup> Scholars feel the reference is to the Book of Deuteronomy.

<sup>8</sup> REB: "This book of the Law must never be off your lips. You must keep it in mind day and night, so that you may diligently oversee every thing that is written in it." MFT: "You must pore over it day and night, that you may be merciful to carry out all that is written in it."

<sup>9</sup> LXX: "scribes." "Forman nobility" might be a suitable translation.

<sup>10</sup> LXX: "go into the midst of the camp."

<sup>11</sup> Cf.: Deuteronomy 3:12 – 24; Numbers 32.

Moses, the land beyond the Jordan; but all those who are warriors, armed for battle, will cross over the Jordan together with their brothers, and will assist them. <sup>15</sup> This is to continue until the Lord provides a haven for your brothers as well as for yourselves by taking possession of the land which the Lord your God has given them. Following that you can again return to the land you already possess, the land which the Lord your God gave you as your possession, through Moses, the servant of the Lord, the land on the east side of the Jordan.” <sup>16</sup> They replied to Joshua, “We will carry out every one of your commands. Whatever you command, we will do! <sup>17</sup> We will be as obedient to you as we were to Moses. May the Lord, your God, be with you as he had been with Moses. <sup>18</sup> Whoever flouts your commandments <sup>12</sup> and disobeys your word will be put to death. Be strong and resolute!” <sup>13</sup>

<CHAPTER 2>

*B. the Spies in Jericho 2:1 – 24*

*1. The Spies Enter Jericho and the House of Rahab 2:1 - 7*

<sup>1</sup> Joshua, the son of Nun, sent men secretly from Shittim <sup>14</sup> as spies, saying, “Go and reconnoiter the land, particularly Jericho.” The spies then went to Jericho to the house of Rahab, a prostitute, and lodged there. <sup>15</sup> <sup>2</sup> The king of Jericho was informed: “Two Israelite men arrived tonight intending to reconnoiter the land.” <sup>3</sup> The king of Jericho sent a message to Rahab which said, “Bring the two men who came to you and entered your house, for they came to spy out the land.” <sup>4</sup> (Rahab had hidden them.) She replied, “It is true, <sup>16</sup> I did not know where they came from, <sup>5</sup> and they left again just before the gate was closed. I have no way of knowing where they might have gone. If you hurry to pursue them you might overtake them.” <sup>6</sup> (She had taken them to the rooftop and hidden them under stalks of flax straw which she had spread out on the roof top to dry.) <sup>17</sup> <sup>7</sup> So: the king’s men pursued the two men all the way to the Jordan, as far as the fords. As soon as the pursuers had gone out of the city the city gate was closed.

*2. Rahab Exacts a Promise from the Spies 2:8 – 14*

<sup>8</sup> Before the men lay down Rahab came up to them and said, <sup>9</sup> “I know that the Lord has given this land to you and the fear of this has brought panic concerning you has come upon us. All the inhabitants of this land have become demoralized because of your (*Israel’s*) presence. <sup>10</sup> We have heard how the Lord dried up the waters of the Reed (*or, Red*) Sea so that you could cross it as you came out of Egypt. We also have heard what you did to the two kings of the Amorites that were beyond the Jordan: Sihon and Og, whom you completely destroyed. <sup>18</sup> <sup>11</sup> As soon as we learned this, we became demoralized and have had no spirit within us because of you, for the Lord is certainly the God of heaven above and the earth beneath. <sup>12</sup> Now then: pledge to me, by the Lord that because I have dealt in a

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<sup>12</sup> Literally: “mouth.”

<sup>13</sup> Cf.: ANET pp. 329a; 415c.

<sup>14</sup> The word means “acacia,” a location northeast of the Dead Sea. Some scholars translate the word rather than have it be a place name.

<sup>15</sup> Some scholars feel the ‘house of Rahab’ was an inn and that Rahab was not a prostitute professionally but willing to satisfy those who rented rooms in her inn. Is this an attempt to ‘cleanse’ Rahab? To go to the house of a prostitute would not attract any attention. Their visit, however, seems not to be a request for her services.

<sup>16</sup> The Hebrew form of the word is forceful.

<sup>17</sup> The flax straw was to dry. Then it would be retted, carded, and spun to be woven into cloth.

<sup>18</sup> Literally: “placed under ‘*harem*’” which means the annihilation of the inhabitants. Cf. Deuteronomy 2:34 ff.

kind way with you that you will also deal kindly with me, and my father's house. Give me a reliable sign (*or, In good faith, give me a definite assurance*)<sup>13</sup> that you will save the lives of my father, my mother, my sisters, and all that belongs to them.<sup>19</sup> Spare them from death.”<sup>14</sup> The men replied, “Our life for you.”<sup>20</sup> If you do not tell any one of this business of ours, we will deal kindly and faithfully with you, when the Lord gives us this land.<sup>21</sup>

### *3. The Spies Escape and Return to Joshua 2:15 – 24*

<sup>15</sup> She let them down on a rope, through a window since her house was built into the wall.<sup>22</sup> <sup>16</sup> She told them, “Go into the hills and stay there for three days or the pursuers might apprehend you. Then, after the three days, the pursuers<sup>23</sup> will have given up, and you will be able, safely, to go your way.”<sup>17</sup> The men said, “We will be without guilt with respect to our oath which we have vowed before you,<sup>24</sup> <sup>18</sup> provided that you tie this scarlet cord in the window through which you are letting us down. You are to gather your parents, brothers and sisters, and your entire family. <sup>19</sup> If anyone goes outside the doors of your house into the streets, it will be at his own risk.<sup>25</sup> We, then, will be guiltless, but if a hand is laid on anyone who is in your house, we will bear that guilt. <sup>20</sup> If you tell anyone about what we are doing, we will be guiltless with respect to the oath we have made between us.”<sup>21</sup> She said, “We will do exactly as you have said.” Then she sent the men away and they left. She, in turn, tied the scarlet cord in her window.

<sup>22</sup> The men departed, going into the hills and they stayed there for three days, until the pursuers returned from their search but they had found nothing.<sup>23</sup> Then the two men left the hills and made their way, returning to Joshua and reported everything that they had experienced. <sup>24</sup> In reporting to Joshua they said, “The Lord has definitely given the entire land to us, additionally, all the residents of the land are demoralized because of us.”

## <CHAPTER 3>

### *C. Crossing the Jordan 3:1 – 5:1*

#### *1. Joshua Orders the Crossing: Divine Aid Promised 3:1 - 9*

<sup>1</sup> Joshua rose early the next morning and started out from Shittim<sup>26</sup> along with all the people of Israel.<sup>27</sup> While on their way to Jericho they encamped prior to the crossing,<sup>28</sup> spending the night there. <sup>2</sup> Three days later the officials were sent through the camp, <sup>3</sup> to instruct the people, saying, “When you see the ark of the covenant of the Lord your God being carried by the Levitical priests, you will know that the time has come for you to move from this place and follow. <sup>4</sup> You are to follow the ark of the covenant for you do not know where to go, since you have never traveled here before. You are to keep your distance, about a half mile (*2000 cubits*). Do not go near it!” <sup>5</sup> Joshua declared to the people:

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<sup>19</sup> LXX: “ταυτα τον οικον μου.”

<sup>20</sup> LXX: “our life for yours even to death.”

<sup>21</sup> JB: “If we do not, it is we, not you who will deserve to die, unless you tell of our agreement.” Some scholars insert verses 17 – 19 here for a better read.

<sup>22</sup> In Jericho the last Canaanite city had two walls with a space of about fifteen feet between the walls. As the city grew the space between the walls was also occupied by houses, filling in the gap.

<sup>23</sup> LXX adds: “οπισω υμων.”

<sup>24</sup> Some scholars feel that verses 17 – 21 are an interpolation from a different source.

<sup>25</sup> Literally: “his blood will be on his own head.”

<sup>26</sup> Cf.: footnote 14.

<sup>27</sup> The last phrase is omitted in the LXX. Literally; “they came.”

<sup>28</sup> TAN: “They did not cross immediately, but spent the night there.”

“Sanctify yourselves! <sup>29</sup> Tomorrow the Lord will do remarkable things for (*or, among*) his people!” <sup>6</sup> Joshua told the priests. “Lift up the ark of the covenant, and move on ahead of the people.” They then lifted the ark of the covenant and moved ahead of the people.

<sup>7</sup> The Lord said to Joshua, “Today I will begin exalting you in the sight of the people of Israel so they may know that just as I, the Lord, dealt with Moses, so I will also deal with you. <sup>6</sup> You will give orders to (*or, command*) the priests who carry the ark of the covenant, saying: ‘When you come to the brink of the Jordan river, you are to stand still in the Jordan.’” <sup>30</sup> <sup>9</sup> Joshua informed the people of Israel, “Gather together here and listen to the word of the Lord --- of our God!” <sup>10</sup> Joshua said, “From now on you will know that the living God is among us and he, without fail, will drive out from before us the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites! <sup>11</sup> The ark of the covenant of the Lord of all the earth will pass before you into the Jordan. <sup>12</sup> Therefore select twelve men, one from <sup>31</sup> each of the tribes of Israel. <sup>32</sup> <sup>13</sup> When the soles of the feet of the priests who are carrying the ark of the covenant of the Lord touch the water of the Jordan, and halt in the midst of the river, the Lord of all the earth will halt the flow of the river and no water will come down from upstream for that water will pile up in a heap.”

### *2. The Water of the Jordan is Cut Off 3:14 – 17*

<sup>14</sup> The people of Israel struck their tents to cross the Jordan while the priests were holding the ark of the covenant (*in the midst of the dry river bed*) in the presence of the people. <sup>15</sup> When the people struck camp and the feet of the priests bearing the ark of the covenant had touched the water, (though this was the time of harvest) <sup>33</sup> <sup>16</sup> The waters flowing down from upstream stood still, rising like a single heap a great distance away, at Adam, <sup>34</sup> the city that is not far from Zarethan, <sup>35</sup> so that the water that flowed down stream toward the Dead Sea ceased completely. Then the people crossed over opposite Jericho. <sup>17</sup> While all the people of Israel crossed over on dry ground the Levites who were carrying the ark of the Lord stood on dry ground in the midst of the Jordan until every person of the nation had crossed to the other side.

## <CHAPTER 4>

### *3. Twelve Stones from the Jordan 4:1 – 8*

<sup>1</sup> When the entire nation had finished passing over the Jordan the Lord said to Joshua, <sup>2</sup> “Select twelve men from among the people, one from each of the tribes, <sup>3</sup> and give them this order: ‘Take twelve stones from the location where the priests stand in the middle of the Jordan and carry these stones to the site where you will be spending the night.’” <sup>36</sup> <sup>4</sup> Then Joshua summoned the twelve men he had previously appointed, from among the

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<sup>29</sup> This is a call for ceremonial purity because the Lord will intervene with wonders. To be in the proximity of the holy requires ceremonial cleansing. Cf.: Exodus 19:10, 15.

<sup>30</sup> Some scholars place 4:1 – 3 following 3:8.

<sup>31</sup> LXX: “απο των υιων.”

<sup>32</sup> The duties of these men is explained in 4:2 – 7.

<sup>33</sup> LXX: “the entire channel overflows on the days of the harvest.” The seasonal rains were just ending.

<sup>34</sup> The location is near the junction of the Jabbok and the Jordan.

<sup>35</sup> This location was about twelve miles upstream from Adam. On several occasions in recorded history the clay banks of the Jordan have collapsed and stopped the flow of water for a brief time.

<sup>36</sup> TAN: “Instruct them as follows: Pick up twelve stones from the spot exactly in the middle of the Jordan where the priest’s feet are standing; take them with you and deposit them in a place where you will spend the night.”

people of Israel, one from each tribe, <sup>5</sup> saying to them, “Move ahead <sup>37</sup> into the area of the ark of the Lord, your God, to the center of the river bed of the Jordan, and take up – each one of you – a stone, hoist it on your shoulder, carrying out the number of stones equal to the tribes of Israel, <sup>6</sup> that these might become a memorial among you. Then when your sons ask, ‘What is the meaning of these stones?’ <sup>7</sup> you will tell them that the water of the Jordan was halted <sup>38</sup> (*or, vanished*) when the ark of the covenant of the Lord was brought to the water of the Jordan. Thus these stones will be a memorial to remind the people of this forever.”

<sup>8</sup> The men of Israel carried out the command of Joshua, taking twelve stones from the middle of the river bed of the Jordan in accord with the number of tribes within the people of Israel, as the Lord had instructed Joshua, and a memorial was constructed with them at the site where they spent the first night in the land on the west side of the Jordan.

#### 4. *The Crossing Completed 4:9 – 19*

<sup>9</sup> [(Joshua set up twelve stones in the midst of the river bed of the Jordan at the place where the feet of the priests had been while they stood with the ark of the covenant of the Lord, as the people had been crossing the Jordan, and these memorial stones are still there at the time of this was written.) <sup>39</sup> <sup>10</sup> The priests who were carrying the ark of the Lord remained standing in the middle of the Jordan river bed until everything was in order, and only then the Lord gave the command to Joshua that the people were to cross, which they did hastily.] <sup>11</sup> When all the people had completed passing over the Jordan the ark of the Lord, and the priests <sup>40</sup> moved on to the western bank of the river, joining the people who already <sup>41</sup> had crossed the Jordan. <sup>12</sup> The descendants <sup>42</sup> of Reuben, Gad, and the half tribe of Manasseh crossed over, fully armed, <sup>43</sup> in the presence of the other tribes of the people of Israel, being obedient to the request of Moses. <sup>44</sup> <sup>13</sup> About forty thousand were ready for war <sup>45</sup> passed before the Lord, to the plains of Jericho. <sup>14</sup> On that day Joshua was exalted by the Lord in the sight of the people of Israel, and they were filled with awe of (*or, revered*) him as they previously had been in awe of (*or, revered*) Moses.

<sup>15</sup> The Lord spoke to Joshua, <sup>16</sup> “Command the priests who bear the ark of the covenant <sup>46</sup> to move up out of the midst of the Jordan river bed to the land “ <sup>17</sup> Joshua therefore issued the command to the priests, “Come up out of the Jordan.” <sup>18</sup> When the priests who were bearing the ark of the covenant of the Lord, and their feet had touched the dry ground the water of the Jordan returned to flood stage, just as it had been prior to the crossing.

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<sup>37</sup> LXX: “εμπρος εμ μου.” In Hebrew, literally: “cross before the ark.”

<sup>38</sup> LXX: “failed.”

<sup>39</sup> There are two memorials, one in the river bed and one at the site of the first night on the west bank of the Jordan. Some scholars feel verses 9 – 10 are a later interpolation.

<sup>40</sup> LXX adds: “και οι λιθον/”

<sup>41</sup> LXX: “εμπρεσθεν αυτον.”

<sup>42</sup> Literally: “sons of” 3 times in this sentence.

<sup>43</sup> LXX: “equipped.” REB: “were drafted.”

<sup>44</sup> TAN: “charged by Moses.” Cf.: Numbers 32:20 – 22.

<sup>45</sup> TAN: “shock troops.” LXX: “in good order.”

<sup>46</sup> TAN: “ark of the pact.” NRSV: “covenant” and in a footnote “treaty or testimony.”

<sup>19</sup> The Israelites came across the Jordan on the tenth day of the first month. <sup>47</sup> They then encamped in Gilgal, on the eastern border of Jericho.

*3. Twelve Stones Set Up in Gilgal – Concluded 5:20 – 5:1*

<sup>20</sup> The stones representing the tribes which had been taken from the Jordan were set up in Gilgal. <sup>21</sup> Joshua spoke to the people of Israel, saying, “When your children ask their fathers in the future, ‘What do these stones mean?’ <sup>22</sup> You are to let your children understand by telling them ‘It was here that Israel passed over the Jordan on dry ground! <sup>23</sup> The Lord your God dried up the waters of the Jordan, just as he had done to the Sea of Reeds (*or, the Red Sea*) which he dried it up for us until we had crossed over. <sup>24</sup> This was done so that all the nations of the earth might understand that the hand of the Lord is mighty, and that you remain in awe of (*or, revere*) the Lord forever.’”

<CHAPTER 5>

<sup>1</sup> When all the kings of the Amorites on the west side of the Jordan and the kings of the Canaanites <sup>48</sup> who lived nearer the sea, learned that the Lord had dried up the waters of the Jordan to permit the Israelites to enter the land they panicked and became despondent <sup>49</sup> because of the Israelites.

*D. In the Camp at Gilgal 5:2 – 15*

*1. The People are Circumcised 5:2 – 0*

<sup>2</sup> At that time the Lord said to Joshua, “Make flint knives and circumcise the males of Israel again.” <sup>50</sup> <sup>3</sup> Joshua knapped flint, making knives and the males of Israel were circumcised at Gibeah-haaraloth (*or, the hill of the foreskins.*) <sup>51</sup> <sup>4</sup> [This is why Joshua circumcised them after they came from Egypt: <sup>52</sup> <sup>5</sup> While all those who came out of Egypt had already been circumcised, those who were born while the people were in the wilderness after they had left Egypt, had not been circumcised. <sup>6</sup> The people of Israel wandered in the wilderness for forty years, wandering until all those men who were already adults when they left Egypt had died, because they had not heeded the voice of the Lord, nor would they be enabled to even see the land which the Lord had pledged to their ancestors that it would become theirs, a land flowing with milk and honey. <sup>53</sup> <sup>7</sup> Thus it was the children (*and grandchildren*) of the original wanderers who left Egypt who were being circumcised, for they had not previously been circumcised since circumcision was not practiced when they traveled.

<sup>8</sup> When the circumcisions of all the males had been completed, they remained where they were encamped until everyone had recovered. <sup>54</sup> <sup>9</sup> The Lord said to Joshua, “Today I

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<sup>47</sup> Over the early history of Judaism the month went by two different names: “Abib or Nisan.” The month covered mid March to mid April. Some scholars date this as March 25, but this is a questionable designation of the date.

<sup>48</sup> LXX: “Philistines.”

<sup>49</sup> MFT: “their hearts quivered and they were all dispirited on account of the Israelites.” LXX: “they were terror stricken and there was no sense in them because of the Israelites.”

<sup>50</sup> Cf.: The first mass circumcision is in Exodus 12:48 – 49. Flint tools were no longer in common usage but were superseded by tools of bronze. The use of flint might be an example of religious convention. The sharpness of well knapped flint can hardly be superseded.

<sup>51</sup> Cf.: ANET p. 326b. Genesis 17:9 – 14. Some scholars place verse 9 here.

<sup>52</sup> Some scholars feel verses 4 – 8 are a later interpolation.

<sup>53</sup> The LXX has a much cleaner and concise wording.

<sup>54</sup> Literally: “revived.”



have rolled away the Egyptian bondage.”(The name of the place was called Gilgal This is still the name at the time this is being written..) <sup>55</sup>

### 2. *The Passover Kept 5:10 – 12*

<sup>10</sup> While the people of Israel were encamped at Gilgal they celebrated the Passover on the evening of the fourteenth day of the month at a place near the border of the land ruled over by Jericho. <sup>11</sup> On the day following Passover the people ate food they had obtained from the land in which they now were: Unleavened bread and parched grain. <sup>56</sup> <sup>12</sup> On the very next day there was no longer a supply of manna for now food was available which was eaten from then on. <sup>57</sup>

### 3. *Appearance of the Commander of the Army of the Lord 5:13 – 15*

<sup>13</sup> When Joshua was near Jericho, upon looking up, he saw a man standing opposite him, holding a drawn sword in his hand. Joshua approached him and asked, “Are you a friend or a foe?” <sup>14</sup> The man’s reply was: “No! I am the commander <sup>58</sup> of the army of the Lord. I have arrived!” Joshua fell to the ground, doing obeisance and said, “What does my lord expect of me, his servant?”<sup>59</sup> <sup>15</sup> The commander of the Lord’s army said to Joshua, “Take off your sandals, for the place on which you are standing is holy ground.” Joshua did as he was told.

## <CHAPTER 6>

### E. *The Fall of Jericho 6:1 – 27*

#### 1. *Instruction and Preparedness 6:1 - 7*

<sup>1</sup> All the entries and exits of Jericho were securely barred <sup>60</sup> because of the people of Israel. No one was able to leave or enter. <sup>61</sup> <sup>2</sup> The Lord said to Joshua, “I am delivering Jericho into your hands: -- king <sup>62</sup> and powerful warriors. <sup>63</sup> <sup>3</sup> You are to march <sup>64</sup> your warriors around the city, making a circuit around the city once each day. This is to be done for six days. <sup>65</sup> <sup>4</sup> Seven priests will have ram’s horn trumpets and will march before the ark. On the seventh day you will march around the city with the blare of trumpets. <sup>5</sup> When they blow a long blast with the trumpets, as soon as you hear that, everyone is to shout a war cry

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<sup>55</sup> There is a play on words in Hebrew. The Hebrew word for “rolled away” sounds somewhat like the sound of the name of the place: “Gilgal.” Some scholars date his as 1406 B.C.E. Agreement on the exact date, however is not unanimous.

<sup>56</sup> The Israelites had been taught not to eat bread made with yeast when they were traveling. They ate unleavened (*or, quick*) bread that did not need time to rise. Cf. Exodus 12:14ff. 13:3 – 7. Parched grain was grain that had been toasted over a fire.

<sup>57</sup> The Israelites subsisted on crops taken from the Canaanites as they captured the region. Some scholars insert 6:1 here.

<sup>58</sup> Literally: “prince.”

<sup>59</sup> The appearance of this “commander of the army of the Lord” is called a Theophany. (This is an unsought, transient appearance of a divine being or a man of God.) God’s messenger, appears in human form. This takes place a relatively small number of times in Hebrew Scriptures.

<sup>60</sup> NRSV: “shut up inside and out.” JB: “carefully barricaded.”

<sup>61</sup> The destruction of Jericho has been dated by archaeologist using pottery styles, (*a common way of dating*). However there is no agreement concerning the date. Dates by archaeologists range from 1400 to 1300 B.C.E.. The finding of an abundance of foodstuff implies the total destruction of all the houses.

<sup>62</sup> The Hebrew word is unclear. This is an attempt to translate. Possibly “leaders” might be better.

<sup>63</sup> LXX: “men, mighty in strength.”

<sup>64</sup> LXX: “summon.”

<sup>65</sup> The LXX presents a shorter text which omits verse 4.

and the wall of the city will collapse <sup>66</sup> and the warriors will advance, each man going straight ahead.” <sup>6</sup> Then Joshua, the son of Nun, called <sup>67</sup> the priests and said, “Take up the ark of the covenant, and let seven priests take trumpets of ram’s horn and precede the ark of the Lord. <sup>7</sup> He ordered <sup>68</sup> the people, saying, “Go forward! Encompass the city, letting members of the army precede the ark of our Lord.”

### 2. *Israel Marches Around Jericho for Six Days 6:8 - 14*

<sup>8</sup> The people did exactly as Joshua had commanded. The seven priests had their trumpets of ram’s horn, and preceded the priests bearing the ark of the Lord’s covenant, who followed them. <sup>9</sup> The armed men preceded the priests, who blew their trumpets, and the rear guard followed, while the trumpets sounded continuously as they marched. <sup>10</sup> Joshua gave a command to the people: “You are not to shout, raise their voices or even utter a word until the day comes when they will be ordered to give a mighty war cry. <sup>11</sup> Then you are to surround <sup>69</sup> the city, and thereafter return to the camp and remain there all night.”

<sup>12</sup> Joshua rose early the next morning and the priests brought the ark of the Lord. <sup>13</sup> The seven priests who had the seven trumpets of ram’s horn, went before the ark of the Lord, and commenced blowing their trumpets continuously, and the armed warriors marched out ahead of them, and the rear guard followed the ark of the Lord. <sup>14</sup> The second day they marched around the city once and returned to the camp. This continued for six days.

### 3. *The Seventh Day: The Fall of Jericho 6:15 – 21*

<sup>15</sup> On the seventh day they rose up as the day was dawning and they marched around the city in the same manner seven times. This was the only time this was done. <sup>70</sup><sup>16</sup> The seventh time, when the priests sounded their trumpets Joshua called out to the people: “Shout! The Lord has given us the city. <sup>17</sup> The city and all who are within it belong to the Lord <sup>71</sup> and are to be destroyed. The only exception being Rahab, the prostitute, and all who are with her in her house will live, because she had hidden the two young men who had reconnoitered the land. <sup>18</sup> Additionally: Beware that you do not covet or steal anything, for this is all under a ban, and it is not to be taken as your possession or disaster will follow. <sup>72</sup> If you have taken anything that belongs to the Lord (*or, dedicated to the Lord*) you will be killed. <sup>19</sup> All the silver, gold, and articles of bronze and iron, are sacred to the Lord. These will be given to the treasury of the Lord.” <sup>20</sup> The people shouted, and the trumpets blared, The roar of the war cry was heard along with the sound of the trumpets for all the people of Israel shouted. Then the wall collapsed <sup>73</sup> and the warriors went straight into the city, each man moving straight ahead and they took the city. <sup>21</sup> Then they exterminated the people of the city. Because everything was under the ban it was all destroyed, Everything was destroyed: men, women, children, young and old, along with all the cattle, sheep and donkeys. All were killed with the edge of the sword.

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<sup>66</sup> Literally: “fall in its place.”

<sup>67</sup> LXX: “και εισηλθεν.”

<sup>68</sup> LXX: “παραγγειλοτε.”

<sup>69</sup> LXX: και περιελθουσα.”

<sup>70</sup> The LXX implies that the trumpets were sounded only with the final march around the city.

<sup>71</sup> TAN “was proscribed for the Lord.” NAB: “was with a solemn ban: everything belongs to the Lord.” The Hebrew says everything is ‘taboo’ and belongs to the Lord.

<sup>72</sup> Literally: “keep yourselves from the taboo.”

<sup>73</sup> MT: “the wall collapsed.” LXX: “The walls of Jericho instantly fell in.”

#### 4. Rahab and Her Household are Spared 6:22 – 27

22 Joshua told the two young men who had reconnoitered the territory, “Keep your promise, go in and get the prostitute and her extended family, bringing them out for you have promised this.” 23 Then the young men who had done the reconnoitering went in and brought Rahab and her father, her mother, her brothers and all who belonged to her extended family, bringing them to safety near the Israelite camp. 74 24 The entire city was set on fire with all its contents, the exception being the silver, gold, and articles of bronze and iron which were deposited in the treasury of the Lord. 25 The prostitute Rahab and her household, and all who belonged to her were saved by Joshua and she is still living in Israel at the time this is being written. 75 This was done because she protected the two young men who were sent by Joshua to gain information concerning the city of Jericho (*and its surroundings*).

26 Joshua pronounced a curse on Jericho at that time, saying,  
“Before the Lord:  
the man is cursed who raises up  
and rebuilds this city, Jericho,  
by laying the foundation,  
at the cost of his oldest son,  
and setting up the gates of the city,  
will be at the expense of his youngest son.” 76

27 This is how the Lord was with Joshua and his fame spread through the entire land.

#### <CHAPTER 7>

##### F. Campaigns Against Ai 7:1 - 8:29

##### 1. Unsuccessful Assault on Ai 7:1 – 5

1 The people of Israel broke faith 77 concerning the devoted things, for Achan, 78 the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took 79 some of the items [*that were to be devoted to God*], and the Lord’s anger flared up against the people of Israel.

2 Joshua sent men to reconnoiter the land and to spy on Ai, 80 which was located near Beth-aven, east of Bethel, saying, “Go up and spy out the land.” 3 They returned to Joshua and told him, “Don’t send the entire army to go up to attack Ai. Two or three thousand men would suffice since Ai is not large.” 4 As a result three thousand warriors went up but they fled from the men of Ai, being soundly defeated. 5 The men of Ai killed

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74 Rahab and her family were Canaanites and therefore were considered to be unclean and could not stay in the Israelite camp. The Lord would not help Israel in battle if that were to take place. Later they were accepted into the Israelite community.

75 In Matthew 1:5 we learn that Rahab married Salmon, of the tribe of Judah and thus became the great, great grandmother of David, Christ’s ancestor. Cf.: Ruth 4:18 – 22.

76 This prophesy was fulfilled when Heil rebuilt Jericho during the reign of King Ahab. I Kings 16:34.

77 REB: “in a perfidious act.” TAN: “the Israelites ... violated the proscription.”

78 LXX: “Achar.”

79 LXX: “purloined.”

80 LXX: “Ai which lies near Bethel.” Present day Ai is a ruin called “el-Tell.” Much archaeological work has been done at Ai. Archaeologists feel that after the destruction of Ai the people moved 1 ½ miles west and built Bethel. Wm. Foxwell Albright dated this destruction at about 2200 B.C.E.

about thirty six soldiers of Israel, pursuing them down to slope before the gate of Shebarim (*or, the Quarry*).<sup>81</sup> The soldiers of Israel lost their courage and were as weak as water.

2. *Achan's Sin Discovered and Punished 7:6 - 26*

6 Joshua tore his clothing and fell to the ground with his face downward, before the ark of the Lord until evening, both he and the leaders of Israel, and they scattered dust on their heads. 7 Joshua called out, "Alas, O Lord God, why have you brought us to the west side of the Jordan? Was this done just to give us over into the hands of the Amorites? Is it your intention to destroy us? If only we had remained on the east side of the Jordan where we could have lived contentedly! 8 O Lord, what can I say? Israel has turned its back toward its enemies! What will you do [*to defend*] your great name?"

10 The Lord told Joshua, "Get up! Why are you groveling like that? 11 Israel has sinned! 12 They have sinned against my covenant, going against my command. Some of the things that were declared to be devoted were stolen in deceitful acts, and have been included in their own belongings. 12 It is precisely because of this that the people cannot face their enemies; they turn their backs toward them because they, themselves, have become a thing that is devoted to destruction. I will no longer be with you, unless you destroy those devoted things that are among you. 13 Get up! Purify yourselves, that you might be able to acceptably worship me tomorrow. 14 I, the Lord your God, the God of Israel, declare to you: 'These devoted things that are in your midst, O Israel, prevent you from being able to face your enemies. 15 All devoted things must never be considered as personal possessions.' 16 In the light of this, in the morning you will come forward by tribe. The tribe the Lord selects 17 will come near by clan, and the clan the Lord selects will come near by household, and the household the Lord selects will come near individually. 18 The individual who is selected as having devoted things will be burned with fire, together with his possessions, for that person has transgressed the covenant of the Lord for having done such a horrific thing in Israel."

19 Joshua rose early in the morning and brought the people of Israel into his presence, tribe by tribe, and the tribe of Judah was selected. 20 The clans of Judah were brought, one by one, and the clan of the Zerahites was chosen. The Zerahites were now brought family by family, and the family of Zabdi was chosen. 21 The individual households were then brought household by household, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah was selected. 22 Joshua then said to Achan, "My son, give glory to the Lord the God of Israel, giving praise to him. 23 Inform us now as to what you have done. Let there be no secrets!" 24 Achan replied, "I honestly admit that I have sinned against the Lord, the God of Israel, and this is what I did: 25 When I saw, lying in the plunder, a fine robe from Shinar (*or, Babylonia*)<sup>87</sup> and two-hundred shekels of silver,<sup>88</sup> and

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<sup>81</sup> Scholars question whether this is to be a proper noun and thus the name of a community or whether it should simply be translated as "the quarry."

<sup>82</sup> LXX: "the people have sinned."

<sup>83</sup> Cf.: footnote 29.

<sup>84</sup> Anything that had been 'devoted' belonged to God and was either to be destroyed or placed in the treasury of God for it was never to be in the possession of a human.

<sup>85</sup> Literally: "catches." The exact nature of the lot to select the miscreant is not known. Possibly Urim and Thummim were used. Cf.: Exodus 28:30; I Samuel 28:6. REB: "The man who is taken as the harbourer of forbidden things must be burnt."

<sup>86</sup> This was a way of giving a charge to Achan to tell the truth and confess.

<sup>87</sup> Shinar was the old name for Babylonia. Cf. Genesis 10:10 – 11:2.

a wedge of gold weighing fifty shekels, <sup>89</sup> I coveted them and took them, and they are hidden in the earth inside my tent, with the silver underneath.”

<sup>22</sup> Joshua dispatched couriers who ran to Achan’s tent and they quickly found the items concealed, with the silver underneath. <sup>23</sup> They brought the items from the tent, to Joshua and the people of Israel, spreading them out before the Lord. <sup>24</sup> Joshua and all the people took Achan, the son of Zerah, and the silver, the robe, and the wedge of gold, <sup>90</sup> together with his sons and daughters, his cattle (*or, oxen*), donkeys and sheep, even his tent and all his possessions and brought them to the Valley of Achor (*also known as The Valley of Trouble*) <sup>25</sup> Joshua said, “Why did you bring trouble on us? Today the Lord now brings trouble on you.” All Israel stoned him with stones and his body was burned with fire, and all Israel threw stones. <sup>26</sup> A large cairn of stones was piled up over him which is still there at the time of this writing. Then the anger of the Lord subsided. Because of this event the location is called ‘The Valley of Achan.’”

## <CHAPTER 8>

### 5. Capture and Destruction of Ai 8:1 - 29

<sup>1</sup> Then the Lord said to Joshua, “Neither fear nor be distressed! Take all the fighting men with you and rise and go up to Ai. I have given the king of Ai to be submissive to your power along with his people, city and land. <sup>2</sup> You will do to the king of Ai, his people and land, exactly as you did to the city of Jericho and its king. However, this time you are permitted to take the booty (*or, their goods and chattel*) for yourselves. Prepare an ambush behind the city. <sup>91</sup>

<sup>3</sup> Joshua then moved, together with his entire force of warriors to attack Ai. He chose thirty thousand mighty and valiant men, <sup>92</sup> sending them ahead during the night. <sup>4</sup> He commanded them, “You will lie in ambush behind the city of Ai, not very distant from the city, but wait with restraint. <sup>5</sup> I, together with all those who are with me will approach the city at the time when they come out (*or, when they open the gate*) to engage us in battle, and, just as we had done before, we will flee from them, rushing away from the city. They will say, ‘They are fleeing just as they did before.’ We will flee from them. <sup>7</sup> Then you will rise from your ambush and dash into the city which has been given you and you will seize the city, <sup>93</sup> for the Lord your God will give it into your hand. <sup>8</sup> When you have captured Ai you will set it on fire, exactly as the Lord has requested. <sup>94</sup> This is my order!” <sup>9</sup> Thus Joshua sent the soldiers to their ambush at a location between Bethel and Ai, to the west of Ai. Joshua spent the night with his army. <sup>95</sup>

<sup>10</sup> Joshua woke early that morning <sup>96</sup> and mustered his troops, and went up with them, along with the leaders (*or, elders*) of Israel, leading the army to Ai. <sup>97</sup> <sup>11</sup> All the

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<sup>88</sup> About 5 pounds of silver.

<sup>89</sup> About 1 ¼ pounds of gold.

<sup>90</sup> This is omitted in the LXX. It is possibly a later gloss.

<sup>91</sup> Literally: “set for yourself an ambush.”

<sup>92</sup> Some LXX mss. have “three thousand.” A variant reading in v. 5 is “five thousand.”

<sup>93</sup> LXX: “και πορευσεσθε εις.”

<sup>94</sup> LXX: “κατα το ρημα τουο.”

<sup>95</sup> Since the force was divided into two parts Joshua presumably spent the night with the main force, The LXX omits this sentence.

<sup>96</sup> LXX: “reviewed his army.”

fighting men who accompanied Joshua approached the city and encamped on the north side of Ai, with a ravine between them and Ai. <sup>12</sup> He took about five thousand men and sent them into ambush between Bethel and Ai to the west of the city. <sup>13</sup> The forces were now stationed with the main encampment toward the north of the city and the rear guard (*or, ambuscade*) to the west of the city. Joshua, however, spent the night in the valley. <sup>98</sup> <sup>14</sup> Early in the day, when the king of Ai saw this, he summoned all his people and the men hurriedly rushed out of the city toward the desert, the Arabah, <sup>99</sup> They met Israel in battle but did not realize that there was also an ambuscade behind the city. <sup>15</sup> Joshua and his entire force pretended that they were again being routed by the men of Ai and fled into the direction of the wilderness. <sup>100</sup> <sup>16</sup> All those people who remained in the city were called to pursue the Israelites and called on their god as they sought to pursue, thus being lured away from the city. <sup>17</sup> While this was going on there was not a single man as a defender of either Ai or Bethel. <sup>101</sup> All had pursued Israel, leaving the city vulnerable.

<sup>18</sup> Then the Lord informed Joshua, “Raise the javelin <sup>102</sup> that you have in your hand toward Ai, for I will have it surrender to your power.” Joshua raised his javelin that was in his hand, pointing it toward the city. <sup>19</sup> Those who were waiting in ambush rose from their hiding place when they saw Joshua’s stretched out hand as a signal, they rushed into the city, conquering it, and setting it on fire. <sup>20</sup> When the men <sup>103</sup> of Ai looked back <sup>104</sup> they saw smoke rising up to heaven from the city and they were powerless to flee <sup>105</sup> in any direction for the Israelites had feigned flight toward the wilderness and turned to be the pursuers, causing them to be hemmed in on all sides since those who had entered Ai were now also pursuing. <sup>21</sup> When Joshua and all the Israelite warriors saw that those in the ambush had taken Ai, and the smoke rising from the city, they turned and attacked the men of Ai. <sup>22</sup> Those who had captured the city also engaged the warriors from Ai in battle, causing them to be hemmed in by Israelite troops on all sides, leaving no possibility to flee in any direction and the men of Israel cut them down with their swords until none survived. <sup>23</sup> The king of Ai was taken alive (*the sole survivor*) and brought to Joshua and brought to Jericho.

<sup>24</sup> When Israel had finished slaughtering all the inhabitants of Ai in the wilderness <sup>106</sup> where they had been surrounded, they returned to Ai. The massacre was complete. <sup>25</sup> The number of those who were murdered that day was twelve thousand – the entire population of Ai. <sup>26</sup> Joshua did not withdraw his signal to attack (holding up his javelin toward Ai) until every inhabitant of Ai had been killed. <sup>107</sup> <sup>27</sup> The cattle and the spoils from

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<sup>97</sup> The LXX omits most of verses 10 – 12. What it does report is that the main force of the army was arrayed to the east of the city of Ai. This is geographically questionable, based on archaeological evidence. Some scholars place verses 10 – 28, omitting a portion of v. 14 and vs. 19 – 23. Then the omitted portion of v. 14 would be inserted, which would be followed by vs. 19- 23. The passage would then end with v. 29.

<sup>98</sup> Syriac: “with the troops.”

<sup>99</sup> “Toward the desert” is based on the early versions. The Arabah is translated as “desert to the plain” by the KJ. The Hebrew needs an emendation, as is noted in the translation above.

<sup>100</sup> RE: “Joshua and all the Israelites made as if they were worsted by them and fled towards the wilderness.”

<sup>101</sup> One Hebrew mss. has “Ai.”

<sup>102</sup> There is uncertainty concerning the exact meaning of the Hebrew word for some item used in warfare: javelin, sword or spear.”

<sup>103</sup> LXX: “οι κατοικοι.”

<sup>104</sup> So: literally. Some scholars translate: “turned back.”

<sup>105</sup> REB: “they were powerless to make their escape.”

<sup>106</sup> LXX: “the descent.”

<sup>107</sup> Literally: “put under the ban.” This was ‘ethnic cleansing.’”

the city were permitted to be taken by the people of Israel as their booty.. This was in accordance with the word of the Lord which had been given to Joshua. <sup>28</sup> This is how Joshua burned Ai, leaving it as a heap of ruins which still remains. <sup>108</sup> <sup>29</sup> The king of Ai was impaled on a tree until evening. <sup>109</sup> At sunset Joshua commanded that his body be taken down and it was thrown near the entrance to the city gate, and a great pile of rocks covered the body, the pile still remains at the time that this was written.

*G. An Altar is Built at Mount Ebal 8:30 – 35* <sup>110</sup>

<sup>30</sup> Some time after this Joshua built an altar to the Lord, the God of Israel, at Mount Ebal. <sup>31</sup> This was in fulfillment of the command to the people of Israel by Moses, as found written in the Law of Moses: <sup>111</sup> “An altar of natural (*uncut*) stones on which no iron tool has been used,” so they built the altar and offered burnt offerings to the Lord along with peace offerings. <sup>112</sup> <sup>32</sup> It was there, at that place, that Joshua wrote the law of Moses <sup>113</sup> on the stones, in the presence of the people of Israel. <sup>33</sup> All Israel, (resident aliens and Israelites alike), together with the elders and the leaders (*or, officers*), and judges stood on opposite sides of the ark in front of the Levitical priests who carried the ark of the covenant of the Lord, half of this group in front of Mount Gerazim and half in front of Mount Ebal, as Moses, the servant of the Lord had commanded in the past that the people were to receive a blessing. <sup>114</sup> <sup>34</sup> After this Joshua read all the words of the law, including blessings and curses, in accordance with all that had been written in the book of the law. <sup>115</sup> <sup>35</sup> There was not even a single word in the entire law, commanded by Moses, which Joshua did not read in the presence of all the assembled people of Israel: men, women, children, and the immigrant aliens who resided among them.

<CHAPTER 9>

*H. Treaty with the Gibeonites 9:1 – 27*

*1. Coalition Formed Against Israel 9:1 - 2*

<sup>1</sup> When all the kings <sup>116</sup> who ruled on the west side of the Jordan: in the hill country, toward the lowlands (*or, the Shephelah*), along the coast of the Mediterranean Sea, toward Lebanon (the Hittites, Amorites, Canaanites, Perizzites, Hivites, Jebusites) heard of this <sup>2</sup> they assembled and unitedly agreed <sup>117</sup> to wage war as an alliance against Judah and Israel.

*2. The Gibeonites Secure a Truce with Israel 9:3 – 15*

<sup>3</sup> When the residents of Gibeon <sup>118</sup> learned what had happened in Jericho and Ai, <sup>4</sup> they took it upon themselves to resort to trickery, <sup>119</sup> disguising themselves, by wearing

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<sup>108</sup> Ai was never rebuilt. Archaeologists have carefully studied the site.

<sup>109</sup> The word literally is “hanged” but in Judaism hanging was never used. He was no doubt killed and then impaled as a visible sign of the end of the city of Ai and its people. Cf.: Deuteronomy 21:23 which forbids that a body be exposed beyond the end of day. LXX: “double tree” which some translate as “a gallows.”

<sup>110</sup> In the LXX verses 30 - 35 are found after 9:2. Other scholars place it following 11:28.

<sup>111</sup> Cf.; Deuteronomy 27:30; 27:5-6, 33.

<sup>112</sup> TAN: “fellowship offerings.”

<sup>113</sup> Presumably the Ten Commandments.”

<sup>114</sup> Mount Gerizim is “Jebel el-Tor.” It stands opposite Mount Ebal. The Samaritan mss of Deuteronomy 27:4 reads Gerizim. Mount Ebal is “Jebel es lamlyeh,” just north of Neapolis.

<sup>115</sup> Cf.; Deuteronomy 17:11 – 28:68. LXX: The book of Moses.

<sup>116</sup> LXX: “the Amorites.”

<sup>117</sup> Literally: “with one mouth.”

<sup>118</sup> Gibeon was located 6 miles northwest of Jerusalem, 6 ½ miles south west of Ai. It is present day “el Jeb.”

tattered clothing, <sup>5</sup> worn out and repaired sandals, torn sacks on their donkeys which carried cracked and mended wine skins <sup>120</sup> and stale provisions of bread which had become dry and moldy, <sup>121</sup> <sup>6</sup> As ambassadors they went to Joshua in the camp at Gilgal, and said to him and to the entire encampment of Israel: “We have come from a distant country; desiring that you establish a covenant with us.” <sup>7</sup> The people of Israel said to the Hivites, <sup>122</sup> “Possibly you live in our midst and have come to establish a covenant between us.” <sup>123</sup> <sup>8</sup> Their response to Joshua was, “We are your servants.” Joshua replied, “What are you? Where is your homeland?” <sup>9</sup> They answered, “We come from a very distant country, as your servants who have come because of the reputation of the Lord, your God. We have heard about him and all that he did in Egypt. <sup>10</sup> We have also learned about what he did to the two kings of the Amorites who were on the other side of the Jordan: Sihon, king of Heshbon, and Og, king of Bashan, who lived in Ashtaroth. <sup>124</sup> <sup>11</sup> So the leaders (*or, elders*) of the inhabitants of the country said to us, “Take provisions for your journey and go to meet with them and say, ‘We are your servants who have come to establish a covenant with you.’ <sup>12</sup> Here is our bread which was still warm from the oven when we began our journey to meet you, and now, just look, it is dry and moldy. <sup>13</sup> Our wineskins were new when we filled them, but look at them now, cracked and mended. Our clothing and sandals were new but now they are worn and tattered.” <sup>125</sup> <sup>14</sup> The leaders <sup>126</sup> tasted the provisions and did not seek guidance from the Lord. <sup>127</sup> <sup>15</sup> Joshua established a treaty (*or, a friendship agreement*) with them, that they might not be put to death [*as the army of Israel moved forward in conquering the land*]. This treaty was accepted not only by Joshua but also by the leaders.

### 3, *The Tribe is Discovered and the Gibeonites are Punished 9:16 – 27*

<sup>16</sup> Three days after having made the covenant the people of Israel learned that they had made a treaty with people who were neighbors who lived in the area. <sup>17</sup> [As the people of Israel moved they discovered, on the third day of their movement, their cities: Gibeon, Chephirah, Beeroth, and Kirath-jearim. <sup>128</sup> <sup>18</sup> The people of Israel grumbled about their leaders because the congregation had sworn an oath to the people of Gibeon by the Lord, the God of Israel. The congregation murmured against their leaders. <sup>19</sup> The leaders then spoke to the entire congregation, saying, “We have sworn to them by the Lord, the God of Israel, and we will not attack them. <sup>129</sup> <sup>20</sup> We will do this to them: we will let them live, for

<sup>119</sup> NEB: “a ruse.” The Hebrew word is a rare word and the exact meaning is in question. The remainder of the sentence seems to clarify the meaning to a degree.

<sup>120</sup> The skin of an animal was sewn together and sealed to make a bottle to contain wine. Often the wine fermented in the skin bottle, hence the need of a new, pliable leather bottle for this purpose. Cf. Matthew 9:17.

<sup>121</sup> LXX: “moldy and eaten with worms (*or, maggots*).”

<sup>122</sup> LXX: “Hitites.” This is possibly a misreading. Hivites lived in central Canaan during that time in history.

<sup>123</sup> Cf.: Deuteronomy 7:6.

<sup>124</sup> LXX: “καὶ τὸ Ἐδρὶν.”

<sup>125</sup> The ambassadors make no mention of the Israelites victories over Jericho and Ai. This adds to the impression that they came from a far country and had not yet heard about these victories.

<sup>126</sup> So: LXX. “οἱ ἀργοντεῖς.”

<sup>127</sup> Without receiving direction from God they were ready to make a covenant with the Gibeonites, simply based on the evidence, not seeing further evidence or the response of God. They soon recognize that this is a mistake.

<sup>128</sup> Chephirah was about 4 ½ miles southwest of Gibeon. Beeroth’s location is uncertain. It might be “el-Bireh” which was 4 ½ miles north east of Gibeon. Kirath-jearim was located 5 miles southwest of Gibeon. Some scholars feel verses 17 – 21 are a later interpolation.

<sup>129</sup> Literally: “not touch them.”



we do not want the wrath of God to be on us because of the oath which we established with them.”<sup>21</sup> The leaders then added, “Let them live.” Thereafter they became wood cutters and water carriers for the entire congregation. This was the decision of the leaders!]<sup>130</sup>

<sup>22</sup> Joshua summoned the Gibeonites and asked them, “Why did you trick us by saying you were from a very distant country when you actually were living among us? <sup>23</sup> From now on you will be under a curse and will always be enslaved,<sup>131</sup> as those who are wood cutters and water carriers for the entire congregation and for the house of the Lord.”<sup>132</sup> <sup>24</sup> They replied to Joshua, “Because it was definite that your servants received the word of the Lord’s command, through his servant Moses, to grant you this entire land, and that you were permitted to destroy (*or, eradicate*) all its inhabitants, as you faced them, and this was to be done, we were terrified, being fearful of your power and as a result we did this. <sup>25</sup> Now then: be assured that this is your land, and you are able to do to us what seems to be right to you. <sup>26</sup> So it was that Joshua delivered the Gibeonites over to the hands of the people of Israel, and they were not killed. <sup>27</sup> On that day Joshua declared them to be wood cutters and water carriers for the entire congregation and for the altar of the Lord, which has continued to the time of this writing to remain as their tasks in what ever location is chosen for them.<sup>133</sup>

#### <CHAPTER 10>

##### *J, Joshua’s Campaign in the South 10:1 – 49*

##### *1. Victory Near Gibeon and the Pursuit 10:1 – 15*

<sup>1</sup> When Adoni-zedek,<sup>134</sup> king of Jerusalem heard how Joshua had destroyed Ai, razing it completely,<sup>135</sup> doing to Ai and its king as had been done to Jericho and its king, and how the inhabitants of Gibeon had been able to make peace and live among the people of Israel. <sup>2</sup> Adoni-zedek was fearful because Gibeon was a large city, virtually the size of a royal city, larger<sup>136</sup> than Ai, having a male population made up of powerful and valiant warriors. <sup>3</sup> Because of this Adoni-zedek, king of Jerusalem, sent word to Hoham, king of Hebron; Piram, king of Jarmuth;<sup>137</sup> Japhia, king of Lachish; and to Debir,<sup>138</sup> king of Eglon, saying, <sup>4</sup> “Come up to me and help me. Let us join together and attack Gilead for it has made peace with Joshua and with the people of Israel.”<sup>5</sup> Then the kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmth, the king of Lachish, and the king of Eglon united their forces and went up with their entire army and encamped near Gibeon and began to wage war against Gibeon.

<sup>6</sup> The men of Gibeon sent word to Joshua who was encamped at Gilgal, saying. “Do not relax<sup>139</sup> in your concern for your servants! Come to us quickly! Save us! Help us! All

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<sup>130</sup> Cf.: ANET p. 144b.

<sup>131</sup> Literally: “a servant will never be cut off from you.” REB: “never cease being serfs.”

<sup>132</sup> Since the temple had not yet been built the “house of the Lord” must mean the tabernacle. Some scholars feel this sentence is a later interpolation or an explanatory gloss. Cf.: ANET p. 144b.

<sup>133</sup> Cf.: ANET p. 144b.

<sup>134</sup> The name means “my god is righteous.” The Canaanites had a god named “Zedek.” In the book of Judges he is known as “Adonai-bezek.” This name is also used in the LXX.

<sup>135</sup> TAN: “and proscribed it.” The Hebrew word translated as “razed:” refers to an irrevocable giving of things and persons to the lord, sometimes by total destruction. So also in vss. 28, 35, 37, 39 and 40.

<sup>136</sup> Literally: “a mother city to.”

<sup>137</sup> This is known now as Kirbet Yarmuk, 6 miles south west of Jerusalem.

<sup>138</sup> Scholars feel this should read “Eglon, king of Debir.” Debir is not a personal name, Eglon is.

<sup>139</sup> Literally: “do not slacken your hand from.”

the kings of the Amorites that live in the hill country have massed their army against us.”<sup>7</sup> Joshua went up from Gilgal, taking his entire army, including his elite fighting force.<sup>8</sup> The Lord told Joshua, “Fear not! I have given them into your hand and there will not be a man of them who survives the battle.”<sup>9</sup> So Joshua made a surprise attack, having his army make an all night march from Gilgal.<sup>10</sup> The Lord caused panic as the united army of the kings of the Amorites faced the army of Israel and the Amorites were utterly defeated<sup>140</sup> because of a great slaughter which took place at Gibeah, and continued as the army of Joshua pursued the defeated army which fled along the ascent of Beth-horon<sup>141</sup> and continued their assault to Azekah<sup>142</sup> and Makkedah.<sup>143</sup><sup>11</sup> As they fled before the army of Israel. While going down the ascent of Beth-horon, the Lord hurled great stones<sup>144</sup> on them from heaven along the way as they fled to Azekah, and they were killed. More died from being hit by hail stones than died by the hand of the army of Joshua.<sup>12</sup> Then Joshua spoke to the Lord, on the day when the Lord caused the Amorites to be defeated by Israel, saying:

“Oh sun stand still at Gibeon;  
And you, O moon, stand still in the valley of Aijalon.<sup>145</sup>  
<sup>13</sup> The sun stood still  
and the moon halted  
while the nation wreaked judgment on its foes.”

This is all recorded in the Book of Jashar.<sup>146</sup> The sun remained high in the sky and did not hurry to go down for about an entire day.<sup>147</sup><sup>14</sup> There never was a day like it in the past, nor will there be such a day in the future, caused by the voice of a person, for the Lord fought for Israel.<sup>148</sup><sup>15</sup> Then Joshua and his entire army returned to Gilgal.

## 2. *The Five Kings in the Cave at Makkedah 10:16 – 27*

<sup>16</sup> These five kings fled, hiding themselves in the cave Makkedah.<sup>17</sup> Joshua received the information: “The five kings have been discovered, hiding in the cave at Makkedah.”<sup>18</sup> Joshua’s response was “Roll a huge stone against the entrance of the cave and station men to guard the site,<sup>19</sup> but do not remain there yourselves. Harass<sup>149</sup> your fleeing enemies!<sup>150</sup> Do not let them enter any fortified cities, for the Lord your God has given them into your hand.”<sup>20</sup> When Joshua and the men of Israel had finished their killing, having accomplished a great slaughter, all their enemies were killed, with the exception of a small remnant that had escaped and entered a fortified city.<sup>21</sup> All of Joshua’s warriors returned safely<sup>151</sup> to the camp at Makkedah. No one dared to utter a single word against the Israelites.<sup>152</sup>

<sup>22</sup> Then Joshua said, “Open the entrance to the cave and bring those five kings to me from their hiding place.”<sup>23</sup> This was done. The five kings were brought from the cave: the

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<sup>140</sup> TAN: “inflicted a crushing defeat on them at Gilgal.”

<sup>141</sup> Present day “Beit el-Fpqa.”

<sup>142</sup> Present day “Tell ez-Zakariyen” 12 miles south of Beth-horon.

<sup>143</sup> The location is unknown.

<sup>144</sup> The stones are explained later in this verse.

<sup>145</sup> Probably Wadi Selman. It is pointless to try to understand what took place here, as well as to understand the other miracles of the Bible.

<sup>146</sup> The Book of Jashar has been lost. It is also mentioned in II Samuel 1:18.

<sup>147</sup> I.e.: an additional day without a night between.

<sup>148</sup> The LXX omits the last phrase here and in v. 42. Some scholars feel the text should read: 14, 16-27.

<sup>149</sup> LXX: “seize your enemies.”

<sup>150</sup> Literally: “smite their tail.”

<sup>151</sup> LXX: “sound and healthy.”

<sup>152</sup> Literally: “sharpened his tongue.” CEV: “no one dared say any thing bad about the Israelites.”

kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon. <sup>24</sup> When they had been brought into the presence of Joshua, Joshua summoned all the men of Israel, saying to the generals of his army who had engaged in the battle, “Place your foot on the neck of these kings.” They then approached the kings and did as they were ordered. <sup>153</sup> <sup>25</sup> Joshua said to them, “Don’t be afraid or dismayed. Be strong and have courage. This is what the Lord will do to all those enemies against whom you fight.” <sup>26</sup> Later Joshua assassinated the kings and had their bodies impaled on five wooden stakes and they remained there until evening. <sup>154</sup> <sup>27</sup> At sunset <sup>155</sup> Joshua commanded that they were to be taken down, which was done, and their bodies were thrown into the cave in which they had hidden and a great stone was placed against the opening of the cave which is still in place at the time of this writing.

### 3. *Conquest of the South 10:28 – 43*

<sup>28</sup> Joshua took Makkedah on the first day, killing not only its king but its entire population. No one survived. The king of Makkedah received the same treatment as the five kings had received.

<sup>29</sup> Joshua and his army then left Makkedah and went to Libnah, attacking it. <sup>30</sup> The Lord also granted victory over Libnah. Joshua attacked the city, assassinating everyone within the city. No one survived. He again did exactly as he had previously done to the king of Jericho.

<sup>31</sup> Joshua and his entire army then moved on from Libnah, going to Lachish, where they laid a siege and attacked. <sup>32</sup> The Lord caused Lachish to be conquered for the city was entered on the second day and people died at the edge of the sword and all its inhabitants were killed just as had been done at Libnah.

<sup>33</sup> Then Horam, the king of Gezer came to assist Lachish and Joshua also attacked him and his army and not a single person survived the attack.

<sup>34</sup> Joshua and his army then moved on from Lachish, going to Eglon. Here they laid siege <sup>156</sup> and invaded it. <sup>35</sup> It was on that very same day that Eglon fell and its inhabitants were slaughtered <sup>157</sup> just as had been done in Lachish.

<sup>36</sup> Joshua then went up, along with its entire army from Eglon to Hebron and assaulted the city. <sup>37</sup> Hebron was readily conquered and its inhabitants and king were all murdered and its surrounding communities also were destroyed. None remained. What took place in Hebron was identical to what had happened in Eglon.

<sup>38</sup> Thereafter Joshua and his army, (all the warriors of Israel), turned back and assaulted the community of Debir. <sup>39</sup> He captured it, along with its king, killing its population. All were killed, as had been done in Hebron and Lachish. The king of Debir also was assassinated.

<sup>40</sup> It was in this manner that Joshua conquered the hill country and the slope (*which went down to the Shephilah*) <sup>158</sup> including all the kings. Some areas were left unconquered, but in the areas that were conquered the destruction included everything that breathed. <sup>41</sup> Joshua had defeated the entire area from Kadesh-barnea to Gaza and the entire country of Goshen, as far as Gibeon. <sup>42</sup> Joshua captured all the kings and their land in a relatively brief

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<sup>153</sup> According to the custom of the day this showed complete dominance over the kings.

<sup>154</sup> Cf.: footnote 109.

<sup>155</sup> Literally: “at the going of the sun.”

<sup>156</sup> LXX: “vigorously attacked the city.”

<sup>157</sup> Literally: “put under the ban.” This was tantamount to saying, “were slaughtered.”

<sup>158</sup> The Shephilah is the coastal plain, i.e. the area of level land reaching from the slope of the hill country to the Mediterranean Sea.

time because the Lord God of Israel fought for Israel. <sup>43</sup> Then Joshua and the army of Israel returned to their encampment in Gilgal.

<CHAPTER 11>

*K. Defeat of the Northern Confederacy 11:1 – 23*

*1. Victory at the Waters of Merom 11:1 – 15*

<sup>1</sup> When Jabin, king of Hazor <sup>159</sup> learned of this, he sent a message to Jobab, the king of Madon, <sup>160</sup> the king of Shimron, <sup>161</sup> the king of Achshaph, <sup>162</sup> <sup>2</sup> the kings of the northern hill country, <sup>163</sup> the kings of the Arabah south of Chinneroth, in the lowlands, <sup>164</sup> and Naphoth-dor <sup>165</sup> in the west. <sup>3</sup> He also sent word to the Canaanites to the east and the west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites under Hermon in the land of Mizpah. <sup>4</sup> They took the field, amassing a huge army, <sup>166</sup> as numerous as the sand on the sea shore, having many horses and chariots. <sup>5</sup> All these kings came unitedly with their armies <sup>167</sup> and encamped together at the waters of Merom <sup>168</sup> to wage war against the Israelites.

<sup>6</sup> The Lord told Joshua. “Do not fear them for at this time tomorrow I will give all of them over into your hand. <sup>169</sup> You are to hamstring their horses and to burn their chariots.” <sup>170</sup> <sup>7</sup> Having this information Joshua suddenly attacked the enemy at the waters of Merom. <sup>8</sup> The Lord gave the enemy into the hands of the army of Israel as the result of a powerful attack, and then pursued them as far as Great Sidon, <sup>171</sup> and Misrephoth-maim, <sup>172</sup> and to the east as far as the valley of Mizpeh, <sup>173</sup> killing those who fled in these directions. <sup>9</sup> Joshua did exactly what the Lord had asked, -- he hamstrung the horses and burned the chariots.

<sup>10</sup> Joshua turned about and it was then that he captured Hazor and killed the king of Hazor with his sword. (That king had been the most powerful, ruling over all the subordinate kings of the territory.) <sup>11</sup> All of the residents of Hazor were massacred, <sup>174</sup> completely destroying them. Nothing that could draw breath survived and the city of Hazor

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<sup>159</sup> Cf.: Judges 1. Hazor is modern Tell el-Qwdah, 3 miles south of Lake Hulah in Eastern Galilee.

<sup>160</sup> The present day name is Qurun Hattin, west of the Sea of Galilee.

<sup>161</sup> The location was in the area of the Tribe of Zebulun. Cf.: I Samuel 15.

<sup>162</sup> The location was possibly in the coastal plain south of Acre.

<sup>163</sup> This area would be Galilee.

<sup>164</sup> The reference is uncertain.

<sup>165</sup> This location was 15 miles north of Haifa.

<sup>166</sup> TCB: “with their battalions as a great army.”

<sup>167</sup> LB: “all these kings responded by mobilizing their armies and uniting to crush Israel.” NEB: “made a common cause to come and encamp.”

<sup>168</sup> Different vocalization would read: “at the well of Merom.”

<sup>169</sup> LXX: “to flee before Israel.”

<sup>170</sup> To hamstring, in this context, means to cut the large tendon at the fetlock of the horses. Only one leg needed to have the tendon cut and it would then limp and not be suitable for war or as a draft animal. There apparently was an ancient prejudice against using weapons of war taken from the enemy, hence the burning of the chariots.

<sup>171</sup> A Phoenician location.

<sup>172</sup> This location is possibly “Kirbet el-Mushereh.” A change of vocalization would yield “salt flats.”

<sup>173</sup> With different vocalization it would be “the well of Mizpeh.” It is apparently the same as “Mizpah” in verse 3.

<sup>174</sup> The Hebrew words speak of dedication to the Lord. To kill all the inhabitants marks this as an irrevocable dedication to God. Things and people are given to the Lord by totally destroying them.

was burned.<sup>175</sup> <sup>12</sup> All the towns of those kings were captured and their inhabitants massacred by Joshua, wiping them out completely, as Moses had decreed. <sup>13</sup> (None of the cities that were located on mounds (or, *tells*) were burned by the Israelites, the sole exception being Hazor.) <sup>14</sup> All the spoils from these cities, including their cattle were taken by the people of Israel as their personal booty for having killed its citizens, having destroyed <sup>176</sup> each and everyone who still breathed. <sup>15</sup> This took place because of the word the Lord had given to Moses. Moses in turn commanded Joshua to continue in carrying out this order. He did not deviate from the order and did everything that had been commanded by Moses.

## 2. Summary of Areas Conquered 11:16 – 23

<sup>16</sup> Joshua captured the entire land, <sup>177</sup> the hill country, the entire Negeb (*or, southern area*), all the land of Goshen, the entire lowland), the Arabah (*or, the Jordan Rift*), and the hill country of Israel and its lowlands, <sup>17</sup> extending from Mount Halak <sup>178</sup> which rises toward Seir, and reaching as far as Baal-gad in the valley of Lebanon, <sup>179</sup> below Mount Hermon. He murdered all the kings. <sup>18</sup> Joshua engaged in war with all the kings for a long time. <sup>180</sup> <sup>19</sup> There was no city <sup>181</sup> that established peace with the people of Israel, with the only exception being the Hivites, (the inhabitants of Gibeon). All other cities were captured in battle.<sup>20</sup> This is what the Lord did by giving determination (*or, by hardening their hearts*), that they could totally destroy, and grant no mercy as they exterminated in accordance with the Lord's command. <sup>182</sup>

<sup>21</sup> Joshua, at the same time, wiped out the Anakim <sup>183</sup> from the hill country: from Hebron, Debir, Anab, from the hill country of Judah, from all the hill country of Israel; for Joshua utterly destroyed all their towns. <sup>22</sup> None of the Anakim survived in the land of the Israelites though some remained in Gaza, Gath, and Ashdod. <sup>184</sup><sup>23</sup> It was in this way that Joshua captured and controlled the entire land, for this was in accordance with the word of the Lord that had been spoken to Moses; and Joshua carried it out, thereby giving it as an inheritance to Israel and causing it to become allotted to tribes. The land now had rest from war. <sup>185</sup>

## <CHAPTER 12>

### L. Conclusion of the History of the Conquest 12:1 – 21

#### 1. Kings Conquered East of the Jordan 12:1 – 8

<sup>1</sup> These are the kings who were defeated by the Israelites who destroyed their power and established their own rulers in the land. The area was located on the east side of the

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<sup>175</sup> TCB: "They struck down everyone there without mercy, wiping them out as something reserved for God. Nothing that breathed was left. Hazor itself he burned."

<sup>176</sup> LXX: "απολεσεν."

<sup>177</sup> This is overstated. There were pockets of the land that were still in the hands of the previous tribes and nations.

<sup>178</sup> Possibly "Jebel Halaq" 27 miles south of Beer-sheba.

<sup>179</sup> This valley is between the Lebanon and the Anti-Lebanon mountain ranges.

<sup>180</sup> LXX: "many days." Some scholars feel the war lasted for five years.

<sup>181</sup> LXX: "ην ουκ ελαβεν."

<sup>182</sup> The joint operation of the kings was as obstinate in its desire to exterminate the Israelites as Israel's stubborn desire to eliminate the kings and seize their territory.

<sup>183</sup> The Anakim are described as a race of giants.

<sup>184</sup> These three were Philistine cities.

<sup>185</sup> MFT inserts 8:30 – 35 here.

Jordan reaching from Wadi Arnon to Mount Hermon and east including the entire Arabah. 2 Sihon, king of the Amorites had resided in Heshbon, and ruled from Aroer which was along the bank of the Wadi Arnon. His territory reached from the middle of the valley as far as the river Jabbok, the boundary of the Ammonites, which included half of Gilead, 3 and the Arabah to the Sea of Chinneroth, eastward, and in the direction of Beth-jeshimoth, to the sea of the Arabah, the Dead Sea, <sup>186</sup> the slopes of Pisgah; 4 and King Og, <sup>187</sup> of Bashan, one of the last of the Rephadim who lived at Ashtaroth and at Edrei. 5 He ruled over Mount Hermon and Salecah and all of Bashan from the boundary of the Geshurites and the Maacathites, and over half of Gilead to the boundary of King Sihon of Heshbon. 6 Moses, the servant of the Lord, and all the inhabitants of Israel gave this area of land to the tribes of Reuben, Gad and the half-tribe of Manasseh, as their possession. <sup>188</sup>

2. *Kings Conquered by Joshua in Western Palestine 12:7 - 24*

7 The following are the kings who were assassinated by Joshua who had ruled on the west side of the River Jordan, from Baal-gad in the valley of Lebanon to Mount Halak, that rises toward Seir. (Joshua gave this territory to the tribes of Israel as a possession, based on their allotments. 8 This area was located in the hill country, the lowlands, the Arabah, the slopes, the wilderness and the Negeb (*or, the south*). This area had been occupied by the Hittites, Amorites, Canaanites, Perizites, Hivites and Jebusites.)

9	The king of Jericho	one,	the king of Ai, which is near Bethel	one,
10	the king of Jerusalem	one,	the king of Hebron	one,
11	the king of Jarmuth	one,	the king of Lachish	one,
12	the king of Eglon	one,	the king of Gezer	one,
13	the king of Debir	one,	the king of Geder	one,
14	the king of Hormah	one,	the king of Arad	one,
15	the king of Libnah	one,	the king of Adullam	one,
16	the king of Makedah	one,	the king of Bethel	one,
17	the king of Tappuah	one,	the king of Hopher	one,
18	the king of Aphek	one,	the king of Lasharon	one,
19	the king of Madon	one,	the king of Hazor	one,
20	the king of Shimron-meron <sup>189</sup>	one,	the king of Achshaph	one,
21	the king of Taanach	one,	the king of Megiddo	one,
22	the king of Kedesh	one,	the king of Jokneamin in Carmel	one,
23	the king of Dorin in <sup>190</sup>		the king of Goim <sup>191</sup> in Galilee	one,
			Naphath-dor	one,
24	the king of Tirzah	one.	Thirty-one kings in all. <sup>192</sup>	

<sup>186</sup> Hebrew: "Salt Sea."

<sup>187</sup> Literally: "the boundary of King Og."

<sup>188</sup> Cf.: Deuteronomy 3:12 – 21; Numbers 32.

<sup>189</sup> The LXX has "Σαμοων." Meron is separate and takes the place of Madon.

<sup>190</sup> Hebrew: "Dor."

<sup>191</sup> So: LXX. Hebrew: "Gilgal."

<sup>192</sup> Thirty-one is correct if Lasharon is taken as a city. Otherwise thirty would be the number. There is a question by scholars whether Lasharon is actually a city name. The LXX reports 29 kings.

<CHAPTER 13>

II. Division of the Land 13:1 - 21:45

A. Introduction of Inheritance of the Trans-Jordan Tribes 13:1 - 23

<sup>1</sup> Now Joshua was old, having lived many years. The Lord spoke to him, saying, “You are old, having lived many years. There is still a great amount of land that must become a part of the possession of the people of Israel. <sup>2</sup> This is the land that is presently in possession of the Philistines and all those who comprise the nation of the Geshunites <sup>193</sup> <sup>3</sup> (which extends from Shihor <sup>194</sup> which lies east of Egypt, northward to the boundary of Ekron. It is considered to be Canaanite property. There are five rulers of the Philistines: the rulers of Gath, Ashdod, Ashkelon, Gath and Ekron,) in addition to those of the Avvim, <sup>195</sup> <sup>4</sup> in the south, the entire land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, <sup>196</sup> to the boundary of the Amorites. <sup>5</sup> In addition, the land of the Gebalites, all of Lebanon east from Baal-gad below Mount Hermon to Lebo-hamath. <sup>197</sup> <sup>6</sup> All the inhabitants of the hill country are to be driven out of the country from Lebanon to Misrephoth-maim, even all those who are Sidonians, for the benefit of the Israelites. I, myself, will do this! The people of Israel have been commanded, for their benefit, to be allotted land as their own inheritance, in accord with my command. <sup>7</sup> This is to bring about the division of the land for an inheritance to the nine tribes and the half tribe of Manasseh.” <sup>198</sup>

2. Survey of Territory Distribution East of the Jordan 13:8 – 14

<sup>8</sup> The other half tribe of Manasseh, <sup>199</sup> Reuben, and Gad received their inheritance, given them by Moses, the Lord’s servant, on the eastern side of the Jordan. <sup>8</sup> This area ranged from Aroer, which is on the edge of the Wadi Arnon, and the town that was located in the middle of the valley, along with the tableland from <sup>200</sup> Medeba to Dibon. <sup>10</sup> Those who inhabited the cities of King Sihon of the Amorites, (he reigned in Heshbon), as far as the boundary of the Ammonites, <sup>11</sup> Gilead, and the region of the Geshurites, Maacathites, and all from the area of Mount Hermon, all of Bashan to Salecah, <sup>12</sup> the entire kingdom of Og in Bashan (who ruled in Ashtaroth) and Edrei (he was the only one left of the survivors of the Rephaim); -- all these Moses had defeated or banished from the land. <sup>13</sup> In spite of all the warfare the Israelites were unable to drive out the Geshurites, and the Maaeathites, but Geshur and Maacath <sup>201</sup> have continued in their own land even now (*at the time of this writing.*)

<sup>14</sup> Moses gave no land to the tribe of Levi as an inheritance. He told them that the offerings <sup>202</sup> by fire that are given to the Lord God of Israel would prove to be their inheritance.

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<sup>193</sup> These are apparently the same people who are mentioned in verse 13.

<sup>194</sup> This is the older way of saying: ‘the Nile River.’

<sup>195</sup> Cf.: Deuteronomy 2:23. Cf.: ANET p. 471.

<sup>196</sup> This location is not the same as 12:18 or 19:30. It is possibly “Apqa” east of Gebal.

<sup>197</sup> Verses 1 – 5 take us to the far north of the territory.

<sup>198</sup> The LXX adds: “from Jordan to the Great Sea and westward you are to give the people this land for the Great Sea will be the boundary.”

<sup>199</sup> So: Versions. Literally: “With it.”

<sup>200</sup> This word is omitted in Hebrew.

<sup>201</sup> These were Aramean sites. King David married a daughter of the king of Geshur who was the mother of Absalom. II Samuel 3:3.

<sup>202</sup> This word is omitted in the LXX.

### 3. Territory of Reuben 13:15 - 23

<sup>15</sup> Moses gave the tribe of Reuben an inheritance based on the needs (*or, size*) of their clans. <sup>16</sup> The territory they received extended from Aroer, which is on the edge of the valley of the Wadi Arnon and from there to the town in the midst of the valley, as well as all the tableland of Medeba; <sup>17</sup> including Heshon and all the cities located on the tableland: Dibon, Bamoth-baal, Beth-baal-meon, <sup>18</sup> Jahaz, Kedemoth, Mephnaath, <sup>19</sup> Kiriathaim, Sibmah, Zereth-shahar on the valley hill, <sup>20</sup> Beth-peor, the slopes of Pisgah, Beth-jeshimoth, <sup>21</sup> (that is all the towns of the tableland, and all the kingdom of King Sihon, king of the Amorites who reigned in Heshbon). These Moses had defeated with the leaders of Midian: Evi, Rekem, Zur, Hur and Reba, (princes of Sihon) who had lived on that land. <sup>22</sup> Added to those who were massacred was Balaam, the son of Beor, who practiced the occult. <sup>23</sup> The borders of the tribal lands of the Reubenites were the banks of the Jordan. This was the inheritance of the Reubenites, based on the number of families in the tribe. This included the towns and villages.

### 4. Territory of Gad 13:24 – 28

<sup>24</sup> Moses allotted inheritance lands to the tribe of Gad based on the number of their clans. <sup>25</sup> This territory included Jazer along with the towns of Gilead, the hill country of the land of the Ammonites, as far as Aroer, which is east of Rabbah, <sup>203</sup> <sup>26</sup> from Heshbon to Ramath-mizpeh, Betonim, and from Mahanaim to the territory of Debir. <sup>27</sup> In the valley were Beth-haram, Beth-nimrah, Succoth, Zaphon, the rest of the kingdom ruled by Sihon, of Heshbon, the Jordan, and its banks, extending to the south end of the Sea of Chinnereth (*or, the Sea of Galilee*) and eastward beyond the Jordan.. <sup>28</sup> This was the allotted inheritance of the tribe of Gad, based on the size of their clans. The area included cities and villages.

### 5. Territory of Eastern Manasseh: concluded 13:29 – 33

<sup>29</sup> Moses allotted territory to the half tribe of Manasseh. His land was allotted based on the size of the clans. <sup>30</sup> This region extended from Mahanaim, through the entire region of Bashan and the entire kingdom of King Og of Bashan, and all the communities of Jair which are located in Bashan; sixty towns, <sup>31</sup> including half of Gilead, and Ashtaroth, Edrei, (the towns in the kingdom of Bashan). These were designated to the people of Machir, son of Manasseh based on the size and number of their clans – for the half tribe of Machirites.

<sup>32</sup> These are the inherited lands as distributed by Moses on the east side <sup>204</sup> of the Jordan. <sup>33</sup> The tribe of Levi was not given an inheritance by Moses for he declared; “The Lord God of Israel is their inheritance.” <sup>205</sup>

## <CHAPTER 14>

### B. Beginning of the Land Division 14:1 – 15

#### 1. Introduction and Explanation 14:1 – 6

<sup>1</sup> These are the inheritances (*or, heritages*) received by the people of Israel that were located in the land of Canaan which Eleazar <sup>206</sup> the priest, Joshua the son of Nun, and the leaders of the ancestral tribes of the people of Israel distributed. <sup>2</sup> Their inheritance <sup>207</sup> was

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<sup>203</sup> Rabbah is presumed to be present day Amman.

<sup>204</sup> Literally: “beyond.”

<sup>205</sup> This verse is omitted in the LXX.

<sup>206</sup> Eleazar was the son of Aaron. He took his father’s place within the leadership of the Israelites. Cf.: Deuteronomy 10:6; Numbers 34:16 – 29.

<sup>207</sup> LXX: “κατα κληρους εκληρονομησαν.” “they inherited according to their lots.”



selected by lot, <sup>208</sup> as had been commanded by Moses for the nine and one half-tribes. <sup>3</sup> Moses had already given an inheritance to the two and one-half tribes that already had settled on the eastern side of the Jordan. No inheritance of tribal land was given to the Levites. <sup>4</sup> The descendants of Joseph were divided into two tribes, Manasseh and Ephraim, but no allotment of land was given to the Levites, for they received towns in which to live which had common pasture lands for their cattle, flocks and herds. <sup>5</sup> The Israelites did as the Lord had commanded Moses as they allotted the land.

## 2. Caleb Rescues His Inheritance in Hebron 14:6 – 15

<sup>6</sup> The people of Judah came to Joshua at Gilgal, and Caleb, the son of Jephunneh, the Kenizzite <sup>209</sup> said to Joshua, “Do you recall what the Lord said to Moses, the man of God, in Kadesh-barnea, concerning us? <sup>210</sup> <sup>7</sup> I was forty years old when Moses, the servant of the Lord sent me from Kadesh-barnea to reconnoiter (*or, spy on*) the land, <sup>8</sup> but my companions who went up with me demoralized the people (*by a report that it was impossible to invade the land*) but I was completely loyal <sup>211</sup> to the Lord, my God. <sup>212</sup> <sup>9</sup> In that day Moses said, ‘The land on which you walked will definitely become your patrimony (*or, inheritance*): not only for you, but also your sons and their succeeding generations, <sup>213</sup> for you totally followed the Lord my God.’ <sup>10</sup> Be assured, the Lord has kept me alive, as he said, for forty-five additional years, and presently I am as strong as when I walked in the wilderness, thought I am eighty-five years old. <sup>11</sup> I am still as strong as on the day when Moses sent me (*to reconnoiter the land*) and my strength now is as it was then: -- for war or for going and coming. <sup>12</sup> I therefore a request that you give me the hill country of which I have spoken, and on which I walked on that day. Then you heard that the Anakim lived there, in great fortified cities. If it is acceptable to the Lord (forty-five years after Israel walked in the wilderness), this promise by Moses is to be fulfilled. I will drive out the Anakim <sup>214</sup> on my eighty-fifth birthday! <sup>11</sup> I am still strong even now. I am as strong as on that day when Moses sent me. May the Lord use my strength and may he be with me that I may dispossess them from the land as the Lord had said.”

<sup>13</sup> Then Joshua blessed him and he gave Hebron to Caleb, the son of Jephunnah, as his patrimony. <sup>14</sup> Thus Hebron came to be the inheritance of Caleb the son of Jephunnah the Kenizzite, and remains as his to the time of this writing. This occurred because Caleb had been totally faithful to the Lord, the God of Israel. <sup>15</sup> The present name Hebron formerly was Kiriath–arba (*or, the city of Arba*). Arba was the most powerful man among the Anakim. The land had rest from war,

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<sup>208</sup> Usually specially numbered stones were cast to determine God’s will.”

<sup>209</sup> Kenaz is from the Edomite clan. Cf.; 9:15:17. Genesis 36:11. Apparently foreign strains filtered in and became absorbed in the Israelite tribal structure.

<sup>210</sup> Literally: “me and concerning you.”

<sup>211</sup> Literally: “fully followed.”

<sup>212</sup> So: LXX. Hebrew: “the God.”

<sup>213</sup> Literally: “forever.”

<sup>214</sup> Cf.: footnote 183.

<CHAPTER 15>

C. Lot of Judah 15:1 – 63

1. Borders of Judah 15:1 – 12

<sup>1</sup> The lot (*or, assigned territory*) of Judah, based on the size of the tribe, was located in the extreme southern portion of Israel, extending to the borders of Edom and the wilderness of Zin. <sup>2</sup> The southern border ran from the end of the Salt Sea (*or, the Dead Sea*) where the inlet of water coming from the Negeb (*or, southern desert*) is located, <sup>3</sup> then going southward to the ascent of Akkrabbim, passing to Zin, going southward to Kadesh-barnea, <sup>215</sup> then by Hezron, up to Addar, and tuning to Karka, <sup>4</sup> It then turned to Azmon, going out through the Wadi of Egypt, coming to its end at the (*Mediterranean*) Sea. This was to be the southern boundary. <sup>5</sup> The eastern boundary was the Salt Sea (*or, Dead Sea*), reaching to the mouth of the Jordan. The northern boundary turned from the bay of the sea at the mouth of the Jordan, going up to Beth-hoglah, and passed along north of Beth-arabah; and the boundary then reached the Stone of Rohan, (Reuben's son); <sup>7</sup> and then went up to Debir from the Valley of Achor, going northwest to Gilgal, <sup>216</sup> (which is opposite the ascent of Adummim, on the south side of the valley. The boundary then passed along the waters of Enshemesh and ended at En-rogel. <sup>8</sup> From there the boundary goes by the valley of the sons of Hinnom at the southern slope of Jebus (that is, Jerusalem), then going to the top of the mountain that is located opposite the valley of Hinnom on the west, at the northern end of the valley of Rephaim. <sup>9</sup> Here the boundary extended from the top of the mountain to the spring of the waters of Nephtoah, <sup>217</sup> going to the towns of Mount Ephron, then curving to Baalah (that is, Kiriath-jearim, <sup>218</sup> <sup>10</sup> where it circled west of Baalah to Mount Seir, passed on to the northern slope of Mount Jearim (that is Chesalon), and went down to Beth-shemesh, bypassing Timnah. <sup>11</sup> The boundary then went to the slope of the hill north of Ekron, and ended, going around Shikkeron, and passed along to Mount Baalah, going out to Jabneel where the boundary came to an end at the sea. <sup>12</sup> The western boundary was the Mediterranean with its coastal area. This is the boundary that surrounded the people of Judah, based on the size of the tribe.

2. Caleb and Othniel Take Their Portions 15:13 - 18

<sup>13</sup> Based on the commandment of the Lord to Joshua, Caleb, the son of Jephunneh, received a portion of the land that had been assigned to the people of Judah. He received Kiriath-arba, which is now called Hebron. (Arba was the father of Anak). <sup>14</sup> Caleb exiled the three sons of Anak: Sheshai, Ahiman, and Talmai, all of whom were descendants of Anak. <sup>15</sup> From there he attacked the inhabitants of Debir; (that being the present name, the former name was Kiriath-sepher.) <sup>16</sup> Caleb had declared, "Whoever attacks Kiriath-sepher and is victorious -- I will give him my daughter Achsah, as his wife." <sup>17</sup> Othniel, son of Kenaz, the brother of Caleb, <sup>219</sup> captured it and Caleb gave Othniel his daughter as his wife.

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<sup>215</sup> The location is 55 miles south of Beer-sheba in the Negeb desert.

<sup>216</sup> So: literally. Emended it would read "to the district."

<sup>217</sup> This spring was named after an Egyptian Pharaoh, Merneptah of the 19<sup>th</sup> dynasty 1235 – 1227 B.C.E.

<sup>218</sup> Cf.: ANET: p. 258.

<sup>219</sup> The Hebrew word translated as "brother," in Hebrew can mean "kinsman." He is not a blood brother of Caleb.

18 When she came to him, she urged him <sup>220</sup> to ask her father for a field. As she dismounted from her donkey Caleb asked her “What do you desire?” 19 Her response was, “Give me a gift, since you have given me the southern desert (*or, Negeb*). Also give me some oases for water.” Thus Caleb gave her the upper and lower springs. <sup>221</sup>

### 3. *List of Judah’s Towns 15:20 – 63*

<sup>20</sup> This is the inheritance of the tribes of the people of Judah, based on the size of their clans. <sup>21</sup> This is the allotment of the towns given as the possession of the people of Judah.

[*District 1. The Extreme South*] These were located in the extreme south toward the boundary of Edom, where Kabzeel, Eder, Jagur, <sup>22</sup> Kinah, Dimonah, Adadah, <sup>23</sup> Kedesh, Hazor, Ithnan, <sup>24</sup> Ziph, Telem, Bealoth, <sup>25</sup> Hazor-hadattah, Kerioth-hezron (that is Hazor), <sup>26</sup> Amam, Shema, Moladah, <sup>27</sup> Hazar-shual, Beer-sheba, Biziothiah, <sup>29</sup> Baalah, Iim, Ezem, <sup>30</sup> Eltolad, Chesil, Hormah, <sup>31</sup> Ziklag, Madmannah, Sansannah, <sup>32</sup> Lebaoth, Shilhim, Ain, and Rimmon: <sup>222</sup> totaling twenty-nine towns with their outlying villages.

[*District 2. The Lowlands*] <sup>33</sup> In the lowland: Eshtaol, Zorah, Ashnah, <sup>34</sup> Zanoah, Engannim, Tappuah, Enam, <sup>223</sup> <sup>35</sup> Jarmuth, Adullam, Socoh, Azekah, <sup>36</sup> Shaaraim, Adithaim, Gederah, Gederothaim: fourteen towns with their outlying villages.

[*District 3. Location southwest of Jerusalem*] <sup>37</sup> Zenan, Hadashah, Migdal-gad, <sup>38</sup> Dilan, Mizpeh, Jokthe-el, <sup>39</sup> Lachish, Bozkath, Eglon, <sup>40</sup> Cabbon, Lahmam, Chitlish, <sup>41</sup> Gederoth, Beth-dagon, Naamah, and Makkedah: sixteen towns with their outlying villages.

[*District 4. Shephelah*] <sup>42</sup> Libnah, Ether, Ashan, <sup>43</sup> Iphtah, Ashnah, Nezib, <sup>44</sup> Keilah, Achzib, and Mareshah: nine towns with their outlying villages.

[*District 5. Coastal Plain*] <sup>45</sup> Ekron with its dependencies and outlying villages; <sup>46</sup> all villages located between Ekron and the sea, in the vicinity of Ashdod.

[*District 6. Northwest of District 3*] <sup>47</sup> Ashdod with its surrounding towns and villages, Gaza and the towns and villages located in the direction of the Wadi of Egypt; and the great Sea (*or, the Mediterranean*) and its coastline.

[*District 7. The Central Hill Country*] <sup>48</sup> In the hill country: Shamir, Jattir, Socoh, <sup>49</sup> Dannah, Kiriath-sannah <sup>224</sup> (also called Debir), <sup>50</sup> Anab, Eshtemon, Anim, <sup>51</sup> Goshen, Holon, and Giloh: eleven towns with their outlying villages.

[*District 8. Along the West Bank of the Jordan*] <sup>52</sup> Arab, Dumah, Eshan, <sup>53</sup> Janim, Beth-tappuah, Apekah, <sup>54</sup> Humtah, Kiriath-arba (also called Hebron), and Zior: nine towns with their outlying villages.

[*District 9. West of Bethlehem*] <sup>55</sup> Maon. Carmel, Ziph, Juttah, <sup>56</sup> Jezreel, Jokdeam, Zanoah, <sup>57</sup> Kain, Gibeah, and Timnah: ten towns with their outlying villages.

[*District 10. This District is added in the LXX*] <sup>58</sup> Halhul, Beth-zur, Gedor, <sup>59</sup> Maarath, Beth-anoth, and Eltekon: six cities with their outlying villages.

[*District 11. Near Mount Ephron*] <sup>60</sup> Kiriath-baal, (also called Kiriath-jearim), and Rabbah: two towns with their outlying villages.

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<sup>220</sup> The Hebrew is not clear. The word can mean either “urged” or “induced.” It is not clear if Achsah did the asking or if Othniel did the asking. Either way, there was a request and a gift.

<sup>221</sup> The upper and lower springs actually were reservoirs or cisterns.

<sup>222</sup> The name is possibly “Ain-rimmon.” The exact location is uncertain.

<sup>223</sup> Some scholars feel the two towns are to be spelled as: “Tappnah” and “Enom.”

<sup>224</sup> Elsewhere the city is called “Kiriath-sopher.”

[District 12. The Eastern Slope Adjacent to the Tribe of Benjamin] <sup>61</sup> In the wilderness: Beth-arabah, Middin, Secacah, <sup>62</sup> Nibshan, the city of Salt, and Engedi: Six towns with their outlying villages.

<sup>63</sup> The people of Judah, however, were unable to drive the Jebusites who inhabited Jerusalem from their city, so the Jebusites lived with the people of Israel in Jerusalem even now, at the time of this writing. <sup>225</sup>

#### <CHAPTER 16>

##### *D. Lot of Joseph 16:1 – 17:18*

##### *1. Southern Border of Ephraim 16:1 - 5*

<sup>1</sup> The allotment given the Josephites (*or, the descendants of Joseph*) extended from the Jordan in the vicinity of Jericho, on the east side of the Jordan, into the hill country of Bethel. <sup>2</sup> It then went from Bethel to Luz, passing Ataroth, <sup>226</sup> (the territory of the Archites); <sup>3</sup> and then westward to the territory of the Japhlethites, and reaching the territory of Lower Beth-horon, and going on to Gezer, and ending at the sea.

<sup>4</sup> The Josephites – Manasseh and Ephraim, – received their inheritance.

<sup>5</sup> The territory of the Ephraimites, based on the size of its clans was divided as follows: The boundary of their inherited land on the east was Ataroth-addar, as far as Upper Beth-horon.

##### *2. North and East Border of Ephraim 16:6 - 8*

<sup>6</sup> The boundary reached from there to the sea; on the north lies Michmethaih. The east the boundary extended, turning toward Taanath-shiloh, and passing on behind it, on the east, to Janoah. <sup>7</sup> The boundary then goes down from Nahoah to Araroth and to Naarah, touching Jericho, and ending at the Jordan. <sup>8</sup> From Tappuah the boundary goes westward to the Wadi Kanah, and ends at the sea. That is the inheritance of the tribe of the Ephraimites by clans.

##### *3. Other Cities Held by Ephraim 16:9 – 10 <sup>227</sup>*

<sup>9</sup> Along with all that had been set apart for the Ephraimites by clan, along with the outlying towns and villages, <sup>10</sup> they were unable to drive out the Canaanites who lived in Gezer, so the Canaanites lived within Ephraim, which continues even now at the time of this writing. They have become forced labor. <sup>228</sup>

#### <CHAPTER 17>

##### *4. Division of Lot of Manasseh among the Clans 17:1 – 6*

<sup>1</sup> The allotment <sup>229</sup> was made to the tribe of Manasseh, since he was the firstborn son of Joseph. Machir, the firstborn of Manasseh was the father of Gilead, to whom the area of Gilead and Bashan were given as his allotment since he was a warrior. <sup>2</sup> Allotments were made to the rest of the tribe of Manasseh, based on families. Abiezer, Helek, Asriel, Shechem, Hephher, and Shemida: all of whom were male descendants of Manasseh, the son of Joseph. Allotments were presented based on families.

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<sup>225</sup> The list was no doubt taken from some early survey of the districts. The number of towns as noted above is questioned in several places because of manuscript differences or whether a Hebrew word is the name for one, or, if divided, two towns.

<sup>226</sup> Ataroth-addar is the spelling in v. 4. These are the same town. The text in v. 2 has perhaps been disturbed.

<sup>227</sup> Cf.: I Kings 9:21.

<sup>228</sup> Cf.: Judges 1:29.

<sup>229</sup> LXX: “τα ορτα.”

<sup>3</sup> Zelophehad, son of Hopher, son of Gilead, son of Machir, son of Manasseh had no sons. He only had daughters and the names of these daughters were: Mahlah, Noah, Hoglah Milcah, and Tirzah. <sup>230</sup> <sup>4</sup> They came into the presence of the priest Eleazar, Joshua, the son of Nun, and the leaders of the people, saying: “The Lord <sup>231</sup> commanded Moses to give us an inheritance along with our male relatives.” Therefore, based on the commandment of the Lord, he gave them an inheritance among their paternal relatives. <sup>5</sup> As a result, the tribe of Manasseh received ten portions in addition to the land of Gilead and Bashan, which is on the east side of the Jordan. <sup>6</sup> Since the daughters of Manasseh also received an inheritance, as had been given his sons, the land of Gilead was added to the area allotted to Manasseh.

*5. Holdings of Manasseh: Failure to take certain Towns 17:7 – 13*

<sup>7</sup> The territory allotted to Manasseh extended from Asher to Michmethath, which is east of Shechem, then the boundary turned southward to the land inhabited by the Entappuah. <sup>8</sup> The land of Tappuah was the possession of Manasseh, but while the town of Tappuah was on the boundary of Manasseh, it belonged to Ephraim. <sup>9</sup> The boundary then went down to the Wadi Kanah. Those towns along the Wadi that were located on the south side belonged to Ephraim, though they were located among the towns of Manasseh. The boundary then moved to the north side of the Wadi and ended at the sea. <sup>10</sup> The land located on the south side belonged to Ephraim, and the land on the north side belonged to Manasseh with the sea forming the boundary. The tribe of Asher was located to the north, and to the east is the tribe of Issachar. <sup>232</sup> <sup>11</sup> Within Issachar and Asher were towns owned by Manasseh. These were Beth-shean and its outlying villages, and Ibleam and its outlying villages, the inhabitants of Dor and its villages, Endor and its villages, Tannach and its villages, Megiddo and its villages, (the third of which is Naphath), <sup>233</sup> <sup>12</sup> In spite of all this Manasseh was unable to dispossess the Canaanites from these towns, resulting in the Canaanites stubbornly remaining to live in the land. <sup>13</sup> However, as Israel grew stronger, they were able to demand that the Canaanites become forced laborers, but they were not able to drive them from the territory.

*6. Joseph Demands a larger Portion 17:14 – 18*

<sup>14</sup> The tribe of Joseph spoke to Joshua, saying, “Why have you given me only one portion of an inheritance? We have a large population, all of whom have received the blessing of the Lord.” <sup>15</sup> Joshua responded: “If you have such a large population to up to the forest. Clear the land of trees, so it can be used by you. Go to the land of the Perizzites and the Rephaim, since the area of the hill country of Ephraim is not sufficient.” <sup>234</sup> <sup>16</sup> The people of the tribe of Joseph said, “The hill country is not sufficient for us. But, on the other hand, all the Canaanites who live in the plain have iron chariots: this being true not only of the residents of Beth-shean and its outlying villages but also those who live in the Valley of Jezreel.” <sup>17</sup> Then Joshua spoke to the descendants of Joseph: to Ephraim and Manasseh: “You certainly are numerous. You have great power; you will not receive only one portion. <sup>18</sup> You will receive the hill country. Even though it is forested now, you will clear it and possess it to its farthest borders. You will expel the Canaanites, even though they have chariots of iron, and even though they are powerful!”

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<sup>230</sup> The meaning is uncertain.

<sup>231</sup> LXX: “Θεος.”

<sup>232</sup> This area was not contiguous.

<sup>233</sup> The meaning is uncertain.

<sup>234</sup> Literally: “too narrow for you.”

## <CHAPTER 18>

1 Then the entire congregation of the Israelites assembled at Shiloh.<sup>235</sup> There they set up the Tent of Meeting, and there was peace for the land had become subdued.

2 Seven of the tribes of Israel had not yet received their apportioned tribal land. 3 Joshua spoke to the Israelites, saying, “How long will you be slackers about going to take possession of the land that the Lord your God had given to your ancestors and which is now to be given to you? 4 Appoint three men from each tribe and I will send them out. They are to go over the entire territory, writing a description of the land, from the standpoint of it being an inheritance, on a scroll. When this is completed they are to return to me. 5 During this process they are to divide the land into seven divisions. Judah will keep its portion which has already been given them. The same is true for the house<sup>236</sup> of Joseph (Manasseh and Ephraim) for their land is just to the north of the land for the tribe of Judah. 6 There is to be a description of each of the seven divisions and when this is completed these emissaries are to return to me with their findings and I will cast lots in your presence and in the presence of God. 7 The Levites are not to receive a tribal portion, for their heritage is the service of the Lord.<sup>237</sup> The tribes of Gad and Reuben and the half tribe of Manasseh had already received their inheritance (*or, tribal land*) for Moses, the servant of the Lord, who had already taken care of that.<sup>238</sup>

8 The men who had been selected from the tribes began their task, being charged by Joshua to be careful in writing a description of the land, for he said, “Go over the entire territory and write a description of the land. Then return to me and I will cast lots for you in the presence of the Lord in Shiloh.” 9 The men then went, crisscrossing the land<sup>239</sup> and recording what they had seen on a scroll, describing what was to be seen in each of the seven districts. Having done this they returned to Joshua in Shiloh. 10 Joshua cast lots before the Lord in Shiloh and the remainder of the land of Israel was apportioned to the tribes. Every tribe now had its land.

### 2. Lot of Benjamin 18:11 – 28

11 The lot received by the tribe of Benjamin, based on families, was made known and the area of inherited land for the tribe of Benjamin was located between the tribe of Judah and the tribe of Joseph. 12 The northern boundary began at the Jordan, going up the slope to Jericho and westward through the hill country and ending at the wilderness of Beth-aven. 13 At that point the boundary went south in the direction of Luz, (also called Bethel). The boundary went on from there to Ataroth-addar, on the mountain that is south of Lower Beth-horon. 14 There the boundary changes direction, going to the west side of

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<sup>235</sup> Shiloh was located ten miles north of Bethel. The Tent of Meeting was called the Tabernacle during the forty years of Wilderness Wandering. This remained as the central place of worship and assembly until the Ark of God (which was housed in the Tent of Meeting) was captured by the Philistines in ca. 1050 B.C.E. Shortly thereafter Shiloh was destroyed.

<sup>236</sup> LXX: “καὶ οἱ υἱοὶ.”

<sup>237</sup> Levites were given properties in which to live and pasture land for herds and flocks in the various cities in all of the tribal lands. In that way they were in contact with, and could be helpful, in the religious life of the community in which they lived. At this point in time they served, on a prescribed schedule at the Tent of Meeting in Shiloh. Later this was moved to Jerusalem when the temple was built.

<sup>238</sup> Those three tribes had asked for land on the east bank of the Jordan (in the present day country of Jordan). Moses agreed with the provision that they must join their kinsmen on the west side of the Jordan in times of war or need.

<sup>239</sup> LXX adds: “καὶ εἰδοσαν αὐτην.”

the mountains, beginning at the mountain that lies to the south, opposite Beth-horon and ending up at Kiriath-baal (also called Kiriath-jearim) which is a town that belongs to Judah. This forms the western side. <sup>15</sup> The southern side begins at the outskirts of Kiriath-jearim <sup>240</sup> with the boundary going from there to Ephron: <sup>241</sup> to the spring of the Waters of Nephtoah. <sup>242</sup> <sup>16</sup> The boundary then goes down to the border of the mountain overlooking the valley of the sons of Hinnom, which is at the north end of the valley of Rephaim; and it goes down the valley of Hinnom south of the slope of the Jebusites. It then goes down to En-rogel; <sup>17</sup> and bending in a northerly direction as it goes on to En-shemesh and from there to Gehloth, which is opposite the ascent to Adummim, then going down to the Stone of Bohan, Reuben's son, <sup>18</sup> passing on to the slope of Beth-arabah. <sup>243</sup> and going down to the Arabah. <sup>19</sup> The boundary then passes on the north of the slope of Beth-hoglah, and the boundary ends at the northern bay of the Dead Sea (*or, Salt Sea*), at the southern end of the Jordan. This is the southern border. <sup>20</sup> The Jordan is the boundary on the eastern side. This is the area inherited by the tribe of Benjamin, based on the number of families who are to live within these boundaries.

<sup>21</sup> The towns of the tribe of Benjamin, based on families were: Jericho, Beth-hoglah, Emekkeziz, <sup>22</sup> Beth-arabah, Zemaraim, Behel, <sup>23</sup> Avvim, Parah, Ophrah, <sup>24</sup> Chephar-ammoni, Ophni, and Geba: twelve towns with their outlying villages; <sup>25</sup> Gibeon, Ramah, Beeroth, <sup>26</sup> Mizpeh, Chephirah, Mozah, <sup>27</sup> Rekem, Irpeel, Taralah, <sup>28</sup> Zela, Haeleph, Jebus, <sup>244</sup> (which is also called Jerusalem), Gibeah, <sup>245</sup> and Kiriath-jearim, <sup>246</sup> -- fourteen towns with their outlying villages. This is the inheritance which was received by the tribe of Benjamin based on the number of families.

### <CHAPTER 19>

#### 3. Lot of Simeon 19:1 – 9 <sup>247</sup>

<sup>1</sup> The second lot to be revealed was that of Simeon, for the tribe and all its families. This was to be the inherited land on which they were to live. <sup>2</sup> The towns that were inherited were: Beer-sheba, Sheba, <sup>248</sup> Moladah, <sup>3</sup> Hazar-shual, Balah, Ezem, <sup>4</sup> Eltolad, Bethul, Hormah, <sup>5</sup> Ziklag, Beth-marceboth, Hazar-susah, <sup>6</sup> Beth-lebaoth, and Sharuhem – thirteen towns with their outlying hamlets. <sup>7</sup> Ain, Rimmon, <sup>249</sup> Ether, and Ashan – four towns with all their outlying villages, <sup>8</sup> together with all the hamlets in the vicinity of these towns, as far away as Baalath-beer, and Ramah of the Negeb. This comprised the inheritance of the tribe of Simeon in accordance with the number of its families. <sup>9</sup> The inheritance of the tribe of Simeon formed a portion of the territory of Judah. This occurred because the land designated for Judah was too large and thus the tribe of Simeon obtained a portion of the

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<sup>240</sup> The LXX has “Kiriath-baal.”

<sup>241</sup> So: Versions. Literally: “westward.” Cf. 15:19.

<sup>242</sup> Cf.: ANET p. 258d.

<sup>243</sup> Literally: “to the slope over agaubst Arabah.”

<sup>244</sup> So: LXX, Syriac & Vulgate. Literally: “the Jebusite.”

<sup>245</sup> Literally: “Gibeath.”

<sup>246</sup> So: LXX. Hebrew “Kiriath.”

<sup>247</sup> The town list is all that has been preserved. This seems to be in a considerable disarray. Most of the towns that are listed have already been listed in District I and two, Ether and Ashan, are listed in District IV. The number of towns that is stated does not correspond with the number of names.

<sup>248</sup> So: MT. The proper name is “Shema.” Cf.: 15:26.

<sup>249</sup> The LXX combines the two towns listed above as one town: “Enrimmon.”

tribal land designated for Judah as their tribal inheritance in spite of its being in the tribal land that had already been allotted to Judah.<sup>250</sup>

#### 4. Lot of Zebulun 19:10 – 16<sup>251</sup>

<sup>10</sup> The third lot was allotted to Zebulun, determined by the number of families. The boundary of the inheritance reached as far as Sarid.<sup>252</sup> <sup>11</sup> The boundary then goes westward, going on to Maralah, and touches Dabbesheth, and on into the Wadi that is east of Jokneam. <sup>12</sup> Going in the other direction from Sarid, toward the east<sup>253</sup> it reaches the boundary of Chisloth-tabor and from there goes to Daberath, and then up to Japhia. <sup>13</sup> It then extends on, passing along the eastern sunrise, to Gath-hepher, Eth-kazin, Rimmon and then bends toward Neah. <sup>14</sup> The north boundary curves to Hannathon, and ends at the Valley of Iphtah-el, <sup>15</sup> Kattath, Nuhalah, Shimron, Idalah, and Bethlehem, -- twelve towns with all their outlying villages. <sup>16</sup> This marks the inheritance of the tribe of Zebulun, based on the number of families within the tribe. These are their towns and outlying villages.

#### 5. Lot of Issachar 19:17 - 23<sup>254</sup>

<sup>17</sup> The fourth lot came<sup>255</sup> as an allotment to the tribe of Issachar, based on the number of its families. <sup>18</sup> Its territory included Jezreel, Chesulloth, Shunem, <sup>19</sup> Hapharaim, Shion, Anaharath, <sup>20</sup> Rabith,<sup>256</sup> Kishion, Ebez, <sup>21</sup> Remeth, En-gannim, En-haddah, Beth-pazzez, <sup>22</sup> the boundary also touched Tabor, Shahazumah, and Beth-shemesh, and its boundary ended<sup>257</sup> at the Jordan – sixteen towns along with their outlying hamlets. <sup>23</sup> This is the inheritance of the tribe of Issachar, based on the number of its families -- their towns and villages.

#### 6. List of Asher 19:24 – 31

<sup>24</sup> The fifth lot came to the tribe of Asher, in accordance with the number of families within the tribe. <sup>25</sup> The boundary included Helkath, Hali, Beten, Achshaph, <sup>26</sup> Allammelech, Amad, and Mishal. On the west it touched Carmel and Shihor-libnath. <sup>27</sup> The boundary then turned toward the east, going to Beth-dagon, then touching<sup>258</sup> Zebulun, and the valley of Iphtah-el as it went northward to Beth-emek and Neiel, and continuing north to Cabul, <sup>28</sup> Ebron, Rehob, Hammon, Kanah,<sup>259</sup> as far as Great Sidon. <sup>29</sup> There was a turn in the boundary as it reached the fortified city of Tyre. The boundary then turned toward<sup>260</sup> Hosah, and ends at the sea. Mahalab,<sup>261</sup> Achzib, <sup>30</sup> Ummah,<sup>262</sup> Aphek, and Rehob: – twenty-two towns with their surrounding villages. <sup>31</sup> This was the inheritance of the tribe of Asher, based on the number of families – these towns with their outlying villages.

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<sup>250</sup> Cf.: ANET p. 235d.

<sup>251</sup> Scholars question the accuracy of the border list in verses 10 - 16. The area seems to be about ½ of the territory of south-western Galilee

<sup>252</sup> In 15:32 it is listed as “Shillim,” In verse 12 it is listed as “Sharuhen” in some manuscripts.

<sup>253</sup> Literally: “the sunrise.”

<sup>254</sup> It is impossible to trace the border successfully based on the list.

<sup>255</sup> Literally: “came out to.”

<sup>256</sup> The LXX has “Ραββιθ.” One major manuscript has “Δαρειρωθ.”

<sup>257</sup> Literally: “going out their border was.”

<sup>258</sup> The LXX adds: “as it touches the border of.” The meaning of the last phrase of this sentence is uncertain.

<sup>259</sup> Kanah is located six miles south of Tyre.

<sup>260</sup> Some scholars feel that the Hebrew words, translated as “turns toward” are actually the name of another city -- “Meheleb.” The LXX translates it as “Ahabab.”

<sup>261</sup> Literally: “Mehebel.”

<sup>262</sup> Another name for “Ummah” is “Acco,” present day “Acre.”



### 7. Lot of Naphtali 19:31 – 39 <sup>263</sup>

<sup>32</sup> The sixth lot was designated for the tribe of Naphtali, as a tribal area for its families. <sup>33</sup> The boundary began at Heleph and from there went to Zaananim, to Adami-nekeb and Jabneel, going as far as Lakkum; and it ended at <sup>264</sup> the Jordan; <sup>34</sup> There the boundary turned westward, going to Aznoth-tabor, and from there to Hukkuk, touching Zebulun on the south and Asher on the west. Judah was on the east <sup>265</sup> at the Jordan. <sup>35</sup> The fortified cities in the area were Ziddim, Zer, Hammath, Rakkath, Chinnereth, <sup>36</sup> Adamah, Ramah, Hazor, <sup>37</sup> Kedesh, Edrei, En-hazor, <sup>38</sup> Iron (*or, Yiron*), Migdal-el, Horem, Beth-anaath, and Beth-shemesh – nineteen cities with their outlying villages. <sup>39</sup> This comprised the inheritance of the tribe of Naphtali, based on the number of its families – these were their cities and villages. <sup>266</sup>

### 8. Lot of Dan 19:40- 48 <sup>267</sup>

<sup>40</sup> The seventh lot fell to Dan, based on the number of its families. <sup>41</sup> The territory designated for their inheritance included Zorah, Eshtaol, Ir-shemesh, <sup>42</sup> Shaalabbin, Aijalon, Ithlah, <sup>43</sup> Elon, Timnah, Ekron, <sup>44</sup> Eltekeh, Gibbethon, Baalath, <sup>45</sup> Jehud, Bene-berak, Gathah-rimmon, <sup>46</sup> Me-jarkon, and Rakkonn at the border opposite Joppa. <sup>268</sup> <sup>47</sup> When the Danites were unable to capture their territory they went [*north*] and waged war against Leshem, <sup>269</sup> and having captured it in battle they took possession of the territory and called Leshem Dan, after their ancestor. <sup>48</sup> This is the inheritance of the tribe of Dan, based on the number of their families. These were their towns and villages.

### 9. Conclusion of the Lot Casting 19:49 – 51

<sup>49</sup> When the distribution of tribal lands was completed these became each tribe's inheritance. The Israelites also gave in inheritance to Joshua, son of Nun. <sup>50</sup> The Lord commanded that Joshua be given a town and he requested Timnath-serah <sup>270</sup> in the hill country of Ephraim. He rebuilt the town and settled there.

<sup>51</sup> These are the inheritance of the priest Eleazar and Joshua, the son of Nun, and the tribal leaders of the Israelites who at Shiloh, before the Lord, distributed all the tribal lands, using lots. This took place at the entrance of the Tent of Meeting. The land now had been completely divided.

## <CHAPTER 20

### F. Cities of Refuge 20:1 – 9 <sup>271</sup>

<sup>1</sup> The Lord then spoke to Joshua, saying: <sup>2</sup> “Inform the Israelites: Appoint cities of refuge. I had spoken to you through Moses concerning these. <sup>3</sup> Anyone who kills a person

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<sup>263</sup> Many of these towns can not be clearly identified.

<sup>264</sup> Literally: “going out of it there.”

<sup>265</sup> Literally: “sunrise.”

<sup>266</sup> The geography of verses 33 – 39 is uncertain..

<sup>267</sup> There is no listing of borders. Many of the towns are listed in District II. Since Dan was unable to capture the cities designated for them they soon moved to the extreme north where they re-established themselves with tribal lands. Their move brought them to the headwaters of the river Jordan.

<sup>268</sup> LXX: “και απο θαλασσης.” Hebrew literally: “Joppo.”

<sup>269</sup> In Judges 18:7 it is called Laish.

<sup>270</sup> Elsewhere the name is “Timnath-heres.”

<sup>271</sup> Cities of Refuge were cities set apart by Moses (Deuteronomy 19:1 – 13; Numbers 35:9 – 34). These cities were locations where justice could be attained in the event of a person causing the accidental death of another. If there was no sign of previous hatred or evidence of premeditation the person could remain safely in the city and the blood relative who was anxious to carry out the “lex talionis” would need to accuse and a trial would be held. This was a place where justification could take place. Some manuscripts omit verses 3 – 6.

unintentionally, <sup>272</sup> through an unpremeditated error, these cities will be places of refuge from the avenger of blood (*or, the next of kin who seeks revenge*). <sup>4</sup> The one who does the killing is to flee to one of these cities of refuge and is to stand at the entrance gate of the city and explain the situation to the elders of the city. <sup>273</sup> The fugitive then is to be taken into the city, given a place to reside there, remaining in the city. <sup>5</sup> If the avenger of blood (*or, the next of kin, who seeks revenge*) has pursued, the one who killed (*or, the one who had taken refuge*) is not to be handed over. This is because the killing took place by mistake. Prior to this there had been no sign of enmity between them. <sup>6</sup> The one who had killed is to remain in the city until a public trial (*or, before the congregation*) is held. This is not to be altered until the death of the one who was the High Priest at the time of the trial. After that the one who had killed is free to go back <sup>274</sup> to his home, to the community where the deed had been done.

<sup>7</sup> Then they set apart the cities: Kedesh in Galilee, in the hill country of Naphtali; and Shechem in the hill country of Ephraim; and Kiriath-arba (*or, Hebron*) in the hill country of Judah. <sup>8</sup> On the east side of the Jordan, east of Jericho, they designated Bezer in the wilderness on the tableland, from the tribe of Reuben; Ramoth in Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh. <sup>9</sup> These cities were designated to be cities of refuge for all the people who resided in Israel, including aliens who happened to be residing there, so that anyone who killed a person unintentionally could flee there, thus not needing to die at the hands of the avenger of blood, until a trial had taken place before the entire congregation. <sup>275</sup>

<CHAPTER 21> <sup>276</sup>

G. Levitical Cities 27:1 – 45

1. Preface of Cities Granted to the Levites 21:1 - 8

<sup>1</sup> The heads of the ancestral houses (*or, clans*) of the Levites came to the priest Eleazar and to Joshua, the son of Nun, and to the leaders of the clans of the tribes of Israel. <sup>2</sup> They spoke to these leaders at Shiloh in the land of Canaan: “The Lord gave a command through Moses that we are to be allotted towns in which to live among the people of the other tribes and that we would have common pasture land <sup>277</sup> for our cattle.” <sup>3</sup> Obedient to this command of the Lord, the Levites were given towns and common pasture land from the inheritance of the tribes in which they would reside.

<sup>4</sup> An allotment was given to the families of the Kohathites. These were descendants of Aaron the priest, and as Levites, they received thirteen towns from the tribes of Judah, Simeon and Benjamin.

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<sup>272</sup> Literally: “erroneously.”

<sup>273</sup> The LXX adds: “stand before the congregation in judgment.”

<sup>274</sup> Literally: “return and come.”

<sup>275</sup> The last phrase is an attempt to translate the Hebrew which is uncertain.

<sup>276</sup> Some scholars feel the list of Levitical Cities is a much later listing, being post-exilic. This, however, is not agreed upon by all. Others feel the list is possibly an idealized list. These cities were not exclusively occupied by Levites.

<sup>277</sup> The pastureland for the Levites was held in common. All of the Levites in the area had their flocks or herds in this pasture which was jointly owned by the Levites dwelling there. The KJV read the Hebrew word incorrectly and translated it as “suburb.”

5 The additional members of the family of the Kohathites received an allotment of (or, it was determined by lot that) ten towns from the clans of the tribes of Ephraim, tribe of Dan and the half tribe of Manasseh.

6 The Gershonites received an allotment of thirteen towns from the clans of the tribes of Issachar, Asher, Naphtali and the half tribe of Manasseh in Bashan.

7 The Merarites, based on the number of their families received twelve tribes from the tribes of Reuben, Gad and Zebulun.

## 2. Cities Assigned for the Various Tribes 21:8 - 42

8 These towns together with common pasture land, were allotted to the Levites, in accordance with the command which the Lord had given to <sup>278</sup> Moses.

9 From the tribes of Judah and Simeon they were given these towns which were mentioned by name: <sup>10</sup> These towns went to the descendants of Aaron who stemmed from the Kohathites, (who belonged to the Levites,) since theirs was the first allotment. <sup>11</sup> They were granted Kiriath-arba (Arba was the father of Anak. This town was also called Hebron), which is located in the hill country of Judah. They also received common pasture land in the vicinity. <sup>12</sup> These fields, however, had already been given to Caleb, son of Jephunneh as his property.

<sup>13</sup> The descendants of Aaron, the priest, they gave Hebron, (the city of refuge for those who mistakenly had committed murder,) together with its common pasture lands, Libnah with all its common pasture lands, <sup>14</sup> Jattir with its common pasture lands, Eshtemoa with its common pasture lands, <sup>15</sup> Holon with its common pasture lands, Debir with its common pasture lands, <sup>16</sup> Ain <sup>279</sup> with its common pasture lands, Juttah with its common pasture lands, and Beth-shemesh with its common pasture lands – nine towns out of these two tribes. <sup>17</sup> From the tribe of Benjamin, Gibeon with its common pasture lands, Geba with its common pasture lands, <sup>18</sup> Anathoth with its common pasture lands, and Alemeth <sup>280</sup> with its common pasture lands – four towns. <sup>19</sup> The towns allotted to those priests who were descendants of Aaron totaled thirteen, all of which also had common pasture lands.

<sup>20</sup> The additional members of the clan of the Kohathite families of the Levites were allotted towns which were not located in the tribe of Ephraim. <sup>21</sup> They received Shechem, (the city of refuge for anyone who accidentally caused someone's death,) with its common pasture land, in the hill country of Ephraim, Gezer with all its pasture lands, <sup>22</sup> Kibzaim, with its common pasture lands, Beth-horon with its common pasture lands, <sup>23</sup> From the tribe of Dan: Elteke, with its common pasture lands, Gibbethon, with its common pasture lands, <sup>24</sup> Aijalon, with its common pasture lands, Gath-rimmon, with its common pasture lands, -- four towns. <sup>25</sup> Taken from the half-tribe of Manasseh: Taanach, with its common pasture lands, Gath-rimmon with all its pasture lands, -- two towns. <sup>26</sup> The towns of the remaining Kohathites totaled ten., all having common pasture lands.

<sup>27</sup> To the Gershonites, from among the family of the Levites, land was given from the half tribe of Manasseh: Golan in Bashan, with its surrounding pasture lands, (the city of refuge for anyone who accidentally caused someone's death,) and Beeshterah, <sup>281</sup> with its combined pasture lands – two towns. <sup>28</sup> From the tribe of Issachar: Kishion, with its

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<sup>278</sup> Literally: "by the hand of."

<sup>279</sup> Some versions transliterate the name as "Ashan."

<sup>280</sup> Some transliterate this name as "Almon."

<sup>281</sup> Literally: "Be-eshteram."

common pasture lands, Daberath, with its common pasture lands, <sup>29</sup> Jarmuth, <sup>282</sup> with its common pasture lands, En-gannim, with its common pasture lands, -- four towns. <sup>30</sup> Out of the tribe of Asher: Mishal, with its common pasture lands, Abdon, with its common pasture lands, <sup>31</sup> Helkath, with its common pasture lands, and Rehob, with its common pasture lands. <sup>32</sup> Out of the tribe of Naphtali: Kedssh, in Galilee, with its common pasture lands, (the city of refuge for anyone who accidentally caused someone's death,) Hammoth-dor, <sup>283</sup> with its common pasture lands, and Kartan, with its common pasture lands, -- three towns. <sup>33</sup> The towns of these individual families of the Gershonites totaled thirteen, along with their common pasture lands.

<sup>34</sup> To the remainder of the Levites: the clan of the Merarites received Jokneam, with its common pasture lands, Kartah, with its common pasture lands from the tribe of Zebulun. <sup>35</sup> In addition they also received Dimnah <sup>284</sup> with its common pasture lands, and Nahalal, with its common pasture lands – four towns. <sup>36</sup> Land was allotted the Merarites from the clan of Reuben, namely, Bezer, with its common pasture lands, Jahzah, with its common pasture lands, <sup>37</sup> Kedemoth, with its common pasture lands, and Mephaath, with its common pasture lands, -- four towns. <sup>38</sup> Land from the tribe of Gad was given to the Merarites: Ramoth in Gilead, with its common pasture lands, (the city of refuge for anyone who accidentally caused someone's death,) Mahanaim, with its common pasture lands, <sup>39</sup> Heshbon, with its common pasture lands, Jazer with its common pasture lands, -- four towns in all. <sup>40</sup> Additional towns for the Merarite families that had not yet received the allotment numbered twelve.

<sup>41</sup> The entire number of the towns allocated to the Levites numbered forty-eight along with their common pasture lands. <sup>42</sup> Every one of these towns had additional common pasture lands in the environs.

#### *H. Conclusion of the Land Division 21:43 – 45*

<sup>43</sup> In this manner the Lord provided Israel with the land he had vowed to give to their ancestors, and he enabled them to take possession of it. It was here that the Israelites settled. <sup>44</sup> Additionally the Lord provided rest on all sides, just as he had vowed to do as he spoke with their enemies for not a single enemy attacked them since the Lord has provided defeat for all their enemies.<sup>285</sup> There was no error! Every promise that God had made to the house of Israel took place exactly as the Lord had said!

### <CHAPTER 22>

#### *A. Departure of the Trans-Jordan Tribes 21:1 – 24”33*

##### *1, Eastern Tribes Severed with a Blessing 21:1 - 8*

1 Then Joshua summoned the Reubenites, Gadites, and the half-tribe of Manasseh, <sup>2</sup> telling them, “You have completed all that Moses, the servant of the Lord, had commanded you to carry out, having obeyed my voice in every one of my commands. <sup>3</sup> You have not, over this lengthy period of time, forsaken your fellow tribes, for you have been obedient to the command of the Lord. <sup>4</sup> The Lord God now is granting rest <sup>286</sup> for you as well as your brothers, as had been promised. Therefore, you are permitted to return to your homes and

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<sup>282</sup> LXX: “Remera.”

<sup>283</sup> “Hammon” is used in I Chronicles 6:76. The LXX inserts both names.

<sup>284</sup> This city is often called “Rimmon.”

<sup>285</sup> Literally: “the Lord had given all their enemies into their hands.”

<sup>286</sup> LXX: “security as he promised.”

tribal lands where your possessions are: to the place granted you as your possession by Moses. Thus the covenant that had been made with you on the eastern side of the Jordan will be completely fulfilled. <sup>5</sup> Be very careful in your obedience of all the commandments of the law which were given you by Moses, the servant of the Lord your God, conforming to all his ways. Observe (*or, keep*) all of God's commands and hold fast, with determination by serving God, with all your heart and soul." <sup>6</sup> Joshua then blessed the men of the Trans-Jordan tribes and dismissed them, after which they went home.

<sup>7</sup> Moses had provided that one of the half-tribes, the half-tribe of Manasseh, would receive the land of Bashan as their patrimony. The other half-tribe was given its patrimony (*or, inherited land*) on the west side of the Jordan among the tribal lands of their fellow Israelites.. As they returned to their tents Joshua blessed them, saying, <sup>8</sup> "Return to your tents (*in the land of Bashan*) with much wealth: with livestock, silver, gold, bronze, and iron. Take great quantities of clothing. Be sure to divide all these spoils with your relatives within your tribe (*who had not gone to battle*).

## 2. Story of the Altar at the Jordan 22:9 – 31

<sup>9</sup> The Reubenites and Gadites, along with the half-tribe of Manasseh then returned home, separating themselves from the people who remained on the west side of the Jordan, as they went to Bashan, the land of Gilead which was the area granted them by Moses, <sup>287</sup> the servant of the Lord.

<sup>10</sup> When they approached the Jordan <sup>288</sup> the Reubenites, Gadites, and the half-tribe of Manasseh built a large altar near the Jordan.. <sup>289</sup> <sup>11</sup> When the people of Israel heard that this altar had been built on the frontier of the land of Canaan, <sup>290</sup> in the region opposite the Jordan, belonging to the people of Israel by the Reubenites, Gadites, and the half-tribe of Manasseh, <sup>12</sup> they assembled all the people of Israel [*who lived west of the Jordan*] at Shiloh to engage in war against the Reubenites, Gadites and the half-tribe of Manasseh.

<sup>13</sup> The people of Israel sent a message to the Reubenites, Gadites and the half-tribe of Manasseh by Phinehas, the priest, the son of Eleazar the priest. <sup>14</sup> Phineas was accompanied by one representative of each of the tribes whose patrimony was to the west of the Jordan, each one of whom was the head of a family clan. <sup>291</sup> <sup>15</sup> They came to the Reubenites, Gadites and the half- <sup>292</sup> tribe of Manasseh in the land of Gilead, declaring: <sup>16</sup> "The entire congregation of the Lord remonstrates you, saying: 'What is this treachery which you have committed against the Lord, the God of Israel by building an altar for yourselves and thus rebelling against the Lord?' <sup>293</sup> <sup>17</sup> We have had enough sin at Peor and even now we, ourselves, have not been entirely cleansed of that offense, <sup>294</sup> and the horrible sickness that killed many of us who are a part of the assembled people of the Lord. <sup>18</sup> Must you turn away from following the Lord today? If you continue in this treachery

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<sup>287</sup> Literally: "by the mouth of Moses."

<sup>288</sup> Scholars are divided in their understanding of where, exactly, this took place. Some feel the building of the altar took place on the West side of the Jordan. Others feel the altar was built on the East side of the river. That detail is not clear in Hebrew.

<sup>289</sup> TAN "a great conspicuous altar." TEV: "an impressive altar."

<sup>290</sup> JB: "facing the land of Canaan near the circle of stones in the Jordan."

<sup>291</sup> The LXX adds: "the heads of families are the heads of thousands in Israel."

<sup>292</sup> In the LXX the word "half" is plural.

<sup>293</sup> Building a second altar would have violated Deuteronomy 12:1 – 14 if it would have been built for the purpose of sacrificing.

<sup>294</sup> Cf. Numbers 25:1 – 7; Deuteronomy 45.

against the Lord today the anger of the Lord will rise up against the entire congregation of Israel tomorrow! <sup>19</sup> However: if your land is unclean, come over to the Lord's land where the Lord's tabernacle stands, and live in our midst. Do not rebel against the Lord by building an altar for yourselves, an altar that is not truly dedicated to the Lord, our God. <sup>20</sup> It was Achan, the son of Zerah, who violated the order that had been given, treading defiantly on the ban by taking devoted things, and wrath fell on the entire congregation of Israel. He was not the only one to perish because of his sin."

<sup>21</sup> After that message the Reubenites, Gadites and the half-tribe of Manasseh responded to Phinehas and the representatives of the families <sup>295</sup> of Israel, saying: <sup>22</sup> "The Mighty One, God, the Lord, knows Israel and lets it be known also! If Israel would be in rebellion or if it would defame the teachings of the Lord; then, O Lord, do not spare us, <sup>23</sup> because we have built an altar thereby turning away from being obedient to the Lord, or if we determined to offer burnt offerings, cereal offerings, or peace offerings, <sup>296</sup> the Lord himself should mete out the punishment. <sup>24</sup> This, however is not the case! We were fearful that soon the time would come when your children might tell their offspring, 'We have nothing to do with those who live on the opposite side of the Jordan, for they have nothing to do with the God of Israel.'" <sup>25</sup> The Lord has caused the Jordan to be a boundary between us and you, -- you Reubenites and Gadites -- you have no connection with the Lord. ' So: lest your children might influence our children to cease their worship of the Lord, we built an altar as a reminder to us and to the future generations who will follow, that we do perform the service of the Lord, it was not that we intended to present burnt offerings, sacrifices and peace offerings. Thus we built an altar between these two tribal areas to remind our children, so your children will never say, at some future date, 'You have nothing to do with the Lord.' <sup>25</sup> We said 'Let us build a symbolic altar, not for burnt offerings or sacrificial offerings, <sup>297</sup> <sup>26</sup> but as a witness between ourselves and you, so that the generations to come will realize that we too have faith in the Lord, the God of Israel. <sup>27</sup> This was done that the children in the succeeding generations realize that the service of the Lord [*in Shiloh*], in his presence with the burnt offerings, sacrifices and peace offerings <sup>298</sup> are never to be considered to be to the exclusion of those of us on the east side of the Jordan but that we also have a connection <sup>299</sup> with the Lord. <sup>28</sup> We thought, if this should be said to us, that we have no connection with the Lord in the future we could say, 'Look! A replica <sup>300</sup> of the altar of the Lord, which our ancestors made, not for burnt offerings, sacrifices or peace offerings, but to be a reminder of the unity between us.' <sup>29</sup> God forbid that we should deny the Lord, and turn away from God by building an altar for burnt offerings, cereal offerings or sacrifice that would not be the altar the Lord God had designated to represent to these tribes the altar that is standing in the tabernacle."

<sup>30</sup> When Phinehas the priest and the representatives of the tribes, \*the tribal leaders of Israel), <sup>301</sup> who heard <sup>302</sup> these words of the Reubenites, Gadites, and the half-tribe of Manasseh, they were very pleased. <sup>31</sup> Phinehas, the son of Eleazar, the priest, said to the

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<sup>295</sup> Literally: "thousands."

<sup>296</sup> NRSV: "offerings of well being to the Lord."

<sup>297</sup> Literally: "let us prepare to build for ourselves an altar."

<sup>298</sup> JB: "communion offerings."

<sup>299</sup> Literally: "a portion."

<sup>300</sup> NAB: "a model of the altar."

<sup>301</sup> Literally: "the leaders of thousands."

<sup>302</sup> LXX: "having heard."

Reubenites, Gadites and Manassites, “Today we are certain that the Lord is truly in our midst, for you have not committed any treachery against the Lord, for you have saved the Israelites from the wrath<sup>303</sup> of the Lord.”

<sup>32</sup> Then Phinehas, the son of Eleazar, the priest and the entire leadership returned to Gilead in the land of Canaan, following their meeting with the Reubenites, Gadites, and the half-tribe of Manasseh, bringing back the report. <sup>33</sup> The population of Israel was greatly pleased and blessed God and no longer spoke about making war against the Reubenites, Gadites in order to destroy the land in which they had settled. <sup>34</sup> The Reubenites and the Gadites gave the altar the name “Witness,”<sup>304</sup> for they said, “It is a witness between us that the Lord is God.”

### <CHAPTER 23>

#### *B. Farewell Address of Joshua 23:1 - 16*

<sup>1</sup> Long after the Lord had given rest to Israel from their surrounding<sup>305</sup> enemies, and Joshua had attained a great age,<sup>306</sup> <sup>2</sup> Joshua summoned the people of Israel, (including elders, commanders, judges and officers), and told them, “I am old, having reached a great age. <sup>3</sup> You have witnessed all that the Lord your God has done to all those nations on your behalf, for it was the Lord your God who brought you to this moment. <sup>4</sup> I have allotted<sup>307</sup> you your tribal patrimony. The nations that still exist [*within this territory*], as well as the nations which I have already destroyed,<sup>308</sup> from the Jordan to the Mediterranean Sea,<sup>309</sup> <sup>5</sup> the Lord will direct away from you as you advance, and they will be dispossessed and vanish from your sight. You will possess their land as the Lord will determine and has promised.

<sup>6</sup> “Because of this you must be steadfast in your relationship with the Lord, doing all that is written in the book of the law, which was written by Moses, and not turning to the right or left, but remaining steadfast. <sup>7</sup> You are not permitted to associate<sup>310</sup> with those nations who still remain in this territory and you are not to mention the names of their gods<sup>311</sup> nor are you to swear by them, serve them, or bow yourselves down to them. <sup>8</sup> Hold fast to the Lord our God, as you have done to this day!

<sup>9</sup> “The Lord has exiled nations before you, great and powerful nations, and no one has been powerful enough to resist you to this day. <sup>10</sup> One warrior among you causes a thousand to flee since it is the Lord your God who fights for you, as he had promised.<sup>312</sup> <sup>11</sup> Be very careful! Love the Lord your God! <sup>12</sup> Be very careful that you are not destroy your love of God.<sup>313</sup>

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<sup>303</sup> Literally: “hand.”

<sup>304</sup> So: versions. The word is omitted in Hebrew.

<sup>305</sup> Literally: “from round about.”

<sup>306</sup> Literally: “advanced in years.” LXX: “advanced in days.”

<sup>307</sup> LXX: “cast upon you.” NEB: “allowed for your patrimony, tribe by tribe.”

<sup>308</sup> Literally: “cut off.”

<sup>309</sup> Literally: “the Great Sea.”

<sup>310</sup> Literally: “go among.”

<sup>311</sup> NEB: “the names of their gods will not be your boast.”

<sup>312</sup> Literally: “as he spoke to you.”

<sup>313</sup> CB: “for if you ever backslide and ally yourselves with the remnant of those nations.”

<sup>12</sup>”Take good care that you do not turn to the remnants of the nations that are still in this land! Do not intermarry <sup>314</sup> with them, taking their women as your wives, or their men taking your women. <sup>315</sup> <sup>13</sup> Be absolutely sure: the Lord, your God, will not continue driving out those nations before you, but they will be a snare and a trap for you, a whip on your backs, a thorn in your eyes until you perish or are removed from this good land which the Lord your God has given you.

<sup>14</sup> “Now I am drawing close to death <sup>316</sup> and you are aware within you that nothing has failed of all the good things the Lord our God promised concerning you. Everything has been accomplished which had been promised. The promises have been fulfilled. There have been no failures in the fulfillment of God’s promises. <sup>15</sup> Now! Just as certainly as the Lord your God has fulfilled for you all he had promised: just as certainly as the Lord has kept his promise, be assured that he will also will cause evil to befall you – until you are destroyed – and you will be removed from this good land which the Lord your God has given you if you are not faithful to him! <sup>16</sup> If you violate the covenant of the Lord your God, which he enjoined on you, and you depart from him by serving other gods and bowing down to them, the anger of the Lord will blaze against you and you will perish, being removed from this good land that he has given you.”

#### <CHAPTER 24>

##### C. Covenant at Shechem 24:1 – 28

###### 1. Joshua Reminds the People of the Mighty Acts of the Lord 24:1 – 13

<sup>1</sup> Joshua issued a call to all the people of Israel at Shechem, summoning all the tribes of Israel to a convocation: elders, commanders, judges of Israel, and these all presented themselves in the presence of God [*at Shiloh*]. <sup>2</sup> Joshua informed the people: “The Lord, the God of this land, the God of your ancestors who in the past lived on the other side of the Euphrates River. Terah, the father of Abraham had two sons: Abraham and Nahor. These served other gods. <sup>3</sup> Then I took your ancestor Abraham from the far side of the river Euphrates, leading him through the land of Canaan, and caused his offspring to multiply greatly, for I gave him Isaac. <sup>4</sup> I provided Isaac with two sons, Jacob and Esau, this entire land. The hill country of Seir was given to Esau as his possession, but Jacob went to Egypt with his offspring. <sup>5</sup> I then sent Moses and Aaron, and I caused plagues to occur in Egypt, following which I brought the Israelites out of the land. <sup>6</sup> As I brought your ancestors out of Egypt and they came to the Sea. The Egyptians pursued your ancestors with chariots and horsemen to the Red Sea [*or Sea of Reeds*]. <sup>7</sup> When they pleaded with (*or, cried out to*) the Lord he caused darkness to come between you and the Egyptians, <sup>317</sup> and the water of the sea returned, flooding them so greatly that they were covered. You saw what I did to Egypt! Following that you lived in the wilderness for a lengthy period of time. <sup>8</sup> Then I brought you near to the Ammonites who lived in land on the east side of the Jordan. They waged war against you and I caused them to surrender to you and you were able to take possession of their land, I having destroyed them before you. <sup>9</sup> It was then that Balak the son of Zippor,

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<sup>314</sup> Literally: “go among them.”

<sup>315</sup> TAN: “and intermarry with them. You are joining them and they are joining you.”

<sup>316</sup> Literally: “I am about to go the way of the earth.”

<sup>317</sup> REB: “a screen of darkness between you and the Egyptians, I brought the sundown on them, to engulf them.”



king of Moab began to fight <sup>318</sup> against Israel. He sent a messenger to Balaam, the son of Beor, asking him to curse you. <sup>10</sup> I, however, would not listen to Balaam, which caused him to bless you. In this I was able to rescue you from Balak's power. <sup>11</sup> Then you crossed the Jordan and arrived at Jericho where the men of Jericho fought against you. The citizens of Jericho fought, as did the Amonites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and Jebusites. I caused you to be the victor over each of these. <sup>12</sup> I sent the hornet <sup>319</sup> before you which drove out two kings before you. Your success was not based on the sword or the bow. <sup>13</sup> You were given the land, for which you had not labored, and towns in which you could live that you did not need to build. You were able <sup>320</sup> to eat the fruit of the vineyards and olive yards which were already bearing fruit."

### 2. Joshua Challenges the People to Choose their God 24:14 – 15

<sup>14</sup> "Now: revere the Lord. Serve him with sincerity! Be faithful to him! Reject <sup>321</sup> the foreign gods that had been worshiped by your ancestors when they lived beyond the Euphrates or in Egypt! Serve the Lord! <sup>15</sup> If you are not willing to serve (*and worship*) the Lord, <sup>322</sup> choose today whom you will serve: whether you are unwilling to serve the gods your ancestors worshiped on the other side of the Euphrates, or the god of the Amorites, in whose land you are now living. As for me and my house (*or, family*), we will be loyal in our worship of the Lord." <sup>323</sup>

### 3. The People Declare that They Choose the Lord 24:16 – 24

<sup>16</sup> The people then responded: "It would be virtually impossible for us to forsake the Lord<sup>324</sup> and then follow other gods. <sup>17</sup> It was the Lord our God who brought us and our ancestors here from the land of Egypt where we were enslaved. <sup>325</sup> It was the Lord who did those great signs which we witnessed. It was he who provided the needed provisions along the way and as we passed through other lands, in the midst of other nationalities. <sup>18</sup> The Lord cleared the way for us as we passed through the other nations: the Amorites who lived in the land. Because of this we will also be loyal (*or, serve*) the Lord "

<sup>19</sup> Joshua then spoke to the people: "You will be unable to serve the Lord, <sup>326</sup> for he is a holy and a jealous God who will not forgive your transgressions or your sins. <sup>20</sup> If you forsake the Lord and serve foreign gods, he will turn from you [*just as you have turned from him,*] and do you harm, consuming you after having done good for you." <sup>327</sup> <sup>21</sup> The

<sup>318</sup> Literally: "put himself in array against."

<sup>319</sup> The meaning of "the hornet" is uncertain. John Garstang felt this was a reference to Pharaoh's power. Other scholars feel it is a reference to leprosy. Another concept is: "enemies that kept attacking at night." CB: "I sent leprosy ahead of you to drive the armies out of your way."

<sup>320</sup> LXX: "you will be able to eat."

<sup>321</sup> LXX: "τους αλλοτμιους."

<sup>322</sup> TAN: "if you loath to serve the Lord, choose this day which one you are going to serve." CB: "if you find it obnoxious to serve the Lord."

<sup>323</sup> "if it does not please you to serve the Lord, chose here and now whom you will serve, the gods whom your forefathers served beyond the Euphrates, or the god of the Amorites in whose land you are living. But I and my family, we will serve the Lord." LXX: "ο Θεοις των πατεριον υμων." Abraham's ancestors beyond the Euphrates were polytheists.

<sup>324</sup> Literally: "far be it from us that we would forsake the Lord."

<sup>325</sup> Literally: "bondsmen."

<sup>326</sup> NEB: "You may not be able to show fidelity." MFT: "You cannot serve the Eternal for he is a great God, a jealous God. He will not forgive an single disloyalty of ours." The reference is solely the worship of foreign gods, and only generally to other wrong doings.

<sup>327</sup> LXX: "because he had done you good." "Whereas on the contrary" could suitably be inserted in the sentence.

people replied to Joshua, “That is not true! We will always serve God.”<sup>22</sup> Joshua then spoke to the assembled congregation: “You are all witnesses against yourselves for you have chosen to declare that you have chosen the Lord and have vowed to be loyal to him.” The assembled congregation said, “We are witnesses.”<sup>23</sup> Then Joshua said, “In that case, put away your foreign gods that are in your possession and turn yourselves<sup>328</sup> to the Lord, the God of Israel.”<sup>24</sup> The people then spoke to Joshua: “We will serve the Lord our God, and we will be obedient.”

#### 4. *The Covenant Concluded 24:25 – 28*

<sup>25</sup> Joshua then made a covenant<sup>329</sup> with the people that same day, making decrees and laws (*or, regulations*) for them as they were assembled at Shechem. <sup>26</sup> Joshua then wrote these words in the Book of the Law of God and, taking a great stone<sup>330</sup> he set it up under the oak at the sanctuary of the Lord. <sup>27</sup> Joshua again spoke to all the people: “Look at this stone! It will serve as a witness against us for it has heard all that have been spoken to us by the Lord. Thus it will be a witness against you if you deal falsely with your God. <sup>28</sup> Then Joshua sent the people back to their patrimonies.

#### D. *Three Burials 24:29 – 33*

##### 1. *Joshua 24:29 – 30*

<sup>29</sup> After all these events Joshua, the son of Nun, was one hundred ten years old. <sup>30</sup> He was buried in his own inheritance, at Timnath-serah, which is located in the hill country of Ephraim, north of Mount Gaash. <sup>32</sup> Israel served the Lord faithfully during the entire lifetime of Joshua and during the lifetime of all those who were in leadership during Joshua’s life, and, having outlived him, had continued in leadership, having known of the work of the Lord on behalf of Israel

##### 2. *Joseph 24:32*

<sup>32</sup> The bones of Joseph which had been brought by the Israelites from Egypt were buried at Shechem<sup>331</sup> in the plot of ground which Jacob had purchased from the son of Hamor, the father of Shechem, for one hundred lesitas (*or, qesitas*).<sup>332</sup> This became the patrimony of the descendants of Joseph.

##### 3. *Eleazar 24: 33*

<sup>33</sup> Eleazar, the son of Aaron died, and was buried a Gibeah, the town of his son Phineahs<sup>333</sup> which had been given him in the hill country of Ephraim.

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<sup>328</sup> Literally: “your hearts.”

<sup>329</sup> TAN: “fixed rule.”

<sup>330</sup> Cf.; Judges 9:6. The Hebrew word could also mean a pillar.

<sup>331</sup> Joseph’s body had been mummified in Egypt (Genesis 50). The Israelites carried the mummified body as they traveled in the wilderness.

<sup>332</sup> REV: “one hundred sheep.” The value of the “lesitas” or “qesitas” is unknown. NRSV: “pieces of silver.”

<sup>333</sup> Phinehas remained as a priest until his death and was then interred at Gibeah. Upon his death the Israelites began to turn to foreign gods. The LXX adds: “then the children of Israel worshiped Astarte and Ashteroth and all the gods of the nations.”