יהושע • JOSHUA

INTRODUCTION

The *Book of Joshua* falls into three parts: **1** The Conquest of the Promised Land (Chs 1–12); **2** the partition of the territory between the tribes (Chs 13–21); **3** the last days of Joshua, especially his last discourse and the assembly at Shechem (Chs 22–24). It is rightly conceded by Jewish tradition that the book was not written by Joshua. Various sources have been used. Part One consists of (Chs 2–9) a group of traditions, running parallel at times, connected with the Benjaminite shrine at Gilgal, and (Chs 10–11) two records of battles, Gibeon and Merom, associated respectively with the conquest of the south and north. The story of the Gibeonites (Ch 9) is dovetailed into 10:1–6, and so links up the two sections that, in all probability, were brought together at the beginning of the monarchical period.

The fact that the narratives of Chs 2–9 originate from Gilgal, a Benjaminite sanctuary, does not mean that the figure of Joshua, an Ephraimite, is a secondary addition, since the constituent elements of Ephraim and Benjamin entered Canaan together before establishing themselves in their respective territories. The etiological aspect of these narratives, that is to say, their aiming to provide, by reference to the events in the past, explanation for the facts and situations still observable at the time of the author, is obvious. This does indeed affect the details of the narrative, but the historical basis of the events themselves, with the exception of the capture of Ai and possibly of Jericho, is largely confirmed by archaeology.

Part Two, very different in nature, is a geographical treatise. Ch 13 locates the tribes of Reuben and Gad and the half-tribe of Manasseh, already installed in Transjordan by Moses, according to Nb 32 (see also Dt 3:12–17). Chs 14–19 deal with the tribes to the west of the River Jordan and combine two types of document: a description, variably accurate, of tribal boundaries, basically dating from the pre-monarchical period, and lists, added later, of towns. The most detailed of these town lists is the one for Judah (Ch 15), which, supplemented by some towns of Benjamin (Ch 18:25–28), divides the towns into twelve districts, reflecting the administrative divisions of the Kingdom of Judah probably under Jehoshaphat. Complementary to these, Ch 20 enumerates the 'cities of refuge' – a list not earlier than the reign of Solomon; and Ch 21, describing the 'Levitical cities', is a post-Exilic addition embodying memories retained from the monarchy.

In Part Three, Ch 22, dealing with the return of the Transjordanian tribes and their building of an altar by the Jordan, bears signs of both Deuteronomic and Priestly editing; it is based on an independent tradition of uncertain import and age. Ch 24 preserves the ancient and authentic memory of an assembly held at Shechem and of the religious pact concluded there.

Minor changes apart, the following passages may be ascribed to the Deuteronomic editor: 1 (almost entire); 8:30–35, 10:16–43; 11:10–20; 12; 22:1–8; 23 and the revision of 24. The fact that Ch 24, revised in the spirit of Deuteronomy, has been retained side by side with Ch 23, also inspired by Deuteronomy but the work of another hand, indicates that the book has, in fact, been edited twice.

In the *Book of Joshua*, the conquest of the entire Promised Land is represented as the result of collective tribal action under the leadership of Joshua. The narrative in Judges Ch. 1 offers a different picture: there we see each tribe struggling for its own territory and often suffering

reverses. This is a tradition originating in Judah, elements of which are reproduced in the geographical sections of Joshua: 13:1–6; 14:6–15; 15:13–19; 17:12–18. This picture of a piecemeal, incomplete conquest is much closer to historical reality, difficult as this is to reconstruct. The settlement of southern Palestine had its starting point from Kadesh and the Negeb, principally by groups that became integrated into Judah only later and gradually: the Calebites, Kenizzites, *et cetera* and the Simeonites. The settlement of central Palestine was the work of groups crossing the Jordan under the leadership of Joshua and consisting of elements of the tribes of Ephraim-Manasseh and Benjamin. The settlement of the north had a separate history: the tribes of Zebulun, Issachar, Asher and Naphtali established themselves there ate some remote time and never went down to Egypt. At Shechem, these rallied to the Yahwistic faith that Joshua's contingent had brought with them; and they acquired their definitive territories by fighting the Canaanites who had enslaved them or were threatening to do so. In various regions, settlement was achieved partly by force of arms, partly by peaceful infiltration and by alliances with the indigenous population of the country.

The part played by Joshua in the settlement of central Palestine, from the crossing of the Jordan to the assembly at Shechem, should be retained as historical. In view of the date suggested for the Exodus (see 'Introduction to the Pentateuch, §3), the following chronology may be put forward: *circa* 1250 BC, entry of southern groups; from 1225 BC, occupation of central Palestine by groups coming from across the Jordan; *circa* 1200 BC, expansion of northern tribes.

The *Book of Joshua* presents an idealised and simplified picture of a complex history, the details of which must remain hypothetical. It is idealised: the epic of the deliverance from Egypt has its continuation in the conquest during which God intervenes miraculously to help his people. It is simplified: all is centred round the heroic figure of Joshua: it is he who leads the House of Joseph to war, Chs 1–2, and to him is ascribed the assignment of tribal territories (though this was done neither by him, nor at any given moment), Chs 13–21. Joshua holds the centre of the stage throughout, and the book ends with his farewell and death, Ch 23, 24:29–31. The land of Canaan is the dominant theme of the whole book: the people that had found God in the desert now receives its own country at God's hand. Yahweh himself having fought for the Israelites, 23:3, 10; 24:11–12, now gives them the country that he had promised to the Fathers, 23:5, 14, as their heritage.

THE DEUTERONOMIC HISTORY OF ISRAEL

In the Hebrew Bible, the Books of Joshua, Judges, Samuel and Kings are called the "Early Prophets" (the "Later Prophets" being Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets); a tradition ascribing these books to 'prophets' was responsible for the use of this title: Joshua was credited with the book of that name, Samuel with the Books of Judges and Samuel, and Jeremiah with the Books of Kings. Though we are accustomed to refer to these as 'historical' books, they are written from a religious standpoint and are concerned chiefly with the relationship between Israel and God, and Israel's obedience – above all its disobedience – to the word ministered through the prophets. These books are related to those that follow, but they are also related to those that precede them. They take up the story where the Pentateuch leaves off: at the end of Deuteronomy, Moses names Joshua as his successor and dies; this is the starting point of the Book of Joshua. A literary unity has also been claimed as existing between the two groups, and efforts have been made to establish the persistence of the pentateuchal 'documents' or 'sources' to the end of Joshua (thus constituting a 'Hexateuch') and even to the end of the Books of Kings. Efforts, however, to identify the pentateuchal documents in Judges, Samuel and Kings, have not produced convincing results. They are more convincing as regards Joshua, where currents more or less closely related to, if not actually continuations of, Yahwistic and Elohistic sources can be detected. Even so, the

influence of Deuteronomy and of Deuteronomic teaching is much more in evidence, and supporters of the Hexateuch theory cannot but admit that Joshua has been subjected to Deuteronomic editing. The influence of Deuteronomy is also clear in subsequent books, though in differing degrees: extensive in Judges, very limited in Samuel, dominant in Kings. On these grounds, the theory has been advanced that Deuteronomy once formed the opening section of a religious history on the grand scale, reaching to the end of Kings.

Deuteronomy having provided the historical basis for the doctrine of the election of Israel, and having outlined the theocratic constitution resulting from it, the Book of Joshua then proceeds to show how this chosen people established itself in its Promised Land; the Book of Judges recounts Israel's repeated defections and returns to grace; the two Books of Samuel deal first with the crisis that led to a monarchical regime and imperilled the theocratic ideal and then go on to show how this ideal achieved reality under David; the Books of Kings tell of the decline that set in during the reign of Solomon and how, notwithstanding the devotion of a few kings, Israel's obstinate infidelity brought down God's judgement on his people. The separation of Deuteronomy from this literary unit may have occurred when it was decided to assemble all the material relating to the person and work of Moses (see Introduction to the Pentateuch).

This outline is acceptable but needs to be supplemented by two important considerations. First, the Deuteronomic editor was using oral traditions and written documents. These varied in age and character; many were already grouped together and were only lightly retouched by the editor. This explains how it is that the books, or large sections of the books, preserve their individual character. Secondly, this Deuteronomic editing was not a single process: each book shows traces of having passed through more than one process of editing. The Books of Kings, to take the clearest example, went through at least two editions: one just after the reform under Josiah, the other during the Exile.

In their final form, therefore, these books are the product of a school, of a number of devout men profoundly influenced by the outlook of Deuteronomy, men who meditated on the history of their nation and extracted a religious lesson from it. At the same time, they hand on an account of the outstanding events in the history of Israel and traditions or texts that date back to the heroic age of the Conquest. From these books, the believer will not only learn to see the hand of God in all world events, bit in God's exacting love for his chosen people will recognise the slow preparation for the New Israel, the community of the faithful.

JOSHUA

The Book of Joshua is part of the larger story of Israel's life in its land. Optimism pervades the opening scenes of that story as told in this book: the successful settlement of Canaan by the Israelite tribes under Joshua. It takes on a more ominous character as it continues in the Book of Judges, and reaches its climax with the founding of the Israelite monarchy in the Books of Samuel. It comes to its tragic end with the Books of Kings, which narrate the fall of the Israelite kingdoms. Because the theological perspectives of the Book of Deuteronomy underpin this narrative, the books of Joshua to 2 Kings are known as the Deuteronomic History of Israel. The Book of Joshua simplifies what was the long and complex process by which the Israelite tribes came to settle Canaan. The story does not reflect the actual course of events: some details are missing; others are rearranged. Archaeological excavations, supplemented by sociological analysis, have helped reconstruct the history of the settlement period. All this has made it clear that the Book of Joshua, using an idealised historical narrative, intends to describe Israel, past and future, its relationship with God, and the kind of society it wished to be. The Canaan that the Israelite tribes entered following the Exodus was

in a state of social and political turmoil. The entrance into the region west of the River Jordan was a catalyst that brought a new social reality into being. The socio-economic system of the Canaanite city-states concentrated power in the upper classes to the detriment of the peasants. That system began to disintegrate under the pressure brought to bear by the new immigrants. The Israelite tribes that experienced a great liberation in Egypt entered Canaan as harbingers of a new society. The Book of Joshua is the story of how an obedient Israel under God's chosen leader can bring into existence a society based on justice and freedom.

The Book of Joshua falls into three parts: (1) Chapters 1–12 describe the settlement of the Israelite tribes in Canaan as the result of a successful military campaign led by Joshua against the Canaanites. The bulk of this narrative deals with central Canaan, followed by stories about campaigns in the south in 10:28–43, while 11:1–15 covers victories in the north. (2) Chapters 13–21 report the distribution of the land among the victorious tribes. These geographical lists probably come from the period of the Israelite monarchy; here, they serve to describe the extent of the Israelite occupation of Canaan. (3) The book concludes with three stories (Chapters 22–24) that focus on the loyalty that Israelite tribes owe to their God, who has given them the land they now occupy. The violence described in Chapters 1–12 has led some readers to ignore or spiritualise this book. There have been attempt to explain away the harshness of these stories by showing that they do not reflect the actual historical circumstances of the Israelite tribes' conflicts with the Canaanites. Still, it is true that ancient Israel did acquire the land, in part, through violent means; the violence that took place during the settlement period was evil. What the Book of Joshua affirms is that God's purpose for Israel was served even by this evil. The aim of the book was not to edify but to move its readers to obedience. For ancient Israel, this obedience was an act of faith in the God who brings good out of evil.

Judges

The Book of Judges tells the story of a period of transition for the Israelite tribes. The age of the great leaders of the past was gone – both Moses and Joshua were dead. The age of the greatness under the rule of David was yet to come. Israel had leaders in this transitional period, but they were not like Moses, Joshua or David. The Judges were courageous, but they had their fears. Even their attitude towards the God of Israel was not entirely commendable. This is also the story of a new community emerging from disparate groups that were trying to create an entirely new pattern of life for their people. This new community was to be one in which all citizens had an equal range of opportunities. The Israelites rejected the absolutism of the Canaanite city-states with their oppressive political and social systems. This new people living in the highlands of central Canaan would serve only Yahweh. The Book of Judges shows that the creation of this new society was an immense struggle. In the midst of revolutionary social upheaval, the Israelites found support in their belief that they were ruled by Yahweh, who took the side of the lowly against their oppressors. Despite the traditional name of the book, outside the introduction (2:16–19), the title 'Judge' appears only once, and then it refers to Yahweh (11:27). The human protagonists of these stories appear as servants of Yahweh. To fulfil their task, they receive 'the Spirit of Yahweh' that leads them to exert great power in effecting the divine will, as they lead in battle against the enemies of Israel. After defeating those enemies, the Judges continued to exercise civil duties among their several clans and tribes.

The Book of Judges is really a composite work, dealing with several clan and tribal heroes. The inclusion of their stories in the collection transforms these local champions into national figures. The hand of the Deuteronomic editor is evident primarily in the texts that join one story with another. At one point, this collection became part of a larger work that told the story of Israel in its land: the Deuteronomic History. The

author of that history found the stories of the Judges illustrative of an important principle of the larger work: Israel's future is a product of the loyalty that Israel owes to Yahweh.

<center>SAMUEL</center>

The First Book of Samuel as a separate book derives from the Greek translation of the Hebrew Scriptures (the Septuagint), which divided the story of Israel's monarchy into four sections, now commonly known as 1 and 2 Samuel and 1 and 2 Kings. According to the royal formulae that mark literary divisions in the Hebrew of this larger complex (see 2S 5:4–5, 1K 14:21), the content of 1 Samuel falls into two main parts: the story of Samuel, viewed as a transition to monarchy (Chs. 1–12), and the story of Saul, Israel's first king (Chs 13–31). David, an account of whose reign actually begins in 2S 5, figures prominently in the latter. A classic nineteenth century theory postulated that two literary sources, an early and a later one, lay behind the present form of 1 Samuel. Most scholars now grant that composition and editing took place in several stages over a considerable time. All attempts to reconstruct this history, however, are speculative, since each depends upon assumptions and evidence that can rarely be corroborated outside the Bible itself. Assigning sections of the present biblical text to one stage or another is very difficult, and many scholars today are less confident about the results than were their predecessors.

One popular view is that 1 Samuel developed in 3 stages. First came early traditions about Samuel and Saul, still partly visible in such materials as the 'Ark Narrative' (4:1–7:1), Saul's rise to the throne (9:1–11:15, possibly including Chs. 13–14), and the rise of David to prominence (Chs 16–31). A second stage occurred when an editor moulded these materials into a connected version of history that implied a prophet-like critique of events: Kingship is problematic and must be set under the rule of God through his prophet, Samuel, who is the sole mediator of God's power; he acts on God's behalf to select the king (8:1–10:27, 16:1–13) and to monitor the king's adherence to requirements of God's Covenant with Israel (15:1–31). The third and final stage of literary history occurred when this prophetic story was incorporated into the much more extensive Deuteronomic History. This composition, which itself may have existed in at least two versions composed during the 7th–6th centuries BC, presented Israel's monarchy from beginning to end as a story of religious, moral and political failure. Most scholars suggest that this historian's decidedly theological viewpoint may be seen in 1S 8 and 12 (also 2S 7), and in editorial touches elsewhere. Regardless of how one evaluates such hypotheses, 1 Samuel as it now stands presents a fairly coherent account of the origins of Israel's monarchy. Through God's reluctant agreement to kingship, then full oversight of it during Saul's reign, and through the turmoil of David's rise to prominence (and on into Second Samuel, where David becomes king), a reader grasps that David represents the highest expression of a kingdom under the rule of God. In this view, the covenantal bond between God and people that was first selected through Abraham, Isaac and Jacob, then refined through Moses, continues to define a nation whose roots should draw nourishment above all from religious ideals.

The Second Book of Samuel relates the rule of David, first as he gradually assumed control in Judah when Saul's claimants fell away (Chs. 1–4), and then (Chs. 5–24) as king over both Judah and the northern tribes (Israel). Most scholars believe that Chs. 9–20, together with 1K 1–2, constituted originally and independent document. Commonly admired for its literary qualities as the "Court History" or the "Throne Succession Narrative," this story deals with the domestic and political troubles of David, and tells finally how Solomon assumed the throne, like Abraham's sons, at the expense of the rules of primogeniture (the requirement that the eldest surviving son should become king). The account in Chs. 21–24 somewhat interrupts this plot, and may have been inserted by another hand.

KINGS

The two Books of Kings, like those of Samuel, were originally one. They continue the story of monarchy begun in 1–2 Samuel, and give a consecutive account of the Israelite kingdoms from the death of David and accession of Solomon, to the Exile. First Kings begins with the enthronement of Solomon and death of David (Chs. 1–2), recounts the reign of Solomon (Chs. 3–11) and the sometimes rivalrous, sometimes allied, kingdoms of the divided monarchy through the reigns of Ahab of Israel and Jehoshaphat of Judah (Chs. 12–22).

The Books of Kings resulted from a long process of collection, writing, editing and revising of diverse materials that themselves were based on written documents (e.g. the "Book of the Acts of Solomon," 1K 11:41) or oral traditions (e.g. the stories of Elijah and Elisha, 1K 17–19, 2K 2–8). Most scholars now view the Books of Kings as part of the Deuteronomic History. A widely shared opinion holds that 1 and 2 Kings were first cast into a pre-Exilic version of this Deuteronomic History (some suggest Josiah's time, others Hezekiah's), and later revised after 587 BC, in light of the Judaean Exile, when the high hopes that had been vested in King Josiah (or perhaps Hezekiah) as religious reformers came to nothing. Such elements as the formulaic introductory and concluding summaries that demarcate the reign of most kings (e.g. 1K 14:21–22, 29–31), theological speeches and prayers (e.g. 1K 2:1–4, 8:22–40) and sermon-like commentaries on events (e.g. 1K 9:3–9, 11:9–13, 2K 17:7–20) are usually attributed to these Deuteronomic hands. However, disagreement on the details of such analysis persists.

Although the subject of 1–2 Kings is political history, its theme is the moral and religious failure that eventually led to the loss of national identity and autonomy (see 2K 25). Each king is evaluated by how well he upheld the primacy of God and God's Temple in Jerusalem or – more usually – how he failed in this responsibility, and in this departed from the ways of David. The people are also frequently condemned. Political and social turmoil, even national defeat, were thereby taken to result from such deficiencies. In particular, 1 Kings recounts the story of Solomon's glory and his downfall to apostasy (Chs. 3–11). The subsequent break-up of Solomon's rule leads to a long story of divided kingdoms whose troubles are rooted not only in his transgressions (11:9–13), but in those of Jeroboam as well, who, as the first king of the north, fell away from God's (and David's) ways (Chs. 11–13). The Deuteronomic writer's voice is clearly heard through certain prophets (especially Elijah, Chs. 17–19), who zealously guard the absolute priority of being devoted entirely to the God of Israel.

Second Kings continues the story of the Hebrew monarchies. Chs. 1–17 describe the period from the reigns of Ahaziah in Israel and Jehoshaphat in Judah until the fall of Samaria and the end of the kingdom of Israel in 721 BC. Chs. 18–25 relate the story of the kingdom of Judah from the fall of the kingdom of Israel to the fall of Judah with the capture and destruction of Jerusalem by Nebuchadnezzar in 586 BC, ending with a brief account of the governorship of Gedaliah and the elevation of Ling Jehoiachin in exile. The book thus covers the period from the middle of the ninth century to near the middle of the sixth century. The fall of both Israel and Judah is interpreted in terms of the judgement of Yahweh.

III-IX-MMXI

^א וַיְהִ֗י אַחֲרֵ֛י מֹ֥ות מֹשֶׁ֖ה עֶ֣בֶד יְהוָ֑ה וַיֹּ֤אמֶר יְהוָה֙
אֶל־יְהֹושֻׁ֣עַ בִּן־נ֔וּן מְשָׁרֵ֥ת מֹשֶׁ֖ה לֵאמֹֽר: ^ב מֹשֶׁ֥ה
עַבְדִּ֖י מֵ֑ת וְעַתָּה֩ ק֨וּם עֲבֹ֜ר אֶת־הַיַּרְדֵּ֣ן הַזֶּ֗ה אַתָּה֙
וְכָל־הָעָ֣ם הַזֶּ֔ה אֶל־הָאָ֕רֶץ אֲשֶׁ֧ר אָנֹכִ֛י נֹתֵ֥ן לָהֶ֖ם
לִבְנֵ֥י יִשְׂרָאֵֽל: ^ג כָּל־מָקֹ֗ום אֲשֶׁ֤ר תִּדְרֹךְ֙ כַּף־רַגְלְכֶ֖ם
בֹּ֣ו לָכֶ֣ם נְתַתִּ֑יו כַּאֲשֶׁ֥ר דִּבַּ֖רְתִּי אֶל־מֹשֶֽׁה:

¹ After Moses, the servant of Yahweh, was dead, Yahweh spoke to Joshua son of Nun, Moses' adjutant. He said, ² "Moses my servant is dead; now get ready – it is time – and cross the Jordan here, you and all this people with you, into the land which I am giving to them, to the sons of Israel. ³ Every place you tread with the soles of your feet I shall give you as I declared to Moses that I would. ⁴ From the desert and the

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JOSHUA 1

Chs 1–3 form a complete entity composed of three sections, each concerned on part with Hosea's own time, when God reprimands Israel for infidelity, and in part with predictions of reconciliation and salvation: **1** = 1:2–9; 2:1–3; **2** = 2:4–15, 2:16–25; and **3** = 3:1–4, 3:5.

[1] The book is introduced as the continuation of Deuteronomy and, adopting the style and outlook of that book, draws on ancient traditions to describe the entry and settlement of the Promised Land, especially those concerning the tribes of Central Palestine. '*Adjutant*' (מְשָׁרֵת) is the title habitually given to Joshua (see Ex 24:13, 33:11, Nb 11:28). More honourable than עֶבֶד ('*servant*') – except in the expression 'servant of Yahweh', this term is also used for royal officials (1Ch. 27:1), or for liturgical functions. On Joshua's name, his part in the reconnaissance of the Promised Land, his loyalty, and his appointment as Moses' successor, see Ex 17:9, 24:13, 33:11, Nb 11:18, 13:8, 16, 14:5ff, 30, 38, 27:15–23, Dt 3:21, 28, 31:7–8, 14, 23, 34:9. In the *LXX* (υἱῷ Ναυη) and (original) *Vg*, he is called '*son of Naue*', the result of a mistake in the earliest *LXX* mss, which read 'NAYH' (Naue) instead of 'NAYN' (Naun); the name is corrected in the *Clementine Vg* (*filium Nun*).

[2] The death of Moses provided the signal for entrance of the Israelites into Canaan, since God did not allow Moses to enter the land (Dt 32:48–52). The Jordan was the natural eastern boundary of Canaan.

[3] The 2P pronouns in vv. 3–4 are plural, indicating that all the people are addressed here.

[4] The boundaries assigned to the country destined for conquest (see Gn 15:18, Dt 1:7, 11:24 and #Jg 20:1) are the ideal frontiers of the Promised Land; they go far beyond those of the country partitioned in Chs 13–19. '*The entire country of the Hittites*', omitted by the *LXX* and parenthesised in the *NJB*, is probably a Priestly gloss; the expression does not refer to Anatolia (modern Turkey), where the ancient Hittite kingdom of the 2nd Millennium BC was located, but rather to Syria, the 'Hatti land', mentioned in inscriptions of the 1st Millennium BC.

מֵהַמִּדְבָּר֩ וְהַלְּבָנ֨וֹן הַזֶּ֜ה וְעַד־הַנָּהָ֧ר הַגָּד֣וֹל נְהַר־
פְּרָ֗ת כֹּ֚ל אֶ֣רֶץ הַֽחִתִּ֔ים וְעַד־הַיָּ֥ם הַגָּד֖וֹל מְב֣וֹא
הַשָּׁ֑מֶשׁ יִֽהְיֶ֖ה גְּבוּלְכֶֽם׃ ה לֹֽא־יִתְיַצֵּ֥ב אִישׁ֙ לְפָנֶ֔יךָ כֹּ֖ל
יְמֵ֣י חַיֶּ֑יךָ כַּֽאֲשֶׁ֨ר הָיִ֤יתִי עִם־מֹשֶׁה֙ אֶֽהְיֶ֣ה עִמָּ֔ךְ לֹ֥א
אַרְפְּךָ֖ וְלֹ֥א אֶעֶזְבֶֽךָּ׃

י חֲזַ֖ק וֶאֱמָ֑ץ כִּ֣י אַתָּ֗ה תַּנְחִיל֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶת־
הָאָ֕רֶץ אֲשֶׁר־נִשְׁבַּ֥עְתִּי לַאֲבוֹתָ֖ם לָתֵ֥ת לָהֶֽם׃ ז רַ֣ק
חֲזַ֠ק וֶֽאֱמַ֨ץ מְאֹ֜ד לִשְׁמֹ֤ר לַעֲשׂוֹת֙ כְּכָל־הַתּוֹרָ֗ה אֲשֶׁ֤ר
צִוְּךָ֙ מֹשֶׁ֣ה עַבְדִּ֔י אַל־תָּס֥וּר מִמֶּ֖נּוּ יָמִ֣ין וּשְׂמֹ֑אול
לְמַ֣עַן תַּשְׂכִּ֔יל בְּכֹ֖ל אֲשֶׁ֥ר תֵּלֵֽךְ׃ ח לֹֽא־יָמ֡וּשׁ סֵפֶר֩
הַתּוֹרָ֨ה הַזֶּ֜ה מִפִּ֗יךָ וְהָגִ֤יתָ בּוֹ֙ יוֹמָ֣ם וָלַ֔יְלָה לְמַ֨עַן֙
תִּשְׁמֹ֣ר לַעֲשׂ֔וֹת כְּכָל־הַכָּת֖וּב בּ֑וֹ כִּי־אָ֛ז תַּצְלִ֥יחַ אֶת־
דְּרָכֶ֖ךָ וְאָ֥ז תַּשְׂכִּֽיל׃ ט הֲל֤וֹא צִוִּיתִ֙יךָ֙ חֲזַ֣ק וֶאֱמָ֔ץ אַֽל־
תַּעֲרֹ֖ץ וְאַל־תֵּחָ֑ת כִּ֤י עִמְּךָ֙ יְהוָ֣ה אֱלֹהֶ֔יךָ בְּכֹ֖ל אֲשֶׁ֥ר
תֵּלֵֽךְ׃ {פ}

Lebanon to the Great River, the Euphrates, the entire country of the Hittites, and as far as the Great Sea westwards, is to be your territory. 5 All the days of your life, no one shall be able to stand in your way: as I was with Moses, so I will be with you; I will not abandon you or leave you alone.

6 "Be strong and stand firm, for you are the man to give this people possession of the land that I swore to their fathers that I should give to them. 7 Only be strong, stand firm, and be careful to keep all the Law that my servant Moses laid on you. Never swerve from this to right or left, and then you will be successful in all you do. 8 Have the book of this Law always on your lips; meditate on it day and night, so that you may carefully keep everything that is written in it. Then you will prosper in all your dealings; then you will have success. 9 Have I not told you: Be strong and stand firm? Be fearless then, be confident, for go where you will, Yahweh your God is with you."

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5 The 2P pronouns in this verse are singular, indicating Joshua is the addressee.
6 The pronoun '*them*' at the end of the verse refers to either the '*people*' or to '*their fathers*'.
7 The literal translation of '*successful*' (here following the *NRSV* & *NETB*) is '*wise*'; the *NJB* has '*happy*'.
8 Obedience to the '*book of this Law*' (Deuteronomy) is the only requirement for the success of the project that the Israelites are to undertake.
9 The opening rhetorical question emphasises the importance of the following command by reminding the listener that it is being repeated.

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יֹ וַיְצַ֤ו יְהוֹשֻׁ֙עַ֙ אֶת־שֹׁטְרֵ֣י הָעָ֔ם לֵאמֹֽר: יֹא עִבְר֣וּ ׀ בְּקֶ֣רֶב הַֽמַּחֲנֶ֗ה וְצַוּ֤וּ אֶת־הָעָם֙ לֵאמֹ֔ר הָכִ֥ינוּ לָכֶ֖ם צֵידָ֑ה כִּ֞י בְּע֣וֹד ׀ שְׁלֹ֣שֶׁת יָמִ֗ים אַתֶּם֙ עֹֽבְרִים֙ אֶת־הַיַּרְדֵּ֣ן הַזֶּ֔ה לָבוֹא֙ לָרֶ֣שֶׁת אֶת־הָאָ֔רֶץ אֲשֶׁר֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם נֹתֵ֥ן לָכֶ֖ם לְרִשְׁתָּֽהּ: {פ}

יֹב וְלָרֽאוּבֵנִ֙י וְלַגָּדִ֔י וְלַחֲצִ֖י שֵׁ֣בֶט הַֽמְנַשֶּׁ֑ה אָמַ֥ר יְהוֹשֻׁ֖עַ לֵאמֹֽר: יֹג זָכוֹר֙ אֶת־הַדָּבָ֔ר אֲשֶׁ֙ר צִוָּ֤ה אֶתְכֶם֙ מֹשֶׁ֣ה עֶֽבֶד־יְהֹוָ֣ה לֵאמֹ֔ר יְהֹוָ֧ה אֱלֹהֵיכֶ֛ם מֵנִ֥יחַ לָכֶ֖ם וְנָתַ֥ן לָכֶ֖ם אֶת־הָאָ֥רֶץ הַזֹּֽאת: יֹד נְשֵׁיכֶ֣ם טַפְּכֶם֮ וּמִקְנֵיכֶם֒ יֵשְׁבוּ֙ בָּאָ֔רֶץ אֲשֶׁ֨ר נָתַ֥ן לָכֶ֛ם מֹשֶׁ֖ה בְּעֵ֣בֶר הַיַּרְדֵּ֑ן וְאַתֶּם֩ תַּעַבְר֙וּ חֲמֻשִׁ֜ים לִפְנֵ֣י אֲחֵיכֶ֗ם כֹּ֚ל גִּבּוֹרֵ֣י הַחַ֔יִל וַעֲזַרְתֶּ֖ם אוֹתָֽם: יֹה עַ֠ד אֲשֶׁר־יָנִ֙יחַ יְהֹוָ֤ה ׀ לַֽאֲחֵיכֶם֙ כָּכֶ֔ם וְיָרְשׁ֣וּ גַם־הֵ֔מָּה אֶת־הָאָ֕רֶץ אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם נֹתֵ֣ן לָהֶ֑ם וְשַׁבְתֶּ֞ם לְאֶ֣רֶץ

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¹⁰ Joshua then gave the officers of the people this instruction: ¹¹ "Pass through the camp and command the people, "Prepare your provisions, for in three days you will cross over the Jordan, to go in and take possession of the land that Yahweh your God is giving you to possess.""

¹² Then to the Reubenites, the Gadites, and the half-tribe of Manasseh, Joshua said, ¹³ "Remember the word that Moses the servant of Yahweh commanded you, saying, "Yahweh your God, granting you a place to find rest, has given you this land." ¹⁴ Your wives, your little ones and your cattle must stay in the country that Moses gave you beyond the Jordan. But all warriors among you must cross in battle formation at the head of your brothers and help them, ¹⁵ until Yahweh grants rest to your brothers and you alike, when they too have taken possession of the land that Yahweh your God is giving them. Then you may go back

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¹⁰ The '*officers*' were recruiting sergeants or administrative officers (see Dt 20:5, 8); the term is also used for legal officials, recorders or judges' assistants (see Dt 18:18, 1Ch. 23:4).

¹¹ Literally translated, this verse ends, "*to enter to possess the land which Yahweh your God is giving to you to possess it.*"

¹² God first instructs the Transjordanian tribes to help the other in their conquest.

¹³ This command can be found in Dt 3:18–20; in vv. 13–15, Joshua paraphrases the command, as the 3P reference to Moses in v. 14 indicates.

¹⁴ According to Joshua, and unlike Judges, the conquest is represented as the achievement of the whole nation, and not as the result of individual tribal efforts on isolated fronts.

¹⁵ After the Transjordanian groups helped the other Israelites acquire the land west of the Jordan, they were to return to the territory that '*Moses the servant of Yahweh*' gave them.

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יְרֻשַּׁתְכֶם וִירִשְׁתֶּם אוֹתָהּ אֲשֶׁר | נָתַן לָכֶם מֹשֶׁה
עֶבֶד יְהֹוָה בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: ^{טז} וַיַּעֲנוּ
אֶת־יְהוֹשֻׁעַ לֵאמֹר כֹּל אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֶל־
כָּל־אֲשֶׁר תִּשְׁלָחֵנוּ נֵלֵךְ: ^{יז} כְּכֹל אֲשֶׁר־שָׁמַעְנוּ אֶל־
מֹשֶׁה כֵּן נִשְׁמַע אֵלֶיךָ רַק יִהְיֶה יְהֹוָה אֱלֹהֶיךָ עִמָּךְ
כַּאֲשֶׁר הָיָה עִם־מֹשֶׁה: ^{יח} כָּל־אִישׁ אֲשֶׁר־יַמְרֶה
אֶת־פִּיךָ וְלֹא־יִשְׁמַע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־תְּצַוֶּנּוּ
יוּמָת רַק חֲזַק וֶאֱמָץ: {פ}

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again to the land that is yours to hold, which Moses the servant of Yahweh gave you beyond the Jordan, to the east." [16] Then they answered Joshua, "We will do all that you have commanded us, and wherever you send us we will go. [17] Just as we obeyed Moses in all things, so now we will obey you. Only may Yahweh your God be with you, as he was with Moses! [18] If anyone rebels against your orders or will not listen to your commands, let him be put to death. Only be strong and stand firm."

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[16] For this verse, here following the *NJB* & *NRSV*, *NETB* reads, "*They told Joshua, 'We will do everything you say. We will go wherever you send us.'*"

[17] Here and in v. 18 the word 'only' qualifies what precedes it (see also v. 7).

[18] Literally translated, this verse opens, "*any man who rebels against your mouth and does not listen to your words, to all which you command us, will be put to death.*"

אַ וַיִּשְׁלַ֣ח יְהוֹשֻֽׁעַ־בִּן־נ֠וּן מִֽן־הַשִּׁטִּ֞ים שְׁנַֽיִם־אֲנָשִׁ֤ים מְרַגְּלִים֙ חֶ֣רֶשׁ לֵאמֹ֔ר לְכ֛וּ רְא֥וּ אֶת־הָאָ֖רֶץ וְאֶת־יְרִיח֑וֹ וַיֵּ֨לְכ֜וּ וַ֠יָּבֹאוּ בֵּית־אִשָּׁ֥ה זוֹנָ֛ה וּשְׁמָ֥הּ רָחָ֖ב וַיִּשְׁכְּבוּ־שָֽׁמָּה׃ בַ וַיֵּ֣אָמַ֔ר לְמֶ֥לֶךְ יְרִיח֖וֹ לֵאמֹ֑ר הִנֵּ֣ה אֲנָשִׁ֡ים בָּ֣אוּ הֵ֩נָּה֩ הַלַּ֨יְלָה מִבְּנֵ֤י יִשְׂרָאֵל֙ לַחְפֹּ֖ר אֶת־הָאָֽרֶץ׃ גַ וַיִּשְׁלַ֗ח מֶ֚לֶךְ יְרִיח֔וֹ אֶל־רָחָ֖ב לֵאמֹ֑ר הוֹצִ֙יאִי֙ הָאֲנָשִׁ֤ים הַבָּאִים֙ אֵלַ֔יִךְ אֲשֶׁר־בָּ֖אוּ לְבֵיתֵ֑ךְ כִּ֛י לַחְפֹּ֥ר אֶת־כָּל־הָאָ֖רֶץ בָּֽאוּ׃ דַ וַתִּקַּ֧ח הָאִשָּׁ֛ה

1 From Shittim, Joshua son of Nun secretly sent two men to reconnoitre. He said, "Go and explore the country and Jericho." They went, and they entered the house of a harlot called Rahab; there they lodged. 2 The king of Jericho was told, "Some men have come here tonight from the Israelites, to reconnoitre the country." 3 Then the king of Jericho sent a message to Rahab, "Send out the men who came to you and are lodging in your house, for they have come to reconnoitre the whole country." 4 However, the woman took the two men and hid them; and she

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Chs 2–9 are a collection of traditions emanating from the Benjaminite shrine of Gilead (see #4:19). The story of the conquest of Jericho combines two traditions: **1** The sending of the spies and the story of Rahab (Ch. 2), with its conclusion (6:22–25); **2** The composite story of the crossing of the Jordan and the capture of Jericho (Chs 3–5 & 6). This miraculous story seems to have been substituted for a military action originally completing the story of Rahab and referred to in 24:11. '*Shittim*' ('the Acacias') indicates that part of the plain just to the northeast of the Dead Sea (Nb 25:1, 33:49); its precise location is uncertain. '*Jericho*' is thirty-seven kilometres east of Jerusalem; its location in the lower Jordan valley near several fords in the river made it a gateway to Canaan from the east. The earliest remains on the site date from the 10th – 8th Millennia BC. Archaeology has shown that in the 13th century BC, when it was likely that the Israelites entered Canaan under Joshua, Jericho was an unfortified village.

1 Literally translated, this verse opens, "*Joshua, son of Nun, sent from Shittim two men, spies, secretly, saying…*"

2 In place of '*reconnoitre the country*', here following the *NJB*, the *NRSV* has '*search out the land*'.

3 The idiom '*came to*' probably has sexual connotations here, as it often does elsewhere when a man '*comes to*' a woman; if so, the phrase could be translated 'your clients'; the instructions reflect Rahab's perspective as to the identity of the men. The words '*and are lodging in your house*' may be a euphemistic scribal addition designed to blur the sexual connotation of the preceding words.

4 The 3MS pronominal suffix on '*hid*' has to be a scribal error.

אֶת־שְׁנֵי הָאֲנָשִׁים וַתִּצְפְּנוֹ וַתֹּאמֶר | כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאַיִן הֵמָּה: [ה] וַיְהִי הַשַּׁעַר לִסְגּוֹר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצָאוּ לֹא יָדַעְתִּי אָנָה הָלְכוּ הָאֲנָשִׁים רִדְפוּ מַהֵר אַחֲרֵיהֶם כִּי תַשִּׂיגוּם:

[ו] וְהִיא הֶעֱלָתַם הַגָּגָה וַתִּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ הָעֲרֻכוֹת לָהּ עַל־הַגָּג: [ז] וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשַּׁעַר סָגָרוּ אַחֲרֵי כַּאֲשֶׁר יָצְאוּ הָרֹדְפִים אַחֲרֵיהֶם:

[ח] וְהֵמָּה טֶרֶם יִשְׁכָּבוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל־הַגָּג: [ט] וַתֹּאמֶר אֶל־הָאֲנָשִׁים יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה אֵימַתְכֶם עָלֵינוּ וְכִי נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם: [י] כִּי שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרַיִם וַאֲשֶׁר עֲשִׂיתֶם לִשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר

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answered, "True, the men came to me, but I did not know here they came from. [5] When it was time to close the city at nightfall, the men went out and I cannot say where they went. Follow them quickly, you may still overtake them."

[6] She had taken them up to the roof and hidden them under stalks of flax she had heaped up there. [7] Meanwhile, the king's men pursued them towards the Jordan, as far as the fords, and the gate was shut once the pursuers had gone through.

[8] The others had not yet lain down when Rahab came up to them on the roof. [9] She said to them, "I know that Yahweh has given you this land, that we ourselves are afraid of you and that all who live in this territory have been seized with terror at your approach. [10] For we have heard how Yahweh dried up the Sea of Reeds before you when you came out of Egypt and what you did with the two Amorite kings across the

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[5] Literally translated, this verse opens, "*And the gate was to be shut in the darkness and the men went out.*"

[6] *NETB* places this entire verse in parentheses.

[7] Another way to translate vv. 6–7 would be, "*While she took them up to the roof and hidden them … the king's men pursued them …*" Both of the main clauses have the subject prior to the predicate, perhaps indicating simultaneous action. In this case Rahab moves the Israelite spies from the hiding place referred to in v. 4 to a safer and less accessible hiding place.

[8] The *MT* (and *NRSV*) has simply '*she*' in place of '*Rahab*', here added for clarity (following the *NJB* & *NETB*).

[9] Rahab's statement uses the Hebrew perfect, suggesting certitude.

[10] In place of '*how you annihilated them*', here following *NETB*, the *NJB* reads '*whom you put under the ban*'.

בְּעֵ֣בֶר הַיַּרְדֵּ֔ן לְסִיחֹ֙ן וּלְע֔וֹג אֲשֶׁ֥ר הֶחֱרַמְתֶּ֖ם אוֹתָֽם: ‏יא‏ וַנִּשְׁמַע֙ וַיִּמַּ֣ס לְבָבֵ֔נוּ וְלֹא־קָ֧מָה ע֛וֹד ר֖וּחַ בְּאִ֑ישׁ מִפְּנֵיכֶ֑ם כִּ֚י יְהוָ֣ה אֱלֹֽהֵיכֶ֔ם ה֤וּא אֱלֹהִים֙ בַּשָּׁמַ֣יִם מִמַּ֔עַל וְעַל־הָאָ֖רֶץ מִתָּֽחַת: ‏יב‏ וְעַתָּ֗ה הִשָּֽׁבְעוּ־נָ֥א לִ֛י בַּֽיהוָ֖ה כִּי־עָשִׂ֣יתִי עִמָּכֶ֣ם חָ֑סֶד וַעֲשִׂיתֶ֙ם גַּם־אַתֶּ֜ם עִם־בֵּ֤ית אָבִי֙ חֶ֔סֶד וּנְתַתֶּ֥ם לִ֖י א֥וֹת אֱמֶֽת: ‏יג‏ וְהַחֲיִתֶ֞ם אֶת־אָבִ֣י וְאֶת־אִמִּ֗י וְאֶת־אַחַי֙ וְאֶת־אֲחוֹתַ֔י וְאֵ֖ת כָּל־אֲשֶׁ֣ר לָהֶ֑ם וְהִצַּלְתֶּ֥ם אֶת־נַפְשֹׁתֵ֖ינוּ מִמָּֽוֶת: ‏יד‏ וַיֹּ֧אמְרוּ לָ֣הּ הָאֲנָשִׁ֗ים נַפְשֵׁ֤נוּ תַחְתֵּיכֶם֙ לָמ֔וּת אִ֚ם לֹ֣א תַגִּ֔ידוּ אֶת־דְּבָרֵ֖נוּ זֶ֑ה וְהָיָ֗ה בְּתֵת־יְהוָ֥ה לָ֙נוּ֙ אֶת־הָאָ֔רֶץ וְעָשִׂ֥ינוּ עִמָּ֖ךְ חֶ֥סֶד וֶאֱמֶֽת:

‏טו‏ וַתּוֹרִדֵ֥ם בַּחֶ֖בֶל בְּעַ֣ד הַֽחַלּ֑וֹן כִּ֤י בֵיתָהּ֙ בְּקִ֣יר הַֽחוֹמָ֔ה וּבַֽחוֹמָ֖ה הִ֥יא יוֹשָֽׁבֶת: ‏טז‏ וַתֹּ֣אמֶר לָהֶ֗ם

Jordan, Sihon and Og, how you annihilated them. [11] When we heard this, our hearts failed us, and now no one has any courage left to resist you, since Yahweh your God is God both in heaven above and on earth beneath. [12] Swear to me now by Yahweh, then, since I myself have shown you kindness, that you too will show kindness to the people of my father's house. Give me a sure sign of this, [13] that you will spare the lives of my father and mother, my brothers and sisters and all who belong to them, and will preserve us from death." [14] Then the men answered her, "If we do not, it is we, not you, who will deserve to die, unless you tell of our agreement. When Yahweh has given us the land, we will deal with you kindly and faithfully."

[15] Then Rahab let them down by a rope through the window, for her house was against the city wall and she lived inside the wall itself.

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[11] The text credits Rahab with a profession of faith in the manner of Deuteronomy (see Dt 4:39). Rahab was saved by her faith (Heb 11:31) and justified by her works (Jm 2:25). In Hebrew, her name is *not* the same as that of Rahab the mythical monster (Job 7:12, 9:13, and symbolising Egypt in Ps 87:4).

[12] To swear an oath '*by Yahweh*' would make the Yahweh the witness and guarantor of the promise attached to the oath; if the person making the oath should go back on the promise, Yahweh would judge him for breaking the contract.

[13] In place of אֲחִיוֹתַי, here following the *Qere*, the *Kethib* has אחותי.

[14] The 1st 2P pronoun ('*not you*') is masculine plural, indicating that Rahab's entire family is in vie, whereas the 2nd ('*unless you tell*') is feminine singular, referring specifically to Rahab.

[15] The phrase '*by a rope*' is omitted in the *LXX*; it may be a later clarifying addition but, if original, the omission in the *LXX* is likely due to an error of homoioarcton: a scribe's or translator's eye could have jumped from the initial ב in the phrase בַּחֶבֶל ('*with a rope*') to the initial ב on

הָהָ֫רָה לֵּ֔כוּ פֶּֽן־יִפְגְּע֥וּ בָכֶ֖ם הָרֹדְפִ֑ים וְנַחְבֵּתֶ֨ם שָׁ֜מָּה שְׁלֹ֣שֶׁת יָמִ֗ים עַ֚ד שׁ֣וֹב הָרֹֽדְפִ֔ים וְאַחַ֖ר תֵּלְכ֥וּ לְדַרְכְּכֶֽם:

16 She said, "You must make for the hills, to escape your pursuers. Hide there for three days until the pursuers have returned, and then go on your way."

י֣ז וַיֹּאמְר֤וּ אֵלֶ֨יהָ֙ הָֽאֲנָשִׁ֔ים נְקִיִּ֣ם אֲנַ֔חְנוּ מִשְּׁבֻעָתֵ֥ךְ הַזֶּ֖ה אֲשֶׁ֥ר הִשְׁבַּעְתָּֽנוּ: י֣ח הִנֵּ֛ה אֲנַ֥חְנוּ בָאִ֖ים בָּאָ֑רֶץ אֶת־תִּקְוַ֡ת חוּט֩ הַשָּׁנִ֨י הַזֶּ֜ה תִּקְשְׁרִ֗י בַּֽחַלּוֹן֙ אֲשֶׁ֣ר הוֹרַדְתֵּ֣נוּ ב֔וֹ וְאֶת־אָבִ֨יךְ וְאֶת־אִמֵּ֜ךְ וְאֶת־אַחַ֗יִךְ וְאֵת֙ כָּל־בֵּ֣ית אָבִ֔יךְ תַּאַסְפִ֥י אֵלַ֖יִךְ הַבָּֽיְתָה: י֣ט וְהָיָ֡ה כֹּ֣ל אֲשֶׁר־יֵצֵא֩ מִדַּלְתֵ֨י בֵיתֵ֤ךְ ׀ הַח֨וּצָה֙ דָּמ֣וֹ בְרֹאשׁ֔וֹ וַאֲנַ֖חְנוּ נְקִיִּ֑ם וְ֠כֹל אֲשֶׁ֨ר יִֽהְיֶ֤ה אִתָּךְ֙ בַּבַּ֔יִת דָּמ֣וֹ בְרֹאשֵׁ֔נוּ אִם־יָ֖ד תִּֽהְיֶה־בּֽוֹ: כ וְאִם־תַּגִּ֖ידִי אֶת־דְּבָרֵ֣נוּ זֶ֑ה וְהָיִ֣ינוּ נְקִיִּ֔ם מִשְּׁבֻעָתֵ֥ךְ אֲשֶׁ֖ר הִשְׁבַּעְתָּֽנוּ:

17 The men said, "This is how we shall fulfil the oath that you have made us swear: 18 when we invade the country, you must tie this scarlet cord to the window from which you let us down, and collect your father, mother, brothers and entire family inside your house. 19 If anybody passes through the doors of your house to go out, his blood shall be on his own head and we are not to blame; but the blood of all who stay with you in the house shall be on our heads if a hand is laid on any of them. 20 If you make this talk of ours known, we shall be free of the oath that you made us swear." 21 She replied, "Let it be as you say."

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the immediately following בְּעַד and accidentally omitted the intervening letters. The explanatory notes at the end of this verse ('*for her house…*') are omitted by the *LXX* and probably represent a later scribal addition.

[16] In place of '*the pursuers*', here following the *NJB* & *NRSV*, *NETB* has '*those chasing you*'.

[17] Vv. 17–21 seem to be interpolated from another tradition and would be more in place before v. 15; there is no further mention of the scarlet cord.

[18] More literally translated, this verse opens, "*Look! We are about to enter the country.*"

[19] Literally translated, this verse reads, "*Anyone who goes out from the doors of your house to the outside, his blood is on his head. We are innocent. But anyone who is with you in the house, his blood is on our head if a hand should be on him.*"

[20] The *NRSV* opens this verse, here following the *NJB*, with "*But if you tell this business of ours*" and *NETB* has "*If you should report what we've been up to.*"

[21] The literal translation of '*let it be as you say*' is '*according to your words, so it [will be]*'.

כא וַתֹּאמֶר כְּדִבְרֵיכֶם כֶּן־הֹוּא וַתְּשַׁלְּחֵם וַיֵּלֵכוּ וַתִּקְשֹׁר אֶת־תִּקְוַת הַשָּׁנִי בַּחַלּוֹן:

כב וַיֵּלְכוּ וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים וַיְבַקְשׁוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא מְצָאוּ: כג וַיָּשֻׁבוּ שְׁנֵי הָאֲנָשִׁים וַיֵּרְדוּ מֵהָהָר וַיַּעַבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בִּן־נוּן וַיְסַפְּרוּ־לוֹ אֵת כָּל־הַמֹּצְאוֹת אוֹתָם: כד וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפָּנֵינוּ: {ס}

She let them go, and they left. Then she tied the scarlet cord to the window.

22 They left her and made for the hills. They stayed there for three days, until the pursuers had returned, having scoured the countryside without finding them. 23 Then the two men came down again from the hills, crossed the river and came to Joshua son of Nun; and they told him all that had happened to them. 24 They said to Joshua, "Yahweh has delivered the whole country into our hands, and its inhabitants all tremble already at the thought of us."

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22 Literally translated, this verse ends, "*The pursuers looked in all the way and did not find [them].*"

23 The words '*the river*', though not in the *MT*, are added for clarification.

24 The literal translation of '*all tremble*' (here following the *NJB*) is '*are melting away*'.

Joshua 3 / יהושע פרק ג

א וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּסְעוּ מֵהַשִּׁטִּים וַיָּבֹאוּ עַד־הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל וַיָּלִנוּ שָׁם טֶרֶם יַעֲבֹרוּ: ב וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעַבְרוּ הַשֹּׁטְרִים בְּקֶרֶב הַמַּחֲנֶה: ג וַיְצַוּוּ אֶת־הָעָם לֵאמֹר כִּרְאֹתְכֶם אֵת אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַכֹּהֲנִים הַלְוִיִּם נֹשְׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם וַהֲלַכְתֶּם אַחֲרָיו: ד אַךְ | רָחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵנָיו כְּאַלְפַּיִם אַמָּה

Joshua 3

[1] Bright and early the next morning, Joshua struck camp and set out from Shittim with all the Israelites. They reached the Jordan and camped there before they crossed the river. [2] At the end of three days, the officers went through the camp [3] and gave the people these instructions, "When you see the Ark of the Covenant of Yahweh your God and the Levitical priests carrying it, you must leave the place where you are standing. Follow the Ark, [4] so that you know which way

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Joshua 3

There is a deliberate parallelism between the narrative of the crossing of the Jordan and entry into Canaan (3:1–5:12) and the narrative of the Exodus from Egypt; the editor himself calls attention to it (3:7, 4:14, 23); Yahweh halts the Jordan just as he dried up the Sea of Reeds (3:7–4:18, Ex 14:5–31); the Ark of Yahweh leads the Israelites as did the pillar of cloud or of fire (3:6–17, 4:10–11; Ex 13:21–22, 14:19–20). Joshua plays the part that Moses played in the Exodus (3:7, 4:14); and just as the adults of the Exodus period were circumcised, so in their turn are their desert-born children (5:2–9); the manna that had served Israel in the desert (Ex 16) ceases as soon as the Israelites enter Canaan (5:12) and the Passover is celebrated in Gilgal after the second 'crossing' (5:10), as it had been celebrated in Egypt before the first (Ex 12:1–28, 13:3–10). This parallelism between the events at the beginning and end of the Exodus produces at the departure from Egypt a water miracle analogous to the water miracle at the crossing of the Jordan (see #Ex 14:15). As the Passion and Resurrection of Christ spiritually renew the events of the Exodus (see 1Co 10:1), so Joshua, who gave the events of the Exodus their physical fulfilment, was regarded by some early leading Christians as an ante-type of Jesus, who has the same name.

[1] The words '*the river*', though not in the *MT*, are added for clarification.

[2] In place of '*at the end of three days*', here following the *NRSV*, the *NJB* has '*three days later*' and *NETB* has '*after three days*'.

[3] The '*Ark of the Covenant*' is the sign of God's presence among the tribes; only priests can carry it.

[4] This verse is numbered 4b in the *NJB*; the *NRSV* & NTB merge vv. 4 and 4a.

בַּמֶּה אֶל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר־תֵּדְעוּ אֶת־ הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְּמוֹל שִׁלְשׁוֹם: {פ}

ה וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הִתְקַדָּשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלָאוֹת: ו וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־ הַכֹּהֲנִים לֵאמֹר שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְעִבְרוּ לִפְנֵי הָעָם וַיִּשְׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם: {ס}

ז וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אָחֵל גַּדֶּלְךָ בְּעֵינֵי כָּל־יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן כִּי כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ: ח וְאַתָּה תְּצַוֶּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן־הַבְּרִית לֵאמֹר כְּבֹאֲכֶם עַד־קְצֵה מֵי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמֹדוּ: {פ}

to take; you have never gone this way before. [4a] Between you and the Ark, however, keep a distance of about two thousand cubits; do not go near it."

5 Joshua said to the people, "Sanctify yourselves, because tomorrow Yahweh will work wonders among you." 6 Then Joshua said to the priests, "Take up the Ark of the Covenant, and cross at the head of the people." They took up the Ark of the Covenant and moved to the front of the people.

7 Yahweh said to Joshua, "This very day I will begin to exalt you in the eyes of all Israel, to let them know that I will be with you as I was with Moses. 8 As for you, give this order to the priests carrying the Ark of the Covenant: "When you have reached the brink of the waters of the Jordan, you are to stand still in the Jordan.""

[4a] V. 4a is an addition modifying vv. 3–4 and reflecting a scruple inspired by Yahweh's awesome presence resting on the Ark (see #2S 6:7). The precise distance is uncertain, but the measurement designated אַמָּה (*cubit*) was probably equivalent to approximately 45 cm in length; thus, 2,000 cubits (about a kilometre) is a Sabbath day's journey.

[5] '*Sanctify yourselves*' reflects the cultic background to this story; it requires the Israelites to render themselves ritually pure. After '*yourselves*', the *NJB* repeats '*for tomorrow*'; here, we follow the *NRSV* & *NETB*.

[6] The *NJB* has '*he*' in place of '*Joshua*', here following the *MT*, *NRSV* & *NETB*.

[7] In place of '*exalt you*', here following the *NRSV*, the *NJB* has '*make you a great man*'.

[8] At the end of this verse, the *NJB* adds '*itself*' and *NETB* has '*waters*' in place of '*Jordan*', to avoid repetition of the name; here, we follow the *NRSV*.

וַיֹּ֣אמֶר יְהוֹשֻׁ֗עַ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל גֹּ֖שׁוּ הֵ֑נָּה וְשִׁמְע֕וּ אֶת־דִּבְרֵ֖י יְהוָ֥ה אֱלֹהֵיכֶֽם׃ ‎ וַיֹּ֣אמֶר יְהוֹשֻׁ֔עַ בְּזֹאת֙ תֵּֽדְע֔וּן כִּ֛י אֵ֥ל חַ֖י בְּקִרְבְּכֶ֑ם וְהוֹרֵ֣שׁ יוֹרִ֣ישׁ מִפְּנֵיכֶ֡ם אֶת־הַכְּנַעֲנִי֩ וְאֶת־הַחִתִּ֨י וְאֶת־הַחִוִּ֜י וְאֶת־הַפְּרִזִּ֗י וְאֶת־הַגִּרְגָּשִׁי֙ וְהָ֣אֱמֹרִ֔י וְהַיְבוּסִֽי׃ ‎ הִנֵּה֙ אֲרוֹן֙ הַבְּרִ֔ית אֲד֖וֹן כָּל־הָאָ֑רֶץ עֹבֵ֥ר לִפְנֵיכֶ֖ם בַּיַּרְדֵּֽן׃ ‎ וְעַתָּ֗ה קְח֤וּ לָכֶם֙ שְׁנֵ֣י עָשָׂ֣ר אִ֔ישׁ מִשִּׁבְטֵ֖י יִשְׂרָאֵ֑ל אִישׁ־אֶחָ֥ד אִישׁ־אֶחָ֖ד לַשָּֽׁבֶט׃ ‎ וְהָיָ֡ה כְּנ֣וֹחַ כַּפּ֣וֹת רַגְלֵ֣י הַכֹּהֲנִ֡ים נֹשְׂאֵי֩ אֲר֨וֹן יְהוָ֜ה אֲד֤וֹן כָּל־הָאָ֨רֶץ֙ בְּמֵ֣י הַיַּרְדֵּ֔ן מֵ֤י הַיַּרְדֵּן֙ יִכָּ֣רֵת֔וּן הַמַּ֥יִם הַיֹּרְדִ֖ים מִלְמָ֑עְלָה וְיַעַמְד֖וּ נֵ֥ד אֶחָֽד׃

וַיְהִ֗י בִּנְסֹ֤עַ הָעָם֙ מֵאָ֣הֳלֵיהֶ֔ם לַעֲבֹ֖ר אֶת־הַיַּרְדֵּ֑ן וְהַכֹּהֲנִ֗ים נֹשְׂאֵ֛י הָאָר֥וֹן הַבְּרִ֖ית לִפְנֵ֥י הָעָֽם׃ ‎ וּכְב֞וֹא נֹשְׂאֵ֤י הָֽאָרוֹן֙ עַד־הַיַּרְדֵּ֔ן וְרַגְלֵ֤י הַכֹּהֲנִים֙

9 Then Joshua said to the Israelites, "Come closer and hear the words of Yahweh your God." 10 Joshua said, "By this you shall know that a living God is with you and without a doubt will expel the Canaanites, the Hittites, the Hivites, Perizzites, Girgashites, Amorites and Jebusites before you. 11 Look, the Ark of the Covenant of the Lord of the whole earth is about to cross the Jordan at your head. 12 Choose twelve men at once from the tribes of Israel, one man from each tribe. 13 As soon as the soles of the feet of the priests who bear the Ark of Yahweh, the Lord of the whole earth, have entered the waters of the Jordan, the upper waters of the Jordan flowing down will be stopped in their course and stand still in one mass."

14 So, when the people struck camp to cross the Jordan, the priests carried the Ark of the Covenant ahead of the people. 15 Now the Jordan overflows the whole length of its banks throughout the harvest season.

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9 In place of 'come closer', here following the NJB, the NRSV has 'draw near' and NETB has 'come here'.

10 This verse presents a stereotypical listing of the pre-Israelite population of Canaan; it is difficult to identify the individual groups specifically.

11 Alternative readings for 'Lord' (as NJB & NRSV) are 'Ruler' (as NETB) and 'Master'.

12 The NRSV & NETB have 'now' in place of the more emphatic 'at once', here following the NJB.

13 For this verse, the NJB reads, "As soon as the priests … have set foot in the waters."

14 The MT has no verb in the 2nd part of this verse – 'carried' has been added following the NJB.

15 In the NJB & NETB, the 1st sentence appears as a clause (parenthesised) at the end of the verse; its placement herein follows the NRSV. The Jordan flood occurs in March and April when the snows of Hermon melt; this is harvest time in the lower Jordan valley.

נֹשְׂאֵי הָאָרוֹן נִטְבְּלוּ בִּקְצֵה הַמַּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קָצִיר: ¹⁶ וַיַּעַמְדוּ הַמַּיִם הַיֹּרְדִים מִלְמַעְלָה קָמוּ נֵד־אֶחָד הַרְחֵק מְאֹד מֵאָדָם הָעִיר אֲשֶׁר מִצַּד צָרְתָן וְהַיֹּרְדִים עַל יָם הָעֲרָבָה יָם־הַמֶּלַח תַּמּוּ נִכְרָתוּ וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ: ¹⁷ וַיַּעַמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה בֶּחָרָבָה בְּתוֹךְ הַיַּרְדֵּן הָכֵן וְכָל־יִשְׂרָאֵל עֹבְרִים בֶּחָרָבָה עַד אֲשֶׁר־תַּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן:

As soon as the bearers of the Ark reached the Jordan and the feet of the priests carrying it touched the waters, ¹⁶ the upper waters stood still and made a single mass over a great distance, at Adam the town near Zarethan, while those flowing down to the Sea of the Arabah, the Salt Sea, stopped running altogether. The people crossed opposite Jericho. ¹⁷ The priests who carried the Ark of the Covenant of Yahweh stood still on dry ground in mid-Jordan, and all Israel continued to cross dry-shod until the whole nation had finished crossing the Jordan.

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^א וַיְהִ֞י כַּאֲשֶׁר־תַּ֣מּוּ כָל־הַגּ֗וֹי לַעֲב֖וֹר אֶת־הַיַּרְדֵּ֑ן {פ}

¹ The whole nation had thus finished crossing over the Jordan.

וַיֹּ֣אמֶר יְהוָ֔ה אֶל־יְהוֹשֻׁ֖עַ לֵאמֹֽר: ^ב קְח֤וּ לָכֶם֙ מִן־הָעָ֔ם שְׁנֵ֥ים עָשָׂ֖ר אֲנָשִׁ֑ים אִישׁ־אֶחָ֥ד אִישׁ־אֶחָ֖ד מִשָּֽׁבֶט: ^ג וְצַוּ֣וּ אוֹתָם֮ לֵאמֹר֒ שְׂאֽוּ־לָכֶ֨ם מִזֶּ֜ה מִתּ֣וֹךְ הַיַּרְדֵּ֗ן מִמַּצַּב֙ רַגְלֵ֣י הַכֹּהֲנִ֔ים הָכִ֖ין שְׁתֵּים־עֶשְׂרֵ֣ה אֲבָנִ֑ים וְהַעֲבַרְתֶּ֤ם אוֹתָם֙ עִמָּכֶ֔ם וְהִנַּחְתֶּ֖ם אוֹתָ֑ם בַּמָּל֕וֹן אֲשֶׁר־תָּלִ֥ינוּ ב֖וֹ הַלָּֽיְלָה: {ס}

And then Yahweh spoke to Joshua, ² "Select for yourselves twelve men from the people, one man from each tribe, ³ and give them this command: "Take from here, from the middle of the Jordan, from the very place where the priests' feet were standing, twelve stones; carry them over with you and set them down in the camp where you pass the night.""

^ד וַיִּקְרָ֣א יְהוֹשֻׁ֗עַ אֶל־שְׁנֵ֤ים הֶֽעָשָׂר֙ אִ֔ישׁ אֲשֶׁ֥ר הֵכִ֖ין מִבְּנֵ֣י יִשְׂרָאֵ֑ל אִישׁ־אֶחָ֥ד אִישׁ־אֶחָ֖ד מִשָּֽׁבֶט: ^ה וַיֹּ֤אמֶר לָהֶם֙ יְהוֹשֻׁ֔עַ עִ֠בְרוּ לִפְנֵ֨י אֲר֧וֹן יְהוָ֣ה אֱלֹֽהֵיכֶ֛ם אֶל־תּ֥וֹךְ הַיַּרְדֵּ֑ן וְהָרִ֨ימוּ לָכֶ֜ם אִ֣ישׁ אֶ֗בֶן

⁴ Then Joshua summoned the twelve men from among the Israelites, whom he had appointed, one man for each tribe. ⁵ Joshua told them, "Pass on before the Ark of Yahweh your God into the middle of the Jordan, and each of you take up one stone on his shoulder, according to

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Joshua 4

This chapter preserves two traditions about memorial stones set up to commemorate the crossing of the Jordan by the Israelites. One describes the memorial stones set up at Gilgal (vv. 1–3, 6–7, 8b, 20); the other describes stones set up in the bed of the river (vv. 4–5, 8a, 9, 15–19).

¹ Most English translations merge the 1st & 2nd parts of this verse; here, however, we have preserved the 'paragraph break' ({פ}) in the middle of the verse.

² The *NJB* & *NRSV* lack the words '*for yourselves*', here following *NETB*.

³ The *NRSV* & *NETB* end this verse with, "… *in the place where you camp tonight.*"

⁴ The *NRSV* & *NETB* have simply '*one per tribe*' in place of '*one man for each tribe*', here following the *NJB*.

⁵ The *NJB* opens this verse with '*he*' in place of '*Joshua*', here following the *MT*, *NRSV* & *NETB*.

the number of the tribes of Israel, [6] in order that this might be a sign among you. For, when in days to come your children ask you, "What do these stones mean for you?" [7] then you shall tell them, "The waters of the Jordan were cut off in front of the Ark of the Covenant of Yahweh and, when it crossed over the Jordan, the waters of the Jordan were cut off. So, these stones shall be an everlasting reminder of this to the Israelites."" [8] The Israelites did as Joshua told them; they took up twelve stones from the middle of the Jordan, according to the number of the tribes of Israel, as Yahweh had told Joshua; they carried them over with them to the place where they camped and set them down there. [9] Then Joshua set up twelve stones in the middle of the Jordan in the spot where the feet of the priests who carried the Ark had rested; they are there even now.

אַחַת֙ עַל־שִׁכְמ֔וֹ לְמִסְפַּ֖ר שִׁבְטֵ֣י בְנֵֽי־יִשְׂרָאֵֽל׃ [ו] לְמַ֗עַן תִּֽהְיֶ֛ה זֹ֥את א֖וֹת בְּקִרְבְּכֶ֑ם כִּֽי־יִשְׁאָל֨וּן בְּנֵיכֶ֤ם מָחָר֙ לֵאמֹ֔ר מָ֣ה הָאֲבָנִ֥ים הָאֵ֖לֶּה לָכֶֽם׃ [ז] וַאֲמַרְתֶּ֣ם לָהֶ֗ם אֲשֶׁ֨ר נִכְרְת֜וּ מֵימֵ֤י הַיַּרְדֵּן֙ מִפְּנֵי֙ אֲר֣וֹן בְּרִית־יְהוָ֔ה בְּעָבְרוֹ֙ בַּיַּרְדֵּ֔ן נִכְרְת֖וּ מֵ֣י הַיַּרְדֵּ֑ן וְ֠הָיוּ הָאֲבָנִ֨ים הָאֵ֧לֶּה לְזִכָּר֛וֹן לִבְנֵ֥י יִשְׂרָאֵ֖ל עַד־עוֹלָֽם׃ [ח] וַיַּעֲשׂוּ־כֵ֣ן בְּנֵי־יִשְׂרָאֵל֮ כַּאֲשֶׁ֣ר צִוָּ֣ה יְהוֹשֻׁעַ֒ וַיִּשְׂא֡וּ שְׁתֵּֽי־עֶשְׂרֵ֨ה אֲבָנִ֜ים מִתּ֣וֹךְ הַיַּרְדֵּ֗ן כַּאֲשֶׁ֨ר דִּבֶּ֤ר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ לְמִסְפַּ֖ר שִׁבְטֵ֣י בְנֵֽי־יִשְׂרָאֵ֑ל וַיַּעֲבִר֤וּם עִמָּם֙ אֶל־הַמָּל֔וֹן וַיַּנִּח֖וּם שָֽׁם׃ [ט] וּשְׁתֵּ֧ים עֶשְׂרֵ֣ה אֲבָנִ֗ים הֵקִ֣ים יְהוֹשֻׁעַ֮ בְּת֣וֹךְ הַיַּרְדֵּן֒ תַּ֗חַת מַצַּב֙ רַגְלֵ֣י הַכֹּהֲנִ֔ים נֹשְׂאֵ֖י אֲר֣וֹן הַבְּרִ֑ית וַיִּ֣הְיוּ שָׁ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃

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[6] In place of '*in order that this might be a sign among you*' (following the *MT*), the *NJB* has '*to make a memorial of this in your midst*'.

[7] The *NJB* has '*separated*' in place of the 1st instance of '*were cut off*' and '*vanished*' in place of the 2nd instance; here, we follow the *NRSV*.

[8] The *NJB* & *NRSV* lack the words '*with them*', here following *NETB*.

[9] The narrative combines two distinct elements: **1**: An explanation of the stone circle that used to stand at Gilgal (see #19), brought into relationship with the crossing of the twelve tribes; **2**: An explanation of the stones visible in the bed of the Jordan, brought into relationship with the crossing of the Ark (this verse). The *NRSV* places this entire verse in parentheses.

וְהַכֹּהֲנִ֡ים נֹשְׂאֵי֩ הָאָר֨וֹן עֹמְדִ֜ים בְּת֣וֹךְ הַיַּרְדֵּן֮ עַ֣ד תֹּ֣ם כָּֽל־הַדָּבָ֗ר אֲשֶׁר־צִוָּ֨ה יְהֹוָ֤ה אֶת־יְהוֹשֻׁ֙עַ֙ לְדַבֵּ֣ר אֶל־הָעָ֔ם כְּכֹ֛ל אֲשֶׁר־צִוָּ֥ה מֹשֶׁ֖ה אֶת־יְהוֹשֻׁ֑עַ וַיְמַהֲר֥וּ הָעָ֖ם וַֽיַּעֲבֹֽרוּ׃ יא וַיְהִ֗י כַּֽאֲשֶׁר־תַּ֤ם כָּל־הָעָם֙ לַֽעֲב֔וֹר וַיַּֽעֲבֹ֧ר אֲרוֹן־יְהֹוָ֛ה וְהַכֹּהֲנִ֖ים לִפְנֵ֥י הָעָֽם׃ יב וַיַּֽעַבְר֡וּ בְּנֵֽי־רְאוּבֵ֨ן וּבְנֵי־גָ֜ד וַֽחֲצִ֣י שֵׁ֣בֶט הַֽמְנַשֶּׁ֗ה חֲמֻשִׁים֙ לִפְנֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל כַּֽאֲשֶׁ֛ר דִּבֶּ֥ר אֲלֵיהֶ֖ם מֹשֶֽׁה׃ יג כְּאַרְבָּעִ֥ים אֶ֖לֶף חֲלוּצֵ֣י הַצָּבָ֑א עָבְר֞וּ לִפְנֵ֤י יְהֹוָה֙ לַמִּלְחָמָ֔ה אֶ֖ל עַֽרְב֥וֹת יְרִיחֽוֹ׃ {ס}

יד בַּיּ֣וֹם הַה֗וּא גִּדַּ֤ל יְהֹוָה֙ אֶת־יְהוֹשֻׁ֔עַ בְּעֵינֵ֖י כָּל־יִשְׂרָאֵ֑ל וַיִּֽרְא֣וּ אֹת֔וֹ כַּֽאֲשֶׁ֛ר יָרְא֥וּ אֶת־מֹשֶׁ֖ה כָּל־יְמֵ֥י חַיָּֽיו׃ {פ}

טו וַיֹּ֣אמֶר יְהֹוָ֔ה אֶל־יְהוֹשֻׁ֖עַ לֵאמֹֽר׃ טז צַוֵּה֙ אֶת־הַכֹּ֣הֲנִ֔ים נֹשְׂאֵ֖י אֲר֣וֹן הָֽעֵד֑וּת וְיַֽעֲל֖וּ מִן־הַיַּרְדֵּֽן׃ יז וַיְצַ֤ו

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[10] The priests carrying the Ark stood still in the middle of the Jordan until everything was finished that Yahweh had directed Joshua to tell the people, all has Moses had instructed Joshua; and the people hurried across. [11] When they were all over, the Ark of Yahweh then crossed with the priests, in the presence of the people. [12] The Reubenites, the Gadites and the half-tribe of Manasseh crossed over armed in front of the Israelites, as Moses had ordered them. [13] They were about forty thousand warriors in arms, and they crossed before Yahweh, ready for battle, towards the plain of Jericho.

[14] On that day Yahweh made Joshua great in the sight of all Israel, and they stood in awe of him as they had stood in awe of Moses as long as he lived.

[15] Then Yahweh said to Joshua, [16] "Command the priests who bear the Ark of the Testimony to come up from the Jordan." [17] Joshua therefore

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[10] NETB adds 'of the Covenant' after 'Ark'; here, we follow the NJB & NRSV.

[11] In place of 'in the presence of the people', the NJB has 'at the head of the people' and the NRSV has 'in front of the people'.

[12] On the armed crossing of the Reubenites, Gadites and Manassehites, see Nb 32:29.

[13] The literal translation of 'warriors in arms' is 'men equipped for battle'.

[14] The NJB has 'honoured' in place of 'stood in awe of' (twice in this verse), here following the NRSV.

[15] The NJB, NRSV & NETB lack the opening 'then' (literally, 'and').

[16] 'The Ark of the Testimony' is another name for the Ark of the Covenant (the NRSV uses the latter); 'Testimony' refers to the Mosaic covenant and the body of stipulations contained within it.

<div dir="rtl">

יְהוֹשֻׁעַ אֶת־הַכֹּהֲנִים לֵאמֹר עֲלוּ מִן־הַיַּרְדֵּן: ^{יח} וַיְהִי
כַּעֲלוֹת הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה מִתּוֹךְ
הַיַּרְדֵּן נִתְּקוּ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הֶחָרָבָה
וַיָּשֻׁבוּ מֵי־הַיַּרְדֵּן לִמְקוֹמָם וַיֵּלְכוּ כִתְמוֹל־שִׁלְשׁוֹם
עַל־כָּל־גְּדוֹתָיו:

^{יט} וְהָעָם עָלוּ מִן־הַיַּרְדֵּן בֶּעָשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן
וַיַּחֲנוּ בַּגִּלְגָּל בִּקְצֵה מִזְרַח יְרִיחוֹ: ^כ וְאֵת שְׁתֵּים
עֶשְׂרֵה הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ מִן־הַיַּרְדֵּן
הֵקִים יְהוֹשֻׁעַ בַּגִּלְגָּל: ^{כא} וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אֲשֶׁר יִשְׁאָלוּן בְּנֵיכֶם מָחָר אֶת־אֲבוֹתָם
לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה: ^{כב} וְהוֹדַעְתֶּם אֶת־

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commanded the priests: "Come up from out of the Jordan!" [18] Now, when the priests carrying the Ark of the Covenant of Yahweh came up from the Jordan, their feet had no sooner touched the bank than the waters of the Jordan returned to their bed and ran on overflowing as before.

[19] It was the tenth day of the first month when the people came up from the Jordan and made their camp at Gilgal, on the eastern border of Jericho. [20] As for these twelve stones, which they had taken from the Jordan, Joshua set them up at Gilgal. [21] Then he said to the Israelites, "When your children in days to come ask their fathers, "What is the meaning of these stones?" [22] Explain this to them, "You see the Jordan:

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[17] The *NJB* lacks the words '*out of*', here following the *NRSV*.

[18] In place of כַּעֲלוֹת, here following the *Qere*, the *Kethib* has בעלות. Vv. 15–18 give a more detailed account of the priests' crossing that had been briefly described in v. 11.

[19] The word '*Gilgal*' (גִּלְגָּל) means '*ring*' (of stones); it was used as a proper name for several places (see Dt 11:30, 2K 2:1). Joshua's Gilgal lies between the Jordan and Jericho, 'on the eastern border (of the territory) of Jericho', but its precise position is unknown (it may be Khirbet-Mefjar, about 2 km from Jericho). This ancient centre of worship became the principal sanctuary of Benjamin; to it was attached the memory of the circumcision and first Passover in Canaan (5:9–10) and the solemn promise made to the Gibeonites (9:15). This first camp west of Jordan remained the headquarters of the campaign (10:6, 14:6). Gilgal was still an important centre of political and religious life in the days of Saul (see 1S 11:15). The prophets preached against the cults practised there (Ho 4:15, 9:15, 12:12, Am 4:4, 5:5). The '*first month*' was Abib (March–April), later called Nisan; the Passover in Egypt also occurred on the 10th day of the 1st month (Ex 12:2; 13:4).

[20] The '*twelve stones*' are specifically those mentioned in vv. 3–7.

[21] Literally translated, the question is, "*What are these stones?*"

[22] A more literal translation of '*explain*' is '*make it known*'.

בְּנֵיכֶם לֵאמֹר בַּיַּבָּשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה: ^{כג} אֲשֶׁר־הוֹבִישׁ יְהֹוָה אֱלֹהֵיכֶם אֶת־מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד־עָבְרְכֶם כַּאֲשֶׁר עָשָׂה יְהֹוָה אֱלֹהֵיכֶם לְיַם־סוּף אֲשֶׁר־הוֹבִישׁ מִפָּנֵינוּ עַד־עָבְרֵנוּ: ^{כד} לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יַד יְהֹוָה כִּי חֲזָקָה הִיא לְמַעַן יְרָאתֶם אֶת־יְהֹוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים: {פ}

Israel crossed over it dry-shod. ²³ For Yahweh your God dried up the waters of the Jordan in front of you until you had crossed, just as Yahweh your God did with the Sea of Reeds, which he dried up before us until we had crossed it; ²⁴ so that all the peoples of the earth may know how mighty the hand of Yahweh is, and so that you may always stand in awe of Yahweh your God.""

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23 Here again, the parallel with the Exodus is emphasised.
24 The *NJB* lacks the words '*and so that you may*' (here following the *NRSV*), thus applying the last clause to '*all the peoples*'.

Joshua 5

יהושע פרק ה

א וַיְהִ֣י כִשְׁמֹ֣עַ כָּל־מַלְכֵ֣י הָאֱמֹרִ֡י אֲשֶׁר֩ בְּעֵ֨בֶר הַיַּרְדֵּ֜ן יָ֗מָּה וְכָל־מַלְכֵ֤י הַֽכְּנַעֲנִי֙ אֲשֶׁ֣ר עַל־הַיָּ֔ם אֵ֠ת אֲשֶׁר־הוֹבִ֨ישׁ יְהוָ֜ה אֶת־מֵ֧י הַיַּרְדֵּ֛ן מִפְּנֵ֥י בְנֵֽי־יִשְׂרָאֵ֖ל עַד־עָבְרָ֑ם וַיִּמַּ֣ס לְבָבָ֗ם וְלֹא־הָ֨יָה בָ֥ם עוֹד֙ ר֔וּחַ מִפְּנֵ֖י בְּנֵֽי־יִשְׂרָאֵֽל: {פ}

ב בָּעֵ֣ת הַהִ֗יא אָמַ֤ר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ עֲשֵׂ֥ה לְךָ֖ חַֽרְב֣וֹת צֻרִ֑ים וְשׁ֛וּב מֹ֥ל אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל שֵׁנִֽית: ג וַיַּֽעַשׂ־ל֥וֹ יְהוֹשֻׁ֖עַ חַֽרְב֣וֹת צֻרִ֑ים וַיָּ֙מָל֙ אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל אֶל־גִּבְעַ֖ת הָעֲרָלֽוֹת:

ד וְזֶ֥ה הַדָּבָ֖ר אֲשֶׁר־מָ֣ל יְהוֹשֻׁ֑עַ כָּל־הָעָ֣ם הַיֹּצֵ֣א מִמִּצְרַ֗יִם הַזְּכָרִ֜ים כֹּ֣ל ׀ אַנְשֵׁ֣י הַמִּלְחָמָ֗ה מֵ֤תוּ בַמִּדְבָּר֙ בַּדֶּ֔רֶךְ בְּצֵאתָ֖ם מִמִּצְרָֽיִם: ה כִּֽי־מֻלִ֣ים הָי֔וּ

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1 When all the kings of the Amorites in the country west of Jordan and all the kings of the Canaanites in the coastal region heard that Yahweh had dried up the waters of the Jordan before the Israelites until they had crossed, their hearts failed and they lost all courage to resist the Israelites.

2 At this time, Yahweh said to Joshua, "Make flint knives and circumcise the Israelites again (a second time)." 3 So, Joshua made knives of flint and circumcised the Israelites on the Hill of the Foreskins.

4 This is the reason why Joshua circumcised them: all the men old enough to fight when they left Egypt had died in the desert on their journey after leaving Egypt. 5 Now all the men who came out had been

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Joshua 5

1 Some versions of the *MT* have '*we had crossed*' (עברנו, as in the *Kethib*) in place of '*they had crossed*' (עָבְרָם, following the *Qere*).

2 The parenthesised '*a second time*' is a gloss on '*again*' (the *NRSV* omits '*again*'). Ex 12:48 asserts that circumcision was required of all males who were to celebrate the Passover. At one time, circumcision was a common practice in the ancient Near East; it became a sign of Israel's unique relationship with God (Gn 17:11–13).

3 The *NRSV* uses the Hebrew name '*Gibeath-Haaraloth*' (גִּבְעַת הָעֲרָלוֹת) for the '*Hill of Foreskins*'.

4 Literally translated, this verse ends, "*All the people who went out from Egypt, the males, all the men of war, died in the desert in the way when they went out from Egypt.*"

5 The literal translation of '*men*' is '*people*'.

כָּל־הָעָם הַיֹּצְאִים וְכָל־הָעָם הַיִּלֹדִים בַּמִּדְבָּר בַּדֶּרֶךְ
בְּצֵאתָם מִמִּצְרַיִם לֹא־מָלוּ: כִּי | אַרְבָּעִים שָׁנָה ⁶
הָלְכוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תֹּם כָּל־הַגּוֹי אַנְשֵׁי
הַמִּלְחָמָה הַיֹּצְאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל
יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבִלְתִּי הַרְאוֹתָם אֶת־
הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבוֹתָם לָתֶת לָנוּ אֶרֶץ
זָבַת חָלָב וּדְבָשׁ: וְאֶת־בְּנֵיהֶם הֵקִים תַּחְתָּם אֹתָם ⁷
מָל יְהוֹשֻׁעַ כִּי־עֲרֵלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדָּרֶךְ:
וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לְהִמּוֹל וַיֵּשְׁבוּ תַחְתָּם ⁸
בַּמַּחֲנֶה עַד חֲיוֹתָם: {פ}

וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גַּלּוֹתִי אֶת־חֶרְפַּת ⁹
מִצְרַיִם מֵעֲלֵיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִּלְגָּל
עַד הַיּוֹם הַזֶּה: וַיַּחֲנוּ בְנֵי־יִשְׂרָאֵל בַּגִּלְגָּל וַיַּעֲשׂוּ ¹⁰
אֶת־הַפֶּסַח בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב

circumcised; yet all those born in the desert, during the journey, after leaving Egypt, were uncircumcised. ⁶ For the Israelites walked the desert for forty years, until the whole nation had died, that is, the men who had come out of Egypt of age to bear arms; they had not obeyed the voice of Yahweh. Yahweh had sworn to them never to let them see the land that he had sworn to our fathers to give us, a land where milk and honey flow. ⁷ So it was their sons, whom he set in their place, that Joshua circumcised, for they were uncircumcised, since they could not be circumcised on the journey. ⁸ When the circumcising of the nation was done, they stayed to rest in the camp until they were well again.

⁹ And Yahweh said to Joshua, "Today I have rolled away the shame of Egypt away from you." So that place has been called Gilgal ever since. ¹⁰ The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening on the plains of Jericho.

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⁶ In place of 'give us', some Hebrew Mss, as well as the Syr, have 'give them' (as does NETB).

⁷ The literal translation of 'set' is 'raised up'.

⁸ The NJB and NRSV have 'all' before 'the nation'.

⁹ Note the play on words between גִּלְגָּל ('Gilgal') and גַּלּוֹתִי ('I have rolled away'). The 'shame' consists in being uncircumcised, as the author supposes the Egyptians to have been; alternatively (as suggested in the NRSV), it may refer to the abject social status of the Hebrew slaves in Egypt.

¹⁰ The NJB has 'in the plain' in place of 'on the plains', here following the NRSV & NETB.

בְּעַרְבוֹת יְרִיחוֹ: ‬יא‭ וַיֹּאכְלוּ מֵעֲבוּר הָאָרֶץ מִמׇּחֳרַת הַפֶּסַח מַצּוֹת וְקָלוּי בְּעֶצֶם הַיּוֹם הַזֶּה: ‬יב‭ וַיִּשְׁבֹּת הַמָּן מִמׇּחֳרָת בְּאׇכְלָם מֵעֲבוּר הָאָרֶץ וְלֹא־הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מָן וַיֹּאכְלוּ מִתְּבוּאַת אֶרֶץ כְּנַעַן בַּשָּׁנָה הַהִיא: {ס}

יג‭ וַיְהִי בִּהְיוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה־אִישׁ עֹמֵד לְנֶגְדּוֹ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ וַיֵּלֶךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ: ‬יד‭ וַיֹּאמֶר | לֹא כִּי אֲנִי שַׂר־צְבָא־יְהֹוָה עַתָּה בָאתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל־פָּנָיו אַרְצָה וַיִּשְׁתָּחוּ וַיֹּאמֶר לוֹ מָה אֲדֹנִי מְדַבֵּר אֶל־עַבְדּוֹ: ‬טו‭ וַיֹּאמֶר שַׂר־צְבָא יְהֹוָה אֶל־יְהוֹשֻׁעַ שַׁל־נַעַלְךָ מֵעַל רַגְלֶךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:

[11] On the day after the Passover, they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. [12] From that time, the day they ate the produce of the land, the manna stopped falling; and having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

[13] When Joshua was near Jericho, he looked up and saw a man standing in front of him, grasping a naked sword. Joshua walked towards him and said to him, "Are you on our side or on that of our enemies?" [14] He replied, "Neither. I have come now as the captain of the army of Yahweh." Joshua fell on his face to the ground, worshipping him, and said, "What are my Lord's commands to his servant?" [15] The captain of the army of Yahweh answered Joshua, "Take your sandals off your feet, for the place where you are standing is holy." Joshua obeyed.

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[11] *NETB* omits the phrase, '*that same day*'.

[12] The eating of unleavened bread and roasted corn (marking the arrival of the Israelites in an agricultural country) took on a religious character because of the Passover and hence required circumcision; the ceasing of the manna indicated that the desert period was over.

[13] Vv. 13–15 are the remains of a lost tradition: this theophany consisted of a revelation and instructions to Joshua; these doubtless concerned the conquest, conceived of as Yahweh's personal undertaking. There may be a relationship between this and the similarly isolated passage of Jg 2:1–5. There is certainly a further parallel with the Exodus; the scene recalls the Burning Bush and the commissioning of Moses.

[14] An alternative translation for "*He replied, "Neither,""* is "*He said to him*" (cf. *NEB*), which is supported the *LXX* and *Syr*. Our reading, which may be the product of aural confusion (the two variants sound the same in Hebrew), is problematic, for the commander of the Lord's army would hardly have declared himself neutral.

[15] This is a direct quotation from Ex 3:5. The allusion to the call of Moses shows that Joshua was the divinely appointed successor of Moses.

אַ וִירִיחוֹ סֹגֶ֫רֶת וּמְסֻגֶּ֫רֶת מִפְּנֵ֣י בְּנֵ֣י יִשְׂרָאֵ֑ל אֵ֥ין יוֹצֵ֖א וְאֵ֥ין בָּֽא׃ {ס}

1 Now Jericho had shut and barricaded its gates against the Israelites; no one came out, no one went in.

בַ וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ רְאֵה֙ נָתַ֣תִּי בְיָֽדְךָ֔ אֶת־ יְרִיח֖וֹ וְאֶת־מַלְכָּ֑הּ גִּבּוֹרֵ֖י הֶחָֽיִל׃ גַ וְסַבֹּתֶ֣ם אֶת־ הָעִ֗יר כֹּ֚ל אַנְשֵׁ֣י הַמִּלְחָמָ֔ה הַקֵּ֥יף אֶת־הָעִ֖יר פַּ֣עַם אֶחָ֑ת כֹּ֥ה תַעֲשֶׂ֖ה שֵׁ֥שֶׁת יָמִֽים׃ דַ וְשִׁבְעָ֣ה כֹהֲנִ֗ים יִשְׂאוּ֙ שִׁבְעָ֤ה שׁוֹפְרוֹת֙ הַיּ֣וֹבְלִ֔ים לִפְנֵ֖י הָאָר֑וֹן וּבַיּוֹם֙

2 Then Yahweh said to Joshua, "Look, I have delivered Jericho, its picked troops and its king into your hands. 3 All you warriors must march round the city and make the circuit once, and for six days, you will do the same thing. 4 Seven priests must carry seven ram's horn trumpets in front of the Ark. On the seventh day, you will go seven

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Joshua 6

1   The basis of the narrative of vv. 1–16 is a tradition attaching to the sanctuary at Gilgal, by which the ruined walls of Jericho were explained as resulting from the first act of Yahweh's war in Canaan (vv. 2–10, 15–16, 20–21); the Ark is the sign of Yahweh's presence and he alone is responsible for what happens. The narrative, originally belonging to the type of the holy war of conquest, has been transformed into a religious narrative by a series of additions emphasising the part played by the priests. The text of the *MT* is markedly longer than that of the *LXX*, the latter omitting the repetitions (in violet type herein).

The narrative, even in its primitive form, is not historical in the accepted modern sense, although this does not preclude the possibility of Jericho really having been captured by the Israelites (see #2:1 and 24:11). Archaeology admittedly offers no evidence for the destruction of Jericho at the end of the 13th Century BC, but this is in no way conclusive, since the strata of this period have perhaps been lost owing to erosion of the site.

2   The verb נָתַ֫תִּי ('*I have delivered*') is probably best understood as a perfect of certitude, indicating the certainty of the action. The pronominal suffix, '*your*', is singular, being addressed to Joshua as the leader and representative of the nation.

3   The verb וְסַבֹּתֶם ('*and go around*') is plural, being addressed to the whole army.

4   The sacred number, *seven*, occurs repeatedly in this chapter.

times round the town and the priests will blow their trumpets. [5] When the ram's horn rings out – when you hear the sound of the trumpet – all the people must utter a mighty war cry and the town will collapse then and there; then the people can storm the town, each man going straight ahead."

[6] So Joshua son of Nun called the priests and said to them, "Take up the Ark of the Covenant, and seven priests are to carry seven trumpets of ram's horn in front of the Ark of Yahweh." [7] And he said to the army, "Forward! March round the town and let the vanguard march before the Ark of Yahweh." [8] As Joshua had commanded the people, seven priests carrying the seven trumpets of ram's horn in front of Yahweh moved onwards and blew their trumpets; the Ark of the Covenant of Yahweh came behind them, [9] the vanguard marched in front of the priests with their trumpets, the rear-guard followed behind the Ark; the men marched, the trumpets sounded.

הַשְּׁבִיעִ֗י תָּסֹ֧בּוּ אֶת־הָעִ֛יר שֶׁ֥בַע פְּעָמִ֖ים וְהַכֹּ֣הֲנִ֔ים יִתְקְע֖וּ בַּשּׁוֹפָרֽוֹת׃ ᵸ וְהָיָ֞ה בִּמְשֹׁ֣ךְ ׀ בְּקֶ֣רֶן הַיּוֹבֵ֗ל כְּשָׁמְעֲכֶם֙ אֶת־ק֣וֹל הַשּׁוֹפָ֔ר יָרִ֥יעוּ כָל־הָעָ֖ם תְּרוּעָ֣ה גְדוֹלָ֑ה וְנָ֥פְלָ֛ה חוֹמַ֥ת הָעִ֖יר תַּחְתֶּ֑יהָ וְעָל֥וּ הָעָ֖ם אִ֥ישׁ נֶגְדּֽוֹ׃

⁶ וַיִּקְרָ֞א יְהוֹשֻׁ֤עַ בִּן־נוּן֙ אֶל־הַכֹּ֣הֲנִ֔ים וַיֹּ֣אמֶר אֲלֵהֶ֔ם שְׂא֖וּ אֶת־אֲר֣וֹן הַבְּרִ֑ית וְשִׁבְעָ֣ה כֹֽהֲנִ֗ים יִשְׂא֞וּ שִׁבְעָ֤ה שֽׁוֹפְרוֹת֙ יוֹבְלִ֔ים לִפְנֵ֖י אֲר֥וֹן יְהוָֽה׃ ⁷ וַיֹּ֙אמֶר֙ אֶל־הָעָ֔ם עִבְר֖וּ וְסֹ֣בּוּ אֶת־הָעִ֑יר וְהֶ֣חָל֔וּץ יַעֲבֹ֕ר לִפְנֵ֖י אֲר֥וֹן יְהוָֽה׃ ᵸ וַיְהִ֗י כֶּאֱמֹ֤ר יְהוֹשֻׁ֙עַ֙ אֶל־הָעָ֔ם וְשִׁבְעָ֣ה הַכֹּהֲנִ֡ים נֹשְׂאִים֩ שִׁבְעָ֨ה שׁוֹפְר֜וֹת הַיּוֹבְלִ֗ים לִפְנֵ֤י יְהוָה֙ עָֽבְר֔וּ וְתָקְע֖וּ בַּשּׁוֹפָר֑וֹת וַאֲרוֹן֙ בְּרִ֣ית יְהוָ֔ה הֹלֵ֖ךְ אַחֲרֵיהֶֽם׃ ᵀ וְהֶחָל֣וּץ הֹלֵ֔ךְ לִפְנֵי֙ הַכֹּ֣הֲנִ֔ים תֹּקְעֵ֖י הַשּׁוֹפָר֑וֹת וְהַֽמְאַסֵּ֗ף הֹלֵךְ֙ אַחֲרֵ֣י הָאָר֔וֹן הָל֖וֹךְ וְתָק֥וֹעַ בַּשּׁוֹפָרֽוֹת׃

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[5] On this sacred war cry, see #Nb 10:5; the words '*when you hear the sound of the trumpet*' do not appear in the *LXX* (see #1). In place of כְּשָׁמְעֲכֶם, here following the *Qere*, the *Kethib* has בשמעכם.

[6] The *NJB* lacks the opening '*so*', here following the *NRSV* & *NETB*.

[7] The *Kethib* opens this verse with ויאמרו ('*and they said*') in place of וַיֹּ֙אמֶר֙ ('*and he said*'), here following the *Qere*; in that case, the verb should be translated as passive ('*[the army] was told*').

[8] The *NJB* opens this verse with a separate sentence: "*Everything was done as Joshua ordered the people.*" Here, we follow the *NRSV*.

[9] In place of תֹּקְעֵי, here following the *Qere*, the *Kethib* has תקעו.

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י וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תָרִיעוּ וְלֹא־תַשְׁמִיעוּ אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דָּבָר עַד יוֹם אָמְרִי אֲלֵיכֶם הָרִיעוּ וַהֲרִיעֹתֶם: יא וַיַּסֵּב אֲרוֹן־יְהוָה אֶת־הָעִיר הַקֵּף פַּעַם אֶחָת וַיָּבֹאוּ הַמַּחֲנֶה וַיָּלִינוּ בַּמַּחֲנֶה: {פ}

יב וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־אֲרוֹן יְהוָה: יג וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיֹּבְלִים לִפְנֵי אֲרוֹן יְהוָה הֹלְכִים הָלוֹךְ וְתָקְעוּ בַּשּׁוֹפָרוֹת וְהֶחָלוּץ הֹלֵךְ לִפְנֵיהֶם וְהַמְאַסֵּף הֹלֵךְ אַחֲרֵי אֲרוֹן יְהוָה הָלוֹךְ וְתָקוֹעַ בַּשּׁוֹפָרוֹת:

יד וַיָּסֹבּוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי פַּעַם אַחַת וַיָּשֻׁבוּ הַמַּחֲנֶה כֹּה עָשׂוּ שֵׁשֶׁת יָמִים: טו וַיְהִי | בַּיּוֹם הַשְּׁבִיעִי וַיַּשְׁכִּמוּ כַּעֲלוֹת הַשַּׁחַר וַיָּסֹבּוּ אֶת־הָעִיר כַּמִּשְׁפָּט הַזֶּה שֶׁבַע פְּעָמִים רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים: טז וַיְהִי בַּפַּעַם הַשְּׁבִיעִית

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¹⁰ Joshua gave the army the following orders: "Do not shout; do not let your voice be heard; not a word must pass your lips, until the day I tell you to shout; then you are to shout." ¹¹ So, the Ark of Yahweh went round the town and made the circuit once; then they returned to the camp and spent the night there.

¹² Joshua rose early and the priests took up the Ark of Yahweh. ¹³ Bearing the seven ram's horn trumpets, the seven priest walked before the Ark of Yahweh sounding their trumpets as they went, while armed men marched before them and the rear-guard behind the Ark of Yahweh, and the march went on to the sound of the trumpet.

¹⁴ They marched once round the town on the second day and returned to the camp; and they did this for six days. ¹⁵ On the seventh day, they rose at dawn and marched seven times round the town in the same manner. Only on that day did they march round the town seven times. ¹⁶ And, at the seventh time, when the priests had blown their trumpets,

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¹⁰ The literal translation of 'army' (here following the *NRSV* & *NETB*) is 'people'.

¹¹ The *NJB* opens this verse with, "*At Joshua's command …*" Here, we follow the *MT* & *NRSV*.

¹² For this verse, here following the *NJB*, the *NRSV* reads, "*Then Joshua rose early in the morning, and the priests took up the Ark of the LORD.*"

¹³ In place of 'armed men', here following *NETB*, the *NJB* has 'the vanguard'. The *Kethib* has הולך in place of הָלוֹךְ, here following the *Qere*.

¹⁴ The *LXX* lacks the words '*on the second day*' (see #1).

¹⁵ The *NJB* omits the repetition of '*the town*' in the 2ⁿᵈ sentence; here, we follow the *MT* & *NRSV*.

¹⁶ The verbal form translated '*has given*' is a perfect, probably indicating certitude here.

תִּקְעוּ הַכֹּהֲנִים בַּשּׁוֹפָרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הָרִיעוּ כִּי־נָתַן יְהוָה לָכֶם אֶת־הָעִיר:

^{יז} וְהָיְתָה הָעִיר חֵרֶם הִיא וְכָל־אֲשֶׁר־בָּהּ לַיהוָה רַק רָחָב הַזּוֹנָה תִּחְיֶה הִיא וְכָל־אֲשֶׁר אִתָּהּ בַּבַּיִת כִּי הֶחְבְּאַתָה אֶת־הַמַּלְאָכִים אֲשֶׁר שָׁלָחְנוּ: ^{יח} וְרַק־ אַתֶּם שִׁמְרוּ מִן־הַחֵרֶם פֶּן־תַּחֲרִימוּ וּלְקַחְתֶּם מִן־ הַחֵרֶם וְשַׂמְתֶּם אֶת־מַחֲנֵה יִשְׂרָאֵל לְחֵרֶם וַעֲכַרְתֶּם אוֹתוֹ: ^{יט} וְכֹל | כֶּסֶף וְזָהָב וּכְלֵי נְחֹשֶׁת וּבַרְזֶל קֹדֶשׁ הוּא לַיהוָה אוֹצַר יְהוָה יָבוֹא:

^כ וַיָּרַע הָעָם וַיִּתְקְעוּ בַּשֹּׁפָרוֹת וַיְהִי כִשְׁמֹעַ הָעָם אֶת־קוֹל הַשּׁוֹפָר וַיָּרִיעוּ הָעָם תְּרוּעָה גְדוֹלָה וַתִּפֹּל הַחוֹמָה תַּחְתֶּיהָ וַיַּעַל הָעָם הָעִירָה אִישׁ נֶגְדּוֹ

Joshua said to the people, "Raise the war cry, because Yahweh has given the town into your hands.

¹⁷ "The city and all that is in it shall be devoted to Yahweh for destruction; only Rahab the prostitute and all who are in her house shall live, for she hid the messengers we sent. ¹⁸ But keep away from things devoted to destruction, so as not to covet and take any of the devoted things and make the camp of Israel an object for destruction, bringing trouble upon it. ¹⁹ All the silver and all the gold, all the things of bronze and things of iron are consecrated to Yahweh and must be put into his treasury."

²⁰ The people shouted, the trumpets sounded. When they heard the sound of the trumpet, the people raised a mighty war cry and the wall fell down flat. At once, the people stormed the town, every man going

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[17] The *NJB* opens with, "*The city and everyone in it,*" here, the text follows that of the *NRSV*. The '*devotion … for destruction*' (חֵרֶם) makes over all that is captured to God; hence men and animals are killed and booty given to the sanctuary. The curse of destruction is a religious act, a rule for holy war, and may depend either on a divine command (Dt 7:1–2, 20:13ff, 1S 15:3) or on a vow made to assure victory (Nb 21:2). Failure to observe it is sacrilege and its punishment is severe (Ch. 7, and see 1S 15:16–23), though the regulation is sometimes qualified (8:26–27, Nb 31:15–23, Dt 2:34–35, 3:6–7, 20:13–14). The conception of God as a merciful father will later correct this primitive interpretation of his absolute dominion (see Ws 1:13 and especially the New Testament, Mt 5:44–45).

[18] For this verse, here following the *NRSV*, the *NJB* has, "*Beware of the curse of destruction yourselves; do not be moved by greed and take something that is under the curse; that would lay the whole camp of Israel under to the same curse and bring disaster on it,*" and the *NETB* has "*But be careful when you are setting apart the riches for the Lord. If you take any of it, you will make the Israelite camp subject to annihilation and cause a disaster.*"

[19] In place of '*are consecrated to*', here following the *NJB*, the *NRSV* has '*are sacred to*' and *NETB* has '*belong to*'.

[20] '*Fell down flat*' follows the *NRSV*; the *NJB* has '*collapsed then and there*'; the literal translation is '*fell in its place*'.

וַיִּלְכְּד֖וּ אֶת־הָעִֽיר׃ ^{כא} וַיַּחֲרִ֙ימוּ֙ אֶת־כָּל־אֲשֶׁ֣ר בָּעִ֔יר מֵאִישׁ֙ וְעַד־אִשָּׁ֔ה מִנַּ֖עַר וְעַד־זָקֵ֑ן וְעַ֠ד שׁ֥וֹר וָשֶׂ֛ה וַחֲמ֖וֹר לְפִי־חָֽרֶב׃

^{כב} וְלִשְׁנַ֨יִם הָאֲנָשִׁ֜ים הַֽמְרַגְּלִ֤ים אֶת־הָאָ֙רֶץ֙ אָמַ֣ר יְהוֹשֻׁ֔עַ בֹּ֖אוּ בֵּית־הָאִשָּׁ֣ה הַזּוֹנָ֑ה וְהוֹצִ֨יאוּ מִשָּׁ֤ם אֶת־הָֽאִשָּׁה֙ וְאֶת־כָּל־אֲשֶׁר־לָ֔הּ כַּאֲשֶׁ֥ר נִשְׁבַּעְתֶּ֖ם לָֽהּ׃ ^{כג} וַיָּבֹ֜אוּ הַנְּעָרִ֣ים הַֽמְרַגְּלִ֗ים וַיֹּצִ֡יאוּ אֶת־רָ֠חָב וְאֶת־אָבִ֨יהָ וְאֶת־אִמָּ֤הּ וְאֶת־אַחֶ֙יהָ֙ וְאֶת־כָּל־אֲשֶׁר־לָ֔הּ וְאֵ֥ת כָּל־מִשְׁפְּחוֹתֶ֖יהָ הוֹצִ֑יאוּ וַיַּ֨נִּיח֔וּם מִח֖וּץ לְמַחֲנֵ֥ה יִשְׂרָאֵֽל׃ ^{כד} וְהָעִ֛יר שָׂרְפ֥וּ בָאֵ֖שׁ וְכָל־אֲשֶׁר־בָּ֑הּ רַ֣ק ׀ הַכֶּ֣סֶף וְהַזָּהָ֗ב וּכְלֵ֤י הַנְּחֹ֙שֶׁת֙ וְהַבַּרְזֶ֔ל נָתְנ֖וּ אוֹצַ֥ר בֵּית־יְהוָֽה׃ ^{כה} וְֽאֶת־רָחָ֣ב הַ֠זּוֹנָה וְאֶת־בֵּ֨ית אָבִ֤יהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ֙ הֶחֱיָ֣ה יְהוֹשֻׁ֔עַ וַתֵּ֙שֶׁב֙ בְּקֶ֣רֶב יִשְׂרָאֵ֔ל עַ֖ד הַיּ֣וֹם הַזֶּ֑ה כִּ֤י הֶחְבִּ֙יאָה֙ אֶת־

straight ahead; and they captured the town. ²¹ They enforced the ban on everything in the town: men and women, young and old, even the oxen, sheep and donkeys, massacring them all.

²² Joshua said to the two men who had reconnoitred the country, "Go into the house of the prostitute, and bring out of it the woman and all who belong to her, so as to keep the oath you swore to her." ²³ So the young men who had been spies went in and brought Rahab out, along with her father and her mother, and her brothers and all who belonged to her; and they brought out all her clansmen too and set them in safety outside the camp of Israel. ²⁴ They burned down the town with fire, and everything within it; only the silver, gold, and things of bronze and iron, they put into the treasury of Yahweh's house. ²⁵ However, Rahab the harlot, her father's household and all who belonged to her, these Joshua spared. She has dwelt among the Israelites until now,

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²¹ The literal translation of '*everything*' is '*all that breathed*'.

²² Vv. 22–25, which end the story of Rahab and the spies (Ch. 2), are a folk memory preserved by the survival of a clan of Rahab (v. 25).

²³ The literal translation of '*set them in safety*' (here following the *NJB*) is simply '*placed them*'.

²⁴ Technically Yahweh did not have a '*house*' yet, so perhaps this refers to the Tabernacle using later terminology.

²⁵ The *NRSV* opens the 2nd sentence with, '*Her family…*' rather than, '*She…*' The *NJB* uses '*among Israel*' rather than '*among the Israelites*' (the literal translation is '*in the midst of Israel*'). The verse may hint that people who claimed to be descendants of Rahab lived in Jericho at the time that this story was composed – this would have served to explain the survival of some Canaanites and their continued presence in Israel.

הַמַּלְאָכִ֗ים אֲשֶׁר־שָׁלַ֤ח יְהוֹשֻׁ֙עַ֙ לְרַגֵּ֣ל אֶת־ יְרִיחֽוֹ׃ {פ} because she concealed the messengers Joshua sent to reconnoitre Jericho.

כו וַיַּשְׁבַּ֣ע יְהוֹשֻׁ֔עַ בָּעֵ֥ת הַהִ֖יא לֵאמֹ֑ר אָר֨וּר הָאִ֜ישׁ לִפְנֵ֣י יְהֹוָ֗ה אֲשֶׁ֤ר יָקוּם֙ וּבָנָ֞ה אֶת־הָעִ֤יר הַזֹּאת֙ אֶת־ יְרִיח֔וֹ בִּבְכֹר֣וֹ יְיַסְּדֶ֔נָּה וּבִצְעִיר֖וֹ יַצִּ֥יב דְּלָתֶֽיהָ׃ {ס} 26 At that time, Joshua pronounced this oath: "Cursed before Yahweh be the man who rises up and rebuilds this city (Jericho)! On his first-born will he lay its foundations, on his youngest son set up its gates."

כז וַיְהִ֥י יְהֹוָ֖ה אֶת־יְהוֹשֻׁ֑עַ וַיְהִ֥י שָׁמְע֖וֹ בְּכָל־הָאָֽרֶץ׃ 27 Yahweh was with Joshua, and his fame was in all the land.

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26 After 'oath', the *NJB* adds 'before Yahweh'. The fulfilment of this curse is recorded in 1K 16:34.

27 The literal translation of 'his fame was in all the land' is 'the report about him was in all the land'; the term אֶרֶץ ('land') may also be translated 'earth'.

א וַיִּמְעֲל֧וּ בְנֵֽי־יִשְׂרָאֵ֛ל מַ֖עַל בַּחֵ֑רֶם וַיִּקַּ֡ח עָכָ֣ן בֶּן־כַּרְמִ֣י בֶן־זַבְדִּ֣י בֶן־זֶ֠רַח לְמַטֵּ֨ה יְהוּדָ֤ה מִן־הַחֵ֨רֶם֙ וַיִּֽחַר־אַ֥ף יְהוָ֖ה בִּבְנֵ֥י יִשְׂרָאֵֽל: {ס}

ב וַיִּשְׁלַח֩ יְהוֹשֻׁ֨עַ אֲנָשִׁ֜ים מִֽירִיח֗וֹ הָעַ֞י אֲשֶׁ֨ר עִם־בֵּ֥ית אָ֨וֶן֙ מִקֶּ֣דֶם לְבֵֽית־אֵ֔ל וַיֹּ֤אמֶר אֲלֵיהֶם֙ לֵאמֹ֔ר עֲל֖וּ וְרַגְּל֣וּ אֶת־הָאָ֑רֶץ וַֽיַּעֲלוּ֙ הָֽאֲנָשִׁ֔ים וַֽיְרַגְּל֖וּ אֶת־הָעָֽי: **ג** וַיָּשֻׁ֣בוּ אֶל־יְהוֹשֻׁ֗עַ וַיֹּאמְר֣וּ אֵלָיו֮ אַל־יַ֣עַל כָּל־הָעָם֒ כְּאַלְפַּ֣יִם אִ֗ישׁ א֚וֹ כִּשְׁלֹ֣שֶׁת אֲלָפִ֣ים אִ֔ישׁ יַעֲל֖וּ וְיַכּ֣וּ אֶת־הָעָ֑י אַל־תְּיַגַּע־שָׁ֨מָּה֙ אֶת־כָּל־הָעָ֔ם כִּ֥י מְעַ֖ט הֵֽמָּה: **ד** וַיַּעֲל֤וּ מִן־הָעָם֙ שָׁ֔מָּה כִּשְׁלֹ֖שֶׁת

[1] But the Israelites broke faith regarding the devoted things. Achan son of Carmi son of Zabdi son of Zerah, of the tribe of Judah, took some of the devoted things and Yahweh's anger burned against the Israelites.

[2] Now Joshua sent men from Jericho to Ai, which is near Beth-Aven, to the east of Bethel; his command was: "Go up and reconnoitre the country." The men went up and reconnoitred Ai. [3] Then they came back to Joshua and said to him, "There is no need for all the people to go up; let about two or three thousand men go and attack Ai. Do not make the whole people toil up there; the enemy are not many." [4] So about three thousand men of the people marched up to Ai, but they broke before

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[1] The episode of Achan was originally independent of the capture of Jericho and Ai; Achan is a Judaean, and the plain of Achor is in Judah, far away from Ai and Jericho. This is an independent tradition, probably originating in Benjamin, since it is hostile to Judah.

[2] Ai (עי, meaning '*the ruin*') is the modern et-Tell (same meaning in Arabic). The site, 3 km east of Bethel, was in ruins long before the time of Joshua and the narrative is an exaggerated account of the Israelite capture of the unfortified village that occupied the site from the early Iron Age (around 1125 BC). It is analogous to the narrative of the capture of Gibeah (Jg 20) and used perhaps to be told at Bethel, thus counterbalancing the memory of the Benjaminite defeat at Gibeah with the story of an heroic achievement attributed to the time of the conquest. The phrase, '*which is near Beth-Aven*', is a gloss, introducing the nickname '*house of vanity*' later applied to Bethel (Ho 4:15, Am 5:5).

[3] Literally translated, the 2nd part of the 1st sentence reads, "*let about two thousand men or about three thousand men go up to defeat Ai.*"

[4] The cause of Israel's defeat is a too-optimistic report on Ai's defences.

אֲלָפִ֥ים אִ֖ישׁ וַיָּנֻ֑סוּ לִפְנֵ֖י אַנְשֵׁ֥י הָעָֽי: ה וַיַּכּ֣וּ מֵהֶ֣ם אַנְשֵׁ֣י הָעַ֗י כִּשְׁלֹשִׁ֤ים וְשִׁשָּׁה֙ אִ֔ישׁ וַֽיִּרְדְּפ֜וּם לִפְנֵ֤י הַשַּׁ֙עַר֙ עַד־הַשְּׁבָרִ֔ים וַיַּכּ֖וּם בַּמּוֹרָ֑ד וַיִּמַּ֥ס לְבַב־הָעָ֖ם וַיְהִ֥י לְמָֽיִם:

ו וַיִּקְרַ֨ע יְהוֹשֻׁ֜עַ שִׂמְלֹתָ֗יו וַיִּפֹּל֩ עַל־פָּנָ֨יו אַ֜רְצָה לִפְנֵ֨י אֲר֤וֹן יְהוָה֙ עַד־הָעֶ֔רֶב ה֖וּא וְזִקְנֵ֣י יִשְׂרָאֵ֑ל וַיַּעֲל֥וּ עָפָ֖ר עַל־רֹאשָֽׁם: ז וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֲהָ֣הּ ׀ אֲדֹנָ֣י יְהוִ֗ה לָמָה֩ הֵעֲבַ֨רְתָּ הַעֲבִ֜יר אֶת־הָעָ֤ם הַזֶּה֙ אֶת־הַיַּרְדֵּ֔ן לָתֵ֥ת אֹתָ֛נוּ בְּיַ֥ד הָאֱמֹרִ֖י לְהַאֲבִידֵ֑נוּ וְלוּ֙ הוֹאַ֔לְנוּ וַנֵּ֖שֶׁב בְּעֵ֥בֶר הַיַּרְדֵּֽן: ח בִּ֖י אֲדֹנָ֑י מָ֣ה אֹמַ֔ר אַ֠חֲרֵי אֲשֶׁ֨ר הָפַ֧ךְ יִשְׂרָאֵ֛ל עֹ֖רֶף לִפְנֵ֥י אֹיְבָֽיו: ט וְיִשְׁמְע֣וּ הַֽכְּנַעֲנִ֗י וְכֹל֙ יֹשְׁבֵ֣י הָאָ֔רֶץ וְנָסַ֣בּוּ עָלֵ֗ינוּ

the men of Ai. 5 These killed some thirty-six of them and drove the men back from the town gate to Shebarim; there on the slope they made havoc of them. Then the people lost heart and their courage melted away.

6 Joshua then tore his clothes and prostrated himself before the Ark of Yahweh until nightfall; the elders of Israel did the same, and all poured dust on their heads. 7 Joshua said, "Alas, Lord Yahweh! Why did you bring this nation across the Jordan, if only to put us at the mercy of the Amorites and destroy us? I wish we had won a place to live in on the other side of the Jordan! 8 Forgive me, Lord, but what can I say, now that Israel has turned its back on the enemy! 9 The Canaanites will hear of it, and all the inhabitants of the country; they will unite against us to

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5 In place of the name 'Shebarim' (שְׁבָרִים), *NETB* has '*the fissures*', based on the usage of the plural form of the noun in Ps 60:4, where it appears to refer to cracks in the earth caused by an earthquake; however, the meaning and correct translation is uncertain and, here, we follow the *NJB* & *NRSV*.

6 Tearing one's clothes was an outward expression of extreme sorrow (see Gn 37:34, 44:13).

7 The prayer is reminiscent of the prayer of Moses in similar circumstances (Ex 32:11, Nb 14:13–16, Dt 9:26), though with significant differences: notably the fact that Yahweh had offered to give Moses another nation (Dt 9:13–14) and that Moses was refusing the offer and interceding for Israel, whereas here Joshua gives way in discouragement and Yahweh comforts and encourages him (see 1K 19:4–8, Jr 15:10, 19–21).

8 In place of '*turned its back on the enemy*', here following the *NJB*, the *NRSV* has '*turned their backs to their enemies*' and *NETB* has '*retreated before its enemies*'.

9 In place of '*wipe our name of the face of the earth*', *NETB* has '*destroy the very memory of us from earth*'.

וְהִכְרַתּוּ אֶת־שְׁמֵנוּ מִן־הָאָרֶץ וּמַה־תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל:

 י וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ קֻם לָךְ לָמָּה זֶּה אַתָּה נֹפֵל עַל־פָּנֶיךָ: יא חָטָא יִשְׂרָאֵל וְגַם עָבְרוּ אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן־הַחֵרֶם וְגַם גָּנְבוּ וְגַם כִּחֲשׁוּ וְגַם שָׂמוּ בִכְלֵיהֶם: יב וְלֹא יֻכְלוּ בְּנֵי יִשְׂרָאֵל לָקוּם לִפְנֵי אֹיְבֵיהֶם עֹרֶף יִפְנוּ לִפְנֵי אֹיְבֵיהֶם כִּי הָיוּ לְחֵרֶם לֹא אוֹסִיף לִהְיוֹת עִמָּכֶם אִם־לֹא תַשְׁמִידוּ הַחֵרֶם מִקִּרְבְּכֶם:

יג קֻם קַדֵּשׁ אֶת־הָעָם וְאָמַרְתָּ הִתְקַדְּשׁוּ לְמָחָר כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל חֵרֶם בְּקִרְבְּךָ יִשְׂרָאֵל לֹא תוּכַל לָקוּם לִפְנֵי אֹיְבֶיךָ עַד־הֲסִירְכֶם הַחֵרֶם מִקִּרְבְּכֶם: יד וְנִקְרַבְתֶּם בַּבֹּקֶר לְשִׁבְטֵיכֶם וְהָיָה הַשֵּׁבֶט אֲשֶׁר־יִלְכְּדֶנּוּ יְהוָה יִקְרַב לַמִּשְׁפָּחוֹת

wipe our name off the face of the earth. What are you going to do for your great name?"

[10] Yahweh answered Joshua, "Stand up! Why have you fallen on your face? [11] Israel has sinned; they have violated the covenant I imposed on them. They have taken what was under the ban, stolen and hidden it and put it into their baggage. [12] Therefore, the Israelites cannot stand up to their foes; they have turned their backs on their enemies because they have come under the ban themselves. I will be with you no longer unless you remove what is under the ban from among you.

[13] "Get up! Sanctify the people and say, "Sanctify yourselves for tomorrow, for Yahweh the God of Israel declares: You are contaminated, Israel; you can never stand up to your enemies until you remove what is contaminating you." [14] So, in the morning you will come forward tribe by tribe, and the tribe that Yahweh takes will come

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[10] The *NJB* ends this verse, here following the *NRSV* (and *MT*), "*Why are you lying prostrate like this?*"

[11] Literally translated, this verse ends, "*and also they have stolen, and also they have lied, and also they have placed [them] among their items.*"

[12] God reveals the true cause of Israel's defeat: the violation of the curse of destruction is a sacrilege (see #6:17) and the whole community is contaminated by the presence of the booty that has been pilfered. The community can be released from the effects of the curse only when this has been executed on the guilty individual.

[13] The literal translation of '*you are contaminated*' (here following *NETB*) is '*there are devoted things among you*' (as NRSV).

[14] In place of '*takes*' (here following the *MT* & *NRSV*), the *NJB* has '*marks out by lot*'. See also, how Saul was designated king by lot (1S 10:20–21) and Jonathon found guilty (1S 14:40–42). Explicitly in the latter case and probably in others, identification was effected by the sacred lots, used for consulting God (see #1S 2:28 & 14:41, and Jon 1:7).

וְהַמִּשְׁפָּחָה אֲשֶׁר־יִלְכְּדֶנָּה יְהוָה תִּקְרַב לַבָּתִּים וְהַבַּיִת אֲשֶׁר יִלְכְּדֶנּוּ יְהוָה יִקְרַב לַגְּבָרִים: טו וְהָיָה הַנִּלְכָּד בַּחֵרֶם יִשָּׂרֵף בָּאֵשׁ אֹתוֹ וְאֶת־כָּל־אֲשֶׁר־ לוֹ כִּי עָבַר אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה נְבָלָה בְּיִשְׂרָאֵל:

טז וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיַּקְרֵב אֶת־יִשְׂרָאֵל לִשְׁבָטָיו וַיִּלָּכֵד שֵׁבֶט יְהוּדָה: יז וַיַּקְרֵב אֶת־ מִשְׁפַּחַת יְהוּדָה וַיִּלְכֹּד אֵת מִשְׁפַּחַת הַזַּרְחִי וַיַּקְרֵב אֶת־מִשְׁפַּחַת הַזַּרְחִי לַגְּבָרִים וַיִּלָּכֵד זַבְדִּי: יח וַיַּקְרֵב אֶת־בֵּיתוֹ לַגְּבָרִים וַיִּלָּכֵד עָכָן בֶּן־כַּרְמִי בֶן־זַבְדִּי בֶּן־ זֶרַח לְמַטֵּה יְהוּדָה:

יט וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־עָכָן בְּנִי שִׂים־נָא כָבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתֶן־לוֹ תוֹדָה וְהַגֶּד־נָא לִי מֶה עָשִׂיתָ אַל־תְּכַחֵד מִמֶּנִּי: כ וַיַּעַן עָכָן אֶת־יְהוֹשֻׁעַ וַיֹּאמֶר אָמְנָה אָנֹכִי חָטָאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכָזֹאת

forward clan by clan, and the clan that Yahweh takes will come forward family by family, and the family that Yahweh takes will come forward one by one. [15] And the one taken with the devoted things is to be burned with fire, he and all that he has, because he has violated the covenant with Yahweh and committed an infamy in Israel."

[16] Joshua rose early; he made Israel come forward tribe by tribe, and the tribe of Judah was taken. [17] He called up to him the clans of Judah, and the clan of Zerah was taken. He called up the clan of Zerah, family by family, and Zabdi was taken. [18] Then Joshua called up his family, man by man, and Achan son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken.

[19] Then Joshua said to Achan, "My son, give glory to Yahweh the God of Israel, and pay him homage; tell me now what you have done and don't hide anything from me." [20] Achan answered Joshua, "It is true! I am the man who has sinned against Yahweh the God of Israel, and this is what

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[15] In place of '*an infamy*', here following the *NJB*, the *NRSV* has '*an outrageous thing*' and *NETB* has '*such a disgraceful thing*'.

[16] The *NJB* ends this verse with '*and the lot marked out the tribe of Judah*' (see #14).

[17] The *MT* uses '*man by man*' in place of '*family by family*'; here, the text follows the *Syr*.

[18] In place of '*his family*', here following the *MT*, the *NJB* has '*the family of Zabdi*'.

[19] The *NRSV* has '*make confession to him*' in place of '*pay him homage*', here following the *NJB*.

[20] The literal translation of '*and this is what I have done*' is '*like this and like this I did*'.

<div dir="rtl">

כא וָאֵ֣רֶא בַשָּׁלָ֡ל אַדֶּ֩רֶת֩ שִׁנְעָ֨ר וּבְזֹ֖את עָשִֽׂיתִי׃
אַחַ֜ת טוֹבָ֗ה וּמָאתַ֥יִם שְׁקָלִים֮ כֶּסֶף֒ וּלְשׁ֨וֹן זָהָ֤ב
אֶחָד֙ חֲמִשִּׁ֣ים שְׁקָלִים֙ מִשְׁקָל֔וֹ וָאֶחְמְדֵ֖ם וָֽאֶקָּחֵ֑ם
וְהִנָּ֨ם טְמוּנִ֥ים בָּאָ֛רֶץ בְּת֥וֹךְ הָאָהֳלִ֖י וְהַכֶּ֥סֶף
תַּחְתֶּֽיהָ׃

כב וַיִּשְׁלַ֤ח יְהוֹשֻׁ֙עַ֙ מַלְאָכִ֔ים וַיָּרֻ֖צוּ הָאֹ֑הֱלָה וְהִנֵּ֧ה
טְמוּנָ֛ה בְּאָהֳל֖וֹ וְהַכֶּ֥סֶף תַּחְתֶּֽיהָ׃ כג וַיִּקָּחוּם֙ מִתּ֣וֹךְ
הָאֹ֔הֶל וַיְבִאוּם֙ אֶל־יְהוֹשֻׁ֔עַ וְאֶ֖ל כָּל־בְּנֵ֣י יִשְׂרָאֵ֑ל
וַיַּצִּקֻ֖ם לִפְנֵ֥י יְהוָֽה׃

כד וַיִּקַּ֣ח יְהוֹשֻׁ֣עַ אֶת־עָכָ֣ן בֶּן־זֶ֡רַח וְאֶת־הַכֶּ֣סֶף וְאֶת־
הָאַדֶּ֣רֶת וְֽאֶת־לְשׁ֣וֹן הַזָּהָ֡ב וְֽאֶת־בָּנָ֡יו וְֽאֶת־בְּנֹתָ֡יו
וְאֶת־שׁוֹר֩וֹ וְאֶת־חֲמֹר֨וֹ וְאֶת־צֹאנ֜וֹ וְאֶת־אָהֳל֗וֹ וְאֶת־
כָּל־אֲשֶׁר־ל֔וֹ וְכָל־יִשְׂרָאֵ֖ל עִמּ֑וֹ וַיַּעֲל֥וּ אֹתָ֖ם עֵ֥מֶק
עָכֽוֹר׃

</div>

I have done: 21 When I saw among the spoil a beautiful mantle from Shinar, and two hundred shekels of silver, and an ingot of gold weighing fifty shekels, then I coveted them and took them. They are hidden there in the ground inside my tent, and the silver is underneath."

22 Joshua sent out messengers; they ran to the tent, and the mantle was, indeed, hidden inside the tent, and the silver was underneath. 23 They took everything from inside the tent, brought it to Joshua and the elders of Israel, and laid it out before Yahweh.

24 Then Joshua, with all Israel with him, took Achan son of Zerah, with the silver and the mantle and the ingot of gold– and, with him, his sons and daughters, his oxen, donkeys and sheep, his tent and everything that belonged to him – a and led him up to the Valley of Achor.

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21 'Shinar' is a region in Upper Mesopotamia (modern Jebel es-Sinjar); but in the Bible, the name normally used for Babylonia (Gn 10:10, 11:2, Dn 1:2), which is the meaning here, Babylonia being renowned for its luxury. In place of וָאֵרֶא, here following the *Qere*, the *Kethib* has ואראה.

22 Literally translated, this verse ends, "*Look, [it was] hidden in his tent and the silver was beneath it.*"

23 The literal translation of '*laid it*' is '*poured it*', probably referring to the way the silver pieces poured out of their container.

24 In place of '*Valley of Achor*', NETB has '*Valley of Disaster*'; '*Achor*' (עָכוֹר) means '*trouble*' or '*disaster*'.

^{כה} וַיֹּאמֶר יְהוֹשֻׁעַ מֶה עֲכַרְתָּנוּ יַעְכָּרְךָ יְהֹוָה בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתוֹ כָל־יִשְׂרָאֵל אֶבֶן וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בָּאֲבָנִים:

^{כו} וַיָּקִימוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה וַיָּשָׁב יְהֹוָה מֵחֲרוֹן אַפּוֹ עַל־כֵּן קָרָא שֵׁם הַמָּקוֹם הַהוּא עֵמֶק עָכוֹר עַד הַיּוֹם הַזֶּה: {פ}

²⁵ Joshua said, "Why did you bring evil on us? May Yahweh bring evil on you today!" All Israel stoned him to death, and burned them and threw stones at them.

²⁶ They cast stones on them and raised a great cairn over him, which is still there today. Then Yahweh ceased from his burning anger, so they called the place the Valley of Achor, its name to this day.

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²⁵ The final clause, in violet type, is a gloss to cover Achan's family and possessions. Once Achan took the booty, he set in motion a process that inevitably led to his destruction and threatened the very existence of Israel.

²⁶ A cairn was built to mark the grave of a criminal or outlaw (see the king of Ai, 8:29, Absalom, 2S 18:18, and the similar treatment of the five Canaanite kings, 10:27). The name '*Achor*' is here derived from the verb meaning "to bring misfortune (or trouble);" see Is 65:10, Ho 2:17. The Valley of Achor is in the plain lying above the cliffs of Qumran; it belonged to Judah but was on the frontiers of Benjamin (see #1). The geographical name has modified the spelling of the name '*Achan*' – '*Achar*' in the *LXX* of this chapter and in the *MT* of 1Ch. 2:7. Originally, this story may have been one symptom of the rivalry between Benjamin (Saul's tribe) and Judah (David's tribe).

יהושוע פרק ח

וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ֮ אַל־תִּירָא֮ וְאַל־תֵּחָת֒ קַח עִמְּךָ֗ אֵת כָּל־עַ֤ם הַמִּלְחָמָה֙ וְק֔וּם עֲלֵ֖ה הָעָ֑י רְאֵ֣ה | נָתַ֣תִּי בְיָדְךָ֗ אֶת־מֶ֤לֶךְ הָעַי֙ וְאֶת־עַמּ֔וֹ וְאֶת־עִיר֖וֹ וְאֶת־אַרְצֽוֹ: ב וְעָשִׂ֨יתָ לָעַ֤י וּלְמַלְכָּהּ֙ כַּאֲשֶׁ֨ר עָשִׂ֤יתָ לִֽירִיחוֹ֙ וּלְמַלְכָּ֔הּ רַק־שְׁלָלָ֥הּ וּבְהֶמְתָּ֖הּ תָּבֹ֣זּוּ לָכֶ֑ם שִׂים־לְךָ֥ אֹרֵ֛ב לָעִ֖יר מֵאַחֲרֶֽיהָ:

ג וַיָּ֧קָם יְהוֹשֻׁ֛עַ וְכָל־עַ֥ם הַמִּלְחָמָ֖ה לַעֲל֣וֹת הָעָ֑י וַיִּבְחַ֣ר יְ֠הוֹשֻׁעַ שְׁלֹשִׁ֨ים אֶ֤לֶף אִישׁ֙ גִּבּוֹרֵ֣י הַחַ֔יִל וַיִּשְׁלָחֵ֖ם לָֽיְלָה: ד וַיְצַ֨ו אֹתָ֜ם לֵאמֹ֗ר רְא֡וּ אַתֶּם֩ אֹרְבִ֨ים לָעִ֜יר מֵאַחֲרֵ֤י הָעִיר֙ אַל־תַּרְחִ֤יקוּ מִן־הָעִיר֙ מְאֹ֔ד וִהְיִיתֶ֥ם כֻּלְּכֶ֖ם נְכֹנִֽים: ה וַאֲנִ֗י וְכָל־הָעָ֖ם אֲשֶׁ֣ר אִתִּ֑י נִקְרַ֖ב אֶל־הָעִ֑יר וְהָיָ֗ה כִּֽי־יֵצְא֤וּ לִקְרָאתֵ֨נוּ֙ כַּאֲשֶׁ֣ר בָּרִֽאשֹׁנָ֔ה וְנַ֖סְנוּ לִפְנֵיהֶֽם: ו וְיָצְא֣וּ אַחֲרֵ֗ינוּ

JOSHUA 8

[1] Then Yahweh said to Joshua, "Be fearless now, and be confident. Take all your fighting men with you, and march out against Ai. I will put into your power the king of Ai, his people, his town and his territory. [2] You are to do Ai and its king as you did with Jericho and its king. As regards booty, you may take the goods and the cattle – no more. Take up a concealed position against the city, to the rear of it."

[3] Joshua prepared to march against Ai with all the fighting men. He chose thirty thousand men from among the bravest and sent them out by night [4] after giving them these instructions, "Listen! You are to take up a concealed position against the town, but at the rear not far from the town, but all of you stay alert! [5] I and all the people with me will go forward until we are near the town, and when the people of Ai come out against us as they did the first time, we will run away from them.

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[1] Vv. 1–29 present a detailed and probable report of a military expedition. Except for a few references to God's role in the taking of the city (vv. 1, 7b, 18, 27), the account is without miraculous elements.

[2] For the last sentence, here following the *NJB*, the *NRSV* has "*Set an ambush against the city, behind it*" and *NETB* has "*Set an ambush behind the city!*"

[3] Literally translated, the 1st sentence reads, "*And Joshua and all the people of war arose to go up [against] Ai.*"

[4] Another reading for '*after giving them these instruction*' (as *NJB*) is '*with the command*' (as *NRSV*).

[5] The phrase, '*the people of Ai*' follows the *LXX*; the *MT* and the *NRSV* have '*they*'.

עַד הַתִּיקֵנוּ אוֹתָם מִן־הָעִיר כִּי יֹאמְרוּ נֹסִים לְפָנֵינוּ כַּאֲשֶׁר בָּרִאשֹׁנָה וְנַסְנוּ לִפְנֵיהֶם: ⁷ וְאַתֶּם תָּקֻמוּ מֵהָאוֹרֵב וְהוֹרַשְׁתֶּם אֶת־הָעִיר וּנְתָנָהּ יְהוָה אֱלֹהֵיכֶם בְּיֶדְכֶם: ⁸ וְהָיָה כְּתָפְשְׂכֶם אֶת־הָעִיר תַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ כִּדְבַר יְהוָה תַּעֲשׂוּ רְאוּ צִוִּיתִי אֶתְכֶם: ⁹ וַיִּשְׁלָחֵם יְהוֹשֻׁעַ וַיֵּלְכוּ אֶל־הַמַּאְרָב וַיֵּשְׁבוּ בֵּין בֵּית־אֵל וּבֵין הָעַי מִיָּם לָעָי וַיָּלֶן יְהוֹשֻׁעַ בַּלַּיְלָה הַהוּא בְּתוֹךְ הָעָם: ¹⁰ וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּפְקֹד אֶת־הָעָם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל לִפְנֵי הָעָם הָעָי: ¹¹ וְכָל־הָעָם הַמִּלְחָמָה אֲשֶׁר אִתּוֹ עָלוּ וַיִּגְּשׁוּ וַיָּבֹאוּ נֶגֶד הָעִיר וַיַּחֲנוּ מִצְּפוֹן לָעַי וְהַגַּי בֵּינוֹ וּבֵין־ הָעָי: ¹² וַיִּקַּח כַּחֲמֵשֶׁת אֲלָפִים אִישׁ וַיָּשֶׂם אוֹתָם אֹרֵב בֵּין בֵּית־אֵל וּבֵין הָעַי מִיָּם לָעִיר: ¹³ וַיָּשִׂימוּ

⁶ Then they will give chase, and we shall draw them away from the town, because they will think, "They are running from us as they did last time." ⁷ While we flee from them, you will rise from your concealed position and seize the town; Yahweh your God will deliver it into your hands. ⁸ When you have captured the town, set fire to it, as Yahweh has ordered. See to it: the orders come from me!" ⁹ Joshua sent them off, and they made their way to the concealed position, at a point between Bethel and Ai, to the west of Ai. Joshua spent the night among the people, ¹⁰ then, rising early next day, mustered the army and marched on Ai; he and the elders of Israel marched at the head of it. ¹¹ All the warriors with him marched up towards the front of the town; they pitched camp north of Ai, with the ravine between Joshua and the town. ¹² He took some five thousand men and concealed these between Bethel

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⁶ The literal translation of '*give chase*' is '*come after us*'.

⁷ The opening clause, "*While we flee from them,*" is from the *NRSV*; the *NJB* omits it, explaining the phrase in a footnote as a dittography of v. 5.

⁸ In place of '*it*' (after '*set fire to*'), the *MT* repeats '*the town*'.

⁹ The *NRSV* ends with, "*Joshua spent that night in the camp.*" '*Bethel*', the modern Beitin, is 17½ km north of Jerusalem. Later, it became one of the principal shrines of the Northern Kingdom (1K 12:28–30).

¹⁰ For the final '*it*', the *MT* has '*them*' (referring to '*the people*' in the previous clause, which requires a plural pronoun); since our translation uses '*army*' in the previous clause, a singular pronoun is required in English

¹¹ Literally translated, this verse opens, "*All the people of war who were with him went up and approached and came opposite the town.*"

¹² The figure of 5,000 is more credible than the 30,000 of v. 3.

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הָעָ֜ם אֶת־כָּל־הַֽמַּחֲנֶ֗ה אֲשֶׁר֙ מִצְּפ֣וֹן לָעִ֔יר וְאֶת־עֲקֵב֖וֹ מִיָּ֣ם לָעִ֑יר וַיֵּ֧לֶךְ יְהוֹשֻׁ֛עַ בַּלַּ֥יְלָה הַה֖וּא בְּת֥וֹךְ הָעֵֽמֶק׃

יד וַיְהִ֞י כִּרְא֣וֹת מֶֽלֶךְ־הָעַ֗י וַֽיְמַהֲר֡וּ וַיַּשְׁכִּ֣ימוּ וַיֵּצְא֣וּ אַנְשֵֽׁי־הָעִ֣יר לִקְרַֽאת־יִ֠שְׂרָאֵל לַמִּלְחָמָ֞ה ה֧וּא וְכָל־עַמּ֛וֹ לַמּוֹעֵ֖ד לִפְנֵ֣י הָֽעֲרָבָ֑ה וְה֣וּא לֹ֣א יָדַ֔ע כִּי־אֹרֵ֥ב ל֖וֹ מֵאַחֲרֵ֥י הָעִֽיר׃ טו וַיִּנָּֽגְע֛וּ יְהוֹשֻׁ֥עַ וְכָל־יִשְׂרָאֵ֖ל לִפְנֵיהֶ֑ם וַיָּנֻ֖סוּ דֶּ֥רֶךְ הַמִּדְבָּֽר׃ טז וַיִּזָּעֲק֗וּ כָּל־הָעָם֙ אֲשֶׁ֣ר בָּעַי לִרְדֹּ֣ף אַחֲרֵיהֶ֑ם וַֽיִּרְדְּפוּ֙ אַחֲרֵ֣י יְהוֹשֻׁ֔עַ וַיִּנָּתְק֖וּ מִן־הָעִֽיר׃ יז וְלֹֽא־נִשְׁאַ֣ר אִ֗ישׁ בָּעַי֙ וּבֵ֣ית אֵ֔ל אֲשֶׁ֥ר לֹֽא־יָצְא֖וּ אַחֲרֵ֣י יִשְׂרָאֵ֑ל וַיַּעַזְב֤וּ אֶת־הָעִיר֙ פְּתוּחָ֔ה וַֽיִּרְדְּפ֖וּ אַחֲרֵ֥י יִשְׂרָאֵֽל׃ {פ}

יח וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־יְהוֹשֻׁ֗עַ נְטֵ֞ה בַּכִּיד֤וֹן אֲשֶׁר־בְּיָֽדְךָ֙ אֶל־הָעַ֔י כִּ֥י בְיָדְךָ֖ אֶתְּנֶ֑נָּה וַיֵּ֧ט יְהוֹשֻׁ֛עַ בַּכִּיד֖וֹן אֲשֶׁר־

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and Ai, to the west of the town. 13 The people pitched their camp north of the town, while the concealed position lay to the west. Joshua spent that night in the valley itself.

14 When the king of Ai saw how things lay, he and all the people hurried out to engage Israel at the meeting place facing Arabah; he did not know that there was an ambush laid against him to the rear of the town. 15 Joshua and all Israel with him let themselves be driven back, taking flight towards the desert. 16 All the people who were in the town followed them in loud pursuit and, in pursuing Joshua, they left the town itself unguarded. 17 Not a man was left in Ai, nor in Bethel, all had gone out in pursuit of Israel; they left the town undefended and pursued Israel.

18 Then Yahweh said to Joshua, "Point the sabre in your hand at Ai; for I am about to put it in your power." Then Joshua pointed the sabre in his

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13 *NETB*, following a few Hebrew *Mss*, has '*went into*' in place of '*spent that night in*'.

14 '*At the meeting place*' (following the *NRSV* & *NETB*) is a literal translation of לַמּוֹעֵד; the *NJB* has a conjectural translation of '*on the slope*' (בַּמּוֹרָד, see 7:5).

15 The *NRSV* has '*wilderness*' in place of '*desert*', here following the *NJB*.

16 *NETB* has '*Ai*' in place of '*the town*'. In place of בָּעַי, here following the *Qere*, the *Kethib* has בעיר.

17 '*Nor in Bethel*' is a gloss, omitted by the *LXX*.

18 This was not a mere signal but a gesture effective in itself like that of Moses in Ex 17:9, 11.

בְּיָדוֹ אֶל־הָעִיר: ^{יט} וְהָאוֹרֵב קָם מְהֵרָה מִמְּקוֹמוֹ וַיָּרוּצוּ כִּנְטוֹת יָדוֹ וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיְמַהֲרוּ וַיַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ:

^כ וַיִּפְנוּ אַנְשֵׁי הָעַי אַחֲרֵיהֶם וַיִּרְאוּ וְהִנֵּה עָלָה עֲשַׁן הָעִיר הַשָּׁמַיְמָה וְלֹא־הָיָה בָהֶם יָדַיִם לָנוּס הֵנָּה וָהֵנָּה וְהָעָם הַנָּס הַמִּדְבָּר נֶהְפַּךְ אֶל־הָרוֹדֵף: ^{כא} וִיהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל רָאוּ כִּי־לָכַד הָאֹרֵב אֶת־הָעִיר וְכִי עָלָה עֲשַׁן הָעִיר וַיָּשֻׁבוּ וַיַּכּוּ אֶת־אַנְשֵׁי הָעָי: ^{כב} וְאֵלֶּה יָצְאוּ מִן־הָעִיר לִקְרָאתָם וַיִּהְיוּ לְיִשְׂרָאֵל בַּתָּוֶךְ אֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה וַיַּכּוּ אוֹתָם עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד וּפָלִיט: ^{כג} וְאֶת־מֶלֶךְ הָעַי תָּפְשׂוּ חָי וַיַּקְרִבוּ אֹתוֹ אֶל־יְהוֹשֻׁעַ: ^{כד} וַיְהִי כְּכַלּוֹת יִשְׂרָאֵל לַהֲרֹג אֶת־כָּל־יֹשְׁבֵי הָעַי בַּשָּׂדֶה בַּמִּדְבָּר אֲשֶׁר רְדָפוּם בּוֹ וַיִּפְּלוּ כֻלָּם לְפִי־חֶרֶב עַד־תֻּמָּם וַיָּשֻׁבוּ כָל־יִשְׂרָאֵל הָעַי וַיַּכּוּ אֹתָהּ לְפִי־חָרֶב:

hand towards the town. ¹⁹ As soon as he stretched out his hand, the men in ambush rose quickly from their position, ran forward and entered the town; they captured it and quickly set it on fire.

²⁰ When the men of Ai looked back, they saw smoke rising from the town into the sky. They had no power to flee this way or that, for the people fleeing towards the desert turned back on their pursuers. ²¹ When Joshua and all Israel saw that the ambush had seized the town, and that the smoke was rising from the town, they turned round and attacked the men of Ai. ²² The others came out from the town against them, so that the men of Ai were surrounded by Israelites, some on this side and some on that. These set about them until not one was alive and none left to flee; ²³ but the king of Ai was taken alive, and brought to Joshua. ²⁴ When Israel had finished killing all the inhabitants of Ai in the open ground and where they followed them into the desert, and when all of them fell by the edge of the sword, all Israel returned to Ai

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¹⁹ The *NRSV* has '*rushed*' in place of '*ran*', here following the *NJB*.

²⁰ The term וְהִנֵּה ('*looked*') draws attention to the scene and invites the audience to view the events from the perspective of the men of Ai.

²¹ After '*smoke was rising*', the *MT* adds '*into the sky*'; here, we follow the *NRSV*.

²² Literally translated, this verse ends, "*and these went out from the city to meet them and they were for Israel in the middle, some on this side, and others on the other side.*"

²³ The *NJB* has '*captured*' in place of '*taken*', here following the *NRSV*.

²⁴ The *LXX* omits the words, "*and all of them fell by the edge of the sword*;" they may represent a later scribal addition

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כה וַיְהִי כָל־הַנֹּפְלִים בַּיּוֹם הַהוּא מֵאִישׁ וְעַד־אִשָּׁה שְׁנֵים עָשָׂר אָלֶף כֹּל אַנְשֵׁי הָעָי:

כו וִיהוֹשֻׁעַ לֹא־הֵשִׁיב יָדוֹ אֲשֶׁר נָטָה בַּכִּידוֹן עַד אֲשֶׁר הֶחֱרִים אֵת כָּל־יֹשְׁבֵי הָעָי: כז רַק הַבְּהֵמָה וּשְׁלַל הָעִיר הַהִיא בָּזְזוּ לָהֶם יִשְׂרָאֵל כִּדְבַר יְהוָה אֲשֶׁר צִוָּה אֶת־יְהוֹשֻׁעַ: כח וַיִּשְׂרֹף יְהוֹשֻׁעַ אֶת־הָעָי וַיְשִׂימֶהָ תֵּל־עוֹלָם שְׁמָמָה עַד הַיּוֹם הַזֶּה: כט וְאֶת־ מֶלֶךְ הָעַי תָּלָה עַל־הָעֵץ עַד־עֵת הָעָרֶב וּכְבוֹא הַשֶּׁמֶשׁ צִוָּה יְהוֹשֻׁעַ וַיֹּרִידוּ אֶת־נִבְלָתוֹ מִן־הָעֵץ וַיַּשְׁלִיכוּ אוֹתָהּ אֶל־פֶּתַח שַׁעַר הָעִיר וַיָּקִימוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה: {פ}

ל אָז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר עֵיבָל: לא כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה אֶת־בְּנֵי

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and slaughtered all its people. 25 The number of those who fell that day – both men and women – was twelve thousand, all people of Ai.

26 Joshua did not draw back the hand with which he had pointed the sword until he had dealt with all the dwellers in Ai as with men under a ban. 27 For booty, Israel took only the cattle and the spoils of the town, according to the order Yahweh had given to Joshua. 28 Then Joshua burned Ai, making it a heap of ruins for evermore, a desolate place even today. 29 He hanged the king of Ai from a tree until evening; but at sunset, Joshua commanded, and they took his body down from the tree, threw it down at the entrance to the town gate and raised over it a great cairn; and that is still there today.

30 Then Joshua built an altar to Yahweh the God of Israel on Mount Ebal, 31 as Moses, Yahweh's servant, had ordered the sons of Israel, as is

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25 In place of 'both men and women', here following the NRSV, the NJB has 'men and women together'.

26 The NJB has 'javelin' in place of 'sword', here following the NRSV.

27 Literally translated, this verse ends, "according to the word of Yahweh which he commanded Joshua."

28 A more literal translation for 'heap of ruins' (here following the NRSV) is 'permanent mound' (as NETB).

29 This ignominious treatment sometimes following the execution of an enemy (see 10:26–27) was also practised by other peoples (see 1S 31:10). According to the Law of Dt 21:22–23, however, the corpses of those executed had to be taken down before nightfall, hence John 19:31. The 'great cairn' was a reminder that Israel acquired its land in part by force of arms (compare 4:9, 7:26, Jg 6:24, 1S 6:18).

30 Vv. 30–35, interrupting the narrative of the conquest (in 9:6, Joshua is still at the camp at Gilgal), come from an editor inspired by Dt 11, 27 and 31. They possibly replace a mention of the sanctuary at Bethel, which might be expected here, since it is so close to Ai; but anything apparently legitimising a sanctuary that was later condemned has been expunged. 'Mount Ebal' is one of the two mountains (Gerizim being

written in the Book of the Law of Moses, "an altar of undressed stones that no iron tool has ever worked." On this day, they offered holocausts to Yahweh and offered communion sacrifices as well.

[32] There, he wrote on the stones a copy of the Law that Moses had written for the Israelites. [33] All Israel, alien as well as citizen, with their elders, officers and judges, stood on opposite sides of the Ark in front of the Levitical priests who carried the Ark of the Covenant of Yahweh, half in front of Mount Gerizim and half in front of Mount Ebal, as Moses the servant of Yahweh had earlier commanded them to bless the people of Israel. [34] After this, he read all the words of the Law – the blessing and the cursing – exactly as it stands written in the Book of the Law. [35] Of every word laid down by Moses there was not one left unread by Joshua in the presence of the full assembly of Israel, with the women and children there, and the strangers living among the people.

יִשְׂרָאֵ֑ל כַּכָּת֗וּב בְּסֵ֙פֶר֙ תּוֹרַ֣ת מֹשֶׁ֔ה מִזְבַּח֙ אֲבָנִ֣ים שְׁלֵמ֔וֹת אֲשֶׁ֥ר לֹֽא־הֵנִ֖יף עֲלֵיהֶ֣ן בַּרְזֶ֑ל וַיַּעֲל֤וּ עָלָיו֙ עֹלוֹת֙ לַֽיהֹוָ֔ה וַֽיִּזְבְּח֖וּ שְׁלָמִֽים׃

לב וַיִּכְתָּב־שָׁ֖ם עַל־הָאֲבָנִ֑ים אֵ֗ת מִשְׁנֵה֙ תּוֹרַ֣ת מֹשֶׁ֔ה אֲשֶׁ֣ר כָּתַ֔ב לִפְנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ לג וְכׇל־יִשְׂרָאֵ֡ל וּזְקֵנָ֣יו וְשֹׁטְרִ֣ים ׀ וְשֹׁפְטָ֡יו עֹמְדִ֣ים מִזֶּ֣ה ׀ וּמִזֶּ֣ה ׀ לָאָר֡וֹן נֶגֶד֩ הַכֹּהֲנִ֨ים הַלְוִיִּ֜ם נֹשְׂאֵ֣י ׀ אֲר֣וֹן בְּרִית־יְהֹוָ֗ה כַּגֵּר֙ כָּֽאֶזְרָ֔ח חֶצְיוֹ֙ אֶל־מ֣וּל הַר־גְּרִזִ֔ים וְהַֽחֶצְי֖וֹ אֶל־מ֣וּל הַר־עֵיבָ֑ל כַּאֲשֶׁ֨ר צִוָּ֜ה מֹשֶׁ֣ה עֶֽבֶד־יְהֹוָ֗ה לְבָרֵ֛ךְ אֶת־הָעָ֥ם יִשְׂרָאֵ֖ל בָּרִֽאשֹׁנָֽה׃ לד וְאַֽחֲרֵי־כֵ֗ן קָרָא֙ אֶת־כׇּל־דִּבְרֵ֣י הַתּוֹרָ֔ה הַבְּרָכָ֖ה וְהַקְּלָלָ֑ה כְּכׇל־הַכָּת֖וּב בְּסֵ֥פֶר הַתּוֹרָֽה׃ לה לֹֽא־הָיָ֣ה דָבָ֗ר מִכֹּ֛ל אֲשֶׁר־צִוָּ֥ה מֹשֶׁ֖ה אֲשֶׁ֣ר לֹֽא־קָרָ֣א יְהוֹשֻׁ֑עַ נֶ֣גֶד כׇּל־קְהַ֣ל יִשְׂרָאֵ֗ל וְהַנָּשִׁים֙ וְהַטַּ֔ף וְהַגֵּ֖ר הַהֹלֵ֥ךְ בְּקִרְבָּֽם׃

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the other) that flank the Pass of Shechem in central Canaan. Travelling to Ebal required the tribes to make a 30 km trip from Ai and then to retrace their steps to encamp at Gilgal (9:6).

[31] The *NRSV* reads '*an altar of unhewn (or whole) stones, on which no iron tool has been used*'.

[32] The *NRSV*, *NJB* & *NETB* have '*Joshua*' in place of '*he*', here following the *MT*.

[33] The incident takes place west of Shechem, which is overlooked on the north by Ebal, on the south by Gerizim. Later, possibly in the time of Nehemiah, the schismatic Samaritan Temple was built on Gerizim; it was desecrated by Antiochus Epiphanes (2M 6:2, see 5:23).

[34] The *NJB* has '*Joshua*' in place of '*he*', here following the *MT* & *NRSV*.

[35] The literal translation of '*living among the people*' is '*who walked in their midst*'.

<div dir="rtl">

א וַיְהִ֣י כִשְׁמֹ֣עַ כָּֽל־הַמְּלָכִ֡ים אֲשֶׁר֩ בְּעֵ֨בֶר הַיַּרְדֵּ֜ן בָּהָ֣ר וּבַשְּׁפֵלָ֗ה וּבְכֹל֙ ח֚וֹף הַיָּ֣ם הַגָּד֔וֹל אֶל־מ֖וּל הַלְּבָנ֑וֹן הַֽחִתִּי֙ וְהָ֣אֱמֹרִ֔י הַֽכְּנַעֲנִי֙ הַפְּרִזִּ֔י הַחִוִּ֖י וְהַיְבוּסִֽי: ב וַיִּֽתְקַבְּצ֣וּ יַחְדָּ֔ו לְהִלָּחֵ֥ם עִם־יְהוֹשֻׁ֖עַ וְעִם־יִשְׂרָאֵ֑ל פֶּ֥ה אֶחָֽד: {פ}

ג וְיֹשְׁבֵ֨י גִבְע֜וֹן שָׁמְע֗וּ אֵת֩ אֲשֶׁ֨ר עָשָׂ֧ה יְהוֹשֻׁ֛עַ לִֽירִיח֖וֹ וְלָעָֽי: ד וַיַּעֲשׂ֤וּ גַם־הֵ֙מָּה֙ בְּעָרְמָ֔ה וַיֵּלְכ֖וּ וַיִּצְטַיָּ֑רוּ וַיִּקְח֞וּ שַׂקִּ֤ים בָּלִים֙ לַחֲמ֣וֹרֵיהֶ֔ם וְנֹאד֥וֹת יַ֙יִן֙

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1 When all the kings beyond the Jordan, in the hill country and in the lowlands, all along the coast of the Great Sea towards Lebanon, heard these things – the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites – 2 they gathered together with one accord to fight Joshua and Israel.

3 When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, 4 they acted with cunning: they set out provided with supplies, having loaded their donkeys with old sacks and with old

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[1] An alternative translation of '*lowlands*' (שְׁפֵלָה) is '*foothills*'.

[2] For this verse, here following the *NRSV* (and *MT*), the *NJB* has, "*formed an alliance to fight together against Joshua and Israel;*" the literal translation of '*accord*' is '*mouth*'.

[3] The narrative of vv. 3–18 bears clear marks of Deuteronomic editing though based on ancient traditions. Although these cannot be isolated, they are evidently Benjaminite in origin. The Gibeonites lived not only in Gibeon (northwest of Jerusalem) but also in the three neighbouring towns named in v. 17. They constituted a non-Canaanite enclave (see v. 7, 11:19), hence their isolation and their wish for an alliance with the Israelites. The existence of an ancient treaty of alliance between Gibeon and Israel is attested by the reparation made by David to the Gibeonites (2S 21); but the way the fact is presented here betrays a theological preoccupation, such a treaty being apparently a contravention of the rules governing the holy war (see #6:17). These rules, however, did not apply to the populations living outside Canaan, hence the amusing tale of the Gibeonites' ruse; the oath of friendship with them, once having been sworn, could not be revoked.
Gibeon is the modern el-Jib, about 11 km southwest of Ai; while it was an important city in the monarchical period, there is no archaeological evidence that the site was occupied when the Israelite tribes entered the region.

[4] The phrase '*provided with supplies*' is a conjectural translation (וַיִּצְטַיָּ֑דוּ) of וַיִּצְטַיָּ֑רוּ; the NRSV reads: "*They went and prepared provisions*" (see v. 11), *NEB* has '*They went and disguised themselves*' and *NIV* has '*they went as a delegation*'.

בְּלִים וּמְבֻקָּעִים וּמְצֹרָרִים: ⁵ וּנְעָלוֹת בָּלוֹת
וּמְטֻלָּאוֹת בְּרַגְלֵיהֶם וּשְׂלָמוֹת בָּלוֹת עֲלֵיהֶם וְכֹל
לֶחֶם צֵידָם יָבֵשׁ הָיָה נִקֻּדִים:

⁶ וַיֵּלְכוּ אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּל וַיֹּאמְרוּ
אֵלָיו וְאֶל־אִישׁ יִשְׂרָאֵל מֵאֶרֶץ רְחוֹקָה בָּאנוּ וְעַתָּה
כִּרְתוּ־לָנוּ בְרִית: ⁷ וַיֹּאמֶר אִישׁ־יִשְׂרָאֵל אֶל־הַחִוִּי
אוּלַי בְּקִרְבִּי אַתָּה יוֹשֵׁב וְאֵיךְ אֶכְרָת־לְךָ בְרִית:
⁸ וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ עֲבָדֶיךָ אֲנַחְנוּ וַיֹּאמֶר אֲלֵהֶם
יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאַיִן תָּבֹאוּ: ⁹ וַיֹּאמְרוּ אֵלָיו
מֵאֶרֶץ רְחוֹקָה מְאֹד בָּאוּ עֲבָדֶיךָ לְשֵׁם יְהוָה
אֱלֹהֶיךָ כִּי־שָׁמַעְנוּ שָׁמְעוֹ וְאֵת כָּל־אֲשֶׁר עָשָׂה
בְּמִצְרָיִם: ¹⁰ וְאֵת | כָּל־אֲשֶׁר עָשָׂה לִשְׁנֵי מַלְכֵי
הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן לְסִיחוֹן מֶלֶךְ חֶשְׁבּוֹן
וּלְעוֹג מֶלֶךְ־הַבָּשָׁן אֲשֶׁר בְּעַשְׁתָּרוֹת: ¹¹ וַיֹּאמְרוּ
אֵלֵינוּ זְקֵינֵינוּ וְכָל־יֹשְׁבֵי אַרְצֵנוּ לֵאמֹר קְחוּ בְיֶדְכֶם

wineskins that had burst and been sewn up again, ⁵ and with worn-out, patched sandals on their feet; the garments they wore were threadbare. The bread they took with them was all dry and crumbling.

⁶ They came to Joshua in the camp at Gilgal and, speaking to him and the men of Israel, they said, "We have come from a distant country, so now make a treaty with us." ⁷ The men of Israel answered these Hivites, "It may be that you live in our neighbourhood; how then can we make a treaty with you?" ⁸ But they answered Joshua, "We are your servants." So Joshua asked them, "Who are you? And where do you come from?" ⁹ They answered, "Your servants have come from a country very far away, because of the fame of Yahweh your God. For, we have heard a report of him and all that he has done in Egypt, ¹⁰ and all that he has done to the two Amorite kings whose realm was beyond the Jordan, Sihon the king of Heshbon and Og the king of Bashan who lived at Ashtaroth. ¹¹ Then our elders and all the people of our country said to

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⁵ The *NRSV* has '*mouldy*' in place of '*crumbling*', here following the *NJB*.

⁶ The *NJB* has '*we come*' in place of '*we have come*', here following the *NRSV*.

⁷ In place of וַיֹּאמֶר, here following the *Qere*, the *Kethib* has ויאמרו; and, in place of אֶכְרָת־, the *Kethib* has אכרות־.

⁸ The *NJB* omits the opening '*so*' (literally, '*and*'), here following the *MT* & *NRSV*.

⁹ The Gibeonites pretend to be from '*a country very far away*' so as to take advantage of the more lenient treatment afforded to such people (Dt 20:15).

¹⁰ The *NRSV* has simply '*who were*' in place of '*whose realm was*', here following the *NJB*.

¹¹ In place of '*we are your servants*', here following the *MT, NJB* & *NRSV, NETB* has '*we are willing to be your subjects*'.

us, "Take provisions with you for the journey; go to meet them and say to them: We are your servants; so make a treaty with us." [12] Here is our bread; it was warm when we took it from home for our journey on the day we set out to come to you, and now you see it is dry and crumbling. [13] These wineskins were new when we filled them; you see they have burst; and our clothes and sandals are all worn out from travelling such a long way."

[14] The men took the provisions they offered but did not consult the oracle of Yahweh. [15] Joshua granted them peace, guaranteeing their lives by treaty, and the leaders of the community ratified it by oath.

[16] Now it so happened that three days after they had made the treaty with them, they found out that they were a neighbouring people whose home was in the midst of Israel. [17] The Israelites set out from the camp and, on the third day, came to their towns, which were Gibeon,

צֵידָה֙ לַדֶּ֔רֶךְ וּלְכ֖וּ לִקְרָאתָ֑ם וַאֲמַרְתֶּ֤ם אֲלֵיהֶם֙ עַבְדֵיכֶ֣ם אֲנַ֔חְנוּ וְעַתָּ֖ה כִּרְתוּ־לָ֥נוּ בְרִֽית׃ ¹²זֶ֣ה ׀ לַחְמֵ֗נוּ חָ֤ם הִצְטַיַּ֨דְנוּ אֹתוֹ֙ מִבָּ֣תֵּ֔ינוּ בְּי֥וֹם צֵאתֵ֖נוּ לָלֶ֣כֶת אֲלֵיכֶ֑ם וְעַתָּה֙ הִנֵּ֣ה יָבֵ֔שׁ וְהָיָ֖ה נִקֻּדִֽים׃ ¹³וְאֵ֨לֶּה נֹאד֤וֹת הַיַּ֨יִן֙ אֲשֶׁ֣ר מִלֵּ֔אנוּ חֲדָשִׁ֖ים וְהִנֵּ֣ה הִתְבַּקָּ֑עוּ וְאֵ֤לֶּה שַׂלְמוֹתֵ֨ינוּ֙ וּנְעָלֵ֔ינוּ בָּל֕וּ מֵרֹ֥ב הַדֶּ֖רֶךְ מְאֹֽד׃

¹⁴וַיִּקְח֥וּ הָֽאֲנָשִׁ֖ים מִצֵּידָ֑ם וְאֶת־פִּ֥י יְהוָ֖ה לֹ֥א שָׁאָֽלוּ׃ ¹⁵וַיַּ֨עַשׂ לָהֶ֤ם יְהוֹשֻׁ֨עַ֙ שָׁל֔וֹם וַיִּכְרֹ֥ת לָהֶ֛ם בְּרִ֖ית לְחַיּוֹתָ֑ם וַיִּשָּׁבְע֣וּ לָהֶ֔ם נְשִׂיאֵ֖י הָעֵדָֽה׃

¹⁶וַיְהִ֗י מִקְצֵה֙ שְׁלֹ֣שֶׁת יָמִ֔ים אַחֲרֵ֕י אֲשֶׁר־כָּרְת֥וּ לָהֶ֖ם בְּרִ֑ית וַֽיִּשְׁמְע֗וּ כִּֽי־קְרֹבִ֥ים הֵם֙ אֵלָ֔יו וּבְקִרְבּ֖וֹ הֵ֥ם יֹשְׁבִֽים׃ ¹⁷וַיִּסְע֣וּ בְנֵֽי־יִשְׂרָאֵ֗ל וַיָּבֹ֛אוּ אֶל־עָרֵיהֶ֖ם בַּיּ֣וֹם הַשְּׁלִישִׁ֑י וְעָרֵיהֶם֙ גִּבְע֣וֹן וְהַכְּפִירָ֔ה וּבְאֵר֖וֹת

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[12] The literal translation of 'set out' is 'went out'.

[13] NETB has 'ripped' in place of 'burst', here following the NJB & NRSV.

[14] The NJB & NRSV, following the LXX (ἄρχοντες), have 'leaders' in place of 'men', here following the MT & NETB. By agreeing to share the Gibeonites' provisions, the Israelite leaders automatically struck an alliance with them (see Gn 31:46ff).

[15] The 'community' is a technical term meaning the Israelites when assembled for public worship or for transacting business of public importance (see Ch. 22, especially v. 12, Jg 20:1, 1K 12:20).

[16] The Israelites discover the ruse of the Gibeonites, who readily admit their deception (vv. 24–25) because they know that Israel has to honour the pact between them (v. 20).

[17] NETB uses the alternative spelling, 'Kephirah' (following the LXX – Κεφιρα), for 'Chephirah' (הַכְּפִירָה).

Chephirah, Beeroth and Kiriath-Jearim. ¹⁸ The Israelites did not attack them because the leaders of the community had sworn to them by Yahweh the God of Israel, but the community grumbled at the leaders.

¹⁹ All the leaders declared in full assembly, "We swore an oath to them by Yahweh the God of Israel, so we cannot touch them. ²⁰ This is what we will do to them: let them live, so that we can escape the curse of the oath that we swore to them." ²¹ The leaders went on, "Let them live," so they became wood-cutters and water-carriers in the service of the whole community, as the leaders had decided. ²² Joshua summoned them and asked them, "Why did you trick us with these words, "We live very far away," when in fact you live right among us? ²³ From now you are accursed, and you shall never cease being serfs, wood-cutters and

וְקִרְיַ֥ת יְעָרִֽים׃ ¹⁸ וְלֹ֤א הִכּוּם֙ בְּנֵ֣י יִשְׂרָאֵ֔ל כִּֽי־נִשְׁבְּע֤וּ לָהֶם֙ נְשִׂיאֵ֣י הָֽעֵדָ֔ה בַּֽיהֹוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל וַיִּלֹּ֥נוּ כׇל־הָעֵדָ֖ה עַל־הַנְּשִׂיאִֽים׃

¹⁹ וַיֹּֽאמְר֤וּ כׇל־הַנְּשִׂיאִים֙ אֶל־כׇּל־הָ֣עֵדָ֔ה אֲנַ֗חְנוּ נִשְׁבַּ֤עְנוּ לָהֶם֙ בַּֽיהֹוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל וְעַתָּ֕ה לֹ֥א נוּכַ֖ל לִנְגֹּ֥עַ בָּהֶֽם׃ ²⁰ זֹ֛את נַעֲשֶׂ֥ה לָהֶ֖ם וְהַחֲיֵ֣ה אוֹתָ֑ם וְלֹא־יִֽהְיֶ֤ה עָלֵ֙ינוּ֙ קֶ֔צֶף עַל־הַשְּׁבוּעָ֖ה אֲשֶׁר־נִשְׁבַּ֥עְנוּ לָהֶֽם׃ ²¹ וַיֹּאמְר֧וּ אֲלֵיהֶ֛ם הַנְּשִׂיאִ֖ים יִֽחְי֑וּ וַיִּֽהְי֞וּ חֹטְבֵ֤י עֵצִים֙ וְשֹׁ֣אֲבֵי־מַ֔יִם לְכׇל־הָ֣עֵדָ֔ה כַּֽאֲשֶׁ֛ר דִּבְּר֥וּ לָהֶ֖ם הַנְּשִׂיאִֽים׃ ²² וַיִּקְרָ֤א לָהֶם֙ יְהוֹשֻׁ֔עַ וַיְדַבֵּ֧ר אֲלֵיהֶ֛ם לֵאמֹ֖ר לָ֣מָּה רִמִּיתֶ֣ם אֹתָ֗נוּ לֵאמֹ֞ר רְחוֹקִ֨ים אֲנַ֤חְנוּ מִכֶּם֙ מְאֹ֔ד וְאַתֶּ֖ם בְּקִרְבֵּ֥נוּ יֹשְׁבִֽים׃ ²³ וְעַתָּ֣ה

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¹⁸ A more literal translation of 'grumbled at' (here following the NJB) is 'murmured against' (as NRSV).

¹⁹ The NJB has 'we have sworn' in place of 'we swore', here following NETB.

²⁰ In the phrase, 'let them live', the verb is in the singular: presumably, the discourse to the 'whole assembly' is interrupted by a sentence addressed to Joshua in particular; the NRSV reads, incorrectly, 'we will let them live'.

²¹ The LXX omits the words 'the leaders went on'.

²² The NJB has 'sent for the Gibeonites' in place of 'summoned them', here following the MT & NRSV.

²³ The Gibeonites attached to the sanctuary, possibly the high place at Gibeon (1K 3:4) are not the same people as the Temple slaves (Ezr 2:43, 55), whose institution Ezra ascribes to David. They were reduced to an inferior place in society (see Dt 29:10) at their own request (v. 11) and not, in the first instance, as punishment.

אֲרוּרִים אַתֶּם וְלֹא־יִכָּרֵת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׁאֲבֵי־מַיִם לְבֵית אֱלֹהָי: ^{כד} וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ וַיֹּאמְרוּ כִּי הֻגֵּד הֻגַּד לַעֲבָדֶיךָ אֵת אֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ אֶת־מֹשֶׁה עַבְדּוֹ לָתֵת לָכֶם אֶת־כָּל־הָאָרֶץ וּלְהַשְׁמִיד אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וַנִּירָא מְאֹד לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם וַנַּעֲשֶׂה אֶת־הַדָּבָר הַזֶּה: ^{כה} וְעַתָּה הִנְנוּ בְיָדֶךָ כַּטּוֹב וְכַיָּשָׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה: ^{כו} וַיַּעַשׂ לָהֶם כֵּן וַיַּצֵּל אוֹתָם מִיַּד בְּנֵי־יִשְׂרָאֵל וְלֹא הֲרָגוּם: ^{כז} וַיִּתְּנֵם יְהוֹשֻׁעַ בַּיּוֹם הַהוּא חֹטְבֵי עֵצִים וְשֹׁאֲבֵי מַיִם לָעֵדָה וּלְמִזְבַּח יְהוָה עַד־הַיּוֹם הַזֶּה אֶל־הַמָּקוֹם אֲשֶׁר יִבְחָר: {פ}

water-carriers in the house of my God." ²⁴ They answered Joshua, "We did it because your servants had become convinced that Yahweh your God had ordered Moses his servant to give you this whole country and destroy its inhabitants before you; also because we were extremely afraid that you would kill us. That was why we did this. ²⁵ Now see, we are in your power; do with us whatever you think right and good." ²⁶ What he did with them was this: He saved them from the hands of the Israelites, and they did not kill them. ²⁷ However, from that day forward, Joshua made them woodcutters and water-carriers for the community, and bound them, down to the present day, to wait on Yahweh's altar wherever Yahweh might choose.

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²⁴ After *'because'*, the *NJB*, following the *LXX* (ἀπὸ προσώπου ὑμῶν – literally, *'from in front of you'*), has *'as you advanced on us'*; here, we follow the *MT*.

²⁵ The literal translation of *'power'* is *'hand'*.

²⁶ The violation of this treaty by Saul was atoned for in the time of David (2S 21:1–14).

²⁷ This verse offers an explanation for the presence of non-Israelites in the service of Israelite sanctuaries. The story also explains the survival of some Canaanites despite the command to exterminate them.

א וַיְהִי כִשְׁמֹעַ אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַ֒ם כִּי־לָכַד יְהוֹשֻׁעַ אֶת־הָעַי֙ וַיַּחֲרִימָהּ֒ כַּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ כֵּן־עָשָׂה לָעַי וּלְמַלְכָּהּ וְכִי הִשְׁלִימוּ יֹשְׁבֵי גִבְעוֹן אֶת־יִשְׂרָאֵל וַיִּהְיוּ בְּקִרְבָּם: ב וַיִּירְאוּ מְאֹד כִּי עִיר גְּדוֹלָה גִּבְעוֹן כְּאַחַת עָרֵי הַמַּמְלָכָה וְכִי הִיא גְדוֹלָה מִן־הָעַי וְכָל־אֲנָשֶׁיהָ גִּבֹּרִים: ג וַיִּשְׁלַח אֲדֹנִי־ צֶדֶק מֶלֶךְ יְרוּשָׁלַ֒ם אֶל־הוֹהָם מֶלֶךְ־חֶבְרוֹן וְאֶל־ פִּרְאָם מֶלֶךְ־יַרְמוּת וְאֶל־יָפִיעַ מֶלֶךְ־לָכִישׁ וְאֶל־ דְּבִיר מֶלֶךְ־עֶגְלוֹן לֵאמֹר: ד עֲלוּ־אֵלַי וְעִזְרֻנִי וְנַכֶּה אֶת־גִּבְעוֹן כִּי־הִשְׁלִימָה אֶת־יְהוֹשֻׁעַ וְאֶת־בְּנֵי

1 When Adoni-Zedek, the king of Jerusalem, heard that Joshua had conquered Ai and put the town under a ban, dealing with Ai and the king as he had dealt with Jericho and its king; and also that the inhabitants of Gibeon had made their peace with Israel and entered their community, 2 they became greatly frightened, since Gibeon was as important a town as one of the royal towns themselves, and larger than Ai, while all its citizens were fighting men. 3 Then King Adoni-Zedek of Jerusalem sent word to King Hoham of Hebron, King Piram of Jarmuth, King Japhia of Lachish and King Debir of Eglon, 4 "Join me and help me to conquer Gibeon, because it has made peace with Joshua and the

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JOSHUA 10

Chs. 10 & 11 are different in literary form from Ch. 9: the conquest of the whole south, and after this of the whole north, of the Promised Land, effected by all the united tribes under Joshua's leadership, is described as the result of two expeditions against the allied Canaanite kings. This is at variance with other passages of this book (13:1–6, 14:6–13, 15:13–19, 17:12, 16) and with the outline at the beginning of Judges, in which the conquest is seen to be slow and incomplete, with each tribe acting for itself. This latter presentation is closer to the historical fact, but the Book of Joshua, to give an overall picture of the conquest, associates with Joshua events with which he had nothing to do, or which took place after his time.

1 The treaty between Gibeon and Israel incited the kings of five Amorite city-states to attack Gibeon. The Gibeonites call upon their Israelite allies and Joshua defeats the coalition.

2 The *NRSV* opens with '*he*' instead of '*they*', here following the *MT*; the subject of the plural verb is probably the residents of Jerusalem.

3 The five city-states were to the south of Gibeon.

4 Literally translated, this verse opens, "*Come up to me and help me.*"

<div dir="rtl">

יִשְׂרָאֵל: ⁵ וַיֵּאָסְפ֣וּ וַיַּעֲל֗וּ חֲמֵ֙שֶׁת ׀ מַלְכֵ֣י הָאֱמֹרִ֡י מֶ֣לֶךְ יְרוּשָׁלַ֙͏ִם מֶֽלֶךְ־חֶבְר֜וֹן מֶֽלֶךְ־יַרְמ֙וּת מֶֽלֶךְ־לָכִ֜ישׁ מֶֽלֶךְ־עֶגְל֗וֹן הֵ֚ם וְכָל־מַ֣חֲנֵיהֶ֔ם וַֽיַּחֲנוּ֙ עַל־גִּבְע֔וֹן וַיִּֽלָּחֲמ֖וּ עָלֶֽיהָ:

⁶ וַיִּשְׁלְח֣וּ אַנְשֵׁי֩ גִבְע֙וֹן אֶל־יְהוֹשֻׁ֜עַ אֶל־הַֽמַּחֲנֶ֣ה הַגִּלְגָּ֗לָה לֵאמֹר֙ אַל־תֶּ֤רֶף יָדֶ֙יךָ֙ מֵֽעֲבָדֶ֔יךָ עֲלֵ֧ה אֵלֵ֛ינוּ מְהֵרָ֥ה וְהוֹשִׁ֖יעָה לָּ֑נוּ וְעָזְרֵ֔נוּ כִּ֚י נִקְבְּצ֣וּ אֵלֵ֔ינוּ כָּל־מַלְכֵ֥י הָאֱמֹרִ֖י יֹשְׁבֵ֥י הָהָֽר: ⁷ וַיַּ֤עַל יְהוֹשֻׁ֙עַ֙ מִן־הַגִּלְגָּ֔ל ה֖וּא וְכָל־עַ֥ם הַמִּלְחָמָ֖ה עִמּ֑וֹ וְכֹ֖ל גִּבּוֹרֵ֥י הֶחָֽיִל: {פ}

⁸ וַיֹּ֙אמֶר יְהוָ֤ה אֶל־יְהוֹשֻׁ֙עַ֙ אַל־תִּירָ֣א מֵהֶ֔ם כִּ֥י בְיָדְךָ֖ נְתַתִּ֑ים לֹֽא־יַעֲמֹ֥ד אִ֛ישׁ מֵהֶ֖ם בְּפָנֶֽיךָ: ⁹ וַיָּבֹ֙א אֲלֵיהֶ֤ם יְהוֹשֻׁ֙עַ֙ פִּתְאֹ֔ם כָּל־הַלַּ֖יְלָה עָלָ֥ה מִן־הַגִּלְגָּֽל:

¹⁰ וַיְהֻמֵּ֤ם יְהוָה֙ לִפְנֵ֣י יִשְׂרָאֵ֔ל וַיַּכֵּ֥ם מַכָּֽה־גְדוֹלָ֖ה בְּגִבְע֑וֹן וַֽיִּרְדְּפֵ֗ם דֶּ֚רֶךְ מַעֲלֵ֣ה בֵית־חוֹרֹ֔ן וַיַּכֵּ֥ם עַד־

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Israelites." ⁵ The five Amorite kings joined forces and set off together, that is, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish and the king of Eglon, they and all their armies; they besieged Gibeon and attacked it.

⁶ The men of Gibeon sent word to Joshua in the camp at Gilgal, "Do not abandon your servants; come up here quickly to save us and help us, because all the Amorite kings living in the mountains have allied themselves against us. ⁷ Joshua came up from Gilgal in person, bringing all the fighting men and all the bravest of his army with him.

⁸ Yahweh said to Joshua, "Do not fear them; I have delivered them into your power; not one of them shall stand before you." ⁹ Having marched from Gilgal throughout the night, Joshua caught them unawares.

¹⁰ Yahweh drove them headlong before Israel; he utterly defeated them at Gibeon; furthermore, he pursued them towards the descent of Beth-

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5   Gn 10:16 lists the Amorites as descendants of Canaan.

6   The literal translation of '*do not abandon your servants*' is '*do not let your hand drop from us*'.

7   Literally translated, this verse reads, "*And Joshua went up from Gilgal, he and all the people of war with him, and all the brave warriors.*"

8   The literal translation of '*I have delivered them into your power*' is '*I have given them into your hand*'; the verbal form is a perfect of certitude, emphasising the certainty of the action

9   Literally translated, this verse reads, "*Joshua came upon them suddenly, all the night he went up from Gilgal.*"

עֶזְקָה וְעַד־מַקֵּדָה: יֹא וַיְהִי בְּנֻסָם ׀ מִפְּנֵי יִשְׂרָאֵל

Horon and harassed them as far as Azekah, and as far as Makkedah.

הֵם בְּמוֹרַד בֵּית־חוֹרֹן וַיהֹוָה הִשְׁלִיךְ עֲלֵיהֶם אֲבָנִים
גְּדֹלוֹת מִן־הַשָּׁמַיִם עַד־עֲזֵקָה וַיָּמֻתוּ רַבִּים אֲשֶׁר־
מֵתוּ בְּאַבְנֵי הַבָּרָד מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל
בֶּחָרֶב: {ס}

11 As they fled from Israel down the Descent of Beth-Horon, Yahweh hurled huge hailstones from heaven on them all the way to Azekah, which killed them. More of them died under the hailstones than at the edge of Israel's sword.

יב אָז יְדַבֵּר יְהוֹשֻׁעַ לַיהֹוָה בְּיוֹם תֵּת יְהֹוָה אֶת־
הָאֱמֹרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר ׀

12 Then Joshua spoke to Yahweh, the same day that Yahweh delivered the Amorites to the Israelites; and he said in the sight of Israel:

לְעֵינֵי יִשְׂרָאֵל שֶׁמֶשׁ בְּגִבְעוֹן

"Sun, stand still over Gibeon,

דּוֹם וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן:

and, moon, you also, over the Vale of Aijalon."

יג וַיִּדֹּם הַשֶּׁמֶשׁ וְיָרֵחַ עָמָד

13 And the sun stood still, and the moon halted,

עַד־יִקֹּם גּוֹי אֹיְבָיו

until the people had vengeance on their enemies.

הֲלֹא־הִיא כְתוּבָה עַל־סֵפֶר הַיָּשָׁר וַיַּעֲמֹד הַשֶּׁמֶשׁ
בַּחֲצִי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא כְּיוֹם תָּמִים: יד וְלֹא

Is this not written in the Book of the Just? The sun stood still in the middle of the sky and delayed its setting for almost a whole day.

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10 The referent of the first instance of the pronoun '*he*' is probably Israel (mentioned at the end of the previous sentence in the verse; cf. *NRSV*, *NIV*), but it is also possible that Yahweh should be understood as the referent (cf. *NASB* '*and He slew them with a great slaughter at Gibeon*'), or even Joshua (cf. *NEB* '*and Joshua defeated them utterly in Gibeon*').

11 The '*Descent of Beth-Horon*' is on the normal invasion route: see Saul's pursuit of the Philistines (1S 14:23, 31) and the Syrian invasion (1M 3:16, 24).

12 The rhyming couplet, inexplicable either in terms of astronomy or of astral cults, is a poetic image, comparable to Ex 14 (the Song of Moses) and Jg 5 (the Song of Deborah, see especially v. 20), for the supernatural help given to Israel by Yahweh (see v. 11). However, the editor takes it literally, and uses it to emphasise the greatness of Joshua (see v. 14).

13 The '*Book of the Just*' (the *NRSV* leaves the name untranslated: '*The Book of Jashar*') was an ancient collection of poetry, now lost, that extolled Israel's military victories and heroes; it is quoted also in 2S 1:18 & 1K 8:12.

הָיָ֨ה כַיּ֤וֹם הַהוּא֙ לְפָנָ֣יו וְאַחֲרָ֔יו לִשְׁמֹ֥עַ יְהֹוָ֖ה בְּק֣וֹל אִ֑ישׁ כִּ֣י יְהֹוָ֔ה נִלְחָ֖ם לְיִשְׂרָאֵֽל׃ {ס}

טו וַיָּ֧שׇׁב יְהוֹשֻׁ֛עַ וְכׇל־יִשְׂרָאֵ֥ל עִמּ֖וֹ אֶל־הַֽמַּחֲנֶ֥ה הַגִּלְגָּֽלָה׃ טז וַיָּנֻ֕סוּ חֲמֵ֖שֶׁת הַמְּלָכִ֣ים הָאֵ֑לֶּה וַיֵּחָבְא֥וּ בַמְּעָרָ֖ה בְּמַקֵּדָֽה׃ יז וַיֻּגַּ֖ד לִיהוֹשֻׁ֣עַ לֵאמֹ֑ר נִמְצְאוּ֙ חֲמֵ֣שֶׁת הַמְּלָכִ֔ים נֶחְבְּאִ֥ים בַּמְּעָרָ֖ה בְּמַקֵּדָֽה׃ יח וַיֹּ֣אמֶר יְהוֹשֻׁ֗עַ גֹּ֣לּוּ אֲבָנִ֤ים גְּדֹלוֹת֙ אֶל־פִּ֣י הַמְּעָרָ֔ה וְהַפְקִ֧ידוּ עָלֶ֛יהָ אֲנָשִׁ֖ים לְשׇׁמְרָֽם׃ יט וְאַתֶּם֙ אַֽל־תַּ֣עֲמֹ֔דוּ רִדְפוּ֙ אַחֲרֵ֣י אֹֽיְבֵיכֶ֔ם וְזִנַּבְתֶּ֖ם אוֹתָ֑ם אַֽל־תִּתְּנ֗וּם לָבוֹא֙ אֶל־עָ֣רֵיהֶ֔ם כִּ֧י נְתָנָ֛ם יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם בְּיֶדְכֶֽם׃

כ וַיְהִי֩ כְּכַלּ֨וֹת יְהוֹשֻׁ֜עַ וּבְנֵ֣י יִשְׂרָאֵ֗ל לְהַכּוֹתָ֛ם מַכָּ֥ה גְדוֹלָֽה־מְאֹ֖ד עַד־תֻּמָּ֑ם וְהַשְּׂרִידִים֙ שָׂ֣רְדוּ מֵהֶ֔ם

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14 There was never a day like that before or since, when Yahweh obeyed the voice of a man, for Yahweh was fighting for Israel.

15 Then Joshua, and all Israel with him, returned to the camp at Gilgal. 16 Meanwhile, as for those five kings, they had fled and hidden in the cave at Makkedah, 17 and news of this was brought to Joshua. "The five kings," the message ran, "have been found hiding in the cave at Makkedah." 18 Joshua answered, "Roll great stones to the mouth of the cave and post men there to keep guard. 19 And you, do not stay there idle; pursue the enemy, cut off their line of retreat and do not let them enter their towns, for Yahweh your God is putting them into your power."

20 When Joshua and the sons of Israel had finished inflicting a great slaughter on them, until they completely routed them, the survivors

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14 The literal translation of '*obeyed*' (here following the *NJB*) is '*listened to*'.

15 However, cf. v. 21. This chapter draws on various sources.

16 The story of vv. 16–27 belongs to an independent tradition, distinct from that of the battle of Gibeon, where the mention of Makkedah in v. 10 is an editorial addition.

17 The site of '*Makkedah*' (מַקֵּדָה) is unknown but, according to 15:41, it was in the area of Eglon and Lachish, and far away from Gibeon. The defeat and humiliation of the five kings was complete because God assured Israel of victory (vv. 19, 25).

18 Some might see in this verse a connexion to the burial of Jesus.

19 The verbal form translated '*is putting*' is a perfect of certitude, emphasising the certainty of the action

20 *NETB* does not subordinate the initial temporal clause (here following the *MT*).

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וַיָּבֹ֙אוּ֙ אֶל־עָרֵ֣י הַמִּבְצָ֔ר: ‬כא‭ וַיָּשֻׁ֙בוּ כָל־הָעָ֧ם אֶל־הַֽמַּחֲנֶ֛ה אֶל־יְהוֹשֻׁ֥עַ מַקֵּדָ֖ה בְּשָׁל֑וֹם לֹֽא־חָרַ֞ץ לִבְנֵ֧י יִשְׂרָאֵ֛ל לְאִ֖ישׁ אֶת־לְשֹׁנֽוֹ:

‬כב‭ וַיֹּ֣אמֶר יְהוֹשֻׁ֗עַ פִּתְח֞וּ אֶת־פִּ֤י הַמְּעָרָה֙ וְהוֹצִ֣יאוּ אֵלַ֗י אֶת־חֲמֵ֛שֶׁת הַמְּלָכִ֥ים הָאֵ֖לֶּה מִן־הַמְּעָרָֽה: ‬כג‭ וַיַּ֣עֲשׂוּ כֵ֔ן וַיֹּצִ֣יאוּ אֵלָ֗יו אֶת־חֲמֵ֛שֶׁת הַמְּלָכִ֥ים הָאֵ֖לֶּה מִן־הַמְּעָרָ֑ה אֵ֣ת ׀ מֶ֣לֶךְ יְרוּשָׁלִַ֗ם אֶת־מֶ֤לֶךְ חֶבְרוֹן֙ אֶת־מֶ֣לֶךְ יַרְמ֔וּת אֶת־מֶ֥לֶךְ לָכִ֖ישׁ אֶת־מֶ֥לֶךְ עֶגְלֽוֹן: ‬כד‭ וַ֠יְהִי כְּֽהוֹצִיאָ֞ם אֶת־הַמְּלָכִ֣ים הָאֵלֶּה֮ אֶל־יְהוֹשֻׁעַ֒ וַיִּקְרָ֨א יְהוֹשֻׁ֜עַ אֶל־כָּל־אִ֣ישׁ יִשְׂרָאֵ֗ל וַ֠יֹּאמֶר אֶל־קְצִינֵ֞י אַנְשֵׁ֤י הַמִּלְחָמָה֙ הֶהָלְכ֣וּא אִתּ֔וֹ קִרְב֗וּ שִׂ֚ימוּ אֶת־רַגְלֵיכֶ֔ם עַֽל־צַוְּארֵ֖י הַמְּלָכִ֣ים הָאֵ֑לֶּה וַֽיִּקְרְב֔וּ וַיָּשִׂ֥ימוּ אֶת־רַגְלֵיהֶ֖ם עַל־צַוְּארֵיהֶֽם: ‬כה‭ וַיֹּ֤אמֶר אֲלֵיהֶם֙ יְהוֹשֻׁ֔עַ אַל־תִּֽירְא֖וּ וְאַל־תֵּחָ֑תּוּ חִזְק֣וּ וְאִמְצ֔וּ כִּ֣י כָ֗כָה יַעֲשֶׂ֤ה יְהוָה֙ לְכָל־אֹ֣יְבֵיכֶ֔ם אֲשֶׁ֥ר אַתֶּ֖ם נִלְחָמִ֥ים אוֹתָֽם: ‬כו‭ וַיַּכֵּ֨ם יְהוֹשֻׁ֤עַ אַחֲרֵי־

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who had escaped alive took refuge in their fortresses. 21 The people came back to Joshua's camp at Makkedah; they were all safe, and no man dared to threaten the Israelites.

22 Then Joshua said, "Clear the mouth of the cave, and bring those five kings out to me from the cave." 23 They did so, and brought the five kings out to him from the cave: the king of Jerusalem and the king of Hebron and the king of Jarmuth and the king of Lachish and the king of Eglon. 24 When they brought these kings out to Joshua, Joshua assembled all the men of Israel and said to the commanders of the men of war who had fought with him, "Come forward and put your feet on the necks of these kings!" Then they came forward and put their feet on their necks. 25 Then Joshua said to them, "Do not be afraid or dismayed; have confidence and be resolute, for this is how Yahweh shall deal with all the enemies against whom you fight." 26 With this, Joshua struck them down and killed them

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21 The literal translation of 'threaten' is 'sharpen their tongue against'; the *NJB* has 'attempt anything against', and the *NRSV* has 'to speak against'; here, we follow *NETB*. The ל prefixed to אִישׁ ('man') is probably dittographic (note the immediately preceding יִשְׂרָאֵל).

22 The *NJB* omits 'from the cave', here following the *MT* & *NRSV*.

23 *NETB* simplifies the list of kings, reading, "*the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon;*" here, we follow the *MT*.

24 An alternative reading for 'come forward' is 'draw near'.

25 In place of 'have confidence and be resolute', here following the *NJB*, the *NRSV* has 'be strong and courageous'.

26 The *NJB* avoids repeating 'trees' and ends with, 'and they hung there until evening'.

כֵּן וַיְמִיתֵם וַיִּתְלֵם עַל חֲמִשָּׁה עֵצִים וַיִּהְיוּ תְּלוּיִם עַל־הָעֵצִים עַד־הָעָרֶב:

and had them hanged on five trees; and they hung on the trees until evening.

כֵּז וַיְהִי לְעֵת ׀ בּוֹא הַשֶּׁמֶשׁ צִוָּה יְהוֹשֻׁעַ וַיֹּרִידוּם מֵעַל הָעֵצִים וַיַּשְׁלִכֻם אֶל־הַמְּעָרָה אֲשֶׁר נֶחְבְּאוּ־שָׁם וַיָּשִׂמוּ אֲבָנִים גְּדֹלוֹת עַל־פִּי הַמְּעָרָה עַד־עֶצֶם הַיּוֹם הַזֶּה: {ס}

27 At the hour of sunset, Joshua gave his order; they took them down from the trees and threw them into the cave where they had been hiding. They set great stones at the mouth of the cave, and these are still there today.

כח וְאֶת־מַקֵּדָה לָכַד יְהוֹשֻׁעַ בַּיּוֹם הַהוּא וַיַּכֶּהָ לְפִי־חֶרֶב וְאֶת־מַלְכָּהּ הֶחֱרִם אוֹתָם וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא הִשְׁאִיר שָׂרִיד וַיַּעַשׂ לְמֶלֶךְ מַקֵּדָה כַּאֲשֶׁר עָשָׂה לְמֶלֶךְ יְרִיחוֹ: {ס}

28 The same day, Joshua took Makkedah, striking the town and the king with the edge of the sword; he delivered them over to the ban, with every living creature there, and let no one escape; and he treated the king of Makkedah as he had treated the king of Jericho.

כט וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִמַּקֵּדָה לִבְנָה וַיִּלָּחֶם עִם־לִבְנָה: ל וַיִּתֵּן יְהוָה גַּם־אוֹתָהּ בְּיַד יִשְׂרָאֵל וְאֶת־מַלְכָּהּ וַיַּכֶּהָ לְפִי־חֶרֶב וְאֶת־כָּל־הַנֶּפֶשׁ

29 Then Joshua, and all Israel with him, went on from Makkedah to Libnah and attacked Libnah. 30 This, too, with its king, Yahweh gave into the power of Israel; and he struck every living creature there with

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27 For the legal background of the removal of the corpses before sunset, see Dt 21:22–23. The final shape of this episode serves to explain a large heap of stones near Makkedah, whose precise location is unknown.

28 Note the formal presentation of the material in vv. 28–43 (see #1). The conquest of Hebron and Debir cannot be credited to Joshua (see 15:13–17; Jg 1:10–15 ascribes the defeat of Jerusalem, Hebron and Debir to Judah and Caleb); while Libnah, Lachish and Eglon did not become Israelite until much later. Archaeology does not support this summary of Joshua's southern campaign. Most of these territories became part of Israel during the time of David and Solomon.

29 The *NJB* & *NETB* replace the 2nd instance of the name '*Libnah*' (לִבְנָה) with the pronoun '*it*'; here, we follow the *MT* & *NRSV*.

30 Throughout this, here following the *NRSV*, *NETB* replaces the singular pronouns ('*he*') with plural forms ('*they*'); the implied subject may be Israel, or Joshua (as the commanding general of the army).

אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר בָּהּ שָׂרִיד וַיַּעַשׂ לְמַלְכָּהּ
כַּאֲשֶׁר עָשָׂה לְמֶלֶךְ יְרִיחוֹ: {ס}

^{לא} וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִלִּבְנָה לָכִישָׁה
וַיִּחַן עָלֶיהָ וַיִּלָּחֶם בָּהּ: ^{לב} וַיִּתֵּן יְהוָה אֶת־לָכִישׁ בְּיַד
יִשְׂרָאֵל וַיִּלְכְּדָהּ בַּיּוֹם הַשֵּׁנִי וַיַּכֶּהָ לְפִי־חֶרֶב וְאֶת־
כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ כְּכֹל אֲשֶׁר־עָשָׂה לְלִבְנָה: {פ}

^{לג} אָז עָלָה הֹרָם מֶלֶךְ גֶּזֶר לַעְזֹר אֶת־לָכִישׁ וַיַּכֵּהוּ
יְהוֹשֻׁעַ וְאֶת־עַמּוֹ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד:
^{לד} וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִלָּכִישׁ עֶגְלֹנָה
וַיַּחֲנוּ עָלֶיהָ וַיִּלָּחֲמוּ עָלֶיהָ: ^{לה} וַיִּלְכְּדוּהָ בַּיּוֹם הַהוּא
וַיַּכּוּהָ לְפִי־חֶרֶב וְאֵת כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ בַּיּוֹם
הַהוּא הֶחֱרִים כְּכֹל אֲשֶׁר־עָשָׂה לְלָכִישׁ: {פ}

^{לו} וַיַּעַל יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מֵעֶגְלוֹנָה חֶבְרוֹנָה
וַיִּלָּחֲמוּ עָלֶיהָ: ^{לז} וַיִּלְכְּדוּהָ וַיַּכּוּהָ־לְפִי־חֶרֶב וְאֶת־
מַלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ

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the edge of the sword, and he left none alive, and he treated its king as he had treated the king of Jericho.

³¹ Joshua, and all Israel with him, went on from Libnah to Lachish, and besieged it and attacked it. ³² Yahweh gave Lachish into the power of Israel and he took it on the second day and struck it and every living creature there with the edge of the sword, as he had treated Libnah.

³³ Then Horam the king of Gezer marched up to help Lachish, but Joshua struck him and his people down, leaving no survivors. ³⁴ Joshua, and all Israel with him, went on from Lachish to Eglon. They besieged it and attacked it. ³⁵ They took it the same day and struck it with the edge of the sword. Every living creature there he delivered over to the ban that day, as he had treated Lachish.

³⁶ Joshua, and all Israel with him, marched up from Eglon to Hebron. They attacked it, ³⁷ took it and struck it with the edge of the sword, with its king, all the places belonging to it and every living creature in it. As

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³¹ The literal translation of 'besieged it' is 'encamped against it'.
³² On the use of 3PS pronouns in this verse, see #30.
³³ *NETB* has '*army*' in place of '*people*', here following the *MT, NJB* & *NRSV*.
³⁴ The literal translation of '*besieged it*' is '*encamped against it*'.
³⁵ On the use of 3PS pronouns in this verse, see #30.
³⁶ In place of '*attacked it*', here following the *NJB*, the *NRSV* has '*assaulted it*' and *NETB* has '*fought against it*'.
³⁷ On the use of 3PS pronouns in this verse, see #30.

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לֹא־הִשְׁאִיר שָׂרִיד כְּכֹל אֲשֶׁר־עָשָׂה לְעֶגְלוֹן וַיַּחֲרֵם אוֹתָהּ וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ: {ס}

לח וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ דְּבִרָה וַיִּלָּחֶם עָלֶיהָ: לט וַיִּלְכְּדָהּ וְאֶת־מַלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וַיַּכּוּם לְפִי־חֶרֶב וַיַּחֲרִימוּ אֶת־כָּל־נֶפֶשׁ אֲשֶׁר־בָּהּ לֹא הִשְׁאִיר שָׂרִיד כַּאֲשֶׁר עָשָׂה לְחֶבְרוֹן כֵּן־עָשָׂה לִדְבִרָה וּלְמַלְכָּהּ וְכַאֲשֶׁר עָשָׂה לְלִבְנָה וּלְמַלְכָּהּ:

מ וַיַּכֶּה יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הָהָר וְהַנֶּגֶב וְהַשְּׁפֵלָה וְהָאֲשֵׁדוֹת וְאֵת כָּל־מַלְכֵיהֶם לֹא הִשְׁאִיר שָׂרִיד וְאֵת כָּל־הַנְּשָׁמָה הֶחֱרִים כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל: מא וַיַּכֵּם יְהוֹשֻׁעַ מִקָּדֵשׁ בַּרְנֵעַ וְעַד־עַזָּה וְאֵת כָּל־אֶרֶץ גֹּשֶׁן וְעַד־גִּבְעוֹן: מב וְאֵת כָּל־הַמְּלָכִים הָאֵלֶּה וְאֶת־אַרְצָם לָכַד יְהוֹשֻׁעַ פַּעַם אֶחָת כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל נִלְחָם לְיִשְׂרָאֵל:

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he had treated Eglon, so here, he left not a man alive. He delivered it over to the ban, with every living creature in it.

[38] Joshua, and all Israel with him, turned aside to Debir and attacked it. [39] He took it, its king, and all the places belonging to it; they struck them with the edge of the sword, and every living creature they delivered over to the ban. He left none alive. As he had treated Hebron, as he had treated Libnah and its king, so he treated Debir and its king.

[40] Thus, Joshua subdued the whole land: the hill country and the Negeb, and the lowlands and the hillsides, and all the kings in them. He left not a man alive and utterly destroyed everything that breathed, as Yahweh the God of Israel had commanded. [41] And Joshua conquered them from Kadesh-Barnea to Gaza, and the whole region of Goshen as far as Gibeon. [42] All these kings and their kingdoms Joshua mastered in one campaign, because Yahweh the God of Israel fought for

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[38] In place of '*turned aside*', here following the *NJB*, the *NRSV* has '*turned back*'.

[39] On the use of 3PS pronouns in this verse, see #30.

[40] The accreditation of the acquisition of the 'whole land' to Joshua is a projection back of the achievements of the Israelite monarchy into the pre-monarchical period. In place of '*utterly destroyed everything that breathed*', here following the *NRSV* & *NETB*, the *NJB* has '*delivered every single soul over to the ban*'.

[41] Literally translated, this verse (here following the *NJB*) reads, "*And Joshua struck them down, from Kadesh Barnea even to Gaza, and all the land of Goshen, even to Gibeon.*"

[42] The literal translation of '*in one campaign*' (here following the *NJB* & *NETB*) is '*at one time*'.

Israel. ⁴³ Then Joshua, and all Israel with him, returned to the camp at Gilgal.

מג וַיָּ֧שָׁב יְהוֹשֻׁעַ֩ וְכׇל־יִשְׂרָאֵ֨ל עִמּ֜וֹ אֶל־הַֽמַּחֲנֶ֖ה הַגִּלְגָּ֑לָה׃ {פ}

Joshua 11

וַיְהִ֞י כִּשְׁמֹ֣עַ יָבִ֣ין מֶֽלֶךְ־חָצ֗וֹר וַיִּשְׁלַ֣ח אֶל־יוֹבָ֣ב מֶ֣לֶךְ מָד֔וֹן וְאֶל־מֶ֥לֶךְ שִׁמְר֖וֹן וְאֶל־מֶ֥לֶךְ אַכְשָֽׁף: ב וְאֶֽל־הַמְּלָכִ֞ים אֲשֶׁ֣ר מִצְּפ֗וֹן בָּהָ֧ר וּבָעֲרָבָ֛ה נֶ֥גֶב כִּנֲר֖וֹת וּבַשְּׁפֵלָ֑ה וּבְנָפ֥וֹת דּ֖וֹר מִיָּֽם: ג הַֽכְּנַעֲנִי֙ מִמִּזְרָ֣ח וּמִיָּ֔ם וְהָאֱמֹרִ֧י וְהַחִתִּ֛י וְהַפְּרִזִּ֖י וְהַיְבוּסִ֣י בָּהָ֑ר וְהַ֣חִוִּ֗י תַּ֚חַת חֶרְמ֔וֹן בְּאֶ֖רֶץ הַמִּצְפָּֽה: ד וַיֵּצְא֣וּ הֵ֗ם וְכָל־מַחֲנֵיהֶם֙ עִמָּ֔ם עַם־רָ֕ב כַּח֛וֹל אֲשֶׁ֥ר עַל־שְׂפַת־הַיָּ֖ם לָרֹ֑ב וְס֥וּס וָרֶ֖כֶב רַב־מְאֹֽד: ה וַיִּוָּ֣עֲד֔וּ כֹּ֖ל הַמְּלָכִ֣ים הָאֵ֑לֶּה וַיָּבֹ֜אוּ וַיַּחֲנ֤וּ יַחְדָּו֙ אֶל־מֵ֣י מֵר֔וֹם לְהִלָּחֵ֖ם עִם־יִשְׂרָאֵֽל: {פ}

1 When Jabin the king of Hazor heard these things, he sent word to Jobab the king of Madon, to the king of Shimron, the king of Achshaph 2 and the kings in the northern highlands and in the Arabah south of Chinneroth, and those of the lowlands and the heights of Dor west-wards, 3 to the Canaanites in the east and west, the Amorites, Hittites, Perizzites and Jebusites in the highlands, and the Hivites, under Hermon, in the land of Mizpah. 4 They set out with their armies, a horde as countless as the sands of the sea, with very many horses and chariots. 5 These kings gathered together and encamped near one another at the Waters of Merom, to fight against Israel.

Joshua 11

This chapter, relating the conquest of the north, is constructed in an exactly similar way to Ch. 10, round an historical nucleus, which in this case is the victory at the Waters of Merom. '*Hazor*' was to the southwest of Lake Huleh (see 1K 9:15, 2K 15:29, Jr 49:28ff). Excavations of the mound of Hazor, the largest in all Palestine (see v. 10), confirm that this very large town was destroyed by fire at the end of the Late Bronze Age, to which the Israelite invasion is generally dated.

1 For '*Madon*', following the *MT* (מָדוֹן) and the *NRSV*, the *NJB* has '*Merom*', following the *LXX* (*Μαρρων*).

2 The '*Arabah*' is the Jordan Valley, '*Chinneroth*' the Sea of Galilee.

3 For this verse, here following the *NRSV*, the *NJB* reads, "*To eastward and to westward lived the Canaanites: in the highlands, the Amorites, Hittites, Perizzites and Jebusites; the Hivites, at the foot of Hermon in the area of Mizpah.*"

4 Literally translated, this verse reads, "*They and all their camps with them came out, a people as numerous as the sand which is on the edge of the sea in multitude, and [with] horses and chariots very numerous.*"

5 The '*Waters of Merom*' refers to the source of Merom's water supply, probably located at Tell el-Khureibah, 15 km to the west of Hazor on a plateau where chariots could manoeuvre. The explanation of the Israelite victory, despite the Canaanites' military superiority (see 17:16 –

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וַיֹּ֣אמֶר יְהוָה֩ אֶל־יְהוֹשֻׁ֨עַ אַל־תִּירָ֜א מִפְּנֵיהֶ֗ם כִּֽי־ ⁶
מָחָ֞ר כָּעֵ֤ת הַזֹּאת֙ אָנֹכִ֞י נֹתֵ֧ן אֶת־כֻּלָּ֛ם חֲלָלִ֖ים לִפְנֵ֣י
יִשְׂרָאֵ֑ל אֶת־סוּסֵיהֶ֣ם תְּעַקֵּ֔ר וְאֶת־מַרְכְּבֹתֵיהֶ֖ם
תִּשְׂרֹ֥ף בָּאֵֽשׁ׃ וַיָּבֹ֣א יְהוֹשֻׁ֡עַ וְכָל־עַם֩ הַמִּלְחָמָ֨ה ⁷
עִמּ֧וֹ עֲלֵיהֶ֛ם עַל־מֵ֥י מֵר֖וֹם פִּתְאֹ֑ם וַֽיִּפְּל֖וּ בָּהֶֽם׃
וַיִּתְּנֵ֣ם יְהוָ֣ה בְּיַד־יִשְׂרָאֵל֮ וַיַּכּוּם֒ וַֽיִּרְדְּפ֗וּם עַד־ ⁸
צִיד֣וֹן רַבָּ֗ה וְעַד֙ מִשְׂרְפ֣וֹת מַ֔יִם וְעַד־בִּקְעַ֥ת מִצְפֶּ֖ה
מִזְרָ֑חָה וַיַּכֻּ֕ם עַד־בִּלְתִּ֥י הִשְׁאִֽיר־לָהֶ֖ם שָׂרִֽיד׃
וַיַּ֤עַשׂ לָהֶם֙ יְהוֹשֻׁ֔עַ כַּאֲשֶׁ֥ר אָֽמַר־ל֖וֹ יְהוָ֑ה אֶת־ ⁹
סוּסֵיהֶ֣ם עִקֵּ֔ר וְאֶת־מַרְכְּבֹתֵיהֶ֖ם שָׂרַ֥ף בָּאֵֽשׁ׃ {ס}

וַיָּ֨שָׁב יְהוֹשֻׁ֜עַ בָּעֵ֤ת הַהִיא֙ וַיִּלְכֹּ֣ד אֶת־חָצ֔וֹר וְאֶת־ ¹⁰
מַלְכָּ֖הּ הִכָּ֣ה בֶחָ֑רֶב כִּֽי־חָצ֣וֹר לְפָנִ֔ים הִ֣יא רֹ֖אשׁ כָּל־
הַמַּמְלָכ֥וֹת הָאֵֽלֶּה׃ וַ֠יַּכּוּ אֶת־כָּל־הַנֶּ֨פֶשׁ אֲשֶׁר־בָּ֤הּ ¹¹
לְפִי־חֶ֙רֶב֙ הַֽחֲרֵ֔ם לֹ֥א נוֹתַ֖ר כָּל־נְשָׁמָ֑ה וְאֶת־חָצ֖וֹר

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⁶ Then Yahweh said to Joshua, "Do not be afraid of these men for, by this time tomorrow, I will cause all of them to lie slain before Israel; you shall hamstring their horses and burn their chariots with fire." ⁷ So Joshua and all his warriors caught them unawares by the waters of Merom and fell on them. ⁸ Yahweh delivered them into the power of Israel, who defeated them and pursued them to Sidon the Great and to Misrephoth-Maim, and eastwards as far as the Valley of Mizpah; and Israel struck them down until not one was left to escape. ⁹ Joshua treated them as Yahweh had ordered; he hamstrung their horses and burnt their chariots with fire.

¹⁰ Joshua then came back and captured Hazor, putting its king to the sword. Hazor in earlier days was the capital of all these kingdoms; ¹¹ they put to the sword every living creature there, because of the ban. Not a soul remained there, and lastly he burned Hazor with fire.

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the Israelites had no chariots before the reign of Solomon, 1K 9:19, 10:26ff), is perhaps to be sought in vv. 6–7 & 9, where what is represented as the result of the victory should probably be regarded as its cause.

⁶ The *NJB* reads, "…*I shall hand them all over, cut to pieces, to Israel.*"

⁷ Literally translated, this verse reads, "Joshua and all the people of war with him came upon them at the Waters of Merom suddenly and fell upon them."

⁸ For '*Misrephoth-Maim*' ('the waters of Misrephoth'), the *NJB* (though not the 1st edition) reads, '*Misrephoth to the west*'.

⁹ The *NJB* & *NETB* omit '*with fire*' (as also in v. 6); here, we follow the *MT* & *NRSV*.

¹⁰ Vv. 10–14 describe an incident in the settlement of the northern tribes, who had a history different from that of the House of Joseph.

¹¹ The *NJB* & *NETB* omit '*with fire*', here following the *MT* & *NRSV*.

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שָׂרַף בָּאֵשׁ: יב וְאֶת־כָּל־עָרֵי הַמְּלָכִים־הָאֵלֶּה וְאֶת־
כָּל־מַלְכֵיהֶם לָכַד יְהוֹשֻׁעַ וַיַּכֵּם לְפִי־חֶרֶב הֶחֱרִים
אוֹתָם כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה:

יג רַק כָּל־הֶעָרִים הָעֹמְדוֹת עַל־תִּלָּם לֹא שְׂרָפָם
יִשְׂרָאֵל זוּלָתִי אֶת־חָצוֹר לְבַדָּהּ שָׂרַף יְהוֹשֻׁעַ:
יד וְכֹל שְׁלַל הֶעָרִים הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי
יִשְׂרָאֵל רַק אֶת־כָּל־הָאָדָם הִכּוּ לְפִי־חֶרֶב עַד־
הִשְׁמִדָם אוֹתָם לֹא הִשְׁאִירוּ כָּל־נְשָׁמָה:

טו כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַבְדּוֹ כֵּן־צִוָּה מֹשֶׁה
אֶת־יְהוֹשֻׁעַ וְכֵן עָשָׂה יְהוֹשֻׁעַ לֹא־הֵסִיר דָּבָר מִכֹּל
אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: טז וַיִּקַּח יְהוֹשֻׁעַ אֶת־
כָּל־הָאָרֶץ הַזֹּאת הָהָר וְאֶת־כָּל־הַנֶּגֶב וְאֵת כָּל־
אֶרֶץ הַגֹּשֶׁן וְאֶת־הַשְּׁפֵלָה וְאֶת־הָעֲרָבָה וְאֶת־הַר
יִשְׂרָאֵל וּשְׁפֵלָתֹה:

יז מִן־הָהָר הֶחָלָק הָעֹלֶה שֵׂעִיר וְעַד־בַּעַל גָּד
בְּבִקְעַת הַלְּבָנוֹן תַּחַת הַר־חֶרְמוֹן וְאֵת כָּל־

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12 Joshua conquered all these royal cities and their kings and struck them with the edge of the sword and annihilated them, as Moses the servant of Yahweh had ordered.

13 Yet, of all these towns standing on their mounds Israel burned none, apart from Hazor, which Joshua gave to the flames. 14 As for the spoils of these towns and the cattle, the Israelites took them for themselves; but they struck all the human beings with the edge of the sword, and wiped them all out; they did not leave anyone who breathed.

15 What Yahweh had ordered his servant Moses, Moses in turn had ordered Joshua, and Joshua carried it out; he left nothing unaccomplished that Yahweh had ordered Moses. 16 Thus, Joshua mastered the whole country: the highlands, the whole Negeb and the whole land of Goshen, the foothills, the Arabah, the highlands and the lowlands of Israel.

17 From Mount Halak, which rises towards Seir, to Baal-gad in the Valley of Lebanon below Mount Hermon, he captured all their kings,

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12 The *NJB* has '*because of the ban*' in place of '*and annihilated them*', here following *NETB*.

13 No explanation is given for the singular treatment of Hazor.

14 In place of '*anyone who breathed*', here following the *NRSV*, the *NJB* has '*one single soul*'.

15 The literal translation of '*he left nothing unaccomplished*' (here following the *NJB*) is '*he did not turn aside a thing*'.

16 An alternative reading for '*foothills*' (שְׁפֵלָה) is '*lowlands*'.

17 The *NJB* has '*slaughtered them*' in place of '*put them to death*', here following the *NRSV*.

מַלְכֵיהֶ֛ם לָכַ֥ד וַיַּכֵּ֖ם וַיְמִיתֵֽם׃ יַ֣ח יָמִ֤ים רַבִּים֙ עָשָׂ֣ה יְהוֹשֻׁ֔עַ אֶת־כָּל־הַמְּלָכִ֖ים הָאֵ֑לֶּה מִלְחָמָֽה׃ יט לֹֽא־ הָיְתָ֣ה עִ֗יר אֲשֶׁ֤ר הִשְׁלִ֙ימָה֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל בִּלְתִּ֥י הַחִוִּ֖י יֹשְׁבֵ֣י גִבְע֑וֹן אֶת־הַכֹּ֖ל לָקְח֥וּ בַמִּלְחָמָֽה׃ כ כִּ֣י מֵאֵ֣ת יְהוָ֣ה ׀ הָיְתָ֡ה לְחַזֵּ֣ק אֶת־לִבָּם֩ לִקְרַ֨את הַמִּלְחָמָ֜ה אֶת־יִשְׂרָאֵ֗ל לְמַ֤עַן הַחֲרִימָם֙ לְבִלְתִּ֣י הֱיוֹת־לָהֶ֣ם תְּחִנָּ֔ה כִּ֥י לְמַ֖עַן הַשְׁמִידָ֑ם כַּאֲשֶׁ֛ר צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃ {ס}

כא וַיָּבֹ֨א יְהוֹשֻׁ֜עַ בָּעֵ֣ת הַהִ֗יא וַיַּכְרֵ֤ת אֶת־הָֽעֲנָקִים֙ מִן־הָהָ֤ר מִן־חֶבְרוֹן֙ מִן־דְּבִ֣ר מִן־עֲנָ֔ב וּמִכֹּ֖ל הַ֣ר יְהוּדָ֑ה וּמִכֹּ֖ל הַ֣ר יִשְׂרָאֵ֑ל עִם־עָרֵיהֶ֖ם הֶחֱרִימָ֥ם יְהוֹשֻֽׁעַ׃ כב לֹֽא־נוֹתַ֣ר עֲנָקִ֔ים בְּאֶ֖רֶץ בְּנֵ֣י יִשְׂרָאֵ֑ל רַ֗ק בְּעַזָּ֛ה בְּגַ֥ת וּבְאַשְׁדּ֖וֹד נִשְׁאָֽרוּ׃ כג וַיִּקַּ֨ח יְהוֹשֻׁ֜עַ אֶת־ כָּל־הָאָ֗רֶץ כְּכֹ֤ל אֲשֶׁ֣ר דִּבֶּ֤ר יְהוָה֙ אֶל־מֹשֶׁ֔ה וַיִּתְּנָהּ֩

struck them down and put them to death. [18] For many a day Joshua made war on all these kings; [19] there was not a city that had made peace with the Israelites except the Hivites, the inhabitants of Gibeon; all the rest they conquered in battle. [20] For, it was Yahweh's doing to make the hearts of these men so stubborn that they would come against Israel in battle, in order that they might be utterly destroyed, and might receive no mercy, but be exterminated, just as Yahweh had ordered Moses.

[21] Then Joshua came and wiped out the Anakim from the highlands, from Hebron, from Debir, from Anab, from all the highlands of Judah and all the highlands of Israel; Joshua utterly destroyed both them and their towns. [22] None of the Anakim was left in the land of the Israelites; some remained only in Gaza, in Gath, and in Ashdod. [23] Joshua mastered the whole country, just as Yahweh had told Moses, and he

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[18] For this verse, here following then *NJB*, the *NRSV* reads, "*Joshua made war a long time with all those kings.*"

[19] The *LXX* omits the parenthetical note, '*except the Hivites, the inhabitants of Gibeon*', which may represent a later scribal addition.

[20] See Dt 7:2ff and 20:16–18, where reasons for this massacre are given: the conquest is a holy war, the land of Yahweh must be purified of its gentile inhabitants, Israel is holy and therefore a people apart (see #Dt 7:6), it must use no half measures or its faith will be compromised. This did not in fact happen (see notes on Ch. 10 and Jg 1). The reason for failure (the sins of Israel) and why God allowed it (to test his people) are explained in Jg 2:11–3:4 (see #Jg 2:11).

[21] On the '*Anakim*' (עֲנָקִים), see #Dt 1:28. This editorial note does not square with the conquest of Hebron by Caleb (15:13–14, see 10:28ff).

[22] For this verse, here following the *NRSV*, the *NJB* reads, "*No more Anakim remained in Israelite territory except at Gaza, Gath and Ashdod.*"

[23] This is the final summary, to be followed by the distribution of the land.

יְהוֹשֻׁעַ לְנַחֲלָה לְיִשְׂרָאֵל כְּמַחְלְקֹתָם לְשִׁבְטֵיהֶם gave it to Israel as an inheritance according to their division by tribes;
וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה: {ס} and the country had rest from war.

א וְאֵ֣לֶּה ׀ מַלְכֵ֣י הָאָ֗רֶץ אֲשֶׁ֨ר הִכּ֤וּ בְנֵֽי־יִשְׂרָאֵל֙ וַיִּֽרְשׁ֣וּ אֶת־אַרְצָ֔ם בְּעֵ֥בֶר הַיַּרְדֵּ֖ן מִזְרְחָ֣ה הַשָּׁ֑מֶשׁ מִנַּ֤חַל אַרְנוֹן֙ עַד־הַ֣ר חֶרְמ֔וֹן וְכָל־הָעֲרָבָ֖ה מִזְרָֽחָה:

ב סִיחוֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י הַיּוֹשֵׁ֖ב בְּחֶשְׁבּ֑וֹן מֹשֵׁ֡ל מֵעֲרוֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנ֜וֹן וְת֤וֹךְ הַנַּ֨חַל֙ וַחֲצִ֣י הַגִּלְעָ֔ד וְעַד֙ יַבֹּ֣ק הַנַּ֔חַל גְּב֖וּל בְּנֵ֥י עַמּֽוֹן:

ג וְהָעֲרָבָה֩ עַד־יָ֨ם כִּנְר֜וֹת מִזְרָ֗חָה וְ֠עַד יָ֣ם הָעֲרָבָ֤ה יָם־הַמֶּ֨לַח֙ מִזְרָ֔חָה דֶּ֖רֶךְ בֵּ֣ית הַיְשִׁמ֑וֹת וּמִ֨תֵּימָ֔ן תַּ֖חַת אַשְׁדּ֥וֹת הַפִּסְגָּֽה:

ד וּגְב֗וּל ע֚וֹג מֶ֣לֶךְ הַבָּשָׁ֔ן מִיֶּ֖תֶר הָרְפָאִ֑ים הַיּוֹשֵׁ֥ב בְּעַשְׁתָּר֖וֹת וּבְאֶדְרֶֽעִי: ה וּמֹשֵׁ֤ל בְּהַ֣ר חֶרְמ֗וֹן

1 These are the kings of the land, whom the Israelites conquered, whose territories they took, on the further, eastern side of the Jordan, from the Wadi Arnon to Mount Hermon, with the entire Arabah to the east: 2 Sihon king of the Amorites, who lived at Heshbon, ruled from Aroer, which is on the edge of the Wadi Arnon, including the middle of the valley and half of Gilead as far as the river Jabbok, bordering Ammonite territory; 3 the eastern Arabah up to the Sea of Chinneroth, and as far as the Sea of the Arabah, or Salt Sea, on the eastern side, towards Beth-Jeshimoth, and, in the south, the watered foothills of Mount Pisgah. 4 The territory of King Og of Bashan, one of the last of the Rephaim, who lived at Ashtaroth and Edrei, 5 ruled over Mount Hermon and

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וּבְסַלְכָה וּבְכָל־הַבָּשָׁן עַד־גְּבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי וַחֲצִי הַגִּלְעָד גְּבוּל סִיחוֹן מֶלֶךְ־חֶשְׁבּוֹן: ⁶ מֹשֶׁה עֶבֶד־יְהוָה וּבְנֵי יִשְׂרָאֵל הִכּוּם וַיִּתְּנָהּ מֹשֶׁה עֶבֶד־יְהוָה יְרֻשָּׁה לָרֻאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט הַמְנַשֶּׁה: {ס}

⁷ וְאֵלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הִכָּה יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן יָמָּה מִבַּעַל גָּד בְּבִקְעַת הַלְּבָנוֹן וְעַד־הָהָר הֶחָלָק הָעֹלֶה שֵׂעִירָה וַיִּתְּנָהּ יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל יְרֻשָּׁה כְּמַחְלְקֹתָם:

⁸ בָּהָר וּבַשְּׁפֵלָה וּבָעֲרָבָה וּבָאֲשֵׁדוֹת וּבַמִּדְבָּר וּבַנֶּגֶב הַחִתִּי הָאֱמֹרִי וְהַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי: {ש}

⁹ מֶלֶךְ יְרִיחוֹ {ס} אֶחָד {ס}
מֶלֶךְ הָעַי אֲשֶׁר־מִצַּד בֵּית־אֵל אֶחָד: {ר}

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Salecah and all Bashan to 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 Yahweh, and the Israelites, defeated them, and Moses, the servant of Yahweh, had given their land to the Reubenites, the Gadites and the half-tribe of Manasseh.

⁷ These are the kings of the country whom Joshua and the Israelites conquered on the west side of the Jordan, from Baal-Gad in the Valley of Lebanon to Mount Halak rising towards Seir, and whose heritage Joshua distributed to the tribes of Israel, dividing it up between them:

⁸ In the highlands, in the lowlands, in the Arabah, in the slopes, in the desert and in the Negeb, belonging to the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites:

⁹ the king of Jericho,	one;
the king of Ai near Bethel,	one;

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⁶ More literally translated, '*given their land*' would read '*given their land as a possession*'.

⁷ Previous narratives mention few of the names in the list of Joshua's victories (vv. 7–24); the list contains names of only five kings of cities located between Gibeon and Galilee. The narratives in this book do not describe a single battle in this region; this may show that people of the region became independent of the Canaanite regimes before the arrival of Joshua and the Israelites.

⁸ In place of '*slopes*', here following the *NRSV* & *NETB*, the *NJB* has '*watered foothills*'.

⁹ The formatting of the English text here follows that of the *NJB*; *NETB* does not tabulate the numbers but lists them in parentheses and the *NRSV* does neither. For '*of Ai*' (הָעַי), the *LXX* reads *Γαι*.

		עֲבֶרִית			English	
		מֶלֶךְ יְרוּשָׁלַ͏ִם {ס} אֶחָ֔ד {ס}	**י**	10	the king of Jerusalem,	one;
		מֶלֶךְ חֶבְרוֹן {ס} אֶחָ֔ד: {ר}			the king of Hebron,	one;
		מֶלֶךְ יַרְמוּת֙ {ס} אֶחָ֔ד {ס}	**יא**	11	the king of Jarmuth,	one;
		מֶלֶךְ לָכִישׁ {ס} אֶחָ֔ד: {ר}			the king of Lachish,	one;
		מֶלֶךְ עֶגְלוֹן֙ {ס} אֶחָ֔ד {ס}	**יב**	12	the king of Eglon,	one;
		מֶלֶךְ גֶּזֶר {ס} אֶחָ֔ד: {ר}			the king of Gezer,	one;
		מֶלֶךְ דְּבִר֙ {ס} אֶחָ֔ד {ס}	**יג**	13	the king of Debir,	one;
		מֶלֶךְ גֶּדֶר {ס} אֶחָ֔ד: {ר}			the king of Geder,	one;
		מֶלֶךְ חָרְמָה֙ {ס} אֶחָ֔ד {ס}	**יד**	14	the king of Hormah,	one;
		מֶלֶךְ עֲרָד {ס} אֶחָ֔ד: {ר}			the king of Arad,	one;
		מֶלֶךְ לִבְנָה֙ {ס} אֶחָ֔ד {ס}	**טו**	15	the king of Libnah,	one;
		מֶלֶךְ עֲדֻלָּם {ס} אֶחָ֔ד: {ר}			the king of Adullam,	one;
		מֶלֶךְ מַקֵּדָה֙ {ס} אֶחָ֔ד {ס}	**טז**	16	the king of Makkedah,	one;
		מֶלֶךְ בֵּית־אֵל {ס} אֶחָ֔ד: {ר}			the king of Bethel,	one;
		מֶלֶךְ תַּפּוּחַ֙ {ס} אֶחָ֔ד {ס}	**יז**	17	the king of Tappuah,	one;

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10 In some *LXX* Mss, the number '*one*' at the end of each line (ἕνα) is omitted.

11 For '*Jarmuth*' (יַרְמוּת), the *LXX* reads Ἰεριμουθ.

12 For '*Eglon*' (עֶגְלוֹן), the *LXX* reads Αιλαμ.

13 For '*Debir*' (דְּבִר), the *LXX* reads Δαβιρ and, for '*Geder*' (גֶּדֶר) it has Γαδερ.

14 For '*Hormah*' (חָרְמָה), the *LXX* has Ερμαθ.

15 For '*Adullam*' (עֲדֻלָּם), the *LXX* reads Οδολλαμ.

16 Most *LXX* Mss omit the 2ⁿᵈ line of this verse.

17 For '*Hepher*' (חֵפֶר), the *LXX* reads Οφερ.

	English	
מֶ֣לֶךְ חֵ֧פֶר {ס} אֶחָ֛ד: {ר}	the king of Hepher,	one;
מֶ֣לֶךְ אֲפֵ֖ק {ס} אֶחָ֑ד {ס}	[18] the king of Aphek,	one;
מֶ֣לֶךְ לַשָּׁר֖וֹן {ס} אֶחָֽד: {ר}	the king of Lasharon,	one;
מֶ֣לֶךְ מָד֖וֹן {ס} אֶחָ֑ד {ס}	[19] the king of Madon,	one;
מֶ֣לֶךְ חָצ֖וֹר {ס} אֶחָֽד: {ר}	the king of Hazor,	one;
מֶ֣לֶךְ שִׁמְר֥וֹן מְראוֹן {ס} אֶחָ֖ד {ס}	[20] the king of Shimron-Meron,	one;
מֶ֣לֶךְ אַכְשָׁ֖ף {ס} אֶחָֽד: {ר}	the king of Achshaph,	one;
מֶ֣לֶךְ תַּעְנַךְ֙ {ס} אֶחָ֔ד {ס}	[21] the king of Taanach,	one;
מֶ֣לֶךְ מְגִדּ֖וֹ {ס} אֶחָֽד: {ר}	the king of Megiddo,	one;
מֶ֣לֶךְ קֶ֖דֶשׁ {ס} אֶחָ֑ד {ס}	[22] the king of Kedesh,	one;
מֶֽלֶךְ־יׇקְנְעָ֥ם לַכַּרְמֶ֖ל {ס} אֶחָֽד: {ר}	the king of Jokneam in Carmel,	one;
מֶ֣לֶךְ דּ֛וֹר לְנָ֥פַת דּ֖וֹר {ס} אֶחָ֑ד {ס}	[23] the king of Dor on the hillsides of Dor,	one;
מֶֽלֶךְ־גּוֹיִ֥ם לְגִלְגָּ֖ל {ס} אֶחָֽד: {ר}	the king of Goiim in Gilgal,	one;
מֶ֣לֶךְ תִּרְצָ֖ה {ס} אֶחָ֑ד {ס}	[24] the king of Tirzah,	one.
כׇּל־מְלָכִ֖ים שְׁלֹשִׁ֥ים {ס} וְאֶחָֽד: {ר} {ש}	Total number of all these kings:	thirty-one.

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[18] The *NJB*, following the *LXX* (*Σαρων*) has '*Sharon*' in place of '*Lasharon*', here following the *MT* (לַשָּׁרוֹן) and *NRSV*.

[19] In place of '*Madon*', here following the *MT* (מָדוֹן) and *NRSV*, the *NJB* has '*Merom*'; the name is missing from the *LXX*.

[20] The *LXX* lists 3 kings in this verse (*βασιλέα Συμοων, βασιλέα Μαρρων, βασιλέα Αζιφ*), taking the name in the 1st line as two separate names.

[21] The *LXX* has the 1st line of v. 22 (*βασιλέα Καδης*) here and moves the 2nd line to v. 22.

[22] For '*Jokneam in Carmel*' (יׇקְנְעָם לַכַּרְמֶל), the *LXX* reads *Ιεκοναμ τοῦ Χερμελ*.

[23] The *NJB* & *NRSV*, following the *LXX* (*Γωιμ τῆς Γαλιλαίας*), have '*Galilee*' in place of '*Gilgal*', here following the *MT* (גִלְגָּל) and *NETB*.

[24] The *LXX* gives a total of 29 kings (*πάντες οὗτοι βασιλεῖς εἴκοσι ἐννέα*) – see #16 & #19.

א וִיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים וַיֹּאמֶר יְהֹוָה אֵלָיו אַתָּה זָקַנְתָּה בָּאתָ בַיָּמִים וְהָאָרֶץ נִשְׁאֲרָה הַרְבֵּה־מְאֹד לְרִשְׁתָּהּ: ב זֹאת הָאָרֶץ הַנִּשְׁאָרֶת כָּל־גְּלִילוֹת הַפְּלִשְׁתִּים וְכָל־הַגְּשׁוּרִי: ג מִן־הַשִּׁיחוֹר אֲשֶׁר | עַל־פְּנֵי מִצְרַיִם וְעַד גְּבוּל עֶקְרוֹן צָפוֹנָה לַכְּנַעֲנִי תֵּחָשֵׁב חֲמֵשֶׁת | סַרְנֵי פְלִשְׁתִּים הָעַזָּתִי וְהָאַשְׁדּוֹדִי הָאֶשְׁקְלוֹנִי הַגִּתִּי וְהָעֶקְרוֹנִי וְהָעַוִּים: ד מִתֵּימָן כָּל־אֶרֶץ הַכְּנַעֲנִי וּמְעָרָה אֲשֶׁר לַצִּידֹנִים עַד־אֲפֵקָה עַד גְּבוּל הָאֱמֹרִי: ה וְהָאָרֶץ הַגִּבְלִי וְכָל־הַלְּבָנוֹן מִזְרַח הַשֶּׁמֶשׁ מִבַּעַל גָּד תַּחַת הַר־חֶרְמוֹן עַד לְבוֹא חֲמָת:

1 Now Joshua was old and advanced in years. Yahweh said to him, "You are old and advanced in years, yet much of the land remains to be conquered. 2 This is the land that remains: all the regions of the Philistines and all those of the Geshurites; 3 from the Shihor, east of Egypt, to the frontier of Ekron northwards, it is reckoned as Canaanite. The five rulers of the Philistines have their seats at Gaza, Ashdod, Ashkelon, Gath and Ekron; and the Avvites are in 4 the south. All the land of the Canaanites and Mearah, which belongs to the Sidonians, as far as Aphek and the frontier of the Amorites; 5 and the land of the Gebalites and all Lebanon eastwards from Baal-Gad below Mount Hermon to the Pass of Hamath.

JOSHUA 13

[1] The Israelite hegemony in Canaan was not the product of a total military conquest but a complicated and gradual process. It was completed under David.

[2] The places mentioned in vv. 2–7 never became part of Israel although included in the ideal plan of the Holy Land (1:4) and in the outline of Nb 34:1–12; to the south, the territory of the Philistines and Geshurites (see 1S 27:8) and also the Avvites (see Dt 2:23); to the north, the territory of the Sidonians (i.e. Phoenicia). This section is editorial and introduces the geographical document. According to Dt 2:23, Jr 47:4ff and Am 9:7, the Philistines came originally from Caphtor, which is more probably Crete than Asia Minor; but, in any case, this had been only a stage in their migration, and their origins remain obscure: they formed part of the great movement of the 'Peoples of the Sea', which was turned back at the very gates of Egypt by Rameses III, at the beginning of the 12th Century BC.

[3] The *NJB* has '*facing Egypt*' in place of '*east of Egypt*', here following the *NRSV*.

[4] In place of '*Aphek*', here following the *NRSV* & *NETB*, the *NJB* has '*Aphekah*'.

[5] The *NRSV* & *NETB* do not translate '*Pass of Hamath*' (here following the *NJB*) but leave the proper name, '*Lebo-Hamath*' (לְבוֹא חֲמָת).

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וֹ כָּל־יֹשְׁבֵי הָהָר מִן־הַלְּבָנוֹן עַד־מִשְׂרְפֹת מַיִם כָּל־
צִידֹנִים אָנֹכִי אוֹרִישֵׁם מִפְּנֵי בְּנֵי יִשְׂרָאֵל רַק הַפִּלֶהָ
לְיִשְׂרָאֵל בְּנַחֲלָה כַּאֲשֶׁר צִוִּיתִיךָ: ז וְעַתָּה חַלֵּק אֶת־
הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתִשְׁעַת הַשְּׁבָטִים וַחֲצִי
הַשֵּׁבֶט הַמְנַשֶּׁה:

ח עִמּוֹ הָרֵאוּבֵנִי וְהַגָּדִי לָקְחוּ נַחֲלָתָם אֲשֶׁר נָתַן
לָהֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה כַּאֲשֶׁר נָתַן לָהֶם
מֹשֶׁה עֶבֶד יְהוָה: ט מֵעֲרוֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל
אַרְנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֹׁר
מֵידְבָא עַד־דִּיבוֹן: י וְכֹל עָרֵי סִיחוֹן מֶלֶךְ הָאֱמֹרִי
אֲשֶׁר מָלַךְ בְּחֶשְׁבּוֹן עַד־גְּבוּל בְּנֵי עַמּוֹן: יא וְהַגִּלְעָד

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6 "All who live in the highlands from Lebanon to Misrephoth-Maim – all the Sidonians – I myself will drive out before the Israelites; be sure to allot the land among the Israelites as I have ordered you. 7 The time has come to divide this land among the nine tribes and the half-tribe of Manasseh."

8 With him, the Reubenites and the Gadites received the allotted inheritance given them by Moses beyond the Jordan eastwards, as Moses the servant of Yahweh gave them 9 the land onward from Aroer, on the edge of the Wadi Arnon, and from the town within the gorge itself; all the tableland of Medeba to Dibon; 10 all the towns of King Sihon of the Amorites, who reigned in Heshbon, to the Ammonite

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6 On the name 'Misrephoth-Maim', see #11:8.

7 At the end of this verse, the NJB, following the LXX, adds, "from the Jordan to the Great Sea westwards you shall give it to them; the Great Sea will be their limit." (ἀπὸ τοῦ Ἰορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτήν, ἡ θάλασσα ἡ μεγάλη ὁριεῖ.)

8 In place of 'with him', here following the MT, the NJB & NRSV, following the LXX (ταῖς δὲ δύο φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση), have 'as regards the other half-tribe of Manasseh'. The elements of this section (vv. 8–33) come from Nb 32 and Dt 3:12–17; place names are added but no description is given of the tribal territories, as it later is for Canaan. The Israelites themselves were not sure of the topography of these tribes, and Reuben and Gad are generally treated as a unity (1:12, Nb 32:1ff, Dt 3:12). It was not long before the two tribes shrank under pressure from Ammonite and Moabite expansion (see, for Reuben, Gn 49:3–4, Dt 33:6, and, for Gad, Gn 49:19). The origins of the half-tribe of Manasseh are obscure: it seems that its settlement in northern Gilead did not date from this 1st period (see #Nb 32:1). Israel seldom controlled the territory described in vv. 8–32, though Deuteronomy considered it part of Israel (see Dt 3:12–17). In Ezk 48, the Transjordan is not part of the ideal Israel (see also Jos 22:10–34).

9 The NRSV & NJB, following the LXX, have 'from Medeba' (ἀπὸ Μαιδαβα) rather than 'of Medeba', here following the MT.

10 The NJB has 'had reigned' in place of 'reigned', here following the NRSV & NETB.

וּגְבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי וְכֹל הַר חֶרְמוֹן וְכָל־הַבָּשָׁן עַד־סַלְכָה: ¹² כָּל־מַמְלְכוּת עוֹג בַּבָּשָׁן אֲשֶׁר־מָלַךְ בְּעַשְׁתָּרוֹת וּבְאֶדְרֶעִי הוּא נִשְׁאַר מִיֶּתֶר הָרְפָאִים וַיַּכֵּם מֹשֶׁה וַיֹּרִשֵׁם: ¹³ וְלֹא הוֹרִישׁוּ בְּנֵי יִשְׂרָאֵל אֶת־הַגְּשׁוּרִי וְאֶת־הַמַּעֲכָתִי וַיֵּשֶׁב גְּשׁוּר וּמַעֲכָת בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה: ¹⁴ רַק לְשֵׁבֶט הַלֵּוִי לֹא נָתַן נַחֲלָה אִשֵּׁי יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר־לוֹ: {פ}

¹⁵ וַיִּתֵּן מֹשֶׁה לְמַטֵּה בְנֵי־רְאוּבֵן לְמִשְׁפְּחֹתָם: ¹⁶ וַיְהִי לָהֶם הַגְּבוּל מֵעֲרוֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֹׁר עַל־מֵידְבָא: ¹⁷ חֶשְׁבּוֹן וְכָל־עָרֶיהָ אֲשֶׁר בַּמִּישֹׁר דִּיבֹן וּבָמוֹת בַּעַל וּבֵית בַּעַל מְעוֹן: ¹⁸ וְיַהְצָה וּקְדֵמֹת

border; ¹¹ and Gilead, the territory of the Geshurites and Maacathites, all Mount Hermon and all Bashan to Salecah; ¹² all the kingdom of Og in Bashan, who reigned in Ashteroth and Edrei, the last survivor of the Rephaim. Moses conquered and dispossessed these. ¹³ Yet, the Israelites did not dispossess the Geshurites or the Maacathites, hence Geshur and Maacah live in Israel even today. ¹⁴ To the tribe of Levi alone Moses gave no inheritance; the burnt offerings for Yahweh the God of Israel are their inheritance, as he had told them.

¹⁵ Moses gave the tribe of the Reubenites a portion according to their clans. ¹⁶ Thus, the land they received stretched from Aroer, on the edge of the Wadi Arnon, and the town within the gorge itself, and all the tableland by Medeba, ¹⁷ and Heshbon with all its towns on the tableland: Dibon, Bamoth-Baal, Beth-Baal-Meon, ¹⁸ Jahaz, Kedemoth,

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¹¹ The *NJB* has '*including Salecah*' in place of '*to Salecah*', here following the *NRSV* & *NETB*.

¹² Israel remembered the *Rephaim* as a race of giants (Dt 3:11) like the *Anakim* of 11:21.

¹³ The statement that '*the Israelites did not dispossess the Geshurites*' is the first of a series of passages in this book and in Judges, derived from an ancient source, that indicate that the conquest was less thorough than the later editors of the books as a whole would have their readers understand (15:63, 16:10, 17:12–13, Jg 1:19, 21, 27–35).

¹⁴ The *NJB*, following the *LXX*, omits, '*the burnt offerings for*'; here, we follow the *MT* and *NRSV*.

¹⁵ The *NJB* has '*had given*' in place of '*gave*', here following the *NRSV* & *NETB*.

¹⁶ In place of '*by Medeba*', here following the *NRSV*, the *NJB* has '*up to Medeba*'.

¹⁷ The *NJB* has '*all the towns*' in place of '*all its towns*', here following the *NRSV*.

¹⁸ For '*Jahaz*' (יַהְצָה), the *LXX* reads *Ιασσα*.

וּמֵפָעַת: יט וְקִרְיָתַיִם וְשִׂבְמָה וְצֶרֶת הַשַּׁחַר בְּהַר הָעֵמֶק: כ וּבֵית פְּעוֹר וְאַשְׁדּוֹת הַפִּסְגָּה וּבֵית הַיְשִׁמוֹת: כא וְכֹל עָרֵי הַמִּישֹׁר וְכָל־מַמְלְכוּת סִיחוֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר מָלַךְ בְּחֶשְׁבּוֹן אֲשֶׁר הִכָּה מֹשֶׁה אֹתוֹ | וְאֶת־נְשִׂיאֵי מִדְיָן אֶת־אֱוִי וְאֶת־רֶקֶם וְאֶת־צוּר וְאֶת־חוּר וְאֶת־רֶבַע נְסִיכֵי סִיחוֹן יֹשְׁבֵי הָאָרֶץ: כב וְאֶת־בִּלְעָם בֶּן־בְּעוֹר הַקּוֹסֵם הָרְגוּ בְנֵי־יִשְׂרָאֵל בַּחֶרֶב אֶל־חַלְלֵיהֶם: כג וַיְהִי גְּבוּל בְּנֵי רְאוּבֵן הַיַּרְדֵּן וּגְבוּל זֹאת נַחֲלַת בְּנֵי־רְאוּבֵן לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶן: {פ}

כד וַיִּתֵּן מֹשֶׁה לְמַטֵּה־גָד לִבְנֵי־גָד לְמִשְׁפְּחֹתָם: כה וַיְהִי לָהֶם הַגְּבוּל יַעְזֵר וְכָל־עָרֵי הַגִּלְעָד וַחֲצִי אֶרֶץ בְּנֵי עַמּוֹן עַד־עֲרוֹעֵר אֲשֶׁר עַל־פְּנֵי רַבָּה:

Mephaath, 19 Kiriathaim, Sibmah and Zereth-Shahar on the hill in the valley, 20 Beth-Peor, the slopes of Pisgah, Beth-Jeshimoth: 21 all the towns on the tableland and the whole kingdom of King Sihon of the Amorites, who reigned in Heshbon; whom Moses defeated with the princes of Midian, Evi, Rekem, Zur, Hur and Reba, vassals of Sihon who lived in the land. 22 As for Balaam son of Beor, the diviner, the Israelites had put him to the sword with others they had slaughtered. 23 The border of the tribe of Reuben was the Jordan. This was the inheritance of the sons of Reuben according to their clans, with the towns and their outlying villages.

24 Moses gave the tribe of Gad, the Gadites, a portion according to their clans. 25 Their territory was Jazer, all the towns of Gilead, half the land of the Ammonites as far as Aroer facing Rabbah, 26 and from Heshbon

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19 In place of 'on the hill in the valley', here following the *NRSV* & *NETB*, the *NJB* has 'in the highlands of the Arabah'; the *LXX* has 'in mount Emak' (ἐν τῷ ὄρει Εμακ).

20 The *LXX* translates 'the slopes of Pisgah' (אַשְׁדּוֹת הַפִּסְגָּה) as a proper name (Ασηδωθ Φασγα).

21 At the beginning of this verse, the *NRSV* adds 'that is' and *NETB* has 'it encompassed'.

22 In place of 'the diviner', the *NJB* has 'the soothsayer', the *NRSV* has 'who practised divination' and *NETB* has 'the omen reader'.

23 For the 1st sentence, here following *NETB*, the *NJB* has 'Thus, the land of the Reubenites stretched to the Jordan' and the *NRSV* has 'And the border of the Reubenites was the Jordan and its banks.'

24 The *NJB* has 'had given' in place of 'gave', here following the *NRSV* & *NETB*.

25 The literal translation of 'facing' (following the *NJB*) is 'in front of'; the *NRSV* has 'to the east of' and *NETB* has 'near'.

26 The *NRSV* and *NETB*, following the *LXX* (Δαβιρ), have 'Debir' in place of 'Lo-debar' (לִדְבִר).

כו וּמֵחֶשְׁבּ֛וֹן עַד־רָמַ֥ת הַמִּצְפֶּ֖ה וּבְטֹנִ֑ים וּמִֽמַּחֲנַ֖יִם עַד־גְּב֥וּל לִדְבִֽר: כז וּבָעֵ֡מֶק בֵּ֣ית הָרָם֩ וּבֵ֨ית נִמְרָ֜ה וְסֻכּ֗וֹת וְצָפוֹן֙ יֶ֤תֶר מַמְלְכוּת֙ סִיח֣וֹן מֶֽלֶךְ־חֶשְׁבּ֔וֹן הַיַּרְדֵּ֖ן וּגְבֻ֑ל עַד־קְצֵ֥ה יָֽם־כִּנֶּ֖רֶת עֵ֥בֶר הַיַּרְדֵּ֖ן מִזְרָֽחָה: כח זֹ֛את נַחֲלַ֥ת בְּנֵי־גָ֖ד לְמִשְׁפְּחֹתָ֑ם הֶעָרִ֖ים וְחַצְרֵיהֶֽם: {ס}

כט וַיִּתֵּ֣ן מֹשֶׁ֔ה לַחֲצִ֖י שֵׁ֣בֶט מְנַשֶּׁ֑ה וַיְהִ֗י לַחֲצִ֛י מַטֵּ֥ה בְנֵֽי־מְנַשֶּׁ֖ה לְמִשְׁפְּחוֹתָֽם: ל וַיְהִ֣י גְבוּלָ֗ם מִמַּחֲנַ֙יִם֙ כָּל־הַבָּשָׁ֜ן כָּֽל־מַמְלְכ֣וּת ׀ ע֣וֹג מֶֽלֶךְ־הַבָּשָׁ֗ן וְכָל־חַוֺּ֤ת יָאִיר֙ אֲשֶׁ֣ר בַּבָּשָׁ֔ן שִׁשִּׁ֖ים עִֽיר: לא וַחֲצִ֨י הַגִּלְעָ֜ד וְעַשְׁתָּר֣וֹת וְאֶדְרֶ֗עִי עָרֵ֛י מַמְלְכ֥וּת ע֖וֹג בַּבָּשָׁ֑ן לִבְנֵ֤י מָכִיר֙ בֶּן־מְנַשֶּׁ֔ה לַחֲצִ֥י בְנֵֽי־מָכִ֖יר לְמִשְׁפְּחוֹתָֽם: לב אֵ֕לֶּה אֲשֶׁר־נִחַ֥ל מֹשֶׁ֖ה בְּעַֽרְב֣וֹת מוֹאָ֑ב מֵעֵ֛בֶר לְיַרְדֵּ֥ן יְרִיח֖וֹ מִזְרָֽחָה: {פ}

to Ramath-Mizpeh and Betonim, and from Mahanaim to the territory of Lo-Debar; 27 and in the valley: Beth-Haram, Beth-Nimrah, Succoth and Zaphon: the rest of the kingdom of King Sihon of Heshbon, the Jordan and its banks, as far as the lower end of the Sea of Chinnereth, eastward beyond the Jordan. 28 This was the inheritance of the sons of Gad according to their clans, with their towns and villages.

29 Moses gave the half-tribe of Manasseh (and this was for the half-tribe of the sons of Manasseh) a share by their clans. 30 Their territory stretched from Mahanaim through all Bashan, with the whole kingdom of King Og of Bashan and all the Encampments of Jair in Bashan: sixty towns. 31 Half of Gilead, with Ashtaroth and Edrei, cities of Og in Bashan, were allotted to the sons of Machir son of Manasseh, to half the Machirites by their clans. 32 These are the allotments made by Moses in the plains of Moab, beyond the Jordan east of Jericho.

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27 The *NJB* ends this verse, here following the *NRSV*, with a separate sentence: "*The Jordan was their boundary to the lower end of the Sea of Chinnereth, on the eastern side of the Jordan.*"

28 Literally translated, this verse reads, "*This is the inheritance of the sons of Gad by their clans, the cities and their towns.*"

29 The clause '*and this was for the half-tribe of the sons of Manasseh*' is a gloss, not present in either the *LXX* or the *NRSV*; the *NJB* mentions it only in a footnote.

30 *NETB* does not translate the name '*Havvoth Jair*' ('*The Encampments of Jair*').

31 The *NJB* adds '*the royal*' before '*cities*'; here, we follow the *NRSV* & *NETB*.

32 In place of '*east of Jericho*', the *NJB* has '*and facing Jericho eastwards*'.

33 But to the tribe of Levi Moses gave no inheritance; Yahweh, the God of Israel, is their inheritance, as he has told them.

לג וּלְשֵׁבֶט הַלֵּוִי לֹא־נָתַן מֹשֶׁה נַחֲלָה יְהֹוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתָם כַּאֲשֶׁר דִּבֶּר לָהֶם׃ {ס}

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33 On '*Levi*', see Ch. 21.

אֵ֠לֶּה אֲשֶׁר־נָחֲל֞וּ בְנֵֽי־יִשְׂרָאֵ֛ל בְּאֶ֣רֶץ כְּנָ֑עַן אֲשֶׁ֨ר נִחֲל֜וּ אוֹתָ֗ם אֶלְעָזָ֤ר הַכֹּהֵן֙ וִיהוֹשֻׁ֣עַ בִּן־נ֔וּן וְרָאשֵׁ֛י אֲב֥וֹת הַמַּטּ֖וֹת לִבְנֵ֥י יִשְׂרָאֵֽל׃ ² בְּגוֹרַ֖ל נַחֲלָתָ֑ם כַּאֲשֶׁ֨ר צִוָּ֤ה יְהוָה֙ בְּיַד־מֹשֶׁ֔ה לְתִשְׁעַ֥ת הַמַּטּ֖וֹת וַחֲצִ֥י הַמַּטֶּֽה׃ ³ כִּֽי־נָתַ֨ן מֹשֶׁ֜ה נַחֲלַ֗ת שְׁנֵ֤י הַמַּטּוֹת֙ וַחֲצִ֣י הַמַּטֶּ֔ה מֵעֵ֖בֶר לַיַּרְדֵּ֑ן וְלַ֨לְוִיִּ֔ם לֹֽא־נָתַ֥ן נַחֲלָ֖ה בְּתוֹכָֽם׃ ⁴ כִּֽי־הָי֤וּ בְנֵֽי־יוֹסֵף֙ שְׁנֵ֣י מַטּ֔וֹת מְנַשֶּׁ֖ה וְאֶפְרָ֑יִם וְלֹֽא־נָתְנ֨וּ חֵ֤לֶק לַלְוִיִּם֙ בָּאָ֔רֶץ כִּ֣י אִם־עָרִ֣ים לָשֶׁ֔בֶת וּמִ֨גְרְשֵׁיהֶ֔ם לְמִקְנֵיהֶ֖ם וּלְקִנְיָנָֽם׃ ⁵ כַּאֲשֶׁ֨ר צִוָּ֤ה יְהוָה֙

JOSHUA 14

¹ These are the inheritances that the Israelites received in the land of Canaan, assigned to them by Eleazar the priest and by Joshua son of Nun and by the heads of the families of the tribes of Israel. ² Their inheritance was by lot, as Yahweh had ordered through Moses for the nine and one half tribes. ³ Moses had given an inheritance to the two and one half tribes beyond the Jordan but had given the Levites no inheritance among them. ⁴ For the sons of Joseph formed two tribes, Manasseh and Ephraim, and no share in the land was given to the Levites, only towns to live in, with their pasturelands for their cattle

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JOSHUA 14

The long section, 14:1–19:49, combines several documents: a pre-monarchical description of the tribal boundaries and also lists of towns, especially detailed in the cases of Judah (Simeon) and Benjamin, which reflect the situation in the days of the monarchy. These documents, combined and glossed (see particularly 15:13–19, 16:10, 17:11–13, which are texts parallel to Jg 1) have been used to give a picture of the occupation under Joshua. Actually, the different groups established themselves either by peaceful infiltration or by conquest, only gradually gaining absolute possession.

¹ Literally translated, this verse reads, "*These are [the lands] which the sons of Israel received as an inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the heads of the fathers of the tribes assigned as an inheritance to the sons of Israel.*"

² The *NJB* ends this verse with '*nine tribes and the half-tribe*'; here, we follow the *NRSV*.

³ *NETB* omits the words '*among them*'.

⁴ Reckoning Ephraim and Manasseh as two tribes, with the subtraction of Levi, makes a total of twelve still. Practically, however, Simeon became absorbed into Judah, and each half-tribe of Ephraim and Manasseh came to count as a complete tribe.

אֶת־מֹשֶׁ֖ה כֵּ֣ן עָשׂ֑וּ בְּנֵ֤י יִשְׂרָאֵל֙ וַֽיַּחְלְק֖וּ אֶת־
הָאָֽרֶץ: {פ}

וַיִּגְּשׁ֨וּ בְנֵֽי־יְהוּדָ֤ה אֶל־יְהוֹשֻׁ֙עַ֙ בַּגִּלְגָּ֔ל וַיֹּ֣אמֶר אֵלָ֗יו ⁶
כָּלֵ֤ב בֶּן־יְפֻנֶּה֙ הַקְּנִזִּ֔י אַתָּ֣ה יָדַ֗עְתָּ אֶֽת־הַדָּבָ֞ר אֲשֶׁר־
דִּבֶּ֣ר יְהֹוָ֡ה אֶל־מֹשֶׁה֩ אִישׁ־הָאֱלֹהִ֨ים עַ֤ל אֹֽדוֹתַי֙ וְעַ֣ל
אֹֽדוֹתֶ֔יךָ בְּקָדֵ֖שׁ בַּרְנֵֽעַ: בֶּן־אַרְבָּעִ֨ים שָׁנָ֜ה אָֽנֹכִ֗י ⁷
בִּשְׁלֹ֨חַ מֹשֶׁ֧ה עֶֽבֶד־יְהֹוָ֛ה אֹתִ֖י מִקָּדֵ֣שׁ בַּרְנֵ֑עַ לְרַגֵּ֣ל
אֶת־הָאָ֑רֶץ וָאָשֵׁ֤ב אֹתוֹ֙ דָּבָ֔ר כַּֽאֲשֶׁ֖ר עִם־לְבָבִֽי:
וְאַחַי֙ אֲשֶׁ֣ר עָל֣וּ עִמִּ֔י הִמְסִ֖יו אֶת־לֵ֣ב הָעָ֑ם וְאָֽנֹכִ֣י ⁸
מִלֵּ֔אתִי אַחֲרֵ֖י יְהֹוָ֥ה אֱלֹהָֽי: וַיִּשָּׁבַ֣ע מֹשֶׁ֗ה בַּיּ֣וֹם ⁹
הַהוּא֮ לֵאמֹר֒ אִם־לֹ֣א הָאָ֗רֶץ אֲשֶׁ֨ר דָּֽרְכָ֤ה רַגְלְךָ֙ בָּ֔הּ
לְךָ֨ תִֽהְיֶ֧ה לְנַחֲלָ֛ה וּלְבָנֶ֖יךָ עַד־עוֹלָ֑ם כִּ֣י מִלֵּ֔אתָ

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and property. ⁵ The Israelites did as Yahweh commanded Moses; they allotted the land.

⁶ Then the sons of Judah came to Joshua at Gilgal; and Caleb son of Jephunneh, the Kenizzite, said to him, "You know what Yahweh said to Moses, the man of God, at Kadesh-Barnea concerning you and me. ⁷ I was forty years old when Moses the servant of Yahweh sent me from Kadesh-Barnea to reconnoitre this country, and of this, I most faithfully made report to him. ⁸ However, the brothers who had gone up with me discouraged the people, whereas I myself did the whole will of Yahweh my God. ⁹ That day Moses swore an oath, saying, "Be sure of this: that the land your foot has trodden shall be an inheritance for you and your children forever, because you have wholeheartedly followed the will of

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⁵ For this verse, here following the *NRSV* (and, quite closely, the *MT*), the *NJB* reads, "*In apportioning the land, the Israelites did as Yahweh had ordered Moses to do.*"

⁶ Caleb was a Kenizzite (vv. 6 & 14) and therefore not an Israelite (see #Nb 24:21). His clan, originally coming from southern Palestine, was related to the Edomites (see Gn 36:11); it became associated with Israel and in particular with Judah when the Israelites halted temporarily at Kadesh (Nb 13–14). It occupied the Hebron district (here and 15:13–19, Jg 1:10–16), near which lies the 'Negeb of Caleb' (1S 30:14). The Calebites were eventually assimilated to Judah (see the genealogies in #15:13 and in 1Ch 2:18ff, 42ff, 4:11ff), but this tradition remembers that the claims of the Calebites on this region went back to Moses (Nb 13:30, 14:24).

⁷ Literally translated, this verse ends, "*and I brought back to him a word just as [was] in my heart;*" the *NRSV* has, simply, "*and I brought him an honest report;*" here, we follow the *NJB*.

⁸ The *NRSV*, literally translating the *MT*, reads, '*made the heart of the people melt*' in place of '*discouraged the people*', here following the *NJB*.

⁹ The *NJB* has '*you have done the whole will*' in place of '*you have wholeheartedly followed the will*', here following the *NRSV*.

אַחֲרֵי יְהוָה אֱלֹהָי: ' וְעַתָּה הִנֵּה הֶחֱיָה יְהוָה | אוֹתִי
כַּאֲשֶׁר דִּבֵּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאָז דִּבֶּר
יְהוָה אֶת־הַדָּבָר הַזֶּה אֶל־מֹשֶׁה אֲשֶׁר־הָלַךְ יִשְׂרָאֵל
בַּמִּדְבָּר וְעַתָּה הִנֵּה אָנֹכִי הַיּוֹם בֶּן־חָמֵשׁ וּשְׁמֹנִים
שָׁנָה: יא עוֹדֶנִּי הַיּוֹם חָזָק כַּאֲשֶׁר בְּיוֹם שְׁלֹחַ אוֹתִי
מֹשֶׁה כְּכֹחִי אָז וּכְכֹחִי עָתָּה לַמִּלְחָמָה וְלָצֵאת
וְלָבוֹא: יב וְעַתָּה תְּנָה־לִּי אֶת־הָהָר הַזֶּה אֲשֶׁר־דִּבֶּר
יְהוָה בַּיּוֹם הַהוּא כִּי אַתָּה־שָׁמַעְתָּ בַיּוֹם הַהוּא כִּי־
עֲנָקִים שָׁם וְעָרִים גְּדֹלוֹת בְּצֻרוֹת אוּלַי יְהוָה אוֹתִי
וְהוֹרַשְׁתִּים כַּאֲשֶׁר דִּבֶּר יְהוָה:

יג וַיְבָרֲכֵהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת־חֶבְרוֹן לְכָלֵב בֶּן־יְפֻנֶּה
לְנַחֲלָה: יד עַל־כֵּן הָיְתָה־חֶבְרוֹן לְכָלֵב בֶּן־יְפֻנֶּה
הַקְּנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מִלֵּא אַחֲרֵי
יְהוָה אֱלֹהֵי יִשְׂרָאֵל: טו וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת

Yahweh my God." [10] From then until now, as you see, Yahweh has kept me alive in accordance with his promise. It is forty-five years since Yahweh made this promise to Moses (it was while Israel was journeying through the desert), and now I am eighty-five years old. [11] Today I am still as strong as the day when Moses sent me out on that errand; for fighting, for going and coming, I am as strong now as then. [12] It is time you gave me the highlands that Yahweh promised me then. You heard then how the Anakim peopled it, and how its towns were great and strong. If Yahweh is with me, I shall drive them out as Yahweh said."

[13] Joshua blessed Caleb son of Jephunneh and gave him Hebron as an inheritance; [14] and hence Hebron down to the present day has remained the possession of Caleb son of Jephunneh the Kenizzite, because he did the whole will of Yahweh the God of Israel. [15] The name of Hebron in

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[10] The *NJB* lacks '*as you see*', here following the *NRSV*.

[11] Literally translated, this verse ends, "*like my strength then, like my strength now, for battle and for going out and coming in.*"

[12] In place of '*and how its towns were great and strong*', here following the *NJB*, the *NRSV* has '*with great fortified cities*'.

[13] *NETB* has '*asked God to empower Caleb*' in place of '*blessed Caleb*', here following the *NJB* & *NRSV*.

[14] '*Hebron*' (חֶבְרוֹן) is 32 km south of Jerusalem; it was here that David was anointed king of Judah (2S 2:4).

[15] '*Kiriath-Arba*' (קִרְיַת אַרְבַּע, see Gn 23:2, 35:27, Jg 1:10) means '*town of the four*': either referring to the four quarters of the town, or to the four clans living in it, '*Anak*', eponymous ancestor of the Anakim, and his three sons (see 15:14, Dt 2:10). Here, Arba has become a personal name. The *MT* lacks the words '*Arba was*'.

אַרְבַּע הָאָדָם הַגָּדוֹל בָּעֲנָקִים הוּא וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה: {פ} earlier times was Kiriath-Arba; Arba was the greatest of the Anakim. The land had rest from warfare.

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א וַיְהִי הַגּוֹרָל לְמַטֵּה בְּנֵי יְהוּדָה לְמִשְׁפְּחֹתָם אֶל־גְּבוּל אֱדוֹם מִדְבַּר־צִן נֶגְבָּה מִקְצֵה תֵימָן: ב וַיְהִי לָהֶם גְּבוּל נֶגֶב מִקְצֵה יָם הַמֶּלַח מִן־הַלָּשֹׁן הַפֹּנֶה נֶגְבָּה: ג וְיָצָא אֶל־מִנֶּגֶב לְמַעֲלֵה עַקְרַבִּים וְעָבַר צִנָה וְעָלָה מִנֶּגֶב לְקָדֵשׁ בַּרְנֵעַ וְעָבַר חֶצְרוֹן וְעָלָה אַדָּרָה וְנָסַב הַקַּרְקָעָה: ד וְעָבַר עַצְמוֹנָה וְיָצָא נַחַל מִצְרַיִם וְהָיוּ תֹצְאוֹת הַגְּבוּל יָמָּה זֶה־יִהְיֶה לָכֶם גְּבוּל נֶגֶב: ה וּגְבוּל קֵדְמָה יָם הַמֶּלַח עַד־קְצֵה הַיַּרְדֵּן וּגְבוּל לִפְאַת צָפוֹנָה מִלְּשׁוֹן הַיָּם מִקְצֵה הַיַּרְדֵּן: ו וְעָלָה הַגְּבוּל בֵּית חָגְלָה וְעָבַר מִצְּפוֹן לְבֵית הָעֲרָבָה וְעָלָה הַגְּבוּל אֶבֶן בֹּהַן בֶּן־רְאוּבֵן:

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[1] The lot for the tribe of the sons of Judah according to their clans was near the boundary of Edom, to the desert of Zin at the farthest south. [2] Their southern frontier begins at the tip of the Salt Sea, at the bay that faces south. [3] It goes south of the Ascent of Scorpions, passes through Zin and up south of Kadesh-Barnea, through Hezron, up to Addar, turns to Karka, [4] skirts Azmon, comes out at the Wadi of Egypt and ends at the sea. This will be your southern boundary. [5] Eastwards, the boundary is the Salt Sea as far as the mouth of the Jordan; and the northern boundary runs from the bay at the mouth of the Jordan. [6] This boundary goes up to Beth-Hoglah, passes north of Beth-Arabah and reaches the Stone of Bohan son of Reuben. [7] The boundary goes up to

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Joshua 15

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[1] The southern and eastern limits of Judah are in fact those of Canaan itself; the northern frontier, plotted in most detail, was the frontier of Judah in the time of David. It takes into account the peculiar situation of Jerusalem and the permanent enclaves of the Canaanites. Its prolongation to the sea is theoretical. The *NJB*, following the *LXX*, has '*from the desert*' (ἀπὸ τῆς ἐρήμου) in place of '*to the desert*' and '*to Kadesh in the south*' (ἕως Καδης πρὸς λίβα) in place of '*at the farthest south*'; here, we follow the *MT* & *NRSV*.

[2] The '*Salt Sea*' is another name for the Dead Sea (also in v. 5).

[3] The *NRSV* uses the Hebrew name, '*Akrabbim*' (עַקְרַבִּים) in place of '*Scorpions*'

[4] The *Kethib* has והיה in place of וְהָיוּ, here following the *Qere*.

[5] The *NJB* includes the 2nd part of this verse in v. 6; here, we follow the *NRSV* & *NETB*.

[6] Throughout this section, the *NJB* & *NETB* use the past tense when describing the boundaries; here, we follow the *NRSV*.

[7] The *NJB* has '*the stone circle*' in place of '*Gilgal*', here following the *MT* (גִּלְגָּל), *NRSV* & *NETB*.

וְעָלָ֨ה הַגְּב֜וּל | דְּבִרָ֗ה מֵעֵ֣מֶק עָכוֹר֮ וְצָפ֣וֹנָה פֹּנֶ֣ה אֶל־הַגִּלְגָּ֗ל אֲשֶׁר־נֹ֙כַח֙ לְמַעֲלֵ֣ה אֲדֻמִּ֔ים אֲשֶׁ֥ר מִנֶּ֖גֶב לַנָּ֑חַל וְעָבַ֤ר הַגְּבוּל֙ אֶל־מֵי־עֵ֣ין שֶׁ֔מֶשׁ וְהָי֥וּ תֹצְאֹתָ֖יו אֶל־עֵ֥ין רֹגֵֽל: ח וְעָלָ֣ה הַגְּב֗וּל גֵּ֣י בֶן־הִנֹּ֘ם אֶל־כֶּ֤תֶף הַיְבוּסִי֙ מִנֶּ֔גֶב הִ֖יא יְרוּשָׁלָ֑͏ִם וְעָלָ֨ה הַגְּב֜וּל אֶל־רֹ֣אשׁ הָהָ֗ר אֲ֠שֶׁר עַל־פְּנֵ֤י גֵֽי־הִנֹּם֙ יָ֔מָּה אֲשֶׁ֛ר בִּקְצֵ֥ה עֵֽמֶק־רְפָאִ֖ים צָפֹֽנָה: ט וְתָאַ֨ר הַגְּב֜וּל מֵרֹ֣אשׁ הָהָ֗ר אֶל־מַעְיַן֙ מֵ֣י נֶפְתּ֔וֹחַ וְיָצָ֖א אֶל־עָרֵ֣י הַר־עֶפְר֑וֹן וְתָאַ֤ר הַגְּבוּל֙ בַּעֲלָ֔ה הִ֖יא קִרְיַ֥ת יְעָרִֽים: י וְנָסַב֩ הַגְּב֨וּל מִבַּעֲלָ֜ה יָ֗מָּה אֶל־הַ֣ר שֵׂעִ֔יר וְעָבַ֕ר אֶל־כֶּ֧תֶף הַר־יְעָרִ֛ים מִצָּפ֖וֹנָה הִ֣יא כְסָל֑וֹן וְיָרַ֥ד בֵּֽית־שֶׁ֖מֶשׁ וְעָבַ֥ר תִּמְנָֽה: יא וְיָצָ֨א הַגְּב֜וּל אֶל־כֶּ֣תֶף עֶקְר֘וֹן֙ צָפ֔וֹנָה וְתָאַ֤ר הַגְּבוּל֙ שִׁכְּר֔וֹנָה וְעָבַ֥ר הַר־הַבַּעֲלָ֖ה וְיָצָ֣א יַבְנְאֵ֑ל וְהָי֛וּ תֹּצְא֥וֹת הַגְּב֖וּל יָֽמָּה: יב וּגְב֣וּל יָ֔ם הַיָּ֥מָּה הַגָּד֖וֹל וּגְב֑וּל זֶ֠ה גְּב֧וּל בְּנֵֽי־יְהוּדָ֛ה סָבִ֖יב לְמִשְׁפְּחֹתָֽם:

Debir from the Vale of Achor and turns towards Gilgal, opposite the Ascent of Adummim, south of the Wadi; the boundary goes on to the waters of En-Shemesh and ends at En-Rogel. [8] Then it goes up to the Wadi Ben-Hinnom, coming from the southern flank of the Jebusites (that is, Jerusalem) and climbs to the top of the mountain barring the Wadi Hinnom, westward and at the northern end of the Valley of Rephaim. [9] From the mountain top, the boundary bends towards the spring of the Waters of Nephtoah, passes from there towards Mount Ephron and then turns towards Baalah (that is, Kiriath-Jearim). [10] From Baalah the boundary bends westwards to the Mount Seir, skirts the northern slope of Mount Jearim (that is, Chesalon), goes down to Beth-Shemesh and crosses to Timnah, [11] reaches the slope to the north of Ekron, turns towards Shikkeron, passes by the Hill of Baalah, then on to Jabneel, and ends at the sea. [12] The western boundary is the Great Sea itself. This is the boundary enclosing the lands assigned to the clans of the sons of Judah.

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[8] For '*Wadi Ben-Hinnom*', here following the *NJB*, the *NRSV* has '*the valley of the sons of Hinnom*'.

[9] In place of '*spring*', here following the *NRSV* & *NETB*, the *NJB* has '*source*'.

[10] The *NJB* has '*though Timnah*' in place of '*crosses to Timnah*', here following the *NRSV*.

[11] In place of '*the slope to the north*', here following the *NRSV*, the *NJB* has '*the north side*'.

[12] The '*Great Sea*' is the Mediterranean.

יג וּלְכָלֵב בֶּן־יְפֻנֶּה נָתַן חֵלֶק בְּתוֹךְ בְּנֵי־יְהוּדָה אֶל־פִּי יְהוָה לִיהוֹשֻׁעַ אֶת־קִרְיַת אַרְבַּע אֲבִי הָעֲנָק הִיא חֶבְרוֹן: יד וַיֹּרֶשׁ מִשָּׁם כָּלֵב אֶת־שְׁלוֹשָׁה בְּנֵי הָעֲנָק אֶת־שֵׁשַׁי וְאֶת־אֲחִימַן וְאֶת־תַּלְמַי יְלִידֵי הָעֲנָק: טו וַיַּעַל מִשָּׁם אֶל־יֹשְׁבֵי דְּבִר וְשֵׁם־דְּבִר לְפָנִים קִרְיַת־סֵפֶר: טז וַיֹּאמֶר כָּלֵב אֲשֶׁר־יַכֶּה אֶת־קִרְיַת־סֵפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת־עַכְסָה בִתִּי לְאִשָּׁה: יז וַיִּלְכְּדָהּ עָתְנִיאֵל בֶּן־קְנַז אֲחִי כָלֵב וַיִּתֶּן־לוֹ אֶת־עַכְסָה בִתּוֹ לְאִשָּׁה: יח וַיְהִי | בְּבוֹאָהּ וַתְּסִיתֵהוּ לִשְׁאוֹל מֵאֵת־אָבִיהָ שָׂדֶה וַתִּצְנַח מֵעַל הַחֲמוֹר וַיֹּאמֶר־לָהּ כָּלֵב מַה־לָּךְ: יט וַתֹּאמֶר תְּנָה־לִּי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי וְנָתַתָּה לִי גֻּלֹּת מָיִם וַיִּתֶּן־לָהּ אֵת גֻּלֹּת עִלִּיּוֹת וְאֵת גֻּלֹּת תַּחְתִּיּוֹת: {פ}

13 According to the order given by Yahweh to Joshua, he gave to Caleb son of Jephunneh a portion among the sons of Judah. Joshua gave him Kiriath-Arba (the father of Anak), which is Hebron. 14 Caleb drove the three sons of Anak out of it: Sheshai, Ahiman and Talmai, descended from Anak. 15 From there, he went up against the inhabitants of Debir, the name of which was once Kiriath-Sepher. 16 Then Caleb said, "To the man who attacks Kiriath-Sepher and takes it, I will give my daughter Achsah as wife." 17 Othniel son of Kenaz, Caleb's brother took it; Caleb gave him his daughter Achsah as wife. 18 When she came to her husband, she urged him to ask her father for a field; as she jumped down from her donkey, and Caleb asked her, "What do you want?" 19 She said, "Grant me a favour; since you have set me in the land of the Negeb, grant me some springs of water." So Caleb gave her the upper springs and the lower springs.

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13 In place of 'the father of Anak', here following the MT, NRSV & NETB, the NJB has 'the chief city of the Anakim'.

14 The LXX lacks the phrase, 'descended for Anak' and, for the three 'sons' reads, Σουσι, Θολμι & Αχιμα.

15 The NJB has 'marched' in place of 'went', here following the MT & NRSV.

16 Vv. 16–19 are almost identical to Jg 1:11–15.

17 'Othniel' (עָתְנִיאֵל) will reappear as one of the 'Judges' of Israel (Jg 3:7–11).

18 In place of 'she urged him', here following the MT & NRSV, the NJB has the conjectural translation, 'he urged her' (see Jg 1:14).

19 Vv. 13–19 recur almost identically in Jg 1:10–15 where, however, the capture of Hebron is attributed to Judah.

כ זֹאת נַחֲלַת מַטֵּה בְנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם: כא וַיִּהְיוּ הֶעָרִים מִקְצֵה לְמַטֵּה בְנֵי־יְהוּדָה אֶל־גְּבוּל אֱדוֹם בַּנֶּגְבָּה קַבְצְאֵל וְעֵדֶר וְיָגוּר: כב וְקִינָה וְדִימוֹנָה וְעַדְעָדָה: כג וְקֶדֶשׁ וְחָצוֹר וְיִתְנָן: כד זִיף וָטֶלֶם וּבְעָלוֹת: כה וְחָצוֹר | חֲדַתָּה וּקְרִיּוֹת חֶצְרוֹן הִיא חָצוֹר: כו אֲמָם וּשְׁמַע וּמוֹלָדָה: כז וַחֲצַר גַּדָּה וְחֶשְׁמוֹן וּבֵית פָּלֶט: כח וַחֲצַר שׁוּעָל וּבְאֵר שֶׁבַע וּבִזְיוֹתְיָה: כט בַּעֲלָה וְעִיִּים וָעָצֶם: ל וְאֶלְתּוֹלַד וּכְסִיל וְחָרְמָה: לא וְצִקְלַג וּמַדְמַנָּה וְסַנְסַנָּה: לב וּלְבָאוֹת

20 This was the inheritance of the tribe of the sons of Judah according to their clans. 21 These are the furthermost towns of the tribe of the sons of Judah, towards the boundary of Edom in the Negeb: Kabzeel, Eder, Jagur, 22 and Kinah, Dimonah, Adadah, 23 and Kedesh, Hazor, Ithnan, 24 and Ziph, Telem, Bealoth, 25 and Hazor-Hadattah, Kiriath-Hezron (that is to say, Hazor), 26 and Amam, Shema, Moladah, 27 and Hazar-Gaddah, Heshmon, Beth-Pelet, 28 and Hazar-Shual, Beersheba and Biziothiah, 29 and Baalah, Iim, Ezem, 30 and Eltolad, Chesil, Hormah, 31 and Ziklag, Madmannah and Sansannah, 32 and Lebaoth, and Shilhim,

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20 The *MT* of vv. 20–63 is not very well preserved; the *NJB* amends some of the names of the towns in the light of the *LXX* or of other Biblical texts, and of modern place-names.

21 The *NJB*, following the *LXX*, has '*Arad*' (*Αρα*) in place of '*Eder*', here following the *MT* (וְעֵדֶר). The listed cities were divided into districts probably corresponding to the administrative districts of the kingdom of Judah (see 1K 4:7–19 for a similar list).

22 The *NJB* has '*Aroer*' (cf., *LXX*: *Αρουηλ*) in place of '*Adadah*' (עַדְעָדָה).

23 The *NJB* lists '*Hazor*' and '*Ithnan*' as a single town, '*Hazor-Ithnan*' (cf. *LXX*: *Ασοριωναιν*)

24 For this verse, the *LXX* lists only 2 towns: *Μαιναμ καὶ Βαλμαιναν*.

25 The *LXX* has only 2 towns in this verse, *Ασερων* & *Ασωρ* (Hancock places the 2nd in brackets, suggesting doubts as to its authenticity).

26 The *LXX* has: *καὶ Σην καὶ Σαλμαα καὶ Μωλαδα*.

27 For this verse, the LXX lists only 2 towns: *καὶ Σερι καὶ Βαιφαλαδ*.

28 The *NJB*, following the *LXX* (*αἱ κῶμαι αὐτῶν*), conjecturally interprets the name '*Biziothiah*' (בִזְיוֹתְיָה) as '*its dependencies*'; here, we follow the *NRSV*.

29 For '*Iim*' (עִיִּים) & '*Ezem*' (עָצֶם), the *LXX* reads *Βακωκ καὶ Ασομ*.

30 The *LXX* has *Βαιθηλ* in place of '*Chesil*' (כְסִיל).

31 For this verse, the *LXX* reads: *καὶ Σεκελακ καὶ Μαχαριμ καὶ Σεθεννακ*.

וְשִׁלְחִים וְעַיִן וְרִמּוֹן כָּל־עָרִים עֶשְׂרִים וָתֵשַׁע וְחַצְרֵיהֶן: {ס}

Ain and Rimmon: in all, twenty-nine towns, with their outlying villages.

לֹג בַּשְּׁפֵלָה אֶשְׁתָּאוֹל וְצָרְעָה וְאַשְׁנָה: לֹד וְזָנוֹחַ וְעֵין גַּנִּים תַּפּוּחַ וְהָעֵינָם: לֹה יַרְמוּת וַעֲדֻלָּם שׂוֹכֹה וַעֲזֵקָה: לֹו וְשַׁעֲרַיִם וַעֲדִיתַיִם וְהַגְּדֵרָה וּגְדֵרֹתָיִם עָרִים אַרְבַּע־עֶשְׂרֵה וְחַצְרֵיהֶן: {ס}

33 In the lowlands: Eshtaol, Zorah, Ashnah, 34 and Zanoah, En-Gannim, Tappuah, Enam, 35 and Jarmuth, Adullam, Socoh, Azekah, 36 and Shaaraim, Adithaim, Ha-Gederah, Gederothaim: fourteen towns with their villages.

לֹז צְנָן וַחֲדָשָׁה וּמִגְדַּל־גָּד: לֹח וְדִלְעָן וְהַמִּצְפֶּה וְיָקְתְאֵל: לֹט לָכִישׁ וּבָצְקַת וְעֶגְלוֹן: מ וְכַבּוֹן וְלַחְמָס וְכִתְלִישׁ: מֹא וּגְדֵרוֹת בֵּית־דָּגוֹן וְנַעֲמָה וּמַקֵּדָה עָרִים שֵׁשׁ־עֶשְׂרֵה וְחַצְרֵיהֶן: {ס}

37 And Zenan, Hadashah, Migdal-Gad, 38 and Dilean, Mizpeh, Jokteel, 39 and Lachish, Bozkath, Eglon, 40 and Cabbon, Lahmas, Chitlish, 41 Gederoth, Beth-Dagon, Naamah, Makkedah: sixteen towns with their villages.

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32 The *LXX* lists only 3 towns in this verse: καὶ Λαβως καὶ Σαλη καὶ Ερωμωθ.

33 An alternative reading for '*lowlands*' (שְׁפֵלָה) is '*foothills*'. The *LXX* has Ραα for '*Zorah*' (צָרְעָה).

34 For this verse, the *LXX* reads: καὶ Ραμεν καὶ Τανω καὶ Ιλουθωθ καὶ Μαιανι.

35 The *LXX* lists 5 towns in this verse: καὶ Ιερμουθ καὶ Οδολλαμ καὶ Μεμβρα καὶ Σαωχω καὶ Αζηκα.

36 The last name, '*Gederothaim*' (גְדֵרֹתָיִם) is doubtful and the total number of towns comes to fifteen. Some propose to emend, following the *LXX*, to read: '*Gederah and its enclosures*' (Γαδηρα καὶ αἱ ἐπαύλεις αὐτῆς). However, the entire list in the *LXX* is rather different. The *MT* might be explained as understanding dependence on some town (perhaps Tappuah) or, perhaps, the last two names were alternatives for the same place.

37 For '*Migdal-Gad*' (מִגְדַּל־גָּד), the *LXX* reads Μαγαδαγαδ.

38 For '*Dilean*' (דִלְעָן), here following the *NJB* & *NETB*, the *NRSV* has '*Dilan*'; the *LXX* has Δαλαλ.

39 The *LXX* has Ιδεαδαλεα in place of '*Eglon*' (עֶגְלוֹן).

40 For '*Lahmas*' (לַחְמָס), here following the *MT*, *NJB* & *NETB*, the *NRSV* has '*Lahmam*'

41 For the towns in this verse, the *LXX* reads: Γεδδωρ καὶ Βαγαδιηλ καὶ Νωμαν καὶ Μακηδαν.

מב לִבְנָה וָעֶתֶר וְעָשָׁן: מג וְיִפְתָּח וְאַשְׁנָה וּנְצִיב: מד וּקְעִילָה וְאַכְזִיב וּמָראשָׁה עָרִים תֵּשַׁע וְחַצְרֵיהֶן: {ס}

42 And Libnah and Ether and Asham, 43 and Iphtah and Ashnah and Nezib, 44 and Keilah and Achzib and Mareshah: nine towns with their villages.

מה עֶקְרוֹן וּבְנֹתֶיהָ וַחֲצֵרֶיהָ: מו מֵעֶקְרוֹן וָיָמָּה כֹּל אֲשֶׁר־עַל־יַד אַשְׁדּוֹד וְחַצְרֵיהֶן: {ס}

45 Ekron, with its dependencies and its villages: 46 from Ekron to the sea, everything to the side of Ashdod, with its villages.

מז אַשְׁדּוֹד בְּנוֹתֶיהָ וַחֲצֵרֶיהָ עַזָּה בְּנוֹתֶיהָ וַחֲצֵרֶיהָ עַד־נַחַל מִצְרָיִם וְהַיָּם הַגָּדוֹל וּגְבוּל: {ס}

47 Ashdod, its towns and outlying, Gaza, its towns and villages, as far as the Wadi of Egypt. The Great Sea marks the boundary.

מח וּבָהָר שָׁמִיר וְיַתִּיר וְשׂוֹכֹה: מט וְדַנָּה וְקִרְיַת־סַנָּה הִיא דְבִר: {ס}

48 In the highlands: Shamir, Jattir, Socoh, 49 Dannah, Kiriath-Sannah, which is now Debir,

נ וַעֲנָב וְאֶשְׁתְּמֹה וְעָנִים: נא וְגֹשֶׁן וְחֹלֹן וְגִלֹה עָרִים אַחַת־עֶשְׂרֵה וְחַצְרֵיהֶן: {ס}

50 Anab, Eshtemoh, Anim, 51 Goshen, Holon and Giloh: eleven towns with their villages.

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42 For this verse, the *LXX* lists only 2 towns: Λεμνα καὶ Ιθακ.

43 For '*Iphtah*' (יִפְתָּח) & '*Ashnah*' (אַשְׁנָה), the *LXX* has Ανωχ καὶ Ιανα.

44 The *LXX* lists 5 towns in this verse (*Κειλαμ καὶ Ακιεζι καὶ Κεζιβ καὶ Βαθησαρ καὶ Αιλων*), giving a subtotal of 10 towns (*πόλεις δέκα*).

45 In fact, '*Ekron*' (עֶקְרוֹן) remained Philistine until the time of David, and from Ahaz (736–716 BC) until the Persian period (Am 1:8, Zc 9:5–7).

46 In place of '*to the sea*', here following the *NJB* & *NRSV*, *NETB* has '*westward*'.

47 The *Kethib* has הגבול in place of הַגָּדוֹל, here following the *Qere*. For the last sentence, here following the *NJB*, the *NRSV* has '*and the Great Sea with its coast*'.

48 The *NRSV* & *NETB* have '*hill country*' in place of '*highlands*', here following the *NJB*.

49 In place of '*Kiriath-Sannah*', here following the *MT* (קִרְיַת־סַנָּה) & *NETB*, the *NJB* has '*Kiriath-Sepher*' and the *NRSV* has '*Kiriath-Aannah*'; the *LXX* has Πόλις γραμμάτων.

50 For the 3 towns in this verse, the *LXX* has: Ανων καὶ Εσκαιμαν καὶ Αισαμ.

51 For this verse, the *LXX* & *MT* are in accord: καὶ Γοσομ καὶ Χαλου καὶ Χαννα, πόλεις ἔνδεκα καὶ αἱ κῶμαι αὐτῶν.

Hebrew	English
נב אֲרַב וְרוּמָה וְאֶשְׁעָן: נג וְיָנוּם וּבֵית־תַּפּוּחַ וַאֲפֵקָה: נד וְחֻמְטָה וְקִרְיַת אַרְבַּע הִיא חֶבְרוֹן וְצִיעֹר עָרִים תֵּשַׁע וְחַצְרֵיהֶן: {ס}	52 Arab and Rumah and Eshan, 53 Janum and Beth-Tappuah and Aphekah, 54 Humtah, and Kiriath-Arba (which is now Hebron) and Zior: nine towns with their villages.
נה מָעוֹן | כַּרְמֶל וָזִיף וְיוּטָּה: נו וְיִזְרְעֶאל וְיָקְדְעָם וְזָנוֹחַ: נז הַקַּיִן גִּבְעָה וְתִמְנָה עָרִים עֶשֶׂר וְחַצְרֵיהֶן: {ס}	55 Maon, Carmel and Ziph and Juttah, 56 Jezreel and Jokdeam and Zanoah, 57 Kain and Gibeah and Timnah: a total of ten towns with their villages.
נח חַלְחוּל בֵּית־צוּר וּגְדוֹר: נט וּמַעֲרָת וּבֵית־עֲנוֹת וְאֶלְתְּקֹן עָרִים שֵׁשׁ וְחַצְרֵיהֶן: {פ}	58 Halhul, Beth-Zur, Gedor, 59 Maarath, Beth-Anoth, and Eltekon: six towns with their villages.
ס קִרְיַת־בַּעַל הִיא קִרְיַת יְעָרִים וְהָרַבָּה עָרִים שְׁתַּיִם וְחַצְרֵיהֶן: {ס}	60 Kiriath-Baal (which is now Kiriath-Jearim), and Rabbah: two towns with their villages.

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52 Many Hebrew *Mss* and some *Mss* of the *LXX* read '*Dumah*' (דוּמָה) in place of '*Rumah*' (רוּמָה), as do the *NJB, NRSV & NETB*.

53 The *NRSV & NETB*, following the *Kethib* (וינים) have '*Janim*' in place of '*Janum*', here following the *Qere* (וְיָנוּם).

54 For '*Humtah*' (חֻמְטָה), the *LXX* has Ευμα.

55 The *LXX* has Οζιβ in place of '*Ziph*' (זִיף).

56 For the towns in this verse, the *LXX* has: Ιαριηλ καὶ Ιαρικαμ καὶ Ζακαναιμ.

57 The *LXX* lists only 2 towns in this verse, giving a subtotal of 9 towns: Γαβαα καὶ Θαμναθα, πόλεις ἐννέα καὶ αἱ κῶμαι αὐτῶν.

58 For the towns in this verse, the *LXX* has: Αλουα καὶ Βαιθσουρ καὶ Γεδδων.

59 At the end of this verse, the *NJB*, following the *LXX* (Θεκω καὶ Εφραθα [αὕτη ἐστὶν Βαιθλεεμ] καὶ Φαγωρ καὶ Αιταν καὶ Κουλον καὶ Ταταμ καὶ Εωβης καὶ Καρεμ καὶ Γαλεμ καὶ Θεθηρ καὶ Μανοχω, πόλεις ἔνδεκα καὶ αἱ κῶμαι αὐτῶν), adds, "*Tekoa, Ephrathah, which is now Bethlehem, Peor, Etam, Kulon, Tatam, Sores, Carem, Gallim, Bether, and Manach: eleven towns with their villages.*"

60 Curiously, the *LXX* transliterates '*Kiriath-Baal*' (Καριαθβααλ) but translates '*Kiriath-Jearim*' (קִרְיַת יְעָרִים) into '*the City of Jearim*' (ἡ πόλις Ιαριμ).

⁶¹ In the desert: Beth-Arabah, Middin and Secacah, ⁶² and Nibshan, the City of Salt and En-Gedi: six towns with their villages. ⁶³ However, the sons of Judah could not drive out the Jebusites who lived in Jerusalem; the Jebusites lived in Jerusalem side by side with the sons of Judah, as they still do today.

סא בַּמִּדְבָּר בֵּית הָעֲרָבָה מִדִּין וּסְכָכָה: סב וְהַנִּבְשָׁן וְעִיר־הַמֶּלַח וְעֵין גֶּדִי עָרִים שֵׁשׁ וְחַצְרֵיהֶן: סג וְאֶת־הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַ͏ִם לֹא־יָכְלוּ בְנֵי־יְהוּדָה לְהוֹרִישָׁם וַיֵּשֶׁב הַיְבוּסִי אֶת־בְּנֵי יְהוּדָה בִּירוּשָׁלַ͏ִם עַד הַיּוֹם הַזֶּה: {פ}

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⁶¹ The *LXX* lists 4 towns in this verse: *Βαδδαργις καὶ Θαραβααμ καὶ Αινων καὶ Αιχιοζα*.

⁶² The *LXX* gives a subtotal of 7 towns (*πόλεις ἑπτὰ*) – see # 61.

⁶³ In place of יְכְלוּ, here following the *Qere*, the *Kethib* has יוכלו. The statement '*as they still do today*' reflects the perspective of the author, who must have written prior to David's conquest of the Jebusites (2S 5:6–7)

א וַיֵּצֵא הַגּוֹרָל לִבְנֵי יוֹסֵף מִיַּרְדֵּן יְרִיחוֹ לְמֵי יְרִיחוֹ מִזְרָחָה הַמִּדְבָּר עֹלֶה מִירִיחוֹ בָּהָר בֵּית־אֵל: ב וְיָצָא מִבֵּית־אֵל לוּזָה וְעָבַר אֶל־גְּבוּל הָאַרְכִּי עֲטָרוֹת: ג וְיָרַד־יָמָּה אֶל־גְּבוּל הַיַּפְלֵטִי עַד גְּבוּל בֵּית־חוֹרֹן תַּחְתּוֹן וְעַד־גָּזֶר וְהָיוּ תֹצְאֹתָו יָמָּה: ד וַיִּנְחֲלוּ בְנֵי־יוֹסֵף מְנַשֶּׁה וְאֶפְרָיִם:

ה וַיְהִי גְּבוּל בְּנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם וַיְהִי גְּבוּל נַחֲלָתָם מִזְרָחָה עַטְרוֹת אַדָּר עַד־בֵּית חוֹרֹן עֶלְיוֹן:

1 The allotment of the Josephites went from the Jordan by Jericho, east of the waters of Jericho, into the desert, and up from Jericho into the hill country to Bethel. 2 From Bethel, it went to Luz, and on Archite territory at Ataroth; 3 then it went down westwards to Japhletite territory to the territory of Lower Beth-Horon and Gezer, and ended at the sea. 4 The Josephites – Manasseh and Ephraim – received their inheritance.

5 As regards the territory of the sons of Ephraim according to their clans, the frontier of their heritage ran from Ataroth-Arach to Upper

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JOSHUA 16

[1] For this verse, the *MT* is corrupt (literally, "*The lot went out to the sons of Joseph from the Jordan [at] Jericho to the waters of Jericho to the east, the desert going up from Jericho into the hill country of Bethel.*") and the text here follows that of the *NRSV*; the *NJB* reads: "*The portion awarded by lot to the sons of Joseph started on the east at the Jordan opposite Jericho (the Waters of Jericho) through the desert rising from Jericho into the highlands of Bethel.*"

[2] In the *MT*, the place name '*Luz*' (לוּזָה) has the directive ending, indicating that the border went *from* Bethel *to* Luz; elsewhere, Luz and Bethel appear to be names for the same site (cf. Jg 1:23), but here they appear to be distinct. Note that the *NIV*, following the *LXX* (εἰς Βαιθηλ Λουζα), has '*from Bethel (that is, Luz)*'.

[3] The southern boundary ran from Jericho west to the Mediterranean.

[4] For this verse, here following the *NRSV*, the *NJB* reads, "*Such was the inheritance of the sons of Joseph, Manasseh and Ephraim.*"

[5] '*Ataroth-Arach*' (i.e. Ataroth of the Archites) is a conjectural translation following the *NJB*, *LXX* (Αταρωθ καὶ Εροκ) and v. 2. The *MT* (and the *NRSV*) has '*Ataroth-Addar*' (עַטְרוֹת אַדָּר), as also in 18:13.

וַיָּצָא הַגְּבוּל הַיָּמָּה הַמִּכְמְתָת מִצָּפוֹן וְנָסַב הַגְּבוּל מִזְרָחָה תַּאֲנַת שִׁלֹה וְעָבַר אוֹתוֹ מִמִּזְרָח יָנוֹחָה: ⁷ וְיָרַד מִיָּנוֹחָה עֲטָרוֹת וְנַעֲרָתָה וּפָגַע בִּירִיחוֹ וְיָצָא הַיַּרְדֵּן: ⁸ מִתַּפּוּחַ יֵלֵךְ הַגְּבוּל יָמָּה נַחַל קָנָה וְהָיוּ תֹצְאֹתָיו הַיָּמָּה זֹאת נַחֲלַת מַטֵּה בְנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם: ⁹ וְהֶעָרִים הַמִּבְדָּלוֹת לִבְנֵי אֶפְרַיִם בְּתוֹךְ נַחֲלַת בְּנֵי־מְנַשֶּׁה כָּל־הֶעָרִים וְחַצְרֵיהֶן: ¹⁰ וְלֹא הוֹרִישׁוּ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגָזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקֶרֶב אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֹבֵד: {פ}

Beth-Horon; ⁶ it then reached as far as the sea. On the north was Michmethath, and the frontier turned east to Taanath-Shiloh and crossed it on the east to Janoah; ⁷ it ran from Janoah to Ataroth and Naarah, then touched Jericho, ending at the Jordan. ⁸ From Tappuah the boundary went westwards to the Wadi Kanah and ended at the sea. Such was the inheritance of the tribe of Ephraimites by to their clans, ⁹ apart from the towns reserved for the Ephraimites within the inheritance of the Manassites, all these towns and their villages. ¹⁰ But they did not drive out the Canaanites living in Gezer; they have remained in Ephraim to the present day, but are obliged to do forced labour.

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⁶ The '*Michmethath*' (מִכְמְתָת) seems to have been some topographical feature, possibly a very narrow defile, or the rift of the Wadi Beidan, not far from Nablus-Shechem (see 17:7).

⁷ The *LXX* opens this verse, '*and from Machu and Ataroth*' (καὶ εἰς Μαχω καὶ Αταρωθ).

⁸ An alternative reading for '*by their clans*' is '*according to their families*'.

⁹ In place of '*within the inheritance of the Manassites*', here following the *NRSV*, the *NJB* has '*inside the heritage of the sons of Manasseh*'.

¹⁰ This verse is very similar to Jg 1:29.

א וַיְהִי הַגּוֹרָל֙ לְמַטֵּ֣ה מְנַשֶּׁ֔ה כִּי־ה֖וּא בְּכ֣וֹר יוֹסֵ֑ף לְמָכִיר֩ בְּכ֨וֹר מְנַשֶּׁ֜ה אֲבִ֣י הַגִּלְעָ֗ד כִּ֣י ה֤וּא הָיָה֙ אִ֣ישׁ מִלְחָמָ֔ה וַיְהִי־ל֖וֹ הַגִּלְעָ֥ד וְהַבָּשָֽׁן׃ ב וַיְהִ֡י לִבְנֵי֩ מְנַשֶּׁ֨ה הַנּוֹתָרִים֮ לְמִשְׁפְּחֹתָם֒ לִבְנֵ֨י אֲבִיעֶ֜זֶר וְלִבְנֵי־חֵ֗לֶק וְלִבְנֵ֤י אַשְׂרִיאֵל֙ וְלִבְנֵי־שֶׁ֔כֶם וְלִבְנֵי־חֵ֖פֶר וְלִבְנֵ֣י שְׁמִידָ֑ע אֵ֠לֶּה בְּנֵ֨י מְנַשֶּׁ֧ה בֶּן־יוֹסֵ֛ף הַזְּכָרִ֖ים לְמִשְׁפְּחֹתָֽם׃ ג וְלִצְלָפְחָד֙ בֶּן־חֵ֔פֶר בֶּן־גִּלְעָ֖ד בֶּן־מָכִ֣יר בֶּן־מְנַשֶּׁ֑ה לֹא־הָ֥יוּ ל֛וֹ בָּנִ֖ים כִּ֣י אִם־בָּנ֑וֹת וְאֵ֙לֶּה֙ שְׁמ֣וֹת בְּנֹתָ֔יו מַחְלָ֣ה וְנֹעָ֔ה חָגְלָ֥ה מִלְכָּ֖ה וְתִרְצָֽה׃ ד וַתִּקְרַ֡בְנָה לִפְנֵי֩ אֶלְעָזָ֨ר הַכֹּהֵ֜ן וְלִפְנֵ֣י | יְהוֹשֻׁ֣עַ בִּן־נ֗וּן וְלִפְנֵ֤י הַנְּשִׂיאִים֙ לֵאמֹ֔ר יְהוָה֙ צִוָּ֣ה אֶת־מֹשֶׁ֔ה לָֽתֶת־לָ֥נוּ נַחֲלָ֖ה בְּת֣וֹךְ אַחֵ֑ינוּ וַיִּתֵּ֨ן לָהֶ֜ם אֶל־פִּ֤י יְהוָה֙ נַחֲלָ֔ה בְּת֖וֹךְ אֲחֵ֥י אֲבִיהֶֽן׃ ה וַיִּפְּל֣וּ

1 The portion of the tribe of Manasseh, Joseph's first-born, went to Machir, Manasseh's first-born, father of Gilead, for he was a warrior; he had Gilead and Bashan. 2 The other sons of Manasseh had theirs by their clans: the sons of Abiezer, the sons of Helek, the sons of Asriel, the sons of Shechem, the sons of Hepher, the sons of Shemida: these were the clans of the male children of Manasseh son of Joseph. 3 Zelophehad son of Hepher, son of Gilead, son of Machir, son of Manasseh, had no sons, only daughters, whose names are these: Mahlah, Noah, Hoglah, Milcah and Tirzah. 4 These came to the priest Eleazar, and Joshua son of Nun and the leaders, and said, "Yahweh told Moses to give us land among our brothers." So, according to Yahweh's orders, he gave them an inheritance among the brothers of their father. 5 Thus, there fell to Manasseh ten portions besides the country of Gilead and Bashan, which

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Joshua 17

1 The half-tribe of Manasseh (for the other half-tribe, see 13:29ff) that settled west of the Jordan suffered from the expansion of Ephraim (see 16:9, 17:8–9). The shift in balance is reflected in the story of Ephraim being given the place of his elder brother (Gn 48:14ff).

2 This verse describes the inheritance of the half-tribe of Manasseh that had not already settled east of the Jordan (13:29–31).

3 The names of Zelophehad's daughters, the great-granddaughters of Machir son of Manasseh, are those of places situated north of Shechem. This location for a part of the clan of Machir is supported by a story attributed in Nb 27 and 36 to the time of Moses, laying down inheritance rights for daughters.

4 Since Zelophehad had no sons, '*brothers*' here must refer to their uncles, as the next sentence makes clear

5 Literally translated, this verse opens, "*And the allotted portions of Manasseh fell out ten*."

חֶבְלֵי־מְנַשֶּׁה עֲשָׂרָה לְבַד מֵאֶרֶץ הַגִּלְעָד וְהַבָּשָׁן
אֲשֶׁר מֵעֵבֶר לַיַּרְדֵּן: י כִּי בְּנוֹת מְנַשֶּׁה נָחֲלוּ נַחֲלָה
בְּתוֹךְ בָּנָיו וְאֶרֶץ הַגִּלְעָד הָיְתָה לִבְנֵי־מְנַשֶּׁה
הַנּוֹתָרִים: ז וַיְהִי גְּבוּל־מְנַשֶּׁה מֵאָשֵׁר הַמִּכְמְתָת
אֲשֶׁר עַל־פְּנֵי שְׁכֶם וְהָלַךְ הַגְּבוּל אֶל־הַיָּמִין אֶל־
יֹשְׁבֵי עֵין תַּפּוּחַ: ח לִמְנַשֶּׁה הָיְתָה אֶרֶץ תַּפּוּחַ
וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לִבְנֵי אֶפְרָיִם: ט וְיָרַד
הַגְּבוּל נַחַל קָנָה נֶגְבָּה לַנַּחַל עָרִים הָאֵלֶּה
לְאֶפְרַיִם בְּתוֹךְ עָרֵי מְנַשֶּׁה וּגְבוּל מְנַשֶּׁה מִצְּפוֹן
לַנַּחַל וַיְהִי תֹצְאֹתָיו הַיָּמָּה: י נֶגְבָּה לְאֶפְרַיִם
וְצָפוֹנָה לִמְנַשֶּׁה וַיְהִי הַיָּם גְּבוּלוֹ וּבְאָשֵׁר יִפְגְּעוּן
מִצָּפוֹן וּבְיִשָּׂשכָר מִמִּזְרָח: יא וַיְהִי לִמְנַשֶּׁה
בְּיִשָּׂשכָר וּבְאָשֵׁר בֵּית־שְׁאָן וּבְנוֹתֶיהָ וְיִבְלְעָם
וּבְנוֹתֶיהָ וְאֶת־יֹשְׁבֵי דֹאר וּבְנוֹתֶיהָ וְיֹשְׁבֵי עֵין־דֹּר

lies across the Jordan, 6 as Manasseh's daughters received an inheritance along with his sons. The land of Gilead belonged to Manasseh's other sons. 7 The boundary of Manasseh was, on the side of Asher, Michmethath, which is opposite Shechem, and then continued southward to the inhabitants of En-Tappuah. 8 The land of Tappuah belonged to Manasseh, but Tappuah on Manasseh's border belonged to the sons of Ephraim. 9 The boundary went down to the Wadi Kanah; south of the Wadi were the towns of Ephraim; the boundary of Manasseh was north of the Wadi, and reached as far as the sea. 10 The south belonged to Ephraim and the north to Manasseh; The sea was its border and they touched Asher to the north and Issachar to the east. 11 With Issachar and Asher, Manasseh shared Beth-Shean and its dependent towns, Ibleam and its dependent towns, the inhabitants of Dor and its dependent towns, the inhabitants of En-Dor and its dependent towns, the

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6 After 'Gilead', the *NJB* adds '*itself*', for emphasis and clarity; here, we follow the *NRSV* & *NETB*.

7 The *NJB*, following the *LXX* (Ιασσιβ ἐπὶ πηγὴν Θαφθωθ), ends this verse with, "*to the right to Jashib, which is at the spring of Tappuah*," in place of "*southward to the inhabitants of En-Tappuah*," here following the *MT* & *NRSV*.

8 *NETB* parenthesises this entire verse.

9 For clarity, and in the light of 16:9, after '*towns of Ephraim*', the *NJB* adds (in parentheses), "*besides those which Ephraim had among the towns of Manasseh*," although this is not present in the *MT* or *LXX*.

10 In the last sentence, *NETB* has '*Manasseh's*' in place of '*its*', here following the *MT* & *NRSV*.

11 The clause '*the inhabitants of En-Dor and its dependent towns*' is not present in the *NJB*, which here follows the *LXX*. The *NJB* ends the verse with, "*the Three of the Slopes*." The meaning of the Hebrew is uncertain.

וּבְנוֹתֶ֑יהָ וְיֹשְׁבֵ֤י תַעְנַךְ֙ וּבְנֹתֶ֔יהָ וְיֹשְׁבֵ֥י מְגִדּ֖וֹ וּבְנוֹתֶ֑יהָ שְׁלֹ֖שֶׁת הַנָּֽפֶת: יב וְלֹ֤א יָֽכְלוּ֙ בְּנֵ֣י מְנַשֶּׁ֔ה לְהוֹרִ֖ישׁ אֶת־הֶעָרִ֣ים הָאֵ֑לֶּה וַיּ֨וֹאֶל֙ הַֽכְּנַעֲנִ֔י לָשֶׁ֖בֶת בָּאָ֥רֶץ הַזֹּֽאת: יג וַֽיְהִ֗י כִּ֤י חָֽזְקוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַיִּתְּנ֥וּ אֶת־הַֽכְּנַעֲנִ֖י לָמַ֑ס וְהוֹרֵ֖שׁ לֹ֥א הוֹרִישֽׁוֹ: {ס}

יד וַֽיְדַבְּרוּ֙ בְּנֵ֣י יוֹסֵ֔ף אֶת־יְהוֹשֻׁ֖עַ לֵאמֹ֑ר מַדּ֩וּעַ֩ נָתַ֨תָּה לִּ֜י נַחֲלָ֗ה גּוֹרָ֤ל אֶחָד֙ וְחֶ֣בֶל אֶחָ֔ד וַֽאֲנִ֣י עַם־רָ֔ב עַ֥ד אֲשֶׁר־עַד־כֹּ֖ה בֵּֽרְכַ֥נִי יְהוָֽה: טו וַיֹּ֨אמֶר אֲלֵיהֶ֜ם יְהוֹשֻׁ֗עַ אִם־עַם־רַ֤ב אַתָּה֙ עֲלֵ֤ה לְךָ֙ הַיַּ֔עְרָה וּבֵרֵאתָ֤ לְךָ֙ שָׁ֔ם בְּאֶ֥רֶץ הַפְּרִזִּ֖י וְהָֽרְפָאִ֑ים כִּֽי־אָ֥ץ לְךָ֖ הַר־אֶפְרָֽיִם: טז וַיֹּֽאמְרוּ֙ בְּנֵ֣י יוֹסֵ֔ף לֹֽא־יִמָּ֥צֵא לָ֖נוּ הָהָ֑ר וְרֶ֣כֶב בַּרְזֶ֗ל בְּכָל־הַֽכְּנַעֲנִי֙ הַיֹּשֵׁ֣ב בְּאֶֽרֶץ־הָעֵ֔מֶק לַֽאֲשֶׁ֤ר בְּבֵית־שְׁאָן֙ וּבְנוֹתֶ֔יהָ וְלַֽאֲשֶׁ֖ר בְּעֵ֥מֶק

inhabitants of Taanach and Megiddo and their dependent towns: the third is Nepheth. 12 Yet, the sons of Manasseh could not take possession of these towns, but the Canaanites managed to hold their own in the country. 13 However, when the Israelites became stronger, they made the Canaanites do forced labour, though they never drove them out.

14 The House of Joseph said to Joshua, "Why have you given me for inheritance only one share, only one portion, when my people are many because Yahweh has so blessed me?" 15 Joshua answered, "If your people are so many, go up to the forest to clear ground in the country of the Perizzites and the Rephaim, since the highlands of Ephraim are too small for you." 16 The sons of Joseph answered, "The highlands are not enough for us, yet all the Canaanites living in the plain have iron chariots, as have those in Beth-Shean and its villages, and those in the

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12 Vv. 11–13 are closely parallel to Jg 1:27–28.

13 On the Israelites' failure to conquer the Canaanites completely, see Jg 1:27–28.

14 This paragraph juxtaposes 2 versions of the same tradition; the more ancient is that of vv. 16–18, which recalls how the House of Joseph cleared and reclaimed the afforested highlands of Ephraim; the 2nd (vv. 14–15) possibly alludes to the settlements in Gilead of part of the tribe of Manasseh.

15 The *NJB* has '*woodland region*' in place of '*forest*', here following the *NRSV*.

16 The '*Plain of Jezreel*', which ran from the Central range east to the Jordan, was not under Israelite control. '*Beth-Shean*' is located in the southeast corner of this plain; according to this verse and Jg 1:27, Israel did not take this city – in fact, it did not fall into Israelite hands until the time of David and Solomon.

וַיֹּאמֶר יְהוֹשֻׁעַֿ אֶל־בֵּית יוֹסֵף לְאֶפְרַ֖יִם ‏ יֿ‏ ‏ :יִזְרְעֶאל
לֵאמֹר עַם־רַב אַתָּ֖ה וְכֹחַ גָּדוֹל֙ לָ֔ךְ לֹא־ וְלִמְנַשֶּׁה
כִּי הַר֙ יִהְיֶה־לָּ֔ךְ כִּי־יַ֙עַר ‏ יֿח‏ ‏ :יִהְיֶה לְךָ֖ גּוֹרָ֥ל אֶחָֽד
הוּא וּבֵ֣רֵאתֹ֔ו וְהָיָ֥ה לְךָ֖ תֹּצְאֹתָ֑יו כִּי־תוֹרִישׁ אֶת־
‏{פ} ‏ ‏ :הַֽכְּנַעֲנִ֗י כִּ֣י רֶ֤כֶב בַּרְזֶל֙ לֹ֔ו כִּ֥י חָזָ֖ק הֽוּא

Plain of Jezreel." [17] Joshua said to the House of Joseph, to Ephraim and Manasseh, "You have many people and great power; you shall not have one share only. [18] A mountain shall be yours; it is covered with woods, but you must clear it, and its boundaries shall be yours; you can conquer the Canaanites, though they have iron chariots and are strong."

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[17] The *NJB* opens this verse, "*You are a large population and one of great strength;*" here, we follow the *NRSV* & *NETB*.

[18] The *NJB* seems to misinterpret the last sentence, reading, "*since you cannot drive out the Canaanite because of his superior strength;*" here, we follow *NETB*.

א וַיִּקָּהֲלוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל שִׁלֹה וַיַּשְׁכִּינוּ שָׁם אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לִפְנֵיהֶם: ב וַיִּוָּתְרוּ בִּבְנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־חָלְקוּ אֶת־נַחֲלָתָם שִׁבְעָה שְׁבָטִים: ג וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אָנָה אַתֶּם מִתְרַפִּים לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם: ד הָבוּ לָכֶם שְׁלֹשָׁה אֲנָשִׁים לַשָּׁבֶט וְאֶשְׁלָחֵם וְיָקֻמוּ וְיִתְהַלְּכוּ בָאָרֶץ וְיִכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וְיָבֹאוּ אֵלָי: ה וְהִתְחַלְּקוּ אֹתָהּ לְשִׁבְעָה חֲלָקִים יְהוּדָה יַעֲמֹד עַל־גְּבוּלוֹ מִנֶּגֶב וּבֵית יוֹסֵף יַעַמְדוּ עַל־גְּבוּלָם מִצָּפוֹן: ו וְאַתֶּם תִּכְתְּבוּ אֶת־הָאָרֶץ שִׁבְעָה חֲלָקִים וַהֲבֵאתֶם אֵלַי

1 The whole community of the Israelites assembled at Shiloh, and the Tent of Meeting was set up there; the land lay subdued before them. 2 Among the Israelites, there were seven tribes left that had not received their inheritance. 3 Then Joshua said to them, "How long will you put off taking possession of the land that Yahweh the God of your fathers has given to you? 4 Pick three men from each tribe, for me to send up and down the country so that they can make a survey with a view to its apportioning; then come back to me. 5 They shall divide it into seven portions. Judah will remain in his territory to the south, and the House of Joseph will remain in their territory to the north. 6 You are to survey the land in seven sections and bring your findings to me here, so that I

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[1] The distribution of territories to the seven remaining tribes is set in an editorial frame (18:1–10 and 19:51), which sites this event at Shiloh (32 Km north of Jerusalem) where, we are given to understand, the Tent of Meeting had been set up. Shiloh later became one of the principal sanctuaries of Israel (see 21:2, 22:9, 12) and was the sanctuary of the Ark in the time of the Judges (see #1S 1:3).

[2] Literally translated, this verse reads, "*There were left among the sons of Israel who had not divided up their inheritance seven tribes.*"

[3] The *NJB* opens this verse, here following *NETB*, with, "*How much more time will you waste before taking possession…*"

[4] Literally translated, this verse ends, "*I will send them so they may arise and walk about in the land and describe it in writing according to their inheritance and come to me.*"

[5] The *NJB* has '*the land*' in place of the pronoun '*it*', here following the *MT*, *NRSV* & *NETB*.

[6] In place of '*survey*', here following the *NJB*, the *NRSV* has '*describe*' and *NETB* has '*map out*'.

הֵנָּה וְיָרִיתִי לָכֶם גּוֹרָל פֹּה לִפְנֵי יְהוָה אֱלֹהֵינוּ: ז כִּי אֵין־חֵלֶק לַלְוִיִּם בְּקִרְבְּכֶם כִּי־כְהֻנַּת יְהוָה נַחֲלָתוֹ וְגָד וּרְאוּבֵן וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָה אֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה:

ח וַיָּקֻמוּ הָאֲנָשִׁים וַיֵּלֵכוּ וַיְצַו יְהוֹשֻׁעַ אֶת־הַהֹלְכִים לִכְתֹּב אֶת־הָאָרֶץ לֵאמֹר לְכוּ וְהִתְהַלְּכוּ בָאָרֶץ וְכִתְבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי וּפֹה אַשְׁלִיךְ לָכֶם גּוֹרָל לִפְנֵי יְהוָה בְּשִׁלֹה: ט וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעַבְרוּ בָאָרֶץ וַיִּכְתְּבוּהָ לֶעָרִים לְשִׁבְעָה חֲלָקִים עַל־סֵפֶר וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה שִׁלֹה:

י וַיַּשְׁלֵךְ לָהֶם יְהוֹשֻׁעַ גּוֹרָל בְּשִׁלֹה לִפְנֵי יְהוָה וַיְחַלֶּק־שָׁם יְהוֹשֻׁעַ אֶת־הָאָרֶץ לִבְנֵי יִשְׂרָאֵל כְּמַחְלְקֹתָם: {פ}

יא וַיַּעַל גּוֹרַל מַטֵּה בְנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם וַיֵּצֵא גְּבוּל גּוֹרָלָם בֵּין בְּנֵי יְהוּדָה וּבֵין בְּנֵי יוֹסֵף: יב וַיְהִי

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may cast lots for you before Yahweh our God. 7 The Levites have no portion among you; the priesthood of Yahweh is their inheritance; and Gad and Reuben and the half-tribe of Manasseh have received their inheritance beyond the Jordan eastwards, as Moses, Yahweh's servant, gave it to them."

8 So the men started on their way. To those who were to survey the country Joshua gave this order: "Off you go, survey and map the whole country, and then come back here to me; I shall cast lots for you before Yahweh at Shiloh." 9 So the men left and went up and down the country, making a sevenfold list of all the towns in a scroll and bringing it back to Joshua in the camp at Shiloh.

10 And Joshua cast lots for them in Shiloh before Yahweh; and there, Joshua apportioned the land among the Israelites according to their groupings.

11 One lot fell to the tribe of the sons of Benjamin according to their clans: their territory lay between that of the sons of Judah and the sons

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7 The *NJB* has '*with the rest of you*' in place of '*among you*', here following the *NRSV*.

8 For the 1st sentence, here following the *NRSV*, the *NJB* reads, "*The men set off.*"

9 The *NJB* lacks the phrase '*in a scroll*' (here following *NETB*) and the *NRSV* has '*in a book*'.

10 In place of '*according to their groupings*' (as the *NJB*), the *NRSV* has '*to each a portion*' and *NETB* has '*according to their allotted portions*'.

11 *NETB* has '*the first lot*' in place of '*one lot*', here following the *NJB*.

of Joseph. [12] Their northern border began at the Jordan, went up to the northern slope of Jericho, rose through the highlands westwards and ended at the desert of Beth-Aven. [13] Thence it continued towards Luz, southwards to the slope of Luz, which is Bethel, and then downwards to Ataroth-Arach, on the mountain south of Lower Beth-Horon. [14] It then curved on the western side and turned southward, from the hill that faces Beth-Horon from the south and ended at Kiriath-Baal (that is, Kiriath-Jearim), a city of the sons of Judah. This was the western side. [15] On the south side, the boundary ran from the edge of Kiriath-Jearim towards Gasin, and came out near the spring of the Waters of Nephtoah. [16] Then it went to the edge of the hill facing the Vale of Ben-Hinnom, north of the Valley of Rephaim, down the Vale of Hinnom, south of the slope of the Jebusite and down to En-Rogel. [17] It then

לָהֶם הַגְּבוּל לִפְאַת צָפוֹנָה מִן־הַיַּרְדֵּן וְעָלָה הַגְּבוּל אֶל־כֶּתֶף יְרִיחוֹ מִצָּפוֹן וְעָלָה בָהָר יָמָּה וְהָיוּ תֹצְאֹתָיו מִדְבַּרָה בֵּית אָוֶן: ^{יג} וְעָבַר מִשָּׁם הַגְּבוּל לוּזָה אֶל־כֶּתֶף לוּזָה נֶגְבָּה הִיא בֵּית־אֵל וְיָרַד הַגְּבוּל עַטְרוֹת אַדָּר עַל־הָהָר אֲשֶׁר מִנֶּגֶב לְבֵית־חֹרוֹן תַּחְתּוֹן: ^{יד} וְתָאַר הַגְּבוּל וְנָסַב לִפְאַת־יָם נֶגְבָּה מִן־הָהָר אֲשֶׁר עַל־פְּנֵי בֵית־חֹרוֹן נֶגְבָּה וְהָיוּ תֹצְאֹתָיו אֶל־קִרְיַת־בַּעַל הִיא קִרְיַת יְעָרִים עִיר בְּנֵי יְהוּדָה זֹאת פְּאַת־יָם: ^{טו} וּפְאַת־נֶגְבָּה מִקְצֵה קִרְיַת יְעָרִים וְיָצָא הַגְּבוּל יָמָּה וְיָצָא אֶל־מַעְיַן מֵי נֶפְתּוֹחַ: ^{טז} וְיָרַד הַגְּבוּל אֶל־קְצֵה הָהָר אֲשֶׁר עַל־פְּנֵי גֵּי בֶן־הִנֹּם אֲשֶׁר בְּעֵמֶק רְפָאִים צָפוֹנָה וְיָרַד גֵּי הִנֹּם אֶל־כֶּתֶף הַיְבוּסִי נֶגְבָּה וְיָרַד עֵין רֹגֵל: ^{יז} וְתָאַר מִצָּפוֹן

[12] In place of וְהָיוּ, here following the *Qere*, the *Kethib* has והיה.

[13] '*Ataroth-Arach*' (i.e. Ataroth of the Archites) is a conjectural translation following the *NJB*, *LXX* (Μααταρωθορεχ); the *MT* (and the *NRSV*) has '*Ataroth-Addar*' (עַטְרוֹת אַדָּר): see #16:5.

[14] The *Kethib* has והיה in place of וְהָיוּ, here following the *Qere* (see also #12).

[15] The name '*Gasin*' is from the *LXX* (Γασιν); the *MT* has '*to the west*', which makes little sense. The *NRSV* uses the name '*Ephron*' (c.f. 15:9).

[16] The *NJB* has '*plain*' in place of '*Valley*', here following the *NRSV*.

[17] The *NJB*, which uses '*the circles of stones*' for '*Geliloth*' (גְּלִילוֹת), subdivides this verse (into 17ᵃ & 17ᵇ) after '*Adummim*', but neither the *MT*, *NRSV* nor *NETB* do likewise.

וַיָּצָא עֵין שֶׁמֶשׁ וְיָצָא אֶל־גְּלִילוֹת אֲשֶׁר־נֹכַח מַעֲלֵה
אֲדֻמִּים וְיָרַד אֶבֶן בֹּהַן בֶּן־רְאוּבֵן: ^{יח} וְעָבַר אֶל־כֶּתֶף
מוּל־הָעֲרָבָה צָפוֹנָה וְיָרַד הָעֲרָבָתָה: ^{יט} וְעָבַר
הַגְּבוּל אֶל־כֶּתֶף בֵּית־חָגְלָה צָפוֹנָה וְהָיוּ | תֹּצְאוֹת
הַגְּבוּל אֶל־לְשׁוֹן יָם־הַמֶּלַח צָפוֹנָה אֶל־קְצֵה הַיַּרְדֵּן
נֶגְבָּה זֶה גְּבוּל נֶגֶב: ^כ וְהַיַּרְדֵּן יִגְבֹּל־אֹתוֹ לִפְאַת־
קֵדְמָה זֹאת נַחֲלַת בְּנֵי בִנְיָמִן לִגְבוּלֹתֶיהָ סָבִיב
לְמִשְׁפְּחֹתָם: {פ}

^{כא} וְהָיוּ הֶעָרִים לְמַטֵּה בְּנֵי בִנְיָמִן לְמִשְׁפְּחוֹתֵיהֶם
יְרִיחוֹ וּבֵית־חָגְלָה וְעֵמֶק קְצִיץ: ^{כב} וּבֵית הָעֲרָבָה
וּצְמָרַיִם וּבֵית־אֵל: ^{כג} וְהָעַוִּים וְהַפָּרָה וְעָפְרָה:
^{כד} וּכְפַר הָעַמֹּנָה וְהָעָפְנִי וָגָבַע עָרִים שְׁתֵּים־עֶשְׂרֵה
וְחַצְרֵיהֶן: ^{כה} גִּבְעוֹן וְהָרָמָה וּבְאֵרוֹת: ^{כו} וְהַמִּצְפֶּה

curved northwards, going on to En-Shemesh; it came out at Geliloth, facing the Ascent of Adummim, then went down to the Stone of Bohan son of Reuben. [18] It then went to the slope in front of the Arabah to the north and went down into the Arabah; [19] the frontier then passed round the northern flank of Beth-Hoglah, and came out at the northern bay of the Salt Sea, at the southern end of the Jordan; this was the southern border. [20] The Jordan formed the eastern border. Such was the inheritance of the sons of Benjamin, with the boundaries defining it.

[21] Now, the towns of the tribe of the sons of Benjamin, according to their clans, were Jericho and Beth-Hoglah and Emek-Keziz; [22] and Beth-Arabah and Zemaraim and Bethel; [23] and Avvim and Parah and Ophrah; [24] and Chephar-Ammoni and Ophni and Geba: twelve towns and their villages. [25] Gibeon and Ramah and Beeroth; [26] and Mizpeh and

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[18] At the beginning of this verse, the *NJB*, following the *LXX* (?), adds '*on to Cheteph*'.

[19] In place of וְהָיוּ, here following the *Qere*, the *Kethib* has והיה (see #12) and, in place of תֹּצְאוֹת, it has תצאותיו.

[20] After '*Jordan*', the *NJB* adds '*itself*' and *NETB* adds '*River*'.

[21] The *NRSV* has '*families*' in place of '*clans*', here following the *NJB* & *NETB*.

[22] For the towns in this verse, the *LXX* has: *Βαιθαβαρα καὶ Σαρα καὶ Βησανα*.

[23] The *LXX* reads: *καὶ Αιιν καὶ Φαρα καὶ Εφραθα*.

[24] In place of הָעַמֹּנָה ('*Ammoni*'), here following the *Qere*, the *Kethib* has העמני.

[25] The *LXX* has similar names to those of the *MT* for the towns in this verse: *Γαβαων καὶ Ραμα καὶ Βηρωθα*.

[26] For the towns in this verse, the *LXX* has: *Μασσημα καὶ Μιρων καὶ Αμωκη*.

וְהַכְּפִירָה וְהַמֹּצָה׃ ^{כז} וְרֶקֶם וְיִרְפְּאֵל וְתַרְאֲלָה׃ ^{כח} וְצֵלַע הָאֶלֶף וְהַיְבוּסִי הִיא יְרוּשָׁלִַם גִּבְעַת קִרְיַת עָרִים אַרְבַּע־עֶשְׂרֵה וְחַצְרֵיהֶן זֹאת נַחֲלַת בְּנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם׃ {פ}

Chephirah and Mozah; ²⁷ and Rekem and Irpeel and Taralah; ²⁸ and Zela-ha-Eleph and Jebus (that is, Jerusalem) and Gibeah and Kiriath: fourteen towns with their villages. This was the inheritance of the sons of Benjamin, according to their clans.

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²⁷ The *LXX* reads: *καὶ Φιρα καὶ Καφαν καὶ Νακαν καὶ Σεληκαν καὶ Θαρεηλα.*

²⁸ The name '*Jebus*', as used in the *NRSV*, follows the *LXX* (*Ιεβους*), *Syr* and *Vg*; the *NJB*, following the *MT*, has '*the Jebusite*'.

¹ The second lot came to Simeon, the tribe of the sons of Simeon, according to their clans; their heritage as within the heritage of the sons of Judah. ² For their portion they had Beersheba, Sheba, Moladah; ³ Hazar-Shual, Balah, Ezem; ⁴ Eltolad, Bethul, Hormah; ⁵ Ziklag, Beth-ha-Marcaboth, Hazar-Susa; ⁶ Beth-Lebaoth and Sharuhen: thirteen towns and their villages; ⁷ Ain, Rimmon, Ether and Ashan: four towns and their villages, ⁸ along with all the villages around these towns as far as Baalath-Beer, Ramah of the Negeb. This was the inheritance of the

א וַיֵּצֵא הַגּוֹרָל הַשֵּׁנִי לְשִׁמְעוֹן לְמַטֵּה בְנֵי־שִׁמְעוֹן לְמִשְׁפְּחוֹתָם וַיְהִי נַחֲלָתָם בְּתוֹךְ נַחֲלַת בְּנֵי־יְהוּדָה: ב וַיְהִי לָהֶם בְּנַחֲלָתָם בְּאֵר־שֶׁבַע וְשֶׁבַע וּמוֹלָדָה: ג וַחֲצַר שׁוּעָל וּבָלָה וָעָצֶם: ד וְאֶלְתּוֹלַד וּבְתוּל וְחָרְמָה: ה וְצִקְלַג וּבֵית־הַמַּרְכָּבוֹת וַחֲצַר סוּסָה: ו וּבֵית לְבָאוֹת וְשָׁרוּחֶן עָרִים שְׁלֹשׁ־עֶשְׂרֵה וְחַצְרֵיהֶן: ז עַיִן | רִמּוֹן וָעֶתֶר וְעָשָׁן עָרִים אַרְבַּע וְחַצְרֵיהֶן: ח וְכָל־הַחֲצֵרִים אֲשֶׁר סְבִיבוֹת הֶעָרִים

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¹ The once powerful tribe of Simeon (Gn 34:25ff, 49:5) is not even mentioned in the later blessings of Dt 33. The tribe had been absorbed by Judah, which explains why there is no description of its territory here. Furthermore, the list of Simeonite towns, here and in 1Ch. 4:28–33, parallels the 2nd part of the list of villages of Judah in the Negeb (15:26–32).

² For the towns in this verse, the *LXX* has: *Βηρσαβεε καὶ Σαμαα καὶ Κωλαδαμ*; The *MT* appears to be corrupt, since the form '*Sheba*' (שֶׁבַע) duplicates the latter part of the preceding name (בְּאֵר־שֶׁבַע): furthermore, if '*Sheba*' (or '*Shema*', as the *NJB* has, following the *LXX*) is retained, the list numbers 14 towns, one more than the number given in the concluding summary (v. 6).

³ For '*Hazar-Shual*' (חֲצַר שׁוּעָל), the *LXX* has *Αρσωλα*.

⁴ For these towns, the *LXX* reads: *Ελθουλα καὶ Βουλα καὶ Ερμα*.

⁵ The *NRSV* & *NETB* omit the '*ha*' from the name '*Beth-ha-Marcaboth*', here following the *MT* (וּבֵית־הַמַּרְכָּבוֹת) & *NJB*.

⁶ See #2 concerning the number of towns listed.

⁷ For '*Ain*' (עַיִן) & '*Rimmon*' (רִמּוֹן), the *LXX* has, respectively, *Ερεμμων* & *Θαλχα*.

⁸ The *NJB* opens this verse with, "*With these go all the villages lying outside these towns…*" The *NRSV* omits '*the sons of*' before '*Simeon*'; here, we follow the *MT* & *NJB*.

הָאֵ֫לֶּה עַד־בַּעֲלַ֥ת בְּאֵ֖ר רָאמַ֣ת נֶ֑גֶב זֹ֛את נַחֲלַ֥ת מַטֵּ֥ה בְנֵֽי־שִׁמְע֖וֹן לְמִשְׁפְּחֹתָ֑ם: ⁹ מֵחֶ֙בֶל֙ בְּנֵ֣י יְהוּדָ֔ה נַחֲלַ֖ת בְּנֵ֣י שִׁמְע֑וֹן כִּֽי־הָיָ֞ה חֵ֤לֶק בְּנֵֽי־יְהוּדָה֙ רַ֣ב מֵהֶ֔ם וַיִּנְחֲל֥וּ בְנֵֽי־שִׁמְע֖וֹן בְּת֥וֹךְ נַחֲלָתָֽם: {פ}

ᶦ וַיַּ֙עַל֙ הַגּוֹרָ֣ל הַשְּׁלִישִׁ֔י לִבְנֵ֥י זְבוּלֻ֖ן לְמִשְׁפְּחֹתָ֑ם וַיְהִ֛י גְּב֥וּל נַחֲלָתָ֖ם עַד־שָׂרִֽיד: ᶦᵃ וְעָלָ֨ה גְבוּלָ֧ם ׀ לַיָּ֛מָּה וּמַרְעֲלָ֖ה וּפָגַ֣ע בְּדַבָּ֑שֶׁת וּפָגַע֙ אֶל־הַנַּ֔חַל אֲשֶׁ֖ר עַל־פְּנֵ֥י יָקְנְעָֽם: ᶦᵇ וְשָׁ֥ב מִשָּׂרִ֖יד קֵ֑דְמָה מִזְרַ֣ח הַשֶּׁ֔מֶשׁ עַל־גְּב֥וּל כִּסְלֹ֖ת תָּבֹ֑ר וְיָצָ֥א אֶל־הַדָּֽבְרַ֖ת וְעָלָ֥ה יָפִֽיעַ: ᶦᶜ וּמִשָּׁ֞ם עָבַ֤ר קֵ֙דְמָה֙ מִזְרָ֔חָה גִּתָּ֥ה חֵ֖פֶר עִתָּ֣ה קָצִ֑ין וְיָצָ֛א רִמּ֥וֹן הַמְּתֹאָ֖ר הַנֵּעָֽה: ᶦᵈ וְנָסַ֤ב אֹתוֹ֙ הַגְּב֔וּל מִצְּפ֖וֹן חַנָּתֹ֑ן וְהָיוּ֙ תֹּֽצְאֹתָ֔יו גֵּ֖י יִפְתַּח־אֵֽל: ᵗᵛ וְקַטָּ֥ת וְנַהֲלָ֖ל וְשִׁמְר֑וֹן וְיִדְאֲלָ֖ה וּבֵ֥ית לָ֖חֶם עָרִ֥ים

tribe of the sons of Simeon according to its clans. ⁹ The inheritance of the sons of Simeon formed part of the territory of Judah; because the share of the sons of Judah was too large for them, the sons of Simeon obtained their inheritance within the inheritance of the sons of Judah.

¹⁰ The third lot fell to the sons of Zebulun according to their clans; the border of their inheritance extended to Sarid; ¹¹ its boundary climbed westwards to Maralah, touching Dabbesheth, then the wadi east of Jokneam. ¹² From Sarid it went eastwards and towards the sunrise, to the boundary of Chisloth-Tabor, thence to Daberath and up to Japhia. ¹³ Thence it went on the east, towards the sunrise, to Gath-Hepher and Ittah-Kazin; it came out at Rimmon and turned towards Neah. ¹⁴ Then, on the north, the boundary turned to Hannathon, ending in the Valley of Iphtah-El, ¹⁵ and Kattath, Nahalal, Shimron, Idalah and Bethlehem:

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⁹ This verse rationalises the incorporation of Simeon into Judah.

¹⁰ Here, and in v. 12, the *NJB*, following the *Syr*, has '*Sadud*' in place of '*Sarid*' (the *LXX* has *Εσεδεκ*); here, we follow the *MT* (שָׂרִיד) and the *NRSV*.

¹¹ The *NJB* has '*ravine facing*' in place of '*wadi east of*', here following the *NRSV*.

¹² The *NJB* has '*Dobrath*' in place of '*Daberath*', here following the *MT* (), *NRSV* & *NETB*; the *LXX* has *Δαβιρωθ*.

¹³ In place of '*Ittah-Kazin*', here following the *MT* (עִתָּה קָצִין) and *NJB*, the *NRSV* & *NETB* have '*Eth-Kazin*'.

¹⁴ For '*Hannathon*' (חַנָּתֹן) & '*Iphtah-El*' (יִפְתַּח־אֵל), the *LXX* has, respectively, *Αμωθ* & *Γαιφαηλ*.

¹⁵ The '*Bethlehem*' mentioned here, a town in Lower Galilee, should not be confused with Bethlehem in Judah. In place of '*Idalah*', following the *MT* (יִדְאֲלָה) and *NRSV*, the *NJB* has '*Iralah*'.

שְׁתֵּים־עֶשְׂרֵה וְחַצְרֵיהֶן: ‏ט״ז זֹאת נַחֲלַת בְּנֵי־זְבוּלֻן לְמִשְׁפְּחוֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן: {פ}

לְיִשָּׂשכָר יָצָא הַגּוֹרָל הָרְבִיעִי לִבְנֵי יִשָּׂשכָר לְמִשְׁפְּחוֹתָם: ‏י״ח וַיְהִי גְּבוּלָם יִזְרְעֶאלָה וְהַכְּסוּלֹת וְשׁוּנֵם: ‏י״ט וַחֲפָרַיִם וְשִׁיאֹן וַאֲנָחֲרַת: ‏כ וְהָרַבִּית וְקִשְׁיוֹן וָאָבֶץ: ‏כ״א וְרֶמֶת וְעֵין־גַּנִּים וְעֵין חַדָּה וּבֵית פַּצֵּץ: ‏כ״ב וּפָגַע הַגְּבוּל בְּתָבוֹר וְשַׁחֲצוֹמָה וּבֵית שֶׁמֶשׁ וְהָיוּ תֹּצְאוֹת גְּבוּלָם הַיַּרְדֵּן עָרִים שֵׁשׁ־עֶשְׂרֵה וְחַצְרֵיהֶן: ‏כ״ג זֹאת נַחֲלַת מַטֵּה בְנֵי־יִשָּׂשכָר לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶן: {פ}

וַיֵּצֵא הַגּוֹרָל הַחֲמִישִׁי לְמַטֵּה בְנֵי־אָשֵׁר לְמִשְׁפְּחוֹתָם: ‏כ״ה וַיְהִי גְּבוּלָם חֶלְקַת וַחֲלִי וָבֶטֶן

twelve towns with their villages. [16] This was the inheritance of the sons of Zebulun according to their clans: these towns and their villages.

[17] The fourth lot came to Issachar, to the sons of Issachar, according to their clans. [18] Their territory included Jezreel and Chesulloth and Shunem; [19] and Hapharaim and Shion and Anaharath; [20] and Dobrath and Kishion and Ebez; [21] and Remeth and En-Gannim, En-Haddah and Beth-Pazzez. [22] Their boundary touched Tabor, Shahazimah, and Beth-Shemesh, and ended at the Jordan: sixteen towns with their villages. [23] This was the inheritance of the tribe of the sons of Issachar, according to their clans: the towns with their villages.

[24] The fifth lot came to the tribe of the sons of Asher, according to their clans. [25] Its boundary included Helkath, Hali, Beten, Achshaph,

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[16] The *NRSV* & *NETB* have '*tribe*' in place of '*sons*', here following the *MT* & *NJB*.

[17] *NETB* somewhat abbreviates this verse, reading: "*The fourth lot belonged to the tribe of Issachar by its clans.*"

[18] The *NJB* opens with, "*Their territory reached to Jezreel and included Chesulloth…*"

[19] The *LXX* lists 4 towns in this verse: Αγιν καὶ Σιωνα καὶ Ρεηρωθ καὶ Αναχερεθ; only the last resembles any of those listed in the *MT*.

[20] In place of '*Rabbith*', here following the *MT* (הָרַבִּית), *NRSV* & *NETB*, the *NJB*, loosely following the *LXX* (Δαβιρων), has '*Dobrath*'.

[21] The *LXX* lists 5 towns in this verse: Ρεμμας καὶ Ιεων καὶ Τομμαν καὶ Αιμαρεκ καὶ Βηρσαφης.

[22] The *NRSV* & *NETB*, following the *Kethib* (ושחצומה), have '*Shahazumah*' in place of '*Shahazimah*', here following the *Qere* (וְשַׁחֲצוֹמָה) & *NJB*.

[23] The *NRSV* & *NETB* omit the words '*the sons of*', here following the *MT* & *NJB*.

[24] The list for the territories of Asher (vv. 24–31) includes some Phoenician cities that were never under Israelite control.

[25] The *NJB* opens with '*within their territory were*' in place of '*its boundary included*', here following the *NRSV*.

²⁶ Alammelech, Amad and Mishal; on the west it touched Carmel and Shihor-Libnath; ²⁷ then it turned eastwards to Beth-Dagon, touching Zebulun and the Valley of Iphtah-El northwards, then Beth-ha-Emek and Neiel beyond; it ended at Cabul. To the north, it took in ²⁸ Ebron, Rehob, Hammon and Kanah as far as Greater Sidon. ²⁹ The boundary then turned back towards Ramah and on to the stronghold of Tyre and Hosah, and ended at the sea. Mahalab, Achzib, ³⁰ with Ummah, Aphek and Rehob: twenty-two towns with their villages. ³¹ This was the inheritance of the tribe of the sons of Asher, according to their clans: these towns with their villages.

³² The sixth lot came to the sons of Naphtali, to the sons of Naphtali according to their clans. ³³ Their territory went from Heleph and the Oak of Zanaannim to Adami-ha-Nekeb, to Jabneel as far as Lakkum,

וְאַכְשָׁף: ^{כו} וְאַלַמֶּלֶךְ וְעַמְעָד וּמִשְׁאָל וּפָגַע בְּכַרְמֶל הַיָּמָּה וּבְשִׁיחוֹר לִבְנָת: ^{כז} וְשָׁב מִזְרַח הַשֶּׁמֶשׁ בֵּית דָּגֹן וּפָגַע בִּזְבֻלוּן וּבְגֵי יִפְתַּח־אֵל צָפוֹנָה בֵּית הָעֵמֶק וּנְעִיאֵל וְיָצָא אֶל־כָּבוּל מִשְּׂמֹאל: ^{כח} וְעֶבְרֹן וּרְחֹב וְחַמּוֹן וְקָנָה עַד צִידוֹן רַבָּה: ^{כט} וְשָׁב הַגְּבוּל הָרָמָה וְעַד־עִיר מִבְצַר־צֹר וְשָׁב הַגְּבוּל חֹסָה וְהָיוּ תֹצְאֹתָיו הַיָּמָּה מֵחֶבֶל אַכְזִיבָה: ^ל וְעֻמָּה וַאֲפֵק וּרְחֹב עָרִים עֶשְׂרִים וּשְׁתַּיִם וְחַצְרֵיהֶן: ^{לא} זֹאת נַחֲלַת מַטֵּה בְנֵי־אָשֵׁר לְמִשְׁפְּחֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן: {פ}

^{לב} לִבְנֵי נַפְתָּלִי יָצָא הַגּוֹרָל הַשִּׁשִּׁי לִבְנֵי נַפְתָּלִי לְמִשְׁפְּחֹתָם: ^{לג} וַיְהִי גְבוּלָם מֵחֵלֶף מֵאֵלוֹן בְּצַעֲנַנִּים וַאֲדָמִי הַנֶּקֶב וְיַבְנְאֵל עַד־לַקּוּם וַיְהִי תֹצְאֹתָיו

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²⁶ The *NRSV* uses the alternative spelling, '*Allammelech*' (but note there is no 'doubling dot' in the *lamed*).

²⁷ The *NRSV* & *NETB* omit the '*ha*' from the name '*Beth-ha-Emek*', here following the *MT* (בֵּית הָעֵמֶק) & *NJB*.

²⁸ The *NJB* uses '*Abdon*' in place of '*Ebron*' (see 21:30 and 1Ch. 6:59).

²⁹ The name '*Mahalab*' (following the *NJB* & *NRSV*) comes from an Assyrian text and the modern name; the *MT* has '*Mehebel*' (מֵחֶבֶל); *NETB* translates the name as '*near Hebel*'. In place of וְהָיוּ, here following the *Qere*, the *Kethib* has ויהיו.

³⁰ In place of '*Ummah*' (עֻמָּה), the *NJB* has '*Acco*' (following Jg 1:31 – the *LXX* has Αρχωβ).

³¹ The *NRSV* & *NETB* omit the words '*the sons of*', here following the *MT* & *NJB*.

³² The *NJB* rearranges the opening: "*To the sons of Naphtali came the sixth portion…*"

³³ In place of '*Nekeb*', here following the *MT* (הַנֶּקֶב), *NRSV* & *NETB*, the *NJB* has '*Negeb*'.

הַיַּרְדֵּן: ^{לד} וְשָׁב הַגְּבוּל יָמָּה אַזְנוֹת תָּבוֹר וְיָצָא and ended at the Jordan. ³⁴ The westward boundary ran to Aznoth-
מִשָּׁם חוּקֹקָה וּפָגַע בִּזְבֻלוּן מִנֶּגֶב וּבְאָשֵׁר פָּגַע מִיָּם Tabor and thence passed on to Hukkok, touching Zebulun southwards,
וּבִיהוּדָה הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: ^{לה} וְעָרֵי מִבְצָר Asher westwards and in Judah the Jordan eastwards. ³⁵ The fortified
הַצִּדִּים צֵר וְחַמַּת רַקַּת וְכִנָּרֶת: ^{לו} וַאֲדָמָה וְהָרָמָה towns were Ziddim, Zer, Hammath, Rakkath, Chinnereth; ³⁶ and
וְחָצוֹר: ^{לז} וְקֶדֶשׁ וְאֶדְרֶעִי וְעֵין חָצוֹר: ^{לח} וְיִרְאוֹן Adamah, Ramah, Hazor; ³⁷ and Kedesh, Edrei, En-Hazor; ³⁸ Yiron,
וּמִגְדַּל־אֵל חֳרֵם וּבֵית־עֲנָת וּבֵית שָׁמֶשׁ עָרִים Migdal-El, Horem, Beth-Anath, Beth-Shemesh: nineteen towns with
תְּשַׁע־עֶשְׂרֵה וְחַצְרֵיהֶן: ^{לט} זֹאת נַחֲלַת מַטֵּה בְנֵי־ their villages. ³⁹ This was the inheritance of the tribe of the sons of
נַפְתָּלִי לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶן: {פ} Naphtali according to their clans: the towns with their villages.

^מ לְמַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם יָצָא הַגּוֹרָל הַשְּׁבִיעִי: ⁴⁰ The seventh lot came to the sons of Dan according to their clans.
^{מא} וַיְהִי גְּבוּל נַחֲלָתָם צָרְעָה וְאֶשְׁתָּאוֹל וְעִיר שָׁמֶשׁ: ⁴¹ Their assigned land included Zorah, Eshtaol, Ir-Shemesh;
^{מב} וְשַׁעֲלַבִּין וְאַיָּלוֹן וְיִתְלָה: ^{מג} וְאֵילוֹן וְתִמְנָתָה ⁴² Shaalabbin, Aijalon, Ithlah; ⁴³ Elon, Timnah, Ekron, ⁴⁴ Eltekeh,

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³⁴ The *NJB*, following the *LXX*, omits '*in Judah*'.

³⁵ *NETB* uses the spelling '*Kinnereth*' for '*Chinnereth*' (כִּנָּרֶת).

³⁶ For the 3 towns in this verse, the *LXX* has: Αρμαιθ καὶ Αραηλ καὶ Ασωρ.

³⁷ For '*En-Hazor*' (עֵין חָצוֹר), the *LXX* has πηγὴ Ασορ ('*source of [the] Azor*').

³⁸ In place of '*Yiron*' (יְראוֹן), here following *NETB*, the *NJB* has '*Jiron*' and the *NRSV* has '*Iron*'.

³⁹ The *NRSV* & *NETB* omit the words '*the sons of*', here following the *MT* & *NJB*.

⁴⁰ The towns attributed to the tribe of Dan are situated to the west of the territory of Benjamin, between Ephraim and Judah, and for the most part in Canaanite territory; they were expelled by Amorite pressure, according to Jg 1:34–35, and later by the Philistines (see Jg 13–16). Their migration to the north, recalled here (v. 47), is related in Jg 18.

⁴¹ The *NJB* opens this verse with, '*within the territory of their inheritance were*'; here, we follow *NETB*.

⁴² In place of '*Ithlah*', here following the *MT* (יִתְלָה), *NRSV* & *NETB*, the *NJB*, following the *LXX* (Σιλαθα) and the modern name, has '*Silatha*'.

⁴³ For the towns in this verse, the *LXX* has: Αιλων καὶ Θαμναθα καὶ Ακκαρων.

Gibbethon, Baalath; 45 Jehud, Bene-Berak, Gath-Rimmon; 46 and, by the sea, Jarkon and Rakkon with the territory facing Jaffa. 47 When the territory of the sons of Dan was lost to them, the sons of Dan went up, attacked Leshem, captured it and put it to the sword. Having seized the town, they settled in it, and changed the name of Leshem to Dan after Dan their ancestor. 48 This was the inheritance of the tribe of the sons of Dan, according to their clans: these towns with their villages.

וְעֶקְרוֹן: ^{מד} וְאֶלְתְּקֵה וְגִבְּתוֹן וּבַעֲלָת: ^{מה} וִיהֻד וּבְנֵי־בְרַק וְגַת־רִמּוֹן: ^{מו} וּמֵי הַיַּרְקוֹן וְהָרַקּוֹן עִם־הַגְּבוּל מוּל יָפוֹ: ^{מז} וַיֵּצֵא גְבוּל־בְּנֵי־דָן מֵהֶם וַיַּעֲלוּ בְנֵי־דָן וַיִּלָּחֲמוּ עִם־לֶשֶׁם וַיִּלְכְּדוּ אוֹתָהּ | וַיַּכּוּ אוֹתָהּ לְפִי־חֶרֶב וַיִּרְשׁוּ אוֹתָהּ וַיֵּשְׁבוּ בָהּ וַיִּקְרְאוּ לְלֶשֶׁם דָּן כְּשֵׁם דָּן אֲבִיהֶם: ^{מח} זֹאת נַחֲלַת מַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן: {ס}

49 When they had finished distributing the territories of the land as inheritances, the Israelites gave Joshua son of Nun an inheritance among them; 50 at the command of Yahweh, they gave him the city he asked for, Timnath-Serah in the highlands of Ephraim; he rebuilt the city and settled there. 51 These are the inheritances that Eleazar the priest, Joshua son of Nun, and the heads of each family apportioned by

^{מט} וַיְכַלּוּ לִנְחֹל־אֶת־הָאָרֶץ לִגְבוּלֹתֶיהָ וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל נַחֲלָה לִיהוֹשֻׁעַ בִּן־נוּן בְּתוֹכָם: ^נ עַל־פִּי יְהֹוָה נָתְנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאָל אֶת־תִּמְנַת־סֶרַח בְּהַר אֶפְרָיִם וַיִּבְנֶה אֶת־הָעִיר וַיֵּשֶׁב בָּהּ: ^{נא} אֵלֶּה הַנְּחָלֹת אֲשֶׁר נִחֲלוּ אֶלְעָזָר הַכֹּהֵן | וִיהוֹשֻׁעַ בִּן־נוּן וְרָאשֵׁי הָאָבוֹת לְמַטּוֹת בְּנֵי־

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44 The *NJB* includes '*Baalath*' in v. 45.

45 In place of '*Jehud*', the *NJB*, following the *LXX* (Αζωρ) and the modern name, has '*Azor*'.

46 '*By the sea*' follows the *LXX* (ἀπὸ θαλάσσης) & *NJB*; the *MT* has '*waters of*'; the *NJB* lacks '*and Rakkon*'. The *NRSV* has '*Joppa*' in place of '*Jaffa*'.

47 Jg 18:27 refers to '*Leshem*' as '*Laish*'.

48 The *NRSV* & *NETB* omit the words '*the sons of*', here following the *MT* & *NJB*.

49 The *NJB* has '*apportioning*' in place of '*distributing*', here following the *NRSV*.

50 The distribution of the territory ends with an editorial note on the share awarded personally to Joshua; the note is based on the information about his tomb (24:30, Jg 2:9). '*Timnath-Serah*' (תִּמְנַת־סֶרַח) is identified with Khirbet-Tibnah, 36 km southwest of Shechem.

51 The literal translation of '*heads of each family*' is '*leaders of the fathers of the tribes*'.

lot among the tribes of Israel at Shiloh, before Yahweh, at the door of the Tent of Meeting; so they finished dividing up the land.

יִשְׂרָאֵ֣ל ׀ בְּגוֹרָ֗ל ׀ בְּשִׁלֹה֙ לִפְנֵ֣י יְהֹוָ֔ה פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וַיְכַלּ֕וּ מֵֽחַלֵּ֖ק אֶת־הָאָֽרֶץ׃ {פ}

אַ וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־יְהוֹשֻׁ֥עַ לֵאמֹֽר׃ בַּ דַּבֵּ֥ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֖ל לֵאמֹ֑ר תְּנ֤וּ לָכֶם֙ אֶת־עָרֵ֣י הַמִּקְלָ֔ט אֲשֶׁר־דִּבַּ֥רְתִּי אֲלֵיכֶ֖ם בְּיַד־מֹשֶֽׁה׃ גַּ לָנ֣וּס שָׁ֗מָּה רוֹצֵ֙חַ֙ מַכֵּה־נֶ֤פֶשׁ בִּשְׁגָגָה֙ בִּבְלִי־דָ֔עַת וְהָי֥וּ לָכֶ֖ם לְמִקְלָ֔ט מִגֹּאֵ֖ל הַדָּֽם׃ דַּ וְנָ֞ס אֶל־אַחַ֣ת ׀ מֵֽהֶעָרִ֣ים הָאֵ֗לֶּה וְעָמַד֙ פֶּ֚תַח שַׁ֣עַר הָעִ֔יר וְדִבֶּ֛ר בְּאָזְנֵ֥י זִקְנֵֽי־הָעִ֥יר הַהִ֖יא אֶת־דְּבָרָ֑יו וְאָסְפ֨וּ אֹת֤וֹ הָעִ֙ירָה֙ אֲלֵיהֶ֔ם וְנָתְנוּ־ל֥וֹ מָק֖וֹם וְיָשַׁ֥ב עִמָּֽם׃ הַ וְכִ֨י יִרְדֹּ֜ף גֹּאֵ֤ל הַדָּם֙ אַֽחֲרָ֔יו וְלֹֽא־יַסְגִּ֥רוּ אֶת־הָרֹצֵ֖חַ בְּיָד֑וֹ כִּ֤י בִבְלִי־דַ֙עַת֙ הִכָּ֣ה אֶת־רֵעֵ֔הוּ וְלֹֽא־שֹׂנֵ֥א ה֛וּא ל֖וֹ מִתְּמ֥וֹל

¹ Yahweh said to Joshua, saying ² "Speak to the Israelites and say to them, "Choose the cities of refuge of which I spoke to you through Moses, ³ towns to which anyone who has accidentally, unintentionally, killed someone may flee, and which will serve you as a refuge from the avenger of blood. ⁴ The slayer must flee to one of these towns. He must stop at the entrance of the town gate and explain his case to the elders of the place. They shall let him enter the town and assign him a place to live with them. ⁵ If the avenger of blood pursues him, they must not hand the slayer over to him, since he has killed his neighbour unintentionally, there having been no enmity between them before. ⁶ He

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JOSHUA 20

¹ Chs 20–21 complement the account of the territorial distribution. This chapter is presented as the application of the Law of Asylum (see #Ex 21:13). The figure of 6 towns, though without their names, had already been given in Nb 35:9ff. Dt 4:41–43 designated the 3 Transjordanian cities of refuge by name. Dt 19 ordains that 3 other towns shall be chosen, once Canaan has been conquered. This is what is done here, where the 6 towns are named. In fact, however, the institution of cities of refuge was probably not earlier than the time of Solomon. The passages in violet text, missing from the *LXX*, are sometimes taken verbatim from Nb 35 and Dt 19.

² An alternative translation for '*refuge*' is '*asylum*'.

³ The '*avenger of blood*' was the deceased's nearest relative.

⁴ The '*town gate*' was where the elders of the city met to adjudicate disputes. Such gates were enclosed structures of more than one story with several rooms.

⁵ Literally translated, this verse ends, "*for without knowledge he killed his neighbour, and he did not hate him prior to that.*"

⁶ For '*the one who is High Priest at the time*', here following the *NRSV*, the *NJB* has '*the High Priest then in office*'.

שְׁלְשׁוֹם: ⁶ וְיָשַׁב | בָּעִיר הַהִוא עַד־עָמְדֹו לִפְנֵי הָעֵדָה לַמִּשְׁפָּט עַד־מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם אָז | יָשׁוּב הָרוֹצֵחַ וּבָא אֶל־עִירֹו וְאֶל־בֵּיתֹו אֶל־הָעִיר אֲשֶׁר־נָס מִשָּׁם:

⁷ וַיַּקְדִּשׁוּ אֶת־קֶדֶשׁ בַּגָּלִיל בְּהַר נַפְתָּלִי וְאֶת־שְׁכֶם בְּהַר אֶפְרָיִם וְאֶת־קִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה: ⁸ וּמֵעֵבֶר לְיַרְדֵּן יְרִיחֹו מִזְרָחָה נָתְנוּ אֶת־בֶּצֶר בַּמִּדְבָּר בַּמִּישֹׁר מִמַּטֵּה רְאוּבֵן וְאֶת־רָאמֹת בַּגִּלְעָד מִמַּטֵּה־גָד וְאֶת־גּוֹלָן (גּוֹלָן) בַּבָּשָׁן מִמַּטֵּה מְנַשֶּׁה: ⁹ אֵלֶּה הָיוּ עָרֵי הַמּוּעָדָה לְכֹל | בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם לָנוּס שָׁמָּה כָּל־מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה וְלֹא יָמוּת בְּיַד גֹּאֵל הַדָּם עַד־עָמְדֹו לִפְנֵי הָעֵדָה: {פ}

must stay in this town until he there is a trial before the community, until the death of the one who is High Priest at the time. Only then may the killer go back to his own town and to his own house, in the town from which he has fled."""

⁷ So they set apart Kedesh in Galilee, in the highlands of Naphtali, Shechem in the highlands of Ephraim, and Kiriath-Arba (that is, Hebron) in the highlands of Judah. ⁸And beyond the Jordan, east of Jericho, in the desert of the tableland, they chose Bezer of the tribe of Reuben, Ramoth-Gilead of the tribe of Gad, and Golan in Bashan of the tribe of Manasseh. ⁹ Such were the towns designated for all the Israelites and for aliens living among them, so that anyone who had accidentally killed someone could flee there and might escape the hand of the avenger of blood, until there was a trial before the assembly.

⁷ The *NJB* opens this verse, here following the *MT* & *NRSV*, with '*for this purpose, they designated*'.

⁸ The *NJB* opens this verse with, "*On the other, eastern, side of the Jordan opposite Jericho;*" here, we follow the *NRSV*.

⁹ The *NJB* ends this verse with, "*until he has appeared for judgement before the community;*" here, we follow the *NRSV*.

^א וַיִּגְּשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־יְהוֹשֻׁעַ בִּן־נוּן וְאֶל־רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל: ^ב וַיְדַבְּרוּ אֲלֵיהֶם בְּשִׁלֹה בְּאֶרֶץ כְּנַעַן לֵאמֹר יְהוָה צִוָּה בְיַד־מֹשֶׁה לָתֶת־לָנוּ עָרִים לָשָׁבֶת וּמִגְרְשֵׁיהֶן לִבְהֶמְתֵּנוּ: {פ}

^ג וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לַלְוִיִּם מִנַּחֲלָתָם אֶל־פִּי יְהוָה אֶת־הֶעָרִים הָאֵלֶּה וְאֶת־מִגְרְשֵׁיהֶן: ^ד וַיֵּצֵא הַגּוֹרָל לְמִשְׁפְּחֹת הַקְּהָתִי וַיְהִי לִבְנֵי אַהֲרֹן הַכֹּהֵן מִן־הַלְוִיִּם מִמַּטֵּה יְהוּדָה וּמִמַּטֵּה הַשִּׁמְעֹנִי וּמִמַּטֵּה בִנְיָמִן בַּגּוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה: {ס}

^ה וְלִבְנֵי קְהָת הַנּוֹתָרִים מִמִּשְׁפְּחֹת מַטֵּה־אֶפְרַיִם

¹ Then the heads of families among the Levites came to Eleazar the priest and to Joshua son of Nun and the heads of the families of the tribes of Israel – ² they were then at Shiloh in the land of Canaan. They said to them, "Yahweh ordered through Moses that we should be given towns to live in, with the adjoining pasturelands for our cattle."

³ Therefore, because of Yahweh's order, the Israelites gave the Levites these towns from their inheritance, and with them the adjoining pasturelands. ⁴ The lot came out for the clans of the Kohathites. To those Levites who were descended from Aaron the priest fell thirteen towns from the tribes of Judah, Simeon and Benjamin.

⁵ The other sons of Kohath, by their clans, fell by lot ten towns from the

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J<small>OSHUA</small> 21

¹ This chapter, one of the latest to be written, is a utopian systematisation of a state of affairs possibly dateable to the reign of Solomon, when all the towns named were effectively under Israelite control. The list is perhaps governed by the division of the Levites after the founding of the Temple in Jerusalem; it includes the six cities of refuge, although these were designated for an entirely different purpose.

² Levi is not an independent political unit and is awarded no territory (13:14, 33, 14:3–4, 18:7) but the Levites are allowed residence in certain towns and rights over the adjacent pastures (see Nb 35:1–8).

³ For this verse, here following the *NJB*, the *NRSV* reads, "*So by command of the L<small>ORD</small> the Israelites gave to the Levites the following towns and pasture lands out of their inheritance.*"

⁴ The *NRSV* has '*families*' in place of '*clans*', here following the *NJB* & *NETB*.

⁵ '*By their clans*' is a conjectural translation, as also in vv. 6 & 7. The *MT* reads, "*of the clans of the tribe.*" The *NJB* includes the latter part of this verse (from '*fell ten towns*') as part of v.6.

וּמִמַּטֵּה־דָ֤ן וּמֵחֲצִי֙ מַטֵּ֣ה מְנַשֶּׁ֔ה בַּגּוֹרָ֖ל עָרִ֥ים עָֽשֶׂר: {ס}

tribe of Ephraim, from the tribe of Dan and from the half-tribe of Manasseh.

וְלִבְנֵ֣י גֵרְשׁוֹן֮ מִמִּשְׁפְּחוֹת֒ מִמַּטֵּֽה־יִשָּׂשכָר֙ וּמִמַּטֵּֽה־אָשֵׁר֙ וּמִמַּטֵּ֣ה נַפְתָּלִ֔י וּמֵחֲצִ֞י מַטֵּ֧ה מְנַשֶּׁ֛ה בַבָּשָׁ֖ן בַּגּוֹרָ֑ל עָרִ֖ים שְׁלֹ֥שׁ עֶשְׂרֵֽה: {ס}

6 To the sons of Gershon, clan by clan, fell by lot thirteen towns from the tribe of Issachar, the tribe of Asher, the tribe of Naphtali and the half-tribe of Manasseh in Bashan.

לִבְנֵ֨י מְרָרִ֜י לְמִשְׁפְּחֹתָ֗ם מִמַּטֵּ֤ה רְאוּבֵן֙ וּמִמַּטֵּה־גָ֔ד וּמִמַּטֵּ֖ה זְבוּלֻ֑ן עָרִ֖ים שְׁתֵּ֥ים עֶשְׂרֵֽה: {ס}

7 To the sons of Merari, by clans, fell by lot twelve towns from the tribe of Reuben, the tribe of Gad and the tribe of Zebulun.

וַיִּתְּנ֤וּ בְנֵֽי־יִשְׂרָאֵל֙ לַלְוִיִּ֔ם אֶת־הֶעָרִ֥ים הָאֵ֖לֶּה וְאֶת־מִגְרְשֵׁיהֶ֑ן כַּאֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה בְּיַד־מֹשֶׁ֖ה בַּגּוֹרָֽל: {פ}

8 These towns, and their adjoining pastureland, the Israelites assigned by lot to the Levites, as Yahweh had ordered through Moses.

וַֽיִּתְּנ֗וּ מִמַּטֵּה֙ בְּנֵ֣י יְהוּדָ֔ה וּמִמַּטֵּ֖ה בְּנֵ֣י שִׁמְע֑וֹן אֵ֚ת הֶעָרִ֣ים הָאֵ֔לֶּה אֲשֶׁר־יִקְרָ֥א אֶתְהֶ֖ן בְּשֵֽׁם: וַֽיְהִ֗י לִבְנֵ֤י אַהֲרֹן֙ מִמִּשְׁפְּח֣וֹת הַקְּהָתִ֔י מִבְּנֵ֖י לֵוִ֑י כִּ֥י לָהֶ֛ם הָיָ֥ה הַגּוֹרָ֖ל רִֽאשֹׁנָֽה: וַיִּתְּנ֤וּ לָהֶם֙ אֶת־קִרְיַת֙

9 From the tribe of Judah and the tribe of Simeon they gave the towns named below. 10 This was the portion of the sons of Aaron from the clans of the Kohathites, of the sons of Levi; for theirs was the first portion. 11 They gave them Kiriath-Arba (the father of Anak), which is

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6 The *NJB* has '*the tribes of*' before '*Issachar*' and omits the phrase '*the tribe of*' before '*Asher*' and before '*Naphtali*'; here, we follow the *MT* & *NRSV*.

7 On the *NJB's* abbreviation of this verse, see #6.

8 The *NJB* has '*the*' in place of '*their*', here following the *NRSV*.

9 The translation of the verse ending, here following the *NJB*, is uncertain; the *NRSV* reads: "*…they gave the following towns mentioned by name.*"

10 The *NRSV* has this verse as part of the same sentence as v.9: "*which went to the descendants of Aaron, one of the families of the Kohathites who belonged to the Levites, since the lot fell to them first.*"

11 In place of '*the father of Anak*', here following the *NRSV* & *NETB*, the *NJB* has '*the chief city of the Anakim*'.

אַרְבַּע אֲבִי הָעֲנוֹק הִיא חֶבְרוֹן בְּהַר יְהוּדָה וְאֶת־
מִגְרָשֶׁהָ סְבִיבֹתֶיהָ: ¹² וְאֶת־שְׂדֵה הָעִיר וְאֶת־
חֲצֵרֶיהָ נָתְנוּ לְכָלֵב בֶּן־יְפֻנֶּה בַּאֲחֻזָּתוֹ: {ס}

¹³ וְלִבְנֵי ׀ אַהֲרֹן הַכֹּהֵן נָתְנוּ אֶת־עִיר מִקְלַט הָרֹצֵחַ
אֶת־חֶבְרוֹן וְאֶת־מִגְרָשֶׁהָ וְאֶת־לִבְנָה וְאֶת־מִגְרָשֶׁהָ:
¹⁴ וְאֶת־יַתִּר וְאֶת־מִגְרָשֶׁהָ וְאֶת־אֶשְׁתְּמֹעַ וְאֶת־
מִגְרָשֶׁהָ: ¹⁵ וְאֶת־חִלֹן וְאֶת־מִגְרָשֶׁהָ וְאֶת־דְּבִר וְאֶת־
מִגְרָשֶׁהָ: ¹⁶ וְאֶת־עַיִן וְאֶת־מִגְרָשֶׁהָ וְאֶת־יֻטָּה וְאֶת־
מִגְרָשֶׁהָ אֶת־בֵּית שֶׁמֶשׁ וְאֶת־מִגְרָשֶׁהָ עָרִים תֵּשַׁע
מֵאֵת שְׁנֵי הַשְּׁבָטִים הָאֵלֶּה: {ס}

¹⁷ וּמִמַּטֵּה בִנְיָמִן אֶת־גִּבְעוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־גֶּבַע
וְאֶת־מִגְרָשֶׁהָ: ¹⁸ אֶת־עֲנָתוֹת וְאֶת־מִגְרָשֶׁהָ וְאֶת־
עַלְמוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע: ¹⁹ כָּל־עָרֵי בְנֵי־
אַהֲרֹן הַכֹּהֲנִים שְׁלֹשׁ־עֶשְׂרֵה עָרִים וּמִגְרְשֵׁיהֶן: {ס}

now Hebron, in the highlands of Judah, with the pasturelands round it. ¹² However, the fields and villages of this town they gave into the possession of Caleb son of Jephunneh as his property.

¹³ To the sons of Aaron the priest they gave Hebron, the city of refuge for men who had killed, and its adjoining pasturelands; also Libnah with its adjoining pasturelands, ¹⁴ and Jattir, with its pasturelands, and Eshtemoa, with its pasturelands, ¹⁵ Holon, with its pasturelands, and Debir, with its pasturelands, ¹⁶ and Ain, with its pasturelands, Juttah, with its pasturelands, and Beth-Shemesh, with its pasturelands: nine towns taken from these two tribes.

¹⁷ From the tribe of Benjamin, Gibeon, with its pasturelands, and Geba with its pasturelands, ¹⁸ and Anathoth, with its pasturelands, and Almon, with its pasturelands: four towns. ¹⁹ The towns of the sons of Aaron – the priests – were thirteen towns in all, with their pasturelands.

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¹² *NETB* places this entire verse in parentheses.
¹³ *NETB* lacks the final '*with its adjoining pasturelands*'.
¹⁴ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.
¹⁵ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.
¹⁶ The *NJB*, following the *LXX* (*Aσα*), has '*Ashan*' in place of '*Ain*' (עַיִן, '*the spring*'); see 1Ch 6:44.
¹⁷ The *NJB* omits the 1ˢᵗ instance of '*with its pasturelands*' and replaces the 2ⁿᵈ with '*with their pasturelands*'; here, we follow the *MT* & *NRSV*.
¹⁸ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.
¹⁹ The *NJB* reverses the order of '*the sons of Aaron*' and '*the priests*'; here, we follow the *MT* & *NRSV*.

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כ וּלְמִשְׁפְּחוֹת בְּנֵי־קְהָת הַלְוִיִּם הַנּוֹתָרִים מִבְּנֵי קְהָת וַיְהִי עָרֵי גוֹרָלָם מִמַּטֵּה אֶפְרָיִם: כא וַיִּתְּנוּ לָהֶם אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־שְׁכֶם וְאֶת־מִגְרָשֶׁהָ בְּהַר אֶפְרָיִם וְאֶת־גֶּזֶר וְאֶת־מִגְרָשֶׁהָ: כב וְאֶת־קִבְצַיִם וְאֶת־מִגְרָשֶׁהָ וְאֶת־בֵּית חוֹרֹן וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע: {ס}

כג וּמִמַּטֵּה־דָן אֶת־אֶלְתְּקֵא וְאֶת־מִגְרָשֶׁהָ אֶת־גִּבְּתוֹן וְאֶת־מִגְרָשֶׁהָ: כד אֶת־אַיָּלוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע: כה וּמִמַּחֲצִית מַטֵּה מְנַשֶּׁה אֶת־תַּעְנַךְ וְאֶת־מִגְרָשֶׁהָ וְאֶת־גַּת רִמּוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים שְׁתָּיִם: כו כָּל־עָרִים עֶשֶׂר וּמִגְרְשֵׁיהֶן לְמִשְׁפְּחוֹת בְּנֵי־קְהָת הַנּוֹתָרִים: {ס}

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[20] To the clans of the sons of Kohath, to the remaining Levites of the sons of Kohath, the lot assigned towns belonging to the tribe of Ephraim. [21] They were given the city of refuge, Shechem, with its pasturelands, in the highlands of Ephraim, together with Gezer, with its pasturelands, [22] and Kibzaim, with its pasturelands, and Beth-Horon, with its pasturelands: four towns.

[23] Out of the tribe of Dan: Elteke, with its pasturelands, and Gibbethon, with its pasturelands, [24] and Aijalon, with its pasturelands, and Gath-Rimmon, with its pasturelands: four towns. [25] Out of the half-tribe of Manasseh: Taanach, with its pasturelands, and Gath-Rimmon, with its pasturelands: two towns. [26] In all, a total of ten towns with their pasturelands for the remaining clans of the sons of Kohath.

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[20] *NETB somewhat abbreviates this verse:* "*The rest of the Kohathite clans of the Levites were allotted cities from the tribe of Ephraim.*"

[21] The *NJB & NETB* omit the 2nd instance of '*with its pasturelands*', here following the *MT & NRSV*.

[22] The *NJB & NETB* omit the 1st instance of '*with its pasturelands*', here following the *MT & NRSV*.

[23] The *NJB & NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT & NRSV*.

[24] The *NJB* omits the 1st instance of '*with its pasturelands*' and replaces the 2nd with '*with their pasturelands*'; here, we follow the *MT & NRSV*.

[25] In place of the repetition of '*Gath-Rimmon*' (גַּת רִמֹּן, following *MT* and *NRSV*), the *NJB* uses the conjectural translation, '*Jibleam*' (see 17:11 & 1Chr 6:55); the LXX has *Ιεβαθα*.

[26] For this verse, here following the *NJB*, the *NRSV* reads, "*The towns of the families of the rest of the Kohathites were ten in all, with their pasture lands.*"

²⁷ To the sons of Gershon who were of Levitical clans were given Golan in Bashan, with its pasturelands, the city of refuge for the slayer, and Beeshterah, with its pasturelands: two towns, both from the half-tribe of Manasseh.

כז וְלִבְנֵי גֵרְשׁוֹן֙ מִמִּשְׁפְּחֹ֣ת הַלְוִיִּ֔ם מֵחֲצִ֖י מַטֵּ֣ה מְנַשֶּׁ֑ה אֶת־עִיר֙ מִקְלַ֣ט הָרֹצֵ֔חַ אֶת־גֹּלָ֤ן בַּבָּשָׁן֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־בְּעֶשְׁתְּרָ֖ה וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים שְׁתָּֽיִם: {ס}

²⁸ From the tribe of Issachar: Kishion, with its pasturelands, and Dobrath, with its pasturelands, ²⁹ and Jarmuth, with its pasturelands, and En-Gannim, with its pasturelands: four towns

כח וּמִֽמַּטֵּ֣ה יִשָּׂשכָ֔ר אֶת־קִשְׁי֖וֹן וְאֶת־מִגְרָשֶׁ֑הָ אֶת־דָּֽבְרַ֖ת וְאֶת־מִגְרָשֶֽׁהָ: כט אֶת־יַרְמוּת֙ וְאֶת־מִגְרָשֶׁ֔הָ אֶת־עֵ֥ין גַּנִּ֖ים וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע: {ס}

³⁰ From the tribe of Asher: Mishal, with its pasturelands, and Abdon, with its pasturelands, ³¹ and Helkath, with its pasturelands, and Rehob, with its pasturelands: four towns.

ל וּמִמַּטֵּ֣ה אָשֵׁ֗ר אֶת־מִשְׁאָל֙ וְאֶת־מִגְרָשֶׁ֔הָ אֶת־עַבְדּ֖וֹן וְאֶת־מִגְרָשֶֽׁהָ: לא אֶת־חֶלְקָת֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־רְחֹ֖ב וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע: {ס}

³² From the tribe of Naphtali: Kedesh in Galilee, with its pasturelands, the city of refuge for the slayer, Hammoth-Dor, with its pasturelands, and Kartan, with its pasturelands: three towns. ³³ The towns for the

לב וּמִמַּטֵּ֣ה נַפְתָּלִ֗י אֶת־עִ֣יר ׀ מִקְלַ֣ט הָרֹצֵ֗חַ אֶת־קֶ֤דֶשׁ בַּגָּלִיל֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־חַמֹּ֥ת דֹּאר֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־קַרְתָּ֖ן וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים שָׁלֹֽשׁ:

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²⁷ In place of '*Beeshterah*', here following the *MT* (בְּעֶשְׁתְּרָה) & *NRSV*, the *NJB*, following the *Syr*, has '*Ashtaroth*'. In place of גּוֹלָן, here following the *Qere*, the *Kethib* has גלון.

²⁸ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.

²⁹ The *NJB* omits the 1st instance of '*with its pasturelands*' and replaces the 2nd with '*each with their pasturelands*'; here, we follow the *MT* & *NRSV*.

³⁰ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.

³¹ The *NJB* omits the 1st instance of '*with its pasturelands*' and replaces the 2nd with '*each with their pasturelands*'; here, we follow the *MT* & *NRSV*.

³² In place of '*Kartan*', here following the *MT* (קַרְתָּן), *NRSV* & *NETB*, the *NJB* has '*Rakkath*'.

³³ For this verse, here following the *NJB*, the *NRSV* reads, "*The towns of the several families of the Gershonites were in all thirteen, with their pasture lands.*"

כָּל־עָרֵי הַגֵּרְשֻׁנִּי לְמִשְׁפְּחֹתָם שְׁלֹשׁ־עֶשְׂרֵה עִיר וּמִגְרְשֵׁיהֶן׃ {ס} ‏לג

Gershonites according to their clans were thirteen towns in all with their pasturelands.

וּלְמִשְׁפְּחוֹת בְּנֵי־מְרָרִי הַלְוִיִּם הַנּוֹתָרִים מֵאֵת מַטֵּה זְבוּלֻן אֶת־יָקְנְעָם וְאֶת־מִגְרָשֶׁהָ אֶת־קַרְתָּה וְאֶת־מִגְרָשֶׁהָ׃ ‏לד ‏לה אֶת־דִּמְנָה וְאֶת־מִגְרָשֶׁהָ אֶת־נַהֲלֹל וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע׃ {ס}

34 To the rest of the Levites – the Merarite clans – were given out of the tribe of Zebulun: Jokneam with its pasture lands, Kartah with its pasture lands, 35 Dimnah, with its pasturelands, and Nahalal, with its pasturelands – four towns.

36 καὶ πέραν τοῦ Ἰορδάνου τοῦ κατὰ Ιεριχω ἐκ τῆς φυλῆς Ρουβην τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν Βοσορ ἐν τῇ ἐρήμῳ τῇ Μισωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς 37 καὶ τὴν Δεκμων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Μαφα καὶ τὰ περισπόρια αὐτῆς, πόλεις τέσσαρες.

35a On the other side of the Jordan opposite Jericho, from the tribe of Reuben, the city of refuge Bezer in the desert, on the tableland, a city of refuge for those who had killed, with its pasturelands, and Jahaz, with its pasturelands, 35b and Kedemoth, with its pasturelands, and Mephaath, with its pasturelands – four towns.

וּמִמַּטֵּה־גָד אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־רָמֹת בַּגִּלְעָד וְאֶת־מִגְרָשֶׁהָ וְאֶת־מַחֲנַיִם וְאֶת־מִגְרָשֶׁהָ׃ ‏לו

36 And, from the tribe of Gad, Ramoth-Gilead, a city of refuge for those who had killed, with its pasturelands, Mahanaim, with its pasturelands,

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34 The *NJB* substantially rearranges this verse: "*To the clans of the sons of Merari – the remainder of the Levites – fell four towns with their pasturelands from the tribe of Zebulun, Jokneam, Kartah;*" here, we follow the *MT* & *NRSV*.

35 The *NJB* uses the conjectural translation, '*Rimmon*' (following 19:13 and 1Ch 6:26) in place of '*Dimnah*', here following the MT (דִּמְנָה) & NRSV.

35a Vv. 35a and 35b, missing from the *MT*, are included here with corrections from the *LXX* and 1Ch 6:62–63. In the *NJB*, *NRSV* and most other English versions, these are numbered vv. 36 & 37, following the *LXX*, with subsequent verse numbers in this chapter accordingly incremented. The *NRSV* lacks the opening clause, "*On the other side of the Jordan opposite Jericho.*"

35b The name '*Kedemoth*', here following the *NJB*, *NRSV* & *NETB*, is not the same as given in the *LXX* (Δεκμων).

36 Note that vv. 36–43 are numbered 38–45 in the *NRSV*, *NETB* and most other English translations (see #35a).

לז אֶת־חֶשְׁבּוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־יַעְזֵר וְאֶת־מִגְרָשֶׁהָ כָּל־עָרִים אַרְבַּע: לח כָּל־הֶעָרִים לִבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם הַנּוֹתָרִים מִמִּשְׁפְּחוֹת הַלְוִיִּם וַיְהִי גּוֹרָלָם עָרִים שְׁתֵּים עֶשְׂרֵה: לט כֹּל עָרֵי הַלְוִיִּם בְּתוֹךְ אֲחֻזַּת בְּנֵי־יִשְׂרָאֵל עָרִים אַרְבָּעִים וּשְׁמֹנֶה וּמִגְרְשֵׁיהֶן: מ תִּהְיֶינָה הֶעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשֶׁיהָ סְבִיבֹתֶיהָ כֵּן לְכָל־הֶעָרִים הָאֵלֶּה: {ס}

מא וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָתֵת לַאֲבוֹתָם וַיִּרָשׁוּהָ וַיֵּשְׁבוּ בָהּ: מב וַיָּנַח יְהוָה לָהֶם מִסָּבִיב כְּכֹל אֲשֶׁר־נִשְׁבַּע לַאֲבוֹתָם וְלֹא־עָמַד אִישׁ בִּפְנֵיהֶם מִכָּל־אֹיְבֵיהֶם אֵת כָּל־אֹיְבֵיהֶם נָתַן יְהוָה בְּיָדָם: מג לֹא־נָפַל דָּבָר מִכֹּל הַדָּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה אֶל־בֵּית יִשְׂרָאֵל הַכֹּל בָּא: {פ}

[37] and Heshbon, with its pasturelands, and Jazer, with its pasturelands: a total of four towns. [38] As for the towns of the several Merarite clans, that is, the remainder of the clans of the Levites, those allotted to them were twelve in all. [39] The towns thus granted to the Levites in Israelite territory were in all forty-eight, with their pasturelands. [40] For all these towns, the town itself and the pastureland round it went together. This was true of every town named.

[41] Thus, Yahweh gave Israel all the land he had sworn to give their fathers. They conquered it and settled there. [42] Yahweh granted them peace on all their frontiers just as he had sworn to their fathers; not one of all their enemies had withstood them: Yahweh had given all their enemies into their hands. [43] Of all the promises that Yahweh had made to the House of Israel, not one failed; he fulfilled them all.

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[37] *NETB* lacks the 2 instances of '*with its pasturelands*' and has, in place of the 2nd, '*along with the grazing areas of each*'.

[38] For this verse, here following the *NRSV*, the *NJB* has, "*The towns allotted by clans to the sons of Merari, to the remainder of the Levitical clans, were twelve towns in all.*"

[39] The *NRSV* has '*within the holdings of the Israelites*' in place of '*in Israelite territory*', here following the *NJB*.

[40] Throughout this section, *NETB* has '*city*' & '*cities*' in place of '*town*' & '*towns*', respectively; here, we follow the *NJB* & *NRSV*.

[41] Vv. 41–43, the conclusion to all of the preceding material, is couched in the language of Deuteronomy.

[42] In place of '*not one of all their enemies had withstood them*', here following the *NRSV*, the *NJB* has '*and of all their enemies, not one had managed to stand against them*'.

[43] For this verse, here following the *NJB*, the *NRSV* has "*Not one of all the good promises that the* LORD *had made to the house of Israel had failed; all came to pass;*" and *NETB* has "*Not one of the* LORD'*s faithful promises to the family of Israel was left unfulfilled; every one was realized.*"

אֶ֣ אָ֣ז יִקְרָ֣א יְהוֹשֻׁ֗עַ לָרֽאוּבֵנִ֖י וְלַגָּדִ֑י וְלַחֲצִ֖י מַטֵּ֥ה מְנַשֶּֽׁה׃ בֻ וַיֹּ֣אמֶר אֲלֵיהֶ֔ם אַתֶּ֣ם שְׁמַרְתֶּ֗ם אֵ֚ת כָּל־אֲשֶׁ֣ר צִוָּ֣ה אֶתְכֶ֔ם מֹשֶׁ֖ה עֶ֣בֶד יְהוָ֑ה וַתִּשְׁמְע֣וּ בְקוֹלִ֔י לְכֹ֥ל אֲשֶׁר־צִוִּ֖יתִי אֶתְכֶֽם׃ גֻ לֹֽא־עֲזַבְתֶּ֣ם אֶת־אֲחֵיכֶ֗ם זֶ֚ה יָמִ֣ים רַבִּ֔ים עַ֖ד הַיּ֣וֹם הַזֶּ֑ה וּשְׁמַרְתֶּ֕ם אֶת־מִשְׁמֶ֕רֶת מִצְוַ֖ת יְהוָ֥ה אֱלֹהֵיכֶֽם׃ דֻ וְעַתָּ֗ה הֵנִ֨יחַ יְהוָ֤ה אֱלֹהֵיכֶם֙ לַאֲחֵיכֶ֔ם כַּאֲשֶׁ֖ר דִּבֶּ֣ר לָהֶ֑ם וְעַתָּ֡ה פְּנ֣וּ וּלְכ֣וּ לָכֶ֣ם לְאָהֳלֵיכֶ֗ם אֶל־אֶ֙רֶץ֙ אֲחֻזַּתְכֶ֔ם אֲשֶׁ֣ר ׀ נָתַ֣ן לָכֶ֗ם מֹשֶׁה֙ עֶ֣בֶד יְהוָ֔ה בְּעֵ֖בֶר הַיַּרְדֵּֽן׃ הֻ ׀ רַ֣ק שִׁמְר֣וּ מְאֹ֗ד לַעֲשׂ֛וֹת אֶת־הַמִּצְוָ֥ה וְאֶת־הַתּוֹרָ֟ה

1 Then Joshua summoned the Reubenites, the Gadites and the half-tribe of Manasseh 2 and said to them, "You have faithfully observed all that Moses the servant of Yahweh ordered you, and whenever I have given you an order you have obeyed me. 3 Despite the fact that the campaign has lasted such a very long time, you have never deserted your brothers; at every point, you have obeyed the orders of Yahweh your God. 4 Now that Yahweh your God has granted your brothers the rest he promised them, go back to your tents, to the land given into your possession by Moses the servant of Yahweh, beyond the Jordan. 5 But take care to practise the commandments and the Law which Moses the

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JOSHUA 22

1 This chapter is composite: vv. 1–6 are Deuteronomist and correspond to 1:12–18; vv. 7–9 add the half-tribe of Manasseh, which did not originally figure in the story; vv. 10–34 show signs of Priestly editing. The narrative does, however, draw on an ancient tradition, and perhaps preserves the memory of cultic rivalry between the sanctuary of Shiloh (see vv. 9 & 12), with its priesthood (see vv. 13ff, 30ff), and the Transjordanian tribes, who were perhaps regarded as living outside the Promised Land, which stopped at the Jordan.

The ties binding the tribes together were not firm, and Joshua's style of leadership helped to solve intertribal disputes, but such conflicts were a continuing problem. The issue here is the locus of legitimate worship, a central concern of Deuteronomy.

2 Literally translated, Joshua's speech begins, "*You have kept all which Moses, Yahweh's servant, commanded you, and you have listened to my voice, to all which I commanded you.*"

3 The *NRSV* opens this verse, here following the *NJB*, with, "*You have not forsaken your kindred these many days, down to this day.*"

4 *NETB* has '*homes*' in place of '*tents*', here following the *MT*, *NJB* & *NRSV*.

5 The literal translation of '*be loyal to him*' is '*hug him*'.

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אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה לְאַהֲבָה אֶת־
יְהוָה אֱלֹהֵיכֶם וְלָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֺתָיו
וּלְדָבְקָה־בוֹ וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:
וַיְבָרְכֵם יְהוֹשֻׁעַ וַיְשַׁלְּחֵם וַיֵּלְכוּ אֶל־אָהֳלֵיהֶם: {פ} ו

וְלַחֲצִי | שֵׁבֶט הַמְנַשֶּׁה נָתַן מֹשֶׁה בַּבָּשָׁן וּלְחֶצְיוֹ ז
נָתַן יְהוֹשֻׁעַ עִם־אֲחֵיהֶם בְּעֵבֶר הַיַּרְדֵּן יָמָּה וְגַם כִּי־
שִׁלְּחָם יְהוֹשֻׁעַ אֶל־אָהֳלֵיהֶם וַיְבָרֲכֵם: ח וַיֹּאמֶר
אֲלֵיהֶם לֵאמֹר בִּנְכָסִים רַבִּים שׁוּבוּ אֶל־אָהֳלֵיכֶם
וּבְמִקְנֶה רַב־מְאֹד בְּכֶסֶף וּבְזָהָב וּבִנְחֹשֶׁת וּבְבַרְזֶל
וּבִשְׂלָמוֹת הַרְבֵּה מְאֹד חִלְקוּ שְׁלַל־אֹיְבֵיכֶם עִם־
אֲחֵיכֶם: {פ}

וַיָּשֻׁבוּ וַיֵּלְכוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי | שֵׁבֶט ט
הַמְנַשֶּׁה מֵאֵת בְּנֵי יִשְׂרָאֵל מִשִּׁלֹה אֲשֶׁר בְּאֶרֶץ־
כְּנָעַן לָלֶכֶת אֶל־אֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ אֲחֻזָּתָם
אֲשֶׁר נֹאחֲזוּ־בָהּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

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servant of Yahweh gave you: love Yahweh your God, follow his paths always, keep his commandments, be loyal to him and serve him with all your heart and soul." [6] Then Joshua blessed them and sent them away, and they went home to their tents.

[7] Moses had given a territory in Bashan to one half of the tribe of Manasseh; to the other half Joshua gave another among their brothers on the west bank of the Jordan. As Joshua sent them home to their tents he blessed them [8] and said to them, "Go back to your tents with great wealth, with cattle in plenty, with silver and gold, bronze and iron and great quantities of clothing; share these spoils of your enemies with your brothers."

[9] The Reubenites, the Gadites and the half-tribe of Manasseh returned home, leaving the Israelites at Shiloh in the land of Canaan, going back to the land of Gilead, their own land, and where they had settled in accordance with the order of Yahweh given through Moses.

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[6] *NETB* has '*rewarded*' in place of '*blessed*' (cf. v 8), here following the *MT, NJB* & *NRSV*.

[7] In place of בְּעֵבֶר, here following the *Qere*, the *Kethib* has מעבר.

[8] The *NJB* has '*you are going back*' in place of '*go back*', here following the *NRSV*.

[9] In place of '*their own land*', here following the *NRSV*, the *NJB* has '*the territory which belonged to them*'.

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י וַיָּבֹ֜אוּ אֶל־גְּלִיל֣וֹת הַיַּרְדֵּ֗ן אֲשֶׁר֙ בְּאֶ֣רֶץ כְּנַ֔עַן וַיִּבְנ֣וּ בְנֵי־רְאוּבֵ֣ן וּבְנֵי־גָ֗ד וַחֲצִ֛י שֵׁ֥בֶט הַֽמְנַשֶּׁ֖ה שָׁ֣ם מִזְבֵּ֑חַ עַל־הַיַּרְדֵּ֔ן מִזְבֵּ֥חַ גָּד֖וֹל לְמַרְאֶֽה׃ יא וַיִּשְׁמְע֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הִנֵּ֣ה בָנ֣וּ בְנֵֽי־רְאוּבֵ֣ן וּבְנֵי־גָ֡ד וַחֲצִי֩ שֵׁ֨בֶט הַֽמְנַשֶּׁ֜ה אֶת־הַמִּזְבֵּ֗חַ אֶל־מוּל֙ אֶ֣רֶץ כְּנַ֔עַן אֶל־גְּלִילוֹת֙ הַיַּרְדֵּ֔ן אֶל־עֵ֖בֶר בְּנֵ֥י יִשְׂרָאֵֽל׃ יב וַֽיִּשְׁמְע֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל וַיִּקָּ֨הֲל֜וּ כָּל־עֲדַ֤ת בְּנֵֽי־יִשְׂרָאֵל֙ שִׁלֹ֔ה לַעֲל֥וֹת עֲלֵיהֶ֖ם לַצָּבָֽא׃ {פ}

יג וַיִּשְׁלְח֨וּ בְנֵֽי־יִשְׂרָאֵ֜ל אֶל־בְּנֵי־רְאוּבֵ֧ן וְאֶל־בְּנֵי־גָ֛ד וְאֶל־חֲצִ֥י שֵֽׁבֶט־מְנַשֶּׁ֖ה אֶל־אֶ֣רֶץ הַגִּלְעָ֑ד אֶת־פִּֽינְחָ֖ס בֶּן־אֶלְעָזָ֥ר הַכֹּהֵֽן׃ יד וַעֲשָׂרָ֤ה נְשִׂאִים֙ עִמּ֔וֹ נָשִׂ֨יא אֶחָ֜ד נָשִׂ֤יא אֶחָד֙ לְבֵ֣ית אָ֔ב לְכֹ֖ל מַטּ֣וֹת יִשְׂרָאֵ֑ל

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10 When they came to Geliloth near the Jordan, which is in Canaanite territory, the Reubenites, the Gadites and the half-tribe of Manasseh built an altar there by the Jordan, an altar of great size. 11 This came to the ears of the Israelites. "See," the word went round, "the Reubenites, the Gadites and the half-tribe of Manasseh have built this altar facing the land of Canaan at Geliloth by the Jordan, on the Israelite side." 12 At this news, the whole community of the children of Israel mustered at Shiloh, ready to march against them and make war on them.

13 Then the Israelites sent the priest Phinehas, son of Eleazar, to the Reubenites, the Gadites and the half-tribe of Manasseh, in the land of Gilead, 14 and with him ten leading men, one leader and head of his family from each tribe in Israel; every one of them was head of his

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10 The *NJB* has '*the circles of stone*' in place of '*Geliloth*', here following the *MT* (גְּלִילוֹת) & *NETB*. The *NJB* adds '*imposing*' before the 2ⁿᵈ instance of the word '*altar*'.

11 The *NJB* has '*the circles of stone*' in place of '*Geliloth*', here following the *MT* (גְּלִילוֹת) & *NETB*. In place of '*on the Israelite side*', here following *NETB* (and the *NRSV*), the *NJB* has '*beyond the territory of the Israelites*'.

12 Holding strictly to the Deuteronomic law that forbade the offering of sacrifice anywhere except in the one central sanctuary (Dt 12:13–14), the other tribes apparently interpret the building of the altar as an act of disloyalty to Israel and to its God, and therefore prepare for war against them.

13 The central role of Phinehas in dealing with this conflict may show that priestly circles edited this story.

14 Literally translated, this verse reads, "*ten leaders with him, one leader, one leader for a paternal house, for all the tribes of Israel, and each a head of the house of their father, they belong to the clans of Israel.*"

וְאִישׁ רֹאשׁ בֵּית־אֲבוֹתָם הֵמָּה לְאַלְפֵי יִשְׂרָאֵל:
טו וַיָּבֹאוּ אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־חֲצִי
שֵׁבֶט־מְנַשֶּׁה אֶל־אֶרֶץ הַגִּלְעָד וַיְדַבְּרוּ אִתָּם לֵאמֹר:
טז כֹּה אָמְרוּ כֹּל | עֲדַת יְהֹוָה מָה־הַמַּעַל הַזֶּה אֲשֶׁר
מְעַלְתֶּם בֵּאלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהֹוָה
בִּבְנוֹתְכֶם לָכֶם מִזְבֵּחַ לִמְרָדְכֶם הַיּוֹם בַּיהֹוָה:
יז הַמְעַט־לָנוּ אֶת־עֲוֹן פְּעוֹר אֲשֶׁר לֹא־הִטַּהַרְנוּ
מִמֶּנּוּ עַד הַיּוֹם הַזֶּה וַיְהִי הַנֶּגֶף בַּעֲדַת יְהֹוָה:
יח וְאַתֶּם תָּשֻׁבוּ הַיּוֹם מֵאַחֲרֵי יְהֹוָה וְהָיָה אַתֶּם
תִּמְרְדוּ הַיּוֹם בַּיהֹוָה וּמָחָר אֶל־כָּל־עֲדַת יִשְׂרָאֵל
יִקְצֹף:
יט וְאַךְ אִם־טְמֵאָה אֶרֶץ אֲחֻזַּתְכֶם עִבְרוּ לָכֶם אֶל־
אֶרֶץ אֲחֻזַּת יְהֹוָה אֲשֶׁר שָׁכַן־שָׁם מִשְׁכַּן יְהֹוָה
וְהֵאָחֲזוּ בְּתוֹכֵנוּ וּבַיהֹוָה אַל־תִּמְרֹדוּ וְאֹתָנוּ אַל־
תִּמְרֹדוּ בִּבְנֹתְכֶם לָכֶם מִזְבֵּחַ מִבַּלְעֲדֵי מִזְבַּח יְהֹוָה

family among the clans of Israel. 15 They came to the Reubenites, the Gadites and the half-tribe of Manasseh in the land of Gilead, and said to them: 16 "Thus says the whole congregation of Yahweh: What is this treachery, which you have committed against the God of Israel by now repudiating your allegiance to Yahweh, and by building yourselves an altar with the intention of now rebelling against Yahweh?

17 "Was the sin at Peor not enough, from which we are not cleansed even now, in spite of the plague that ravaged the whole community of Yahweh, 18 that you have stopped following Yahweh today? If you rebel against Yahweh today, he will be angry the whole community of Israel tomorrow.

19 "Do you think your territory is unclean? Then cross over into the territory of Yahweh, where his tabernacle is, and choose a home among us. Only do not rebel against Yahweh or make rebels of us by building an altar to vie with the altar of Yahweh our God. 20 When Achan son of

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15 The *NJB* begins this verse with '*when they came*' and ends with '*this is what they said to them*'; here, we follow the *NRSV*.

16 The *NJB* opens with, "*The whole community of Israel says as follows;*" here, we follow the *MT* & *NRSV*. The action of the Reubenites and Gadites is condemned, here and in v. 19, as a violation of the law of the one, central sanctuary (Dt 12:5), laid down long after this incident.

17 Before '*from which*', the *NJB* repeats '*the sin*'.

18 The *NJB* starts this verse with a new sentence: "*Since then, you have stopped…*"

19 The *NRSV* has '*or rebel against us*' in place of '*make rebels of us*', here following the *NJB*.

20 The 2nd half of the verse reads literally, "*and he [was] one man, he did not die for his sin*." There are at least 2 possible ways to explain this statement: **1** One might interpret the statement to mean that Achan was not the only person who died for his sin; in this case, it could be

<div dir="rtl">

אֱלֹהֵינוּ: ‏^כ‏ הֲלוֹא | עָכָן בֶּן־זֶרַח מָעַל מַעַל בַּחֵרֶם וְעַל־כָּל־עֲדַת יִשְׂרָאֵל הָיָה קָצֶף וְהוּא אִישׁ אֶחָד לֹא גָוַע בַּעֲוֹנוֹ: {ס}

‏^{כא}‏ וַיַּעֲנוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה וַיְדַבְּרוּ אֶת־רָאשֵׁי אַלְפֵי יִשְׂרָאֵל: ‏^{כב}‏ אֵל | אֱלֹהִים | יְהֹוָה אֵל | אֱלֹהִים | יְהֹוָה הוּא יֹדֵעַ וְיִשְׂרָאֵל הוּא יֵדָע אִם־בְּמֶרֶד וְאִם־בְּמַעַל בַּיהֹוָה אַל־תּוֹשִׁיעֵנוּ הַיּוֹם הַזֶּה: ‏^{כג}‏ לִבְנוֹת לָנוּ מִזְבֵּחַ לָשׁוּב מֵאַחֲרֵי יְהֹוָה וְאִם־לְהַעֲלוֹת עָלָיו עוֹלָה וּמִנְחָה וְאִם־לַעֲשׂוֹת עָלָיו זִבְחֵי שְׁלָמִים יְהֹוָה הוּא יְבַקֵּשׁ: ‏^{כד}‏ וְאִם־לֹא מִדְּאָגָה מִדָּבָר עָשִׂינוּ אֶת־זֹאת לֵאמֹר מָחָר יֹאמְרוּ

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Zerah betrayed his trust in the matter of the ban, did not the wrath come down on the whole community of Israel, although he was only one man? Did he not die for his sin?"

[21] The Reubenites, the Gadites and the half-tribe of Manasseh said in answer to the heads of the clans of Israel, [22] "The God of gods, Yahweh, the God of gods! Yahweh well knows, and let Israel know it too: if there has been defiance or treachery on our part against Yahweh, let him not save us today; [23] or if we have built an altar to turn away from Yahweh and offer holocaust and oblation and communion sacrifice on it, let Yahweh punish us for it! [24] No! We acted from fear and for this reason: one day your children might say to ours, "What connexion do you have

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translated, "*and he was not the only one to die because of his sin*." **2** Another option, the one reflected in the translation, is to take the words וְהוּא אִישׁ אֶחָד ('*and he [was] one man*') as a concessive clause and join it with what precedes; the remaining words, נוֹלָא גָוַע בַּעֲ, must then be taken as a rhetorical question ('*Did he not die for his sin?*'). The latter, used here, is consistent with the first part of the verse, a rhetorical question introduced with the interrogative particle.

[21] The *NJB* has '*spoke in their turn and answered*' in place of '*said in answer to*', here following the *NRSV* & *NETB*.

[22] The formula used here does not imply any polytheism on the part of the Israelites but is a literary archaism derived from Gn 33:20, 46:3, Nb 16:22 (see also Dt 10:17, Ps 50:1, Dn 11:36). God is here identified with three names: אֵל ('*God*'); (2) אֱלֹהִים ('*God*', but in the plural of majesty) and יְהֹוָה ('*Yahweh*'); the name אֵל ('*El*') is often compounded with titles, for example, '*El Elyon*' ('*God Most High*').

[23] Literally translated, this verse opens '*by building*'; the prepositional phrase is subordinated to what precedes, '*if there has been defiance*'.

[24] The *NJB* has '*the truth is*' in place of the simple '*no*', here following the *NRSV*.

with Yahweh, the God of Israel? [25] Has not Yahweh set the frontier of the Jordan between us and you, you Reubenites and Gadites? You have no share in Yahweh." Thus, your children might be the cause of stopping ours from paying reverence to Yahweh.

[26] "So we said, "Let us build an altar, not for holocausts or sacrifices [27] but as a witness between us and you and among our descendants after us, that we do worship Yahweh with our holocausts, sacrifices and peace offerings in his presence. So that your children will never be able to say to ours: You have no share in Yahweh. [28] But if ever it were to happen that they said such a thing to us or to our descendants in the future, we should say to them: Look at this copy of Yahweh's altar, made by our ancestors not for holocausts or sacrifices but as a witness between us and you." [29] We do not wish to defy Yahweh or turn away from serving him today by building an altar for holocausts, oblations or sacrifices to vie with the altar of Yahweh our God that stands before his tabernacle!"

בְּנֵיכֶם לְבָנֵינוּ לֵאמֹר מַה־לָּכֶם וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל: כה וּגְבוּל נָתַן־יְהוָה בֵּינֵנוּ וּבֵינֵיכֶם בְּנֵי־רְאוּבֵן וּבְנֵי־גָד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֵלֶק בַּיהוָה וְהִשְׁבִּיתוּ בְנֵיכֶם אֶת־בָּנֵינוּ לְבִלְתִּי יְרֹא אֶת־יְהוָה:

כו וַנֹּאמֶר נַעֲשֶׂה־נָּא לָנוּ לִבְנוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעוֹלָה וְלֹא לְזָבַח: כז כִּי עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם וּבֵין דֹּרוֹתֵינוּ אַחֲרֵינוּ לַעֲבֹד אֶת־עֲבֹדַת יְהוָה לְפָנָיו בְּעֹלוֹתֵינוּ וּבִזְבָחֵינוּ וּבִשְׁלָמֵינוּ וְלֹא־יֹאמְרוּ בְנֵיכֶם מָחָר לְבָנֵינוּ אֵין־לָכֶם חֵלֶק בַּיהוָה: כח וַנֹּאמֶר וְהָיָה כִּי־יֹאמְרוּ אֵלֵינוּ וְאֶל־דֹּרֹתֵינוּ מָחָר וְאָמַרְנוּ רְאוּ אֶת־תַּבְנִית מִזְבַּח יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעוֹלָה וְלֹא לְזֶבַח כִּי־עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם: כט חָלִילָה לָּנוּ מִמֶּנּוּ לִמְרֹד בַּיהוָה וְלָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה לִבְנוֹת מִזְבֵּחַ לְעֹלָה לְמִנְחָה וּלְזָבַח מִלְּבַד מִזְבַּח יְהוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי מִשְׁכָּנוֹ: {פ}

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[25] The literal translation of 'paying reverence to' is 'fearing'.

[26] This was not a real altar, but merely a memorial, a 'witness' (v. 27);

[27] The NJB has 'communion sacrifices' in place of 'peace offerings' and 'victims' in place of 'sacrifices'; here, we follow the NRSV.

[28] The NJB has 'this structure, Yahweh's altar' in place of 'this copy of Yahweh's altar', here following the NRSV.

[29] The NRSV & NETB open with 'far be it from us' in place of 'we do not wish' and the NJB has 'we have no intention'.

^ל וַיִּשְׁמַ֞ע פִּֽינְחָ֣ס הַכֹּהֵ֗ן וּנְשִׂיאֵ֤י הָֽעֵדָה֙ וְרָאשֵׁ֣י אַלְפֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁ֣ר אִתּ֗וֹ אֶת־הַדְּבָרִ֔ים אֲשֶׁ֣ר דִּבְּר֞וּ בְּנֵֽי־רְאוּבֵ֧ן וּבְנֵי־גָ֛ד וּבְנֵ֥י מְנַשֶּׁ֖ה וַיִּיטַ֥ב בְּעֵינֵיהֶֽם׃ ^{לא} וַיֹּ֣אמֶר פִּֽינְחָ֣ס בֶּן־אֶלְעָזָ֣ר הַכֹּהֵ֗ן אֶל־בְּנֵֽי־רְאוּבֵ֤ן וְאֶל־בְּנֵי־גָד֙ וְאֶל־בְּנֵ֣י מְנַשֶּׁ֔ה הַיּ֣וֹם ׀ יָדַ֗עְנוּ כִּֽי־בְתוֹכֵ֙נוּ֙ יְהוָ֔ה אֲשֶׁ֛ר לֹֽא־מְעַלְתֶּ֥ם בַּֽיהוָ֖ה הַמַּ֣עַל הַזֶּ֑ה אָ֗ז הִצַּלְתֶּ֛ם אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל מִיַּ֥ד יְהוָֽה׃

^{לב} וַיָּ֣שָׁב פִּֽינְחָ֣ס בֶּן־אֶלְעָזָ֣ר הַכֹּהֵ֗ן ׀ וְהַנְּשִׂיאִ֡ים מֵאֵ֣ת בְּנֵֽי־רְאוּבֵן֩ וּמֵאֵ֨ת בְּנֵי־גָ֜ד מֵאֶ֧רֶץ הַגִּלְעָ֛ד אֶל־אֶ֥רֶץ כְּנַ֖עַן אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיָּשִׁ֥בוּ אוֹתָ֖ם דָּבָֽר׃ ^{לג} וַיִּיטַ֣ב הַדָּבָ֗ר בְּעֵינֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַיְבָרֲכ֥וּ אֱלֹהִ֖ים בְּנֵ֣י יִשְׂרָאֵ֑ל וְלֹ֣א אָמְר֗וּ לַעֲל֤וֹת עֲלֵיהֶם֙ לַצָּבָ֔א לְשַׁחֵת֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֛ר בְּנֵֽי־רְאוּבֵ֥ן וּבְנֵי־גָ֖ד יֹשְׁבִ֥ים בָּֽהּ׃ ^{לד} וַיִּקְרְא֛וּ בְּנֵי־רְאוּבֵ֥ן וּבְנֵי־גָ֖ד לַמִּזְבֵּ֑חַ כִּ֣י עֵ֤ד הוּא֙ בֵּֽינֹתֵ֔ינוּ כִּ֥י יְהוָ֖ה הָאֱלֹהִֽים׃ {פ}

³⁰ When Phinehas the priest, the leaders of the community and the heads of the clans of Israel who were with him heard the words spoken by the sons of Gad and of Reuben and of Manasseh, they were satisfied. ³¹ Then the priest Phinehas son of Eleazar said to the sons of Reuben and sons of Gad and sons of Manasseh, "Now we know that Yahweh is among us, because you have not committed any treachery against him; this means you have saved the Israelites from the hand of Yahweh."

³² The priest Phinehas son of Eleazar and the leaders left the Reubenites and the Gadites and returned from the land of Gilead to the land of Canaan, to the Israelites, to whom they brought back this answer. ³³The report pleased the Israelites; they gave thanks to God and spoke no more of marching against them and making war and ravaging the country where the sons of Reuben and of Gad had settled. ³⁴ The Reubenites and the Gadites named the altar Witness. "Because," they said, "it will be a witness between us that Yahweh is God."

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³⁰ The literal translation of '*they were satisfied*' is '*it was good in their eyes*'.

³¹ The *NJB* has '*now we clearly see*' in place of '*now we know*', here following *NETB*.

³² Note the lack of any mention of the Manassites in this paragraph.

³³ The *NJB* opens this verse, here following the *NRSV*, with, "*The Israelites were pleased to hear this*."

³⁴ The 1ˢᵗ Edition of the *Jerusalem Bible* omits the name '*Witness*', using an ellipsis in its place.

Joshua 23

אֵ וַיְהִי מִיָּמִים רַבִּים אַחֲרֵי אֲשֶׁר־הֵנִיחַ יְהוָה לְיִשְׂרָאֵל מִכָּל־אֹיְבֵיהֶם מִסָּבִיב וִיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים: בֵ וַיִּקְרָא יְהוֹשֻׁעַ לְכָל־יִשְׂרָאֵל לִזְקֵנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זָקַנְתִּי בָּאתִי בַּיָּמִים: גֵ וְאַתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם: דֵ רְאוּ הִפַּלְתִּי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה בְּנַחֲלָה לְשִׁבְטֵיכֶם מִן־הַיַּרְדֵּן וְכָל־הַגּוֹיִם אֲשֶׁר הִכְרַתִּי וְהַיָּם הַגָּדוֹל מְבוֹא הַשָּׁמֶשׁ: הֵ וַיהוָה אֱלֹהֵיכֶם הוּא יֶהְדָּפֵם מִפְּנֵיכֶם וְהוֹרִישׁ אֹתָם מִלִּפְנֵיכֶם וִירִשְׁתֶּם אֶת־אַרְצָם כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם לָכֶם:

[1] Long after Yahweh had given Israel rest from all the enemies round them – Joshua was old now, far advanced in years – [2] Joshua summoned all Israel, their elders, chief men, judges and scribes, and said to them, "I myself am old, far advanced in years. [3] You for your part have witnessed all that Yahweh your God has done to all these nations before your eyes; Yahweh your God himself has fought for you. [4] Now as an inheritance for your tribes, I have apportioned you by lot the peoples who remain unconquered, along with all the nations that I have exterminated between the Jordan and the Great Sea in the west. [5] Yahweh your God himself will drive them out before you; he will cast them out before you and you will take possession of their country as Yahweh your God promised you.

This chapter is a farewell discourse, the proper conclusion to which occurs in Jg 2:6–9; compare the last discourse of Moses (Dt 31), but also the farewell of Samuel (1S 12), the testament of David (1K 2:1–9), and the last words of Mattathias (1M 2:49–68). In the first, Deuteronomic, edition of the book, this chapter presumably served as a conclusion, before the addition of Ch. 24.

[1] The literal translation of '*far advanced in years*' is '*coming into the days*'; this expression also occurs in the following verse.

[2] The *NRSV* has '*heads*' in place of '*chief men*' and '*officers*' in place of '*scribes*'; here, we follow the *NJB*.

[3] *NETB*, following the *MT* more literally, has '*fights*' in place of '*has fought*', here following the *NJB* & *NRSV*.

[4] In the *MT*, the words '*all the nations that I have exterminated*' are accidentally misplaced, after '*the Jordan*'. The *NJB*, following the *LXX*, has '*all the way to the Great Sea*' in place of '*and the Great Sea*'.

[5] The literal translation of '*promised*' is '*said to*'.

וַחֲזַקְתֶּ֣ם מְאֹ֔ד לִשְׁמֹ֣ר וְלַעֲשׂ֔וֹת אֵ֚ת כָּל־הַכָּת֔וּב בְּסֵ֖פֶר תּוֹרַ֣ת מֹשֶׁ֑ה לְבִלְתִּ֥י סוּר־מִמֶּ֖נּוּ יָמִ֥ין וּשְׂמֹֽאול׃ ⁷ לְבִלְתִּי־בֹ֗א בַּגּוֹיִ֤ם הָאֵ֙לֶּה֙ הַנִּשְׁאָרִ֣ים הָאֵ֖לֶּה אִתְּכֶ֑ם וּבְשֵׁ֨ם אֱלֹהֵיהֶ֜ם לֹא־תַזְכִּ֙ירוּ֙ וְלֹ֣א תַשְׁבִּ֔יעוּ וְלֹ֣א תַעַבְד֔וּם וְלֹ֥א תִֽשְׁתַּחֲו֖וּ לָהֶֽם׃ ⁸ כִּ֛י אִם־בַּיהוָ֥ה אֱלֹהֵיכֶ֖ם תִּדְבָּ֑קוּ כַּאֲשֶׁ֣ר עֲשִׂיתֶ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ ⁹ וַיּ֣וֹרֶשׁ יְהוָ֗ה מִפְּנֵיכֶ֛ם גּוֹיִ֥ם גְּדֹלִ֖ים וַעֲצוּמִ֑ים וְאַתֶּ֗ם לֹא־עָ֤מַד אִישׁ֙ בִּפְנֵיכֶ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ ¹⁰ אִישׁ־אֶחָ֥ד מִכֶּ֖ם יִרְדָּף־אָ֑לֶף כִּ֣י ׀ יְהוָ֣ה אֱלֹהֵיכֶ֗ם ה֚וּא הַנִּלְחָ֣ם לָכֶ֔ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר לָכֶֽם׃ ¹¹ וְנִשְׁמַרְתֶּ֥ם מְאֹ֖ד לְנַפְשֹֽׁתֵיכֶ֑ם לְאַהֲבָ֖ה אֶת־יְהוָ֥ה אֱלֹהֵיכֶֽם׃

¹² כִּ֣י ׀ אִם־שׁ֣וֹב תָּשׁ֗וּבוּ וּדְבַקְתֶּ֛ם בְּיֶ֥תֶר הַגּוֹיִ֖ם הָאֵ֑לֶּה הַנִּשְׁאָרִ֥ים הָאֵ֖לֶּה אִתְּכֶ֑ם וְהִתְחַתַּנְתֶּ֥ם בָּהֶ֖ם

⁶ "Therefore, be very steadfast to keep and fulfil all that is written in the Book of the Law of Moses, turning aside from it neither to the right nor to the left, ⁷ never mingling with the people who are still left among you. Do not utter the names of their gods, do not make solemn declarations by them, do not serve them and do not bow yourselves down before them. ⁸ No, you must be loyal to Yahweh your God as you have been to this very day. ⁹ Because of this, Yahweh has driven out great and powerful nations before you, and no one has been able to resist you to this day. ¹⁰ One man of you could put to flight a thousand of them, because Yahweh your God himself fought for you as he had promised you. ¹¹ Watch yourselves carefully, therefore, so as to love Yahweh your God.

¹² "But, if you prove faithless, if you make friends with the remnant of those peoples who are still left beside you, if you form kinships with

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⁶ The *NJB* has '*stand firm*' in place of '*be very steadfast*', here following the *NRSV*.

⁷ The words '*and do not make solemn declaration by them*' are omitted in the *LXX* and may represent a later scribal addition to elucidate the immediately preceding command.

⁸ The literal translation of '*be loyal to*' is '*hug*'.

⁹ Literally translated, '*no one has been able to resist you*' is '*not a man has stood before you*'.

¹⁰ In place of '*put to flight*', here following the *NRSV*, the *NJB* has '*rout*'.

¹¹ The *NJB* opens this verse, here following *NETB*, with, "*Be very careful, as you value your life.*"

¹² The literal translation of '*form kinships with them and intermarry*', here following the *NJB*, is '*go into them and they into you*'.

וּבָאתֶם בָּהֶם וְהֵם בָּכֶם׃ **יג** יָדֹ֙וֹעַ֙ תֵּֽדְעוּ֙ כִּ֣י לֹ֣א יוֹסִ֡יף יְהוָ֣ה אֱלֹֽהֵיכֶם֩ לְהוֹרִ֨ישׁ אֶת־הַגּוֹיִ֤ם הָאֵ֙לֶּה֙ מִלִּפְנֵיכֶ֔ם וְהָי֨וּ לָכֶ֜ם לְפַ֣ח וּלְמוֹקֵ֗שׁ וּלְשֹׁטֵ֤ט בְּצִדֵּיכֶם֙ וְלִצְנִנִ֣ים בְּעֵינֵיכֶ֔ם עַד־אֲבָדְכֶ֗ם מֵעַ֤ל הָאֲדָמָ֣ה הַטּוֹבָ֣ה הַזֹּ֔את אֲשֶׁר֙ נָתַ֣ן לָכֶ֔ם יְהוָ֖ה אֱלֹהֵיכֶֽם׃

יד וְהִנֵּ֨ה אָנֹכִ֤י הוֹלֵךְ֙ הַיּ֔וֹם בְּדֶ֖רֶךְ כָּל־הָאָ֑רֶץ וִֽידַעְתֶּ֞ם בְּכָל־לְבַבְכֶ֣ם וּבְכָל־נַפְשְׁכֶ֗ם כִּ֣י לֹֽא־נָפַל֩ דָּבָ֨ר אֶחָ֜ד מִכֹּ֣ל ׀ הַדְּבָרִ֣ים הַטּוֹבִ֗ים אֲשֶׁ֨ר דִּבֶּ֜ר יְהוָ֤ה אֱלֹֽהֵיכֶם֙ עֲלֵיכֶ֔ם הַכֹּל֙ בָּ֣אוּ לָכֶ֔ם לֹֽא־נָפַ֥ל מִמֶּ֖נּוּ דָּבָ֥ר אֶחָֽד׃

טו וְהָיָ֗ה כַּאֲשֶׁר־בָּ֤א עֲלֵיכֶם֙ כָּל־הַדָּבָ֣ר הַטּ֔וֹב אֲשֶׁ֥ר דִּבֶּ֛ר יְהוָ֥ה אֱלֹהֵיכֶ֖ם אֲלֵיכֶ֑ם כֵּ֣ן יָבִ֨יא יְהוָ֜ה עֲלֵיכֶ֗ם אֵ֚ת כָּל־הַדָּבָ֣ר הָרָ֔ע עַד־הַשְׁמִיד֣וֹ אוֹתְכֶ֔ם מֵעַ֤ל הָאֲדָמָ֣ה הַטּוֹבָ֣ה הַזֹּ֔את אֲשֶׁ֥ר נָתַ֛ן לָכֶ֖ם יְהוָ֥ה אֱלֹהֵיכֶֽם׃

טז בְּעָבְרְכֶ֗ם אֶת־בְּרִית֙ יְהוָ֣ה אֱלֹֽהֵיכֶם֙ אֲשֶׁ֣ר צִוָּ֣ה אֶתְכֶ֔ם וַהֲלַכְתֶּ֗ם וַעֲבַדְתֶּם֙ אֱלֹהִ֣ים אֲחֵרִ֔ים

them and intermarry, [13] then know for certain that Yahweh your God will no longer drive these peoples before you; instead, they will be a snare and a pitfall for you, thorns in your sides and thistles in your eyes, until you vanish from this good land that Yahweh your God has given you.

[14] "And now today I must go the way of all the earth. Acknowledge with all your heart and soul that of all the promises of good that Yahweh your God has made you, not one has failed: all have been fulfilled, and not one has failed.

[15] "But, just as every promise of good made by Yahweh your God concerning you has been fulfilled for you, it is just as certain, if you disobey, that Yahweh will fulfil against you all his threats of evil, even to driving you out of the good land that Yahweh your God has given you.

[16] "For if you violate the Covenant which Yahweh your God has demanded of you, if you go and serve other gods and bow down before

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[13] The phrase, '*thorns in your sides*' (following the *NJB*) is from the *LXX* (*ἥλους ἐν ταῖς πτέρναις* – literally, '*nails in your heels*'); the *MT* is unintelligible.

[14] Literally translated, this verse (here following the *NJB*) ends, "*one word from all these words which the Yahweh your God spoke to you has not fallen, the whole has come to pass for you, one word from it has not fallen.*"

[15] The *NJB* & *NRSV* lack the phrase, '*if you disobey*', here following *NETB*.

[16] Alternative readings for '*vanish*' (here following the *NJB*) are '*perish*' (as *NRSV*), and '*disappear*' (as *NETB*).

them, then Yahweh's anger will be roused against you and you will quickly vanish from the good land that he has given you."

וְהִשְׁתַּחֲוִיתֶם לָהֶם וְחָרָה אַף־יְהֹוָה בָּכֶם וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָכֶם׃ {פ}

אֹ וַיֶּאֱסֹף יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שְׁכֶמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיִּתְיַצְּבוּ לִפְנֵי הָאֱלֹהִים: בֹ וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים: גֹ וָאֶקַּח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וָאוֹלֵךְ אוֹתוֹ בְּכָל־אֶרֶץ

1 Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. 2 Then Joshua said to all the people: "Yahweh the God of Israel says this, "In ancient days your ancestors lived beyond the River – such was Terah the father of Abraham and of Nahor – and they served other gods. 3 Then I brought your father Abraham from beyond the River and led him through all the land of

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JOSHUA 24

This chapter recounts the Great Assembly at Shechem (modern Tell Balata). Part 1 (vv. 2–13): Joshua asks his hearers to recognise God's intervention on behalf of his people (see the profession of faith in Dt 6:21–24 and 26:5–9). Part 2 (vv. 14–24): all declare for Yahweh and renounce gentile gods. Part 3 (vv. 25–28): the Covenant is adopted and its statutes committed to writing. This chapter was added either during or after the Exile, but the tradition that it preserves is an ancient one. The religion of Yahweh, introduced into Canaan by the group led by Joshua, is proposed by him to other groups who have not yet heard of it. They have not been to Egypt and have not benefited from the marvels of the Exodus and of the revelation in Sinai; these groups, nonetheless, are not Canaanites and share a common origin with Joshua's group: the people concerned are the tribes of the north who, by this pact, accept the religion of Yahweh and thus become part of the people of God. For a similar event, see 8:30–35: Shechem, with its central position, was suitable for tribal gatherings (see also 1K 12), and its history made it the ideal place for making this religious pact. Abraham had built an altar there (Gn 12:6–7), Jacob had bought land there (Gn 33:18–20), and there had buried the idols brought from Mesopotamia (Gn 35:2–4).

1 The *NJB* has simply '*them*' in place of '*themselves*', here following the *NRSV*.

2 This summary of God's actions on Israel's behalf (vv. 2–13) does not mention Sinai or the divine guidance in the wilderness. The '*River*' is the Euphrates (explicitly named in both the *NRSV* & *NETB*), as also in v. 3.

3 In place of וָאַרְבֶּה, here following the *Qere*, the *Kethib* has וארב.

כְּנַעַן וָאַרְבֶּה אֶת־זַרְעֹו וָאֶתֶּן־לֹו אֶת־יִצְחָק: ⁴ וָאֶתֵּן
לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו וָאֶתֵּן לְעֵשָׂו אֶת־הַר
שֵׂעִיר לָרֶשֶׁת אֹותֹו וְיַעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:
⁵ וָאֶשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וָאֶגֹּף אֶת־מִצְרַיִם
כַּאֲשֶׁר עָשִׂיתִי בְּקִרְבֹּו וְאַחַר הֹוצֵאתִי אֶתְכֶם:
⁶ וָאֹוצִיא אֶת־אֲבֹותֵיכֶם מִמִּצְרַיִם וַתָּבֹאוּ הַיָּמָּה
וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵי אֲבֹותֵיכֶם בְּרֶכֶב וּבְפָרָשִׁים
יַם־סוּף: ⁷ וַיִּצְעֲקוּ אֶל־יְהוָֹה וַיָּשֶׂם מַאֲפֵל בֵּינֵיכֶם |
וּבֵין הַמִּצְרִים וַיָּבֵא עָלָיו אֶת־הַיָּם וַיְכַסֵּהוּ וַתִּרְאֶינָה
עֵינֵיכֶם אֵת אֲשֶׁר־עָשִׂיתִי בְּמִצְרָיִם וַתֵּשְׁבוּ בַמִּדְבָּר
יָמִים רַבִּים: ⁸ וָאָבִא אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי
הַיֹּושֵׁב בְּעֵבֶר הַיַּרְדֵּן וַיִּלָּחֲמוּ אִתְּכֶם וָאֶתֵּן אֹותָם
בְּיֶדְכֶם וַתִּירְשׁוּ אֶת־אַרְצָם וָאַשְׁמִידֵם מִפְּנֵיכֶם:
⁹ וַיָּקָם בָּלָק בֶּן־צִפֹּור מֶלֶךְ מֹואָב וַיִּלָּחֶם בְּיִשְׂרָאֵל
וַיִּשְׁלַח וַיִּקְרָא לְבִלְעָם בֶּן־בְּעֹור לְקַלֵּל אֶתְכֶם:

Canaan. I increased his descendants and gave him Isaac. ⁴ To Isaac I gave Jacob and Esau. To Esau I gave the mountain country of Seir as his possession. Jacob and his sons went down into Egypt. ⁵ Then I sent Moses and Aaron and plagued Egypt with what I did in its midst; and afterwards I brought you out. ⁶ When I brought your ancestors out of Egypt, you came to the Sea; the Egyptians pursued your ancestors with chariots and horsemen as far as the Sea of Reeds. ⁷ When they called to Yahweh, he spread darkness between you and the Egyptians, and made the sea go back on them and cover them. You saw with your own eyes the things I did in Egypt. Then for a long time you lived in the desert, ⁸ until I brought you into the land of the Amorites who lived beyond the Jordan; they made war on you and I gave them into your hands; you took possession of their country because I destroyed them before you. ⁹ Next, Balak son of Zippor the king of Moab arose to make war on Israel, and sent for Balaam son of Beor to come and curse you, ¹⁰ but I

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⁴ In place of '*the mountain country of Seir*', here following the *NJB*, the *NRSV* has '*the hill country of Seir*' and *NETB* has '*Mount Seir*'.

⁵ In place of '*what I did in its midst*', here following the *MT* & *NRSV*, the *NJB*, following the *LXX* (ἐν οἷς ἐποίησεν αὐτοῖς), has '*the wonders that I worked there*'.

⁶ The *NJB* lacks the opening '*when*' and has '*and*' before '*you came*'; here, we follow the *NRSV* & *NETB*.

⁷ In place of '*darkness*', here following the *NRSV*, the *NJB* has '*a thick fog*'.

⁸ The *Kethib* opens with ואבאה in place of וָאָבִא, here following the *Qere*.

⁹ The text of vv. 9–11 reflects a different memory of the Balaam incident (Nb 22) and the fall of Jericho (Jos 6).

¹⁰ Balaam's 'blessings' were actually prophecies of how God would prosper Israel.

וְלֹא אָבִיתִי לִשְׁמֹעַ לְבִלְעָם וַיְבָ֫רֶךְ בָּרוֹךְ אֶתְכֶ֑ם וָאַצִּל אֶתְכֶם מִיָּדֽוֹ׃

יא וַתַּעַבְר֣וּ אֶת־הַיַּרְדֵּן֮ וַתָּבֹ֣אוּ אֶל־יְרִיחוֹ֒ וַיִּלָּחֲמ֣וּ בָכֶ֣ם בַּעֲלֵֽי־יְ֠רִיחוֹ הָֽאֱמֹרִ֨י וְהַפְּרִזִּ֜י וְהַֽכְּנַעֲנִ֗י וְהַֽחִתִּי֙ וְהַגִּרְגָּשִׁ֔י הַֽחִוִּ֖י וְהַיְבוּסִ֑י וָאֶתֵּ֥ן אוֹתָ֖ם בְּיֶדְכֶֽם׃ יב וָאֶשְׁלַ֤ח לִפְנֵיכֶם֙ אֶת־הַצִּרְעָ֔ה וַתְּגָ֤רֶשׁ אוֹתָם֙ מִפְּנֵיכֶ֔ם שְׁנֵ֖י מַלְכֵ֣י הָאֱמֹרִ֑י לֹ֥א בְחַרְבְּךָ֖ וְלֹ֥א בְקַשְׁתֶּֽךָ׃ יג וָאֶתֵּ֨ן לָכֶ֜ם אֶ֣רֶץ ׀ אֲשֶׁ֧ר לֹֽא־יָגַ֣עְתָּ בָּ֗הּ וְעָרִים֙ אֲשֶׁ֣ר לֹא־בְנִיתֶ֔ם וַתֵּשְׁב֖וּ בָּהֶ֑ם כְּרָמִ֤ים וְזֵיתִים֙ אֲשֶׁ֣ר לֹֽא־נְטַעְתֶּ֔ם אַתֶּ֖ם אֹכְלִֽים׃

יד וְעַתָּ֞ה יְר֧אוּ אֶת־יְהֹוָ֛ה וְעִבְד֥וּ אֹת֖וֹ בְּתָמִ֣ים וּבֶאֱמֶ֑ת וְהָסִ֣ירוּ אֶת־אֱלֹהִ֗ים אֲשֶׁר֩ עָבְד֨וּ אֲבוֹתֵיכֶ֜ם בְּעֵ֤בֶר הַנָּהָר֙ וּבְמִצְרַ֔יִם וְעִבְד֖וּ אֶת־יְהֹוָֽה׃ טו וְאִם֩ רַ֨ע בְּעֵֽינֵיכֶ֜ם לַעֲבֹ֣ד אֶת־יְהֹוָ֗ה בַּחֲר֨וּ לָכֶ֤ם הַיּוֹם֙ אֶת־מִ֣י תַעֲבֹד֔וּן אִ֣ם אֶת־אֱלֹהִ֞ים אֲשֶׁר־עָבְד֣וּ אֲבוֹתֵיכֶ֗ם

would not listen to Balaam; instead, he had to bless you, and I saved you from his hand.

[11] "When you crossed the Jordan and came to Jericho, the citizens of Jericho fought against you, as did the Amorites and Perizzites, the Canaanites, Hittites, Girgashites, Hivites and Jebusites, but I put them all into your power. [12] I sent the hornet in front of you, which drove the two kings of the Amorites before you; this was not the work of your sword or your bow. [13] I gave you a land in which you never toiled, you live in towns you never built; you eat now from vineyards and olive groves you never planted."

[14] "Now, therefore, fear Yahweh and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve Yahweh. [15] However, if you are unwilling to serve Yahweh, choose today whom you wish to serve, whether the gods that your ancestors served in the

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[11] The *NJB* has '*those who held*' in place of '*the citizens of*', here following the *NRSV*.

[12] The meaning of the Hebrew word, here translated as '*the hornet*', is uncertain; *NETB* has '*terror*' and the *NEB* has '*panic*'. In place of '*two kings*', her following the *MT*, the *LXX* has '*twelve kings*' (δώδεκα βασιλεῖς), apparently understanding this as a reference to Amorite kings west of the Jordan (see Josh 5:1, rather than the trans-Jordanian Amorite kings Sihon and Og (see Jos 2:10; 9:10).

[13] An alternative reading of '*in which*' could be '*for which*'.

[14] From here on, Joshua is no longer quoting God but speaking to the Israelites for himself.

[15] In place of מֵעֵבֶר, here following the *Qere*, the *Kethib* has בעבר.

אֲשֶׁר מֵעֵ֣בֶר הַנָּהָ֗ר וְאִם֙ אֶת־אֱלֹהֵ֣י הָאֱמֹרִ֔י אֲשֶׁ֥ר אַתֶּ֖ם יֹשְׁבִ֣ים בְּאַרְצָ֑ם וְאָנֹכִ֣י וּבֵיתִ֔י נַעֲבֹ֖ד אֶת־יְהֹוָֽה: {פ}

ט֞ו וַיַּ֤עַן הָעָם֙ וַיֹּ֔אמֶר חָלִ֣ילָה לָּ֔נוּ מֵעֲזֹ֖ב אֶת־יְהֹוָ֑ה לַעֲבֹ֖ד אֱלֹהִ֥ים אֲחֵרִֽים: י֚ כִּ֣י יְהֹוָ֣ה אֱלֹהֵ֗ינוּ הוּא֩ הַמַּעֲלֶ֨ה אֹתָ֧נוּ וְאֶת־אֲבוֹתֵ֛ינוּ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֣ית עֲבָדִ֑ים וַאֲשֶׁ֧ר עָשָׂ֣ה לְעֵינֵ֗ינוּ אֶת־הָאֹת֤וֹת הַגְּדֹלוֹת֙ הָאֵ֔לֶּה וַֽיִּשְׁמְרֵ֗נוּ בְּכָל־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר הָלַ֣כְנוּ בָ֔הּ וּבְכֹל֙ הָֽעַמִּ֔ים אֲשֶׁ֥ר עָבַ֖רְנוּ בְּקִרְבָּֽם: י֚ח וַיְגָ֨רֶשׁ יְהֹוָ֜ה אֶת־כָּל־הָעַמִּ֗ים וְאֶת־הָאֱמֹרִ֛י יֹשֵׁ֥ב הָאָ֖רֶץ מִפָּנֵ֑ינוּ גַּם־אֲנַ֙חְנוּ֙ נַעֲבֹ֣ד אֶת־יְהֹוָ֔ה כִּי־ה֖וּא אֱלֹהֵֽינוּ:

י֚ט וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־הָעָ֗ם לֹ֤א תֽוּכְלוּ֙ לַעֲבֹ֣ד אֶת־יְהֹוָ֔ה כִּֽי־אֱלֹהִ֥ים קְדֹשִׁ֖ים ה֑וּא אֵֽל־קַנּ֣וֹא ה֔וּא לֹֽא־יִשָּׂ֥א לְפִשְׁעֲכֶ֖ם וּלְחַטֹּאותֵיכֶֽם: כ֚ כִּ֤י תַֽעַזְבוּ֙ אֶת־יְהֹוָ֔ה וַעֲבַדְתֶּ֖ם אֱלֹהֵ֣י נֵכָ֑ר וְשָׁ֨ב וְהֵרַ֥ע לָכֶ֛ם וְכִלָּ֥ה

region beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my household, we will serve Yahweh."

¹⁶ The people answered, "Far be it from us to desert Yahweh to serve other gods! ¹⁷ For, it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the peoples through whom we journeyed? ¹⁸ What is more, Yahweh drove all those peoples out before us, as well as the Amorites who used to live in this country. We too will serve Yahweh, for he is our God."

¹⁹ Then Joshua said to the people, "You cannot serve Yahweh, because he is a holy God, he is a jealous God who will not forgive your transgressions or your sins. ²⁰ If you desert Yahweh to follow alien gods, he in turn will do you harm and destroy you after the

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¹⁶ In place of 'far be it from us to desert', here following the NRSV & NETB, the NJB has 'we have no intention of deserting'.

¹⁷ The NJB lacks 'out of' before 'the house of slavery', here following the MT & NRSV.

¹⁸ In place of 'what is more', here following the NJB, the MT has simply 'and'.

¹⁹ In the MT, the noun 'God' (אֱלֹהִים) and the adjective 'holy' (קְדֹשִׁים) are both plural; normally, the divine name, when referring to the one true God, takes singular modifiers, but this is a rare exception where the adjective agrees grammatically with the honorific plural noun.

²⁰ The literal translation of 'destroy you' (here following the NJB – the NRSV has 'consume you') is 'bring you to an end'.

אֶתְכֶ֖ם אַחֲרֵ֥י אֲשֶׁר־הֵיטִ֖יב לָכֶֽם: ^{כא} וַיֹּ֤אמֶר הָעָם֙ אֶל־יְהוֹשֻׁ֔עַ לֹ֕א כִּ֥י אֶת־יְהוָ֖ה נַעֲבֹֽד: ^{כב} וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־הָעָ֗ם עֵדִ֤ים אַתֶּם֙ בָּכֶ֔ם כִּֽי־אַתֶּ֞ם בְּחַרְתֶּ֥ם לָכֶ֛ם אֶת־יְהוָ֖ה לַעֲבֹ֣ד אוֹת֑וֹ וַיֹּאמְר֖וּ עֵדִֽים: ^{כג} וְעַתָּ֕ה הָסִ֛ירוּ אֶת־אֱלֹהֵ֥י הַנֵּכָ֖ר אֲשֶׁ֣ר בְּקִרְבְּכֶ֑ם וְהַטּוּ֙ אֶת־לְבַבְכֶ֔ם אֶל־יְהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל: ^{כד} וַיֹּאמְר֥וּ הָעָ֖ם אֶל־יְהוֹשֻׁ֑עַ אֶת־יְהוָ֤ה אֱלֹהֵ֙ינוּ֙ נַעֲבֹ֔ד וּבְקוֹל֖וֹ נִשְׁמָֽע:

^{כה} וַיִּכְרֹ֨ת יְהוֹשֻׁ֧עַ בְּרִ֛ית לָעָ֖ם בַּיּ֣וֹם הַה֑וּא וַיָּ֥שֶׂם ל֛וֹ חֹ֥ק וּמִשְׁפָּ֖ט בִּשְׁכֶֽם: ^{כו} וַיִּכְתֹּ֤ב יְהוֹשֻׁ֙עַ֙ אֶת־הַדְּבָרִ֣ים הָאֵ֔לֶּה בְּסֵ֖פֶר תּוֹרַ֣ת אֱלֹהִ֑ים וַיִּקַּח֙ אֶ֣בֶן גְּדוֹלָ֔ה וַיְקִימֶ֣הָ שָּׁ֔ם תַּ֚חַת הָֽאַלָּ֔ה אֲשֶׁ֖ר בְּמִקְדַּ֥שׁ יְהוָֽה: {פ}

^{כז} וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־כָּל־הָעָ֗ם הִנֵּ֨ה הָאֶ֤בֶן הַזֹּאת֙ תִּֽהְיֶה־בָּ֣נוּ לְעֵדָ֔ה כִּֽי־הִ֣יא שָׁמְעָ֗ה אֵ֤ת כָּל־אִמְרֵ֣י

goodness he has shown you." ²¹ And the people answered Joshua, "No; it really is Yahweh that we wish to serve." ²² Then Joshua said to the people, "You are witnesses against yourselves that you have chosen Yahweh, to serve him." They answered, "We are witnesses." ²³ He said, "Then cast away the alien gods among you and give your hearts to Yahweh, the God of Israel!" ²⁴ The people answered Joshua, "It is Yahweh our God we choose to serve; it is his voice that we will obey."

²⁵ So, Joshua made a covenant for the people that day; he laid down a statute and ordinance for them at Shechem. ²⁶ Joshua wrote these words in the Book of the Law of God. Then he took a great stone and set it up there, under the oak in the Sanctuary of Yahweh,

²⁷ And Joshua said to all the people, "See! This stone shall be a witness against us because it has heard all the words that Yahweh has spoken to

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²¹ The word 'really', here following *NETB*, assume that the כִּי is emphatic.

²² Like witnesses in a court of law, Israel's solemn vow to worship Yahweh will testify against them in the divine court if the nation ever violates its commitment.

²³ The words 'he said', here following the *NRSV*, are not in the *MT* but are added for clarity.

²⁴ The literal translation of 'obey' is 'listen to'.

²⁵ The literal translation of 'made a covenant' is 'cut a covenant'.

²⁶ In place of 'sanctuary of Yahweh', here following the *NJB* & *NRSV*, *NETB* has 'the LORD's shrine'.

²⁷ Compare the stone of this verse with the heap of stones of Gn 31:48, 52, the altar (Jos 22:26ff), and the *stele* (Is 19:19–20), set up as 'witnesses'.

יְהֹוָה אֲשֶׁר דִּבֶּר עִמָּנוּ וְהָיְתָה בָכֶם לְעֵדָה פֶּן־ us: therefore, it shall be a witness against you in case you deny your
תְּכַחֲשׁוּן בֵּאלֹהֵיכֶם: כח וַיְשַׁלַּח יְהוֹשֻׁעַ אֶת־הָעָם God." 28 Then Joshua sent the people away, and each returned to his
אִישׁ לְנַחֲלָתוֹ: {פ} own inheritance.

כט וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בִּן־נוּן 29 After these things Joshua son of Nun, the servant of Yahweh, died; he
עֶבֶד יְהֹוָה בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים: ל וַיִּקְבְּרוּ אֹתוֹ was a hundred and ten years old. 30 They buried him on the estate he
בִּגְבוּל נַחֲלָתוֹ בְּתִמְנַת־סֶרַח אֲשֶׁר בְּהַר־אֶפְרָיִם had received for inheritance, at Timnath-Serah, which lies in the
מִצְּפוֹן לְהַר־גָּעַשׁ: לא וַיַּעֲבֹד יִשְׂרָאֵל אֶת־יְהֹוָה כֹּל highlands of Ephraim, north of Mount Gaash. 31 Israel served Yahweh
יְמֵי יְהוֹשֻׁעַ וְכֹל | יְמֵי הַזְּקֵנִים אֲשֶׁר הֶאֱרִיכוּ יָמִים throughout the lifetime of Joshua and the lifetime of those elders who
אַחֲרֵי יְהוֹשֻׁעַ וַאֲשֶׁר יָדְעוּ אֵת כָּל־מַעֲשֵׂה יְהֹוָה outlived Joshua and had known all the deeds that Yahweh had done for
אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל: the sake of Israel.

לב וְאֶת־עַצְמוֹת יוֹסֵף אֲשֶׁר־הֶעֱלוּ בְנֵי־יִשְׂרָאֵל | 32 The bones of Joseph, which the sons of Israel had brought from Egypt,
מִמִּצְרַיִם קָבְרוּ בִשְׁכֶם בְּחֶלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה were buried at Shechem in the portion of the ground that Jacob had

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28 Vv. 28–31 are almost exactly repeated at the beginning of the 2nd introduction to the Book of Judges (2:6–10), showing how the two books have been edited together.

29 This same title, '*servant of Yahweh*', was given to Moses (1:1, Ex 14:31, see Dt 34:5) and later to David (Ps 18 preface, Ps 89:3, 20); see #Is 42:1.

30 At the end of this verse, the *LXX* adds the following sentence: "*There they laid with him, in the tomb where they had buried him, the flint knives with which he had circumcised the Israelites at Galgala when he had led them out of Egypt as the Lord ordered him; and they are still there today.*" (ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνῆμα, εἰς ὃ ἔθαψαν αὐτὸν ἐκεῖ, τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμεν τοὺς υἱοὺς Ισραηλ ἐν Γαλγαλοις, ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καθὰ συνέταξεν αὐτοῖς κύριος, καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.); even today, a great number of prehistoric worked flints are to be found round the village now standing on the site of Timnath-Serah.

31 The MT lacks the words 'sake of', here following the *NJB*.

32 In place of '*qesitah*' (קְשִׂיטָה), the *NJB* has '*pieces of silver*'. Joshua and Eleazar die where Moses and Aaron should have died – in the Promised Land. Even the bones of Joseph are brought back to the country originally given to the Patriarchs. Thus, the return from Egypt is completed.

בֶּאֱמֵת מֵאֵת בְּנֵי־חֲמֹור אֲבִי־שְׁכֶם בְּמֵאָה קְשִׂיטָה
וַיִּהְיוּ לִבְנֵי־יֹוסֵף לְנַחֲלָה: לג וְאֶלְעָזָר בֶּן־אַהֲרֹן מֵת
וַיִּקְבְּרוּ אֹתֹו בְּגִבְעַת פִּינְחָס בְּנֹו אֲשֶׁר נִתַּן־לֹו בְּהַר
אֶפְרָיִם: {ש}

bought for a hundred qesitah from the sons of Hamor, the father of Shechem, which became the inheritance of the sons of Joseph. [33] Eleazar son of Aaron died and they buried him at Gibeah, the town of his son Phinehas, which had been given him in the highlands of Ephraim.

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[33] At the end of this verse, the *LXX* adds the following sentence: "*The Israelites then went away, each to his house and each to his town. The Israelites worshipped Astarte and Ashtaroth and the gods of the nations round them; hence, the Lord put them into the power of Eglon, king of Moab, who oppressed them for eighteen years.*" (οἱ δὲ υἱοὶ Ισραηλ ἀπήλθοσαν ἕκαστος εἰς τὸν τόπον αὐτῶν καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ ἐσέβοντο οἱ υἱοὶ Ισραηλ τὴν Ἀστάρτην καὶ Ασταρωθ καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν· καὶ παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας Εγλωμ τῷ βασιλεῖ Μωαβ, καὶ ἐκυρίευσεν αὐτῶν ἔτη δέκα ὀκτώ.) – see #30 & Jg 3:14.