**───────────────**

|  |  |  |
| --- | --- | --- |
| יהושוע | **●** | **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.

Samuel

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 Elishah, 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├──

|  |  |
| --- | --- |
| יהושוע פרק א | Joshua [[1]](#footnote-2)1 |
| **א** וַֽיְהִ֗י אַֽחֲרֵ֛י מ֥וֹת מֹשֶׁ֖ה עֶ֣בֶד יְהוָ֑ה וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֣עַ בִּן־נ֔וּן מְשָׁרֵ֥ת מֹשֶׁ֖ה לֵאמֹֽר׃ **ב** מֹשֶׁ֥ה עַבְדִּ֖י מֵ֑ת וְעַתָּה֩ ק֨וּם עֲבֹ֜ר אֶת־הַיַּרְדֵּ֣ן הַזֶּ֗ה אַתָּה֙ וְכָל־הָעָ֣ם הַזֶּ֔ה אֶל־הָאָ֕רֶץ אֲשֶׁ֧ר אָֽנֹכִ֛י נֹתֵ֥ן לָהֶ֖ם לִבְנֵ֥י יִשְׂרָאֵֽל׃ **ג** כָּל־מָק֗וֹם אֲשֶׁ֨ר תִּדְרֹ֧ךְ כַּֽף־רַגְלְכֶ֛ם בּ֖וֹ לָכֶ֣ם נְתַתִּ֑יו כַּֽאֲשֶׁ֥ר דִּבַּ֖רְתִּי אֶל־מֹשֶֽׁה׃ **ד** מֵֽהַמִּדְבָּר֩ וְהַלְּבָנ֨וֹן הַזֶּ֜ה וְֽעַד־הַנָּהָ֧ר הַגָּד֣וֹל נְהַר־פְּרָ֗ת כֹּ֚ל אֶ֣רֶץ הַֽחִתִּ֔ים וְעַד־הַיָּ֥ם הַגָּד֖וֹל מְב֣וֹא הַשָּׁ֑מֶשׁ יִֽהְיֶ֖ה גְּבֽוּלְכֶֽם׃ **ה** לֹֽא־יִתְיַצֵּ֥ב אִישׁ֙ לְפָנֶ֔יךָ כֹּ֖ל יְמֵ֣י חַיֶּ֑יךָ כַּֽאֲשֶׁ֨ר הָיִ֤יתִי עִם־מֹשֶׁה֙ אֶֽהְיֶ֣ה עִמָּ֔ךְ לֹ֥א אַרְפְּךָ֖ וְלֹ֥א אֶֽעֶזְבֶֽךָּ׃ | [[2]](#footnote-3) After Moses, the servant of Yahweh, was dead, Yahweh spoke to Joshua son of Nun, Moses’ adjutant. He said, [[3]](#footnote-4) “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. [[4]](#footnote-5) Every place you tread with the soles of your feet I shall give you as I declared to Moses that I would. [[5]](#footnote-6) From the desert and the 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. [[6]](#footnote-7) 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. |
| **ו** חֲזַ֖ק וֶֽאֱמָ֑ץ כִּ֣י אַתָּ֗ה תַּנְחִיל֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶת־הָאָ֕רֶץ אֲשֶׁר־נִשְׁבַּ֥עְתִּי לַֽאֲבוֹתָ֖ם לָתֵ֥ת לָהֶֽם׃ **ז** רַק֩ חֲזַ֨ק וֶֽאֱמַ֜ץ מְאֹ֗ד לִשְׁמֹ֤ר לַֽעֲשׂוֹת֙ כְּכָל־הַתּוֹרָ֔ה 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 לַֽעֲשׂ֔וֹת כְּכָל־הַכָּת֖וּב בּ֑וֹ כִּי־אָ֛ז תַּצְלִ֥יחַ אֶת־דְּרָכֶ֖ךָ וְאָ֥ז תַּשְׂכִּֽיל׃ **ט** הֲל֤וֹא צִוִּיתִ֨יךָ֙ חֲזַ֣ק וֶֽאֱמָ֔ץ אַֽל־תַּעֲרֹ֖ץ וְאַל־תֵּחָ֑ת כִּ֤י עִמְּךָ֙ יְהוָ֣ה אֱלֹהֶ֔יךָ בְּכֹ֖ל אֲשֶׁ֥ר תֵּלֵֽךְ׃ {פ} | [[7]](#footnote-8) “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. [[8]](#footnote-9) 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. [[9]](#footnote-10) 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. [[10]](#footnote-11) 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.” |
| **י** וַיְצַ֣ו יְהוֹשֻׁ֔עַ אֶת־שֹֽׁטְרֵ֥י הָעָ֖ם לֵאמֹֽר׃ **יא** עִבְר֣וּ ׀ בְּקֶ֣רֶב הַֽמַּחֲנֶ֗ה וְצַוּ֤וּ אֶת־הָעָם֙ לֵאמֹ֔ר הָכִ֥ינוּ לָכֶ֖ם צֵידָ֑ה כִּ֞י בְּע֣וֹד ׀ שְׁלֹ֣שֶׁת יָמִ֗ים אַתֶּם֙ עֹֽבְרִים֙ אֶת־הַיַּרְדֵּ֣ן הַזֶּ֔ה לָבוֹא֙ לָרֶ֣שֶׁת אֶת־הָאָ֔רֶץ אֲשֶׁר֙ יְהוָ֣ה אֱלֹֽהֵיכֶ֔ם נֹתֵ֥ן לָכֶ֖ם לְרִשְׁתָּֽהּ׃ {פ} | [[11]](#footnote-12) Joshua then gave the officers of the people this instruction: [[12]](#footnote-13) “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.”” |
| **יב** וְלָרֽאוּבֵנִי֙ וְלַגָּדִ֔י וְלַֽחֲצִ֖י שֵׁ֣בֶט הַֽמְנַשֶּׁ֑ה אָמַ֥ר יְהוֹשֻׁ֖עַ לֵאמֹֽר׃ **יג** זָכוֹר֙ אֶת־הַדָּבָ֔ר אֲשֶׁ֨ר צִוָּ֥ה אֶתְכֶ֛ם מֹשֶׁ֥ה עֶֽבֶד־יְהוָ֖ה לֵאמֹ֑ר יְהוָ֤ה אֱלֹֽהֵיכֶם֙ מֵנִ֣יחַ לָכֶ֔ם וְנָתַ֥ן לָכֶ֖ם אֶת־הָאָ֥רֶץ הַזֹּֽאת׃ **יד** נְשֵׁיכֶ֣ם טַפְּכֶם֮ וּמִקְנֵיכֶם֒ יֵֽשְׁב֕וּ בָּאָ֕רֶץ אֲשֶׁ֨ר נָתַ֥ן לָכֶ֛ם מֹשֶׁ֖ה בְּעֵ֣בֶר הַיַּרְדֵּ֑ן וְאַתֶּם֩ תַּֽעַבְר֨וּ חֲמֻשִׁ֜ים לִפְנֵ֣י אֲחֵיכֶ֗ם כֹּ֚ל גִּבּוֹרֵ֣י הַחַ֔יִל וַֽעֲזַרְתֶּ֖ם אוֹתָֽם׃ **טו** עַ֠ד אֲשֶׁר־יָנִ֨יחַ יְהוָ֥ה ׀ לַֽאֲחֵיכֶם֮ כָּכֶם֒ וְיָֽרְשׁ֣וּ גַם־הֵ֔מָּה אֶת־הָאָ֕רֶץ אֲשֶׁר־יְהוָ֥ה אֱלֹֽהֵיכֶ֖ם נֹתֵ֣ן לָהֶ֑ם וְשַׁבְתֶּ֞ם לְאֶ֤רֶץ יְרֻשַּׁתְכֶם֙ וִֽירִשְׁתֶּ֣ם אוֹתָ֔הּ אֲשֶׁ֣ר ׀ נָתַ֣ן לָכֶ֗ם מֹשֶׁה֙ עֶ֣בֶד יְהוָ֔ה בְּעֵ֥בֶר הַיַּרְדֵּ֖ן מִזְרַ֥ח הַשָּֽׁמֶשׁ׃ **טז** וַֽיַּעֲנ֔וּ אֶת־יְהוֹשֻׁ֖עַ לֵאמֹ֑ר כֹּ֤ל אֲשֶׁר־צִוִּיתָ֨נוּ֙ נַֽעֲשֶׂ֔ה וְאֶֽל־כָּל־אֲשֶׁ֥ר תִּשְׁלָחֵ֖נוּ נֵלֵֽךְ׃ **יז** כְּכֹ֤ל אֲשֶׁר־שָׁמַ֨עְנוּ֙ אֶל־מֹשֶׁ֔ה כֵּ֖ן נִשְׁמַ֣ע אֵלֶ֑יךָ רַ֠ק יִֽהְיֶ֞ה יְהוָ֤ה אֱלֹהֶ֨יךָ֙ עִמָּ֔ךְ כַּֽאֲשֶׁ֥ר הָיָ֖ה עִם־מֹשֶֽׁה׃ **יח** כָּל־אִ֞ישׁ אֲשֶׁר־יַמְרֶ֣ה אֶת־פִּ֗יךָ וְלֹֽא־יִשְׁמַ֧ע אֶת־דְּבָרֶ֛יךָ לְכֹ֥ל אֲשֶׁר־תְּצַוֶּ֖נּוּ יוּמָ֑ת רַ֖ק חֲזַ֥ק וֶֽאֱמָֽץ׃ {פ} | [[13]](#footnote-14) Then to the Reubenites, the Gadites, and the half-tribe of Manasseh, Joshua said, [[14]](#footnote-15) “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.” [[15]](#footnote-16) 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, [[16]](#footnote-17) 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 again to the land that is yours to hold, which Moses the servant of Yahweh gave you beyond the Jordan, to the east.” [[17]](#footnote-18) Then they answered Joshua, “We will do all that you have commanded us, and wherever you send us we will go. [[18]](#footnote-19) 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! [[19]](#footnote-20) 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.” |

|  |  |
| --- | --- |
| יהושוע פרק ב | Joshua [[20]](#footnote-21)2 |
| **א** וַיִּשְׁלַ֣ח יְהוֹשֻׁ֣עַ־בִּן־נ֠וּן מִֽן־הַשִּׁטִּ֞ים שְׁנַֽיִם־אֲנָשִׁ֤ים מְרַגְּלִים֙ חֶ֣רֶשׁ לֵאמֹ֔ר לְכ֛וּ רְא֥וּ אֶת־הָאָ֖רֶץ וְאֶת־יְרִיח֑וֹ וַיֵּ֨לְכ֜וּ וַ֠יָּבֹאוּ בֵּית־אִשָּׁ֥ה זוֹנָ֛ה וּשְׁמָ֥הּ רָחָ֖ב וַיִּשְׁכְּבוּ־שָֽׁמָּה׃ **ב** וַיֵּ֣אָמַ֔ר לְמֶ֥לֶךְ יְרִיח֖וֹ לֵאמֹ֑ר הִנֵּ֣ה אֲ֠נָשִׁים בָּ֣אוּ הֵ֧נָּה הַלַּ֛יְלָה מִבְּנֵ֥י יִשְׂרָאֵ֖ל לַחְפֹּ֥ר אֶת־הָאָֽרֶץ׃ **ג**וַיִּשְׁלַח֙ מֶ֣לֶךְ יְרִיח֔וֹ אֶל־רָחָ֖ב לֵאמֹ֑ר ה֠וֹצִיאִי הָֽאֲנָשִׁ֨ים הַבָּאִ֤ים אֵלַ֨יִךְ֙ אֲשֶׁר־בָּ֣אוּ לְבֵיתֵ֔ךְ כִּ֛י לַחְפֹּ֥ר אֶת־כָּל־הָאָ֖רֶץ בָּֽאוּ׃ **ד** וַתִּקַּ֧ח הָֽאִשָּׁ֛ה אֶת־שְׁנֵ֥י הָֽאֲנָשִׁ֖ים וַֽתִּצְפְּנ֑וֹ וַתֹּ֣אמֶר ׀ כֵּ֗ן בָּ֤אוּ אֵלַי֙ הָֽאֲנָשִׁ֔ים וְלֹ֥א יָדַ֖עְתִּי מֵאַ֥יִן הֵֽמָּה׃ **ה** וַיְהִ֨י הַשַּׁ֜עַר לִסְגּ֗וֹר בַּחֹ֨שֶׁךְ֙ וְהָֽאֲנָשִׁ֣ים יָצָ֔אוּ לֹ֣א יָדַ֔עְתִּי אָ֥נָה הָֽלְכ֖וּ הָֽאֲנָשִׁ֑ים רִדְפ֥וּ מַהֵ֛ר אַֽחֲרֵיהֶ֖ם כִּ֥י תַשִּׂיגֽוּם׃ | [[21]](#footnote-22) 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. [[22]](#footnote-23) The king of Jericho was told, “Some men have come here tonight from the Israelites, to reconnoitre the country.” [[23]](#footnote-24) 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.” [[24]](#footnote-25) However, the woman took the two men and hid them; and she answered, “True, the men came to me, but I did not know here they came from. [[25]](#footnote-26) 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.” |
| **ו** וְהִ֖יא הֶֽעֱלָ֣תַם הַגָּ֑גָה וַֽתִּטְמְנֵם֙ בְּפִשְׁתֵּ֣י הָעֵ֔ץ הָֽעֲרֻכ֥וֹת לָ֖הּ עַל־הַגָּֽג׃ **ז** וְהָֽאֲנָשִׁ֗ים רָֽדְפ֤וּ אַֽחֲרֵיהֶם֙ דֶּ֣רֶךְ הַיַּרְדֵּ֔ן עַ֖ל הַֽמַּעְבְּר֑וֹת וְהַשַּׁ֣עַר סָגָ֔רוּ אַֽחֲרֵ֕י כַּֽאֲשֶׁ֛ר יָֽצְא֥וּ הָרֹֽדְפִ֖ים אַֽחֲרֵיהֶֽם׃ | [[26]](#footnote-27) She had taken them up to the roof and hidden them under stalks of flax she had heaped up there. [[27]](#footnote-28) 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. |
| **ח** וְהֵ֖מָּה טֶ֣רֶם יִשְׁכָּב֑וּן וְהִ֛יא עָֽלְתָ֥ה עֲלֵיהֶ֖ם עַל־הַגָּֽג׃ **ט** וַתֹּ֨אמֶר֙ אֶל־הָ֣אֲנָשִׁ֔ים יָדַ֕עְתִּי כִּֽי־נָתַ֧ן יְהוָ֛ה לָכֶ֖ם אֶת־הָאָ֑רֶץ וְכִֽי־נָפְלָ֤ה אֵֽימַתְכֶם֙ עָלֵ֔ינוּ וְכִ֥י נָמֹ֛גוּ כָּל־יֹֽשְׁבֵ֥י הָאָ֖רֶץ מִפְּנֵיכֶֽם׃ **י** כִּ֣י שָׁמַ֗עְנוּ אֵ֠ת אֲשֶׁר־הוֹבִ֨ישׁ יְהוָ֜ה אֶת־מֵ֤י יַם־סוּף֙ מִפְּנֵיכֶ֔ם בְּצֵֽאתְכֶ֖ם מִמִּצְרָ֑יִם וַֽאֲשֶׁ֣ר עֲשִׂיתֶ֡ם לִשְׁנֵי֩ מַלְכֵ֨י הָֽאֱמֹרִ֜י אֲשֶׁ֨ר בְּעֵ֤בֶר הַיַּרְדֵּן֙ לְסִיחֹ֣ן וּלְע֔וֹג אֲשֶׁ֥ר הֶֽחֱרַמְתֶּ֖ם אוֹתָֽם׃ **יא** וַנִּשְׁמַע֙ וַיִּמַּ֣ס לְבָבֵ֔נוּ וְלֹא־קָ֨מָה ע֥וֹד ר֛וּחַ בְּאִ֖ישׁ מִפְּנֵיכֶ֑ם כִּ֚י יְהוָ֣ה אֱלֹֽהֵיכֶ֔ם ה֤וּא אֱלֹהִים֙ בַּשָּׁמַ֣יִם מִמַּ֔עַל וְעַל־הָאָ֖רֶץ מִתָּֽחַת׃ **יב** וְעַתָּ֗ה הִשָּֽׁבְעוּ־נָ֥א לִי֙ בַּֽיהוָ֔ה כִּי־עָשִׂ֥יתִי עִמָּכֶ֖ם חָ֑סֶד וַֽעֲשִׂיתֶ֨ם גַּם־אַתֶּ֜ם עִם־בֵּ֤ית אָבִי֙ חֶ֔סֶד וּנְתַתֶּ֥ם לִ֖י א֥וֹת אֱמֶֽת׃ **יג** וְהַֽחֲיִתֶ֞ם אֶת־אָבִ֣י וְאֶת־אִמִּ֗י וְאֶת־אַחַי֙ וְאֶת־ אַחְיוֹתַ֔י וְאֵ֖ת כָּל־אֲשֶׁ֣ר לָהֶ֑ם וְהִצַּלְתֶּ֥ם אֶת־נַפְשֹׁתֵ֖ינוּ מִמָּֽוֶת׃ **יד** וַיֹּ֧אמְרוּ לָ֣הּ הָֽאֲנָשִׁ֗ים נַפְשֵׁ֤נוּ תַחְתֵּיכֶם֙ לָמ֔וּת אִ֚ם לֹ֣א תַגִּ֔ידוּ אֶת־דְּבָרֵ֖נוּ זֶ֑ה וְהָיָ֗ה בְּתֵת־יְהוָ֥ה לָ֨נוּ֙ אֶת־הָאָ֔רֶץ וְעָשִׂ֥ינוּ עִמָּ֖ךְ חֶ֥סֶד וֶֽאֱמֶֽת׃ | [[28]](#footnote-29) The others had not yet lain down when Rahab came up to them on the roof. [[29]](#footnote-30) 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. [[30]](#footnote-31) 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 Jordan, Sihon and Og, how you annihilated them. [[31]](#footnote-32) 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. [[32]](#footnote-33) 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, [[33]](#footnote-34) 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.” [[34]](#footnote-35) 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.” |
| **טו** וַתּֽוֹרִדֵ֥ם בַּחֶ֖בֶל בְּעַ֣ד הַֽחַלּ֑וֹן כִּ֤י בֵיתָהּ֙ בְּקִ֣יר הַֽחוֹמָ֔ה וּבַֽחוֹמָ֖ה הִ֥יא יוֹשָֽׁבֶת׃ **טז** וַתֹּ֤אמֶר לָהֶם֙ הָהָ֣רָה לֵּ֔כוּ פֶּֽן־יִפְגְּע֥וּ בָכֶ֖ם הָרֹֽדְפִ֑ים וְנַחְבֵּתֶ֨ם שָׁ֜מָּה שְׁלֹ֣שֶׁת יָמִ֗ים עַ֚ד שׁ֣וֹב הָרֹֽדְפִ֔ים וְאַחַ֖ר תֵּֽלְכ֥וּ לְדַרְכְּכֶֽם׃ | [[35]](#footnote-36) 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. [[36]](#footnote-37) 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.” |
| **יז** וַיֹּֽאמְר֥וּ אֵלֶ֖יהָ הָֽאֲנָשִׁ֑ים נְקִיִּ֣ם אֲנַ֔חְנוּ מִשְּׁבֻֽעָתֵ֥ךְ הַזֶּ֖ה אֲשֶׁ֥ר הִשְׁבַּעְתָּֽנוּ׃ **יח** הִנֵּ֛ה אֲנַ֥חְנוּ בָאִ֖ים בָּאָ֑רֶץ אֶת־תִּקְוַ֡ת חוּט֩ הַשָּׁנִ֨י הַזֶּ֜ה תִּקְשְׁרִ֗י בַּֽחַלּוֹן֙ אֲשֶׁ֣ר הֽוֹרַדְתֵּ֣נוּ ב֔וֹ וְאֶת־אָבִ֨יךְ וְאֶת־אִמֵּ֜ךְ וְאֶת־אַחַ֗יִךְ וְאֵת֙ כָּל־בֵּ֣ית אָבִ֔יךְ תַּֽאַסְפִ֥י אֵלַ֖יִךְ הַבָּֽיְתָה׃ **יט** וְהָיָ֡ה כֹּ֣ל אֲשֶׁר־יֵצֵא֩ מִדַּלְתֵ֨י בֵיתֵ֧ךְ ׀ הַח֛וּצָה דָּמ֥וֹ בְרֹאשׁ֖וֹ וַֽאֲנַ֣חְנוּ נְקִיִּ֑ם וְ֠כֹל אֲשֶׁ֨ר יִֽהְיֶ֤ה אִתָּךְ֙ בַּבַּ֔יִת דָּמ֣וֹ בְרֹאשֵׁ֔נוּ אִם־יָ֖ד תִּֽהְיֶה־בּֽוֹ׃ **כ**וְאִם־תַּגִּ֖ידִי אֶת־דְּבָרֵ֣נוּ זֶ֑ה וְהָיִ֣ינוּ נְקִיִּ֔ם מִשְּׁבֻֽעָתֵ֖ךְ אֲשֶׁ֥ר הִשְׁבַּעְתָּֽנוּ׃ **כא** וַתֹּ֨אמֶר֙ כְּדִבְרֵיכֶ֣ם כֶּן־ה֔וּא וַֽתְּשַׁלְּחֵ֖ם וַיֵּלֵ֑כוּ וַתִּקְשֹׁ֛ר אֶת־תִּקְוַ֥ת הַשָּׁנִ֖י בַּֽחַלּֽוֹן׃ | [[37]](#footnote-38) The men said, “This is how we shall fulfil the oath that you have made us swear: [[38]](#footnote-39) 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. [[39]](#footnote-40) 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. [[40]](#footnote-41) If you make this talk of ours known, we shall be free of the oath that you made us swear.” [[41]](#footnote-42) She replied, “Let it be as you say.” She let them go, and they left. Then she tied the scarlet cord to the window. |
| **כב** וַיֵּֽלְכוּ֙ וַיָּבֹ֣אוּ הָהָ֔רָה וַיֵּ֤שְׁבוּ שָׁם֙ שְׁלֹ֣שֶׁת יָמִ֔ים עַד־שָׁ֖בוּ הָרֹֽדְפִ֑ים וַיְבַקְשׁ֧וּ הָרֹֽדְפִ֛ים בְּכָל־הַדֶּ֖רֶךְ וְלֹ֥א מָצָֽאוּ׃ **כג** וַיָּשֻׁ֜בוּ שְׁנֵ֤י הָֽאֲנָשִׁים֙ וַיֵּֽרְד֣וּ מֵֽהָהָ֔ר וַיַּֽעַבְרוּ֙ וַיָּבֹ֔אוּ אֶל־יְהוֹשֻׁ֖עַ בִּן־נ֑וּן וַ֨יְסַפְּרוּ־ל֔וֹ אֵ֥ת כָּל־הַמֹּֽצְא֖וֹת אוֹתָֽם׃ **כד** וַיֹּֽאמְרוּ֙ אֶל־יְהוֹשֻׁ֔עַ כִּֽי־נָתַ֧ן יְהוָ֛ה בְּיָדֵ֖נוּ אֶת־כָּל־הָאָ֑רֶץ וְגַם־נָמֹ֛גוּ כָּל־יֹֽשְׁבֵ֥י הָאָ֖רֶץ מִפָּנֵֽינוּ׃ {ס} | [[42]](#footnote-43) 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. [[43]](#footnote-44) 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. [[44]](#footnote-45) They said to Joshua, “Yahweh has delivered the whole country into our hands, and its inhabitants all tremble already at the thought of us.” |

|  |  |
| --- | --- |
| יהושוע פרק ג | Joshua [[45]](#footnote-46)3 |
| **א** וַיַּשְׁכֵּם֩ יְהוֹשֻׁ֨עַ בַּבֹּ֜קֶר וַיִּסְע֣וּ מֵֽהַשִּׁטִּ֗ים וַיָּבֹ֨אוּ֙ עַד־הַיַּרְדֵּ֔ן ה֖וּא וְכָל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיָּלִ֥נוּ שָׁ֖ם טֶ֥רֶם יַֽעֲבֹֽרוּ׃ **ב** וַיְהִ֕י מִקְצֵ֖ה שְׁלֹ֣שֶׁת יָמִ֑ים וַיַּֽעַבְר֥וּ הַשֹּֽׁטְרִ֖ים בְּקֶ֥רֶב הַֽמַּחֲנֶֽה׃ **ג** וַיְצַוּוּ֮ אֶת־הָעָ֣ם לֵאמֹר֒ כִּרְאֹֽתְכֶ֗ם אֵ֣ת אֲר֤וֹן בְּרִית־יְהוָה֙ אֱלֹ֣הֵיכֶ֔ם וְהַכֹּֽהֲנִים֙ הַלְוִיִּ֔ם נֹֽשְׂאִ֖ים אֹת֑וֹ וְאַתֶּ֗ם תִּסְעוּ֙ מִמְּק֣וֹמְכֶ֔ם וַֽהֲלַכְתֶּ֖ם אַֽחֲרָֽיו׃ **ד** אַ֣ךְ ׀ רָח֣וֹק יִֽהְיֶ֗ה בֵּֽינֵיכֶם֙ וּבֵנָ֔יו כְּאַלְפַּ֥יִם אַמָּ֖ה בַּמִּדָּ֑ה אַֽל־תִּקְרְב֣וּ אֵלָ֗יו לְמַ֤עַן אֲשֶׁר־תֵּֽדְעוּ֙ אֶת־הַדֶּ֨רֶךְ֙ אֲשֶׁ֣ר תֵּֽלְכוּ־בָ֔הּ כִּ֣י לֹ֧א עֲבַרְתֶּ֛ם בַּדֶּ֖רֶךְ מִתְּמ֥וֹל שִׁלְשֽׁוֹם׃ {פ} | [[46]](#footnote-47) 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. [[47]](#footnote-48) At the end of three days, the officers went through the camp [[48]](#footnote-49) 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, [[49]](#footnote-50) so that you know which way to take; you have never gone this way before. [[50]](#footnote-51)4a Between you and the Ark, however, keep a distance of about two thousand cubits; do not go near it.” |
| **ה** וַיֹּ֧אמֶר יְהוֹשֻׁ֛עַ אֶל־הָעָ֖ם הִתְקַדָּ֑שׁוּ כִּ֣י מָחָ֗ר יַֽעֲשֶׂ֧ה יְהוָ֛ה בְּקִרְבְּכֶ֖ם נִפְלָאֽוֹת׃ **ו** וַיֹּ֤אמֶר יְהוֹשֻׁ֨עַ֙ אֶל־הַכֹּֽהֲנִ֣ים לֵאמֹ֔ר שְׂאוּ֙ אֶת־אֲר֣וֹן הַבְּרִ֔ית וְעִבְר֖וּ לִפְנֵ֣י הָעָ֑ם וַיִּשְׂאוּ֙ אֶת־אֲר֣וֹן הַבְּרִ֔ית וַיֵּֽלְכ֖וּ לִפְנֵ֥י הָעָֽם׃ {ס} | [[51]](#footnote-52) Joshua said to the people, “Sanctify yourselves, because tomorrow Yahweh will work wonders among you.” [[52]](#footnote-53) 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. |
| **ז** וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ הַיּ֣וֹם הַזֶּ֗ה אָחֵל֙ גַּדֶּלְךָ֔ בְּעֵינֵ֖י כָּל־יִשְׂרָאֵ֑ל אֲשֶׁר֙ יֵֽדְע֔וּן כִּ֗י כַּֽאֲשֶׁ֥ר הָיִ֛יתִי עִם־מֹשֶׁ֖ה אֶֽהְיֶ֥ה עִמָּֽךְ׃ **ח** וְאַתָּ֗ה תְּצַוֶּה֙ אֶת־הַכֹּ֣הֲנִ֔ים נֹֽשְׂאֵ֥י אֲרֽוֹן־הַבְּרִ֖ית לֵאמֹ֑ר כְּבֹֽאֲכֶ֗ם עַד־קְצֵה֙ מֵ֣י הַיַּרְדֵּ֔ן בַּיַּרְדֵּ֖ן תַּֽעֲמֹֽדוּ׃ {פ} | [[53]](#footnote-54) 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. [[54]](#footnote-55) 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.”” |
| **ט** וַיֹּ֥אמֶר יְהוֹשֻׁ֖עַ אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל גֹּ֣שׁוּ הֵ֔נָּה וְשִׁמְע֕וּ אֶת־דִּבְרֵ֖י יְהוָ֥ה אֱלֹֽהֵיכֶֽם׃ **י** וַיֹּ֣אמֶר יְהוֹשֻׁ֔עַ בְּזֹאת֙ תֵּֽדְע֔וּן כִּ֛י אֵ֥ל חַ֖י בְּקִרְבְּכֶ֑ם וְהוֹרֵ֣שׁ יוֹרִ֣ישׁ מִ֠פְּנֵיכֶם אֶת־הַכְּנַֽעֲנִ֨י וְאֶת־הַֽחִתִּ֜י וְאֶת־הַֽחִוִּ֗י וְאֶת־הַפְּרִזִּי֙ וְאֶת־הַגִּרְגָּשִׁ֔י וְהָֽאֱמֹרִ֖י וְהַיְבוּסִֽי׃ **יא** הִנֵּה֙ אֲר֣וֹן הַבְּרִ֔ית אֲד֖וֹן כָּל־הָאָ֑רֶץ עֹבֵ֥ר לִפְנֵיכֶ֖ם בַּיַּרְדֵּֽן׃ **יב** וְעַתָּ֗ה קְח֤וּ לָכֶם֙ שְׁנֵ֣י עָשָׂ֣ר אִ֔ישׁ מִשִּׁבְטֵ֖י יִשְׂרָאֵ֑ל אִישׁ־אֶחָ֥ד אִישׁ־אֶחָ֖ד לַשָּֽׁבֶט׃ **יג** וְהָיָ֡ה כְּנ֣וֹחַ כַּפּ֣וֹת רַגְלֵ֣י הַכֹּֽהֲנִ֡ים נֹֽשְׂאֵי֩ אֲר֨וֹן יְהוָ֜ה אֲד֤וֹן כָּל־הָאָ֨רֶץ֙ בְּמֵ֣י הַיַּרְדֵּ֔ן מֵ֤י הַיַּרְדֵּן֙ יִכָּ֣רֵת֔וּן הַמַּ֥יִם הַיֹּֽרְדִ֖ים מִלְמָ֑עְלָה וְיַֽעַמְד֖וּ נֵ֥ד אֶחָֽד׃ | [[55]](#footnote-56) Then Joshua said to the Israelites, “Come closer and hear the words of Yahweh your God.” [[56]](#footnote-57) 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. [[57]](#footnote-58) Look, the Ark of the Covenant of the Lord of the whole earth is about to cross the Jordan at your head. [[58]](#footnote-59) Choose twelve men at once from the tribes of Israel, one man from each tribe. [[59]](#footnote-60) 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.” |
| **יד** וַיְהִ֗י בִּנְסֹ֤עַ הָעָם֙ מֵאָ֣הֳלֵיהֶ֔ם לַֽעֲבֹ֖ר אֶת־הַיַּרְדֵּ֑ן וְהַכֹּֽהֲנִ֗ים נֹ֥שְׂאֵ֛י הָֽאָר֥וֹן הַבְּרִ֖ית לִפְנֵ֥י הָעָֽם׃ **טו** וּכְב֞וֹא נֹֽשְׂאֵ֤י הָֽאָרוֹן֙ עַד־הַיַּרְדֵּ֔ן וְרַגְלֵ֤י הַכֹּֽהֲנִים֙ נֹֽשְׂאֵ֣י הָֽאָר֔וֹן נִטְבְּל֖וּ בִּקְצֵ֣ה הַמָּ֑יִם וְהַיַּרְדֵּ֗ן מָלֵא֙ עַל־כָּל־גְּדוֹתָ֔יו כֹּ֖ל יְמֵ֥י קָצִֽיר׃ **טז** וַיַּֽעַמְד֡וּ הַמַּיִם֩ הַיֹּֽרְדִ֨ים מִלְמַ֜עְלָה קָ֣מוּ נֵד־אֶחָ֗ד הַרְחֵ֨ק מְאֹ֜ד מֵֽאָדָ֤ם הָעִיר֙ אֲשֶׁר֙ מִצַּ֣ד צָֽרְתָ֔ן וְהַיֹּֽרְדִ֗ים עַ֣ל יָ֧ם הָֽעֲרָבָ֛ה יָם־הַמֶּ֖לַח תַּ֣מּוּ נִכְרָ֑תוּ וְהָעָ֥ם עָֽבְר֖וּ נֶ֥גֶד יְרִיחֽוֹ׃ **יז** וַיַּֽעַמְד֣וּ הַכֹּֽהֲנִ֡ים נֹֽ֠שְׂאֵי הָֽאָר֨וֹן בְּרִית־יְהוָ֜ה בֶּחָֽרָבָ֛ה בְּת֥וֹךְ הַיַּרְדֵּ֖ן הָכֵ֑ן וְכָל־יִשְׂרָאֵ֗ל עֹֽבְרִים֙ בֶּחָ֣רָבָ֔ה עַ֤ד אֲשֶׁר־תַּ֨מּוּ֙ כָּל־הַגּ֔וֹי לַֽעֲבֹ֖ר אֶת־הַיַּרְדֵּֽן׃ | [[60]](#footnote-61) So, when the people struck camp to cross the Jordan, the priests carried the Ark of the Covenant ahead of the people. [[61]](#footnote-62) Now the Jordan overflows the whole length of its banks throughout the harvest season. As soon as the bearers of the Ark reached the Jordan and the feet of the priests carrying it touched the waters, [[62]](#footnote-63) 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. [[63]](#footnote-64) 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. |

|  |  |
| --- | --- |
| יהושוע פרק ד | Joshua [[64]](#footnote-65)4 |
| **א** וַֽיְהִי֙ כַּֽאֲשֶׁר־תַּ֣מּוּ כָל־הַגּ֔וֹי לַֽעֲב֖וֹר אֶת־הַיַּרְדֵּ֑ן {פ} | [[65]](#footnote-66) 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 הַכֹּֽהֲנִ֔ים הָכִ֖ין שְׁתֵּים־עֶשְׂרֵ֣ה אֲבָנִ֑ים וְהַֽעֲבַרְתֶּ֤ם אוֹתָם֙ עִמָּכֶ֔ם וְהִנַּחְתֶּ֣ם אוֹתָ֔ם בַּמָּל֕וֹן אֲשֶׁר־תָּלִ֥ינוּ ב֖וֹ הַלָּֽיְלָה׃ {ס} | And then Yahweh spoke to Joshua, [[66]](#footnote-67) “Select for yourselves twelve men from the people, one man from each tribe, [[67]](#footnote-68) 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 יְהוָ֛ה אֱלֹֽהֵיכֶ֖ם אֶל־תּ֣וֹךְ הַיַּרְדֵּ֑ן וְהָרִ֨ימוּ לָכֶ֜ם אִ֣ישׁ אֶ֤בֶן אַחַת֙ עַל־שִׁכְמ֔וֹ לְמִסְפַּ֖ר שִׁבְטֵ֥י בְנֵֽי־יִשְׂרָאֵֽל׃ **ו** לְמַ֗עַן תִּֽהְיֶ֛ה זֹ֥את א֖וֹת בְּקִרְבְּכֶ֑ם כִּֽי־יִשְׁאָל֨וּן בְּנֵיכֶ֤ם מָחָר֙ לֵאמֹ֔ר מָ֛ה הָֽאֲבָנִ֥ים הָאֵ֖לֶּה לָכֶֽם׃ **ז** וַֽאֲמַרְתֶּ֣ם לָהֶ֗ם אֲשֶׁ֨ר נִכְרְת֜וּ מֵימֵ֤י הַיַּרְדֵּן֙ מִפְּנֵי֙ אֲר֣וֹן בְּרִית־יְהוָ֔ה בְּעָבְרוֹ֙ בַּיַּרְדֵּ֔ן נִכְרְת֖וּ מֵ֣י הַיַּרְדֵּ֑ן וְ֠הָיוּ הָֽאֲבָנִ֨ים הָאֵ֧לֶּה לְזִכָּר֛וֹן לִבְנֵ֥י יִשְׂרָאֵ֖ל עַד־עוֹלָֽם׃ **ח** וַיַּֽעֲשׂוּ־כֵ֣ן בְּנֵֽי־יִשְׂרָאֵל֮ כַּֽאֲשֶׁ֣ר צִוָּ֣ה יְהוֹשֻׁעַ֒ וַיִּשְׂא֡וּ שְׁתֵּֽי־עֶשְׂרֵ֨ה אֲבָנִ֜ים מִתּ֣וֹךְ הַיַּרְדֵּ֗ן כַּֽאֲשֶׁ֨ר דִּבֶּ֤ר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ לְמִסְפַּ֖ר שִׁבְטֵ֣י בְנֵֽי־יִשְׂרָאֵ֑ל וַיַּֽעֲבִר֤וּם עִמָּם֙ אֶל־הַמָּל֔וֹן וַיַּנִּח֖וּם שָֽׁם׃ **ט** וּשְׁתֵּ֧ים עֶשְׂרֵ֣ה אֲבָנִ֗ים הֵקִ֣ים יְהוֹשֻׁעַ֮ בְּת֣וֹךְ הַיַּרְדֵּן֒ תַּ֗חַת מַצַּב֙ רַגְלֵ֣י הַכֹּֽהֲנִ֔ים נֹֽשְׂאֵ֖י אֲר֣וֹן הַבְּרִ֑ית וַיִּ֣הְיוּ שָׁ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ | [[68]](#footnote-69) Then Joshua summoned the twelve men from among the Israelites, whom he had appointed, one man for each tribe. [[69]](#footnote-70) 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 the number of the tribes of Israel, [[70]](#footnote-71) 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?” [[71]](#footnote-72) 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.”” [[72]](#footnote-73) 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. [[73]](#footnote-74) 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. |
| **י** וְהַכֹּֽהֲנִ֞ים נֹֽשְׂאֵ֣י הָֽאָר֗וֹן עֹֽמְדִים֮ בְּת֣וֹךְ הַיַּרְדֵּן֒ עַ֣ד תֹּ֣ם כָּֽל־הַ֠דָּבָר אֲשֶׁר־צִוָּ֨ה יְהוָ֤ה אֶת־יְהוֹשֻׁ֨עַ֙ לְדַבֵּ֣ר אֶל־הָעָ֔ם כְּכֹ֛ל אֲשֶׁר־צִוָּ֥ה מֹשֶׁ֖ה אֶת־יְהוֹשֻׁ֑עַ וַיְמַֽהֲר֥וּ הָעָ֖ם וַֽיַּעֲבֹֽרוּ׃ **יא** וַיְהִ֛י כַּֽאֲשֶׁר־תַּ֥ם כָּל־הָעָ֖ם לַֽעֲב֑וֹר וַיַּֽעֲבֹ֧ר אֲרוֹן־יְהוָ֛ה וְהַכֹּֽהֲנִ֖ים לִפְנֵ֥י הָעָֽם׃ **יב**וַ֠יַּֽעַבְרוּ בְּנֵֽי־רְאוּבֵ֨ן וּבְנֵי־גָ֜ד וַֽחֲצִ֨י שֵׁ֤בֶט הַֽמְנַשֶּׁה֙ חֲמֻשִׁ֔ים לִפְנֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל כַּֽאֲשֶׁ֛ר דִּבֶּ֥ר אֲלֵיהֶ֖ם מֹשֶֽׁה׃ **יג** כְּאַרְבָּעִ֥ים אֶ֖לֶף חֲלוּצֵ֣י הַצָּבָ֑א עָֽבְר֞וּ לִפְנֵ֤י יְהוָה֙ לַמִּלְחָמָ֔ה אֶ֖ל עַֽרְב֥וֹת יְרִיחֽוֹ׃ {ס} | [[74]](#footnote-75) 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. [[75]](#footnote-76) When they were all over, the Ark of Yahweh then crossed with the priests, in the presence of the people. [[76]](#footnote-77) The Reubenites, the Gadites and the half-tribe of Manasseh crossed over armed in front of the Israelites, as Moses had ordered them. [[77]](#footnote-78) They were about forty thousand warriors in arms, and they crossed before Yahweh, ready for battle, towards the plain of Jericho. |
| **יד** בַּיּ֣וֹם הַה֗וּא גִּדַּ֤ל יְהוָה֙ אֶת־יְהוֹשֻׁ֔עַ בְּעֵינֵ֖י כָּל־יִשְׂרָאֵ֑ל וַיִּֽרְא֣וּ אֹת֔וֹ כַּֽאֲשֶׁ֛ר יָֽרְא֥וּ אֶת־מֹשֶׁ֖ה כָּל־יְמֵ֥י חַיָּֽיו׃ {פ} | [[78]](#footnote-79) 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. |
| **טו** וַיֹּ֣אמֶר יְהוָ֔ה אֶל־יְהוֹשֻׁ֖עַ לֵאמֹֽר׃ **טז** צַוֵּה֙ אֶת־הַכֹּ֣הֲנִ֔ים נֹֽשְׂאֵ֖י אֲר֣וֹן הָֽעֵד֑וּת וְיַֽעֲל֖וּ מִן־הַיַּרְדֵּֽן׃ **יז** וַיְצַ֣ו יְהוֹשֻׁ֔עַ אֶת־הַכֹּֽהֲנִ֖ים לֵאמֹ֑ר עֲל֖וּ מִן־הַיַּרְדֵּֽן׃ **יח** וַ֠יְהִי כַּֽעֲל֨וֹת הַכֹּֽהֲנִ֜ים נֹֽשְׂאֵ֨י אֲר֤וֹן בְּרִית־יְהוָה֙ מִתּ֣וֹךְ הַיַּרְדֵּ֔ן נִתְּק֗וּ כַּפּוֹת֙ רַגְלֵ֣י הַכֹּֽהֲנִ֔ים אֶ֖ל הֶחָֽרָבָ֑ה וַיָּשֻׁ֤בוּ מֵֽי־הַיַּרְדֵּן֙ לִמְקוֹמָ֔ם וַיֵּֽלְכ֥וּ כִתְמוֹל־שִׁלְשׁ֖וֹם עַל־כָּל־גְּדוֹתָֽיו׃ | [[79]](#footnote-80) Then Yahweh said to Joshua, [[80]](#footnote-81) “Command the priests who bear the Ark of the Testimony to come up from the Jordan.” [[81]](#footnote-82) Joshua therefore commanded the priests: “Come up from out of the Jordan!” [[82]](#footnote-83) 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. |
| **יט** וְהָעָ֗ם עָלוּ֙ מִן־הַיַּרְדֵּ֔ן בֶּֽעָשׂ֖וֹר לַחֹ֣דֶשׁ הָֽרִאשׁ֑וֹן וַֽיַּחֲנוּ֙ בַּגִּלְגָּ֔ל בִּקְצֵ֖ה מִזְרַ֥ח יְרִיחֽוֹ׃ **כ** וְאֵת֩ שְׁתֵּ֨ים עֶשְׂרֵ֤ה הָֽאֲבָנִים֙ הָאֵ֔לֶּה אֲשֶׁ֥ר לָֽקְח֖וּ מִן־הַיַּרְדֵּ֑ן הֵקִ֥ים יְהוֹשֻׁ֖עַ בַּגִּלְגָּֽל׃ **כא** וַיֹּ֛אמֶר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר אֲשֶׁר֩ יִשְׁאָל֨וּן בְּנֵיכֶ֤ם מָחָר֙ אֶת־אֲבוֹתָ֣ם לֵאמֹ֔ר מָ֖ה הָֽאֲבָנִ֥ים הָאֵֽלֶּה׃ **כב** וְהֽוֹדַעְתֶּ֖ם אֶת־בְּנֵיכֶ֣ם לֵאמֹ֑ר בַּיַּבָּשָׁה֙ עָבַ֣ר יִשְׂרָאֵ֔ל אֶת־הַיַּרְדֵּ֖ן הַזֶּֽה׃ **כג** אֲשֶׁר־הוֹבִישׁ֩ יְהוָ֨ה אֱלֹֽהֵיכֶ֜ם אֶת־מֵ֧י הַיַּרְדֵּ֛ן מִפְּנֵיכֶ֖ם עַֽד־עָבְרְכֶ֑ם כַּֽאֲשֶׁ֣ר עָשָׂה֩ יְהוָ֨ה אֱלֹֽהֵיכֶ֧ם לְיַם־ס֛וּף אֲשֶׁר־הוֹבִ֥ישׁ מִפָּנֵ֖ינוּ עַד־עָבְרֵֽנוּ׃ **כד** לְ֠מַעַן דַּ֜עַת כָּל־עַמֵּ֤י הָאָ֨רֶץ֙ אֶת־יַ֣ד יְהוָ֔ה כִּ֥י חֲזָקָ֖ה הִ֑יא לְמַ֧עַן יְרָאתֶ֛ם אֶת־יְהוָ֥ה אֱלֹֽהֵיכֶ֖ם כָּל־הַיָּמִֽים׃ {פ} | [[83]](#footnote-84) 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. [[84]](#footnote-85) As for these twelve stones, which they had taken from the Jordan, Joshua set them up at Gilgal. [[85]](#footnote-86) Then he said to the Israelites, “When your children in days to come ask their fathers, “What is the meaning of these stones?” [[86]](#footnote-87) Explain this to them, “You see the Jordan: Israel crossed over it dry-shod. [[87]](#footnote-88) 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; [[88]](#footnote-89) 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.”” |

|  |  |
| --- | --- |
| יהושוע פרק ה | Joshua [[89]](#footnote-90)5 |
| **א** וַיְהִ֣י כִשְׁמֹ֣עַ כָּל־מַלְכֵ֣י הָֽאֱמֹרִ֡י 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 בְּנֵ֥י יִשְׂרָאֵֽל׃ {פ} | [[90]](#footnote-91) 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. |
| **ב** בָּעֵ֣ת הַהִ֗יא אָמַ֤ר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ עֲשֵׂ֥ה לְךָ֖ חַֽרְב֣וֹת צֻרִ֑ים וְשׁ֛וּב מֹ֥ל אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל שֵׁנִֽית׃ **ג** וַיַּֽעַשׂ־ל֥וֹ יְהוֹשֻׁ֖עַ חַֽרְב֣וֹת צֻרִ֑ים וַיָּ֨מָל֙ אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל אֶל־גִּבְעַ֖ת הָֽעֲרָלֽוֹת׃ | [[91]](#footnote-92) At this time, Yahweh said to Joshua, “Make flint knives and  circumcise the Israelites again (a second time).” [[92]](#footnote-93) So, Joshua made knives of flint and circumcised the Israelites on the Hill of the  Foreskins. |
| **ד** וְזֶ֥ה הַדָּבָ֖ר אֲשֶׁר־מָ֣ל יְהוֹשֻׁ֑עַ כָּל־הָעָ֣ם הַיֹּצֵא֩ מִמִּצְרַ֨יִם הַזְּכָרִ֜ים כֹּ֣ל ׀ אַנְשֵׁ֣י הַמִּלְחָמָ֗ה מֵ֤תוּ בַמִּדְבָּר֙ בַּדֶּ֔רֶךְ בְּצֵאתָ֖ם מִמִּצְרָֽיִם׃ **ה** כִּֽי־מֻלִ֣ים הָי֔וּ כָּל־הָעָ֖ם הַיֹּֽצְאִ֑ים וְכָל־הָ֠עָם הַיִּלֹּדִ֨ים בַּמִּדְבָּ֥ר בַּדֶּ֛רֶךְ בְּצֵאתָ֥ם מִמִּצְרַ֖יִם לֹא־מָֽלוּ׃ **ו** כִּ֣י ׀ אַרְבָּעִ֣ים שָׁנָ֗ה הָֽלְכ֣וּ בְנֵֽי־יִשְׂרָאֵל֮ בַּמִּדְבָּר֒ עַד־תֹּ֨ם כָּל־הַגּ֜וֹי אַנְשֵׁ֤י הַמִּלְחָמָה֙ הַיֹּֽצְאִ֣ים מִמִּצְרַ֔יִם אֲשֶׁ֥ר לֹֽא־שָׁמְע֖וּ בְּק֣וֹל יְהוָ֑ה אֲשֶׁ֨ר נִשְׁבַּ֤ע יְהוָה֙ לָהֶ֔ם לְבִלְתִּ֞י הַרְאוֹתָ֣ם אֶת־הָאָ֗רֶץ אֲשֶׁר֩ נִשְׁבַּ֨ע יְהוָ֤ה לַֽאֲבוֹתָם֙ לָ֣תֶת לָ֔נוּ אֶ֛רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ **ז** וְאֶת־בְּנֵיהֶם֙ הֵקִ֣ים תַּחְתָּ֔ם אֹתָ֖ם מָ֣ל יְהוֹשֻׁ֑עַ כִּֽי־עֲרֵלִ֣ים הָי֔וּ כִּ֛י לֹֽא־מָ֥לוּ אוֹתָ֖ם בַּדָּֽרֶךְ׃ **ח** וַיְהִ֛י כַּֽאֲשֶׁר־תַּ֥מּוּ כָל־הַגּ֖וֹי לְהִמּ֑וֹל וַיֵּֽשְׁב֥וּ תַחְתָּ֛ם בַּֽמַּחֲנֶ֖ה עַ֥ד חֲיוֹתָֽם׃ {פ} | [[93]](#footnote-94) 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. [[94]](#footnote-95) Now all the men who came out had been circumcised; yet all those born in the desert, during the journey, after leaving Egypt, were uncircumcised. [[95]](#footnote-96) 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. [[96]](#footnote-97) 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. [[97]](#footnote-98) When the circumcising of the nation was done, they stayed to rest in the camp until they were well again. |
| **ט** וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ הַיּ֗וֹם גַּלּ֛וֹתִי אֶת־חֶרְפַּ֥ת מִצְרַ֖יִם מֵֽעֲלֵיכֶ֑ם וַיִּקְרָ֞א שֵׁ֣ם הַמָּק֤וֹם הַהוּא֙ גִּלְגָּ֔ל עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **י** וַיַּֽחֲנ֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל בַּגִּלְגָּ֑ל וַיַּֽעֲשׂ֣וּ אֶת־הַפֶּ֡סַח בְּאַרְבָּעָה֩ עָשָׂ֨ר י֥וֹם לַחֹ֛דֶשׁ בָּעֶ֖רֶב בְּעַֽרְב֥וֹת יְרִיחֽוֹ׃ **יא** וַיֹּ֨אכְל֜וּ מֵֽעֲב֥וּר הָאָ֛רֶץ מִמָּֽחֳרַ֥ת הַפֶּ֖סַח מַצּ֣וֹת וְקָל֑וּי בְּעֶ֖צֶם הַיּ֥וֹם הַזֶּֽה׃ **יב** וַיִּשְׁבֹּ֨ת הַמָּ֜ן מִֽמָּחֳרָ֗ת בְּאָכְלָם֙ מֵֽעֲב֣וּר הָאָ֔רֶץ וְלֹא־הָ֥יָה ע֛וֹד לִבְנֵ֥י יִשְׂרָאֵ֖ל מָ֑ן וַיֹּֽאכְל֗וּ מִתְּבוּאַת֙ אֶ֣רֶץ כְּנַ֔עַן בַּשָּׁנָ֖ה הַהִֽיא׃ {ס} | [[98]](#footnote-99) 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. [[99]](#footnote-100) 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. [[100]](#footnote-101) On the day after the Passover, they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. [[101]](#footnote-102) 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. |
| **יג** וַיְהִ֗י בִּֽהְי֣וֹת יְהוֹשֻׁעַ֮ בִּֽירִיחוֹ֒ וַיִּשָּׂ֤א עֵינָיו֙ וַיַּ֔רְא וְהִנֵּה־אִישׁ֙ עֹמֵ֣ד לְנֶגְדּ֔וֹ וְחַרְבּ֥וֹ שְׁלוּפָ֖ה בְּיָד֑וֹ וַיֵּ֨לֶךְ יְהוֹשֻׁ֤עַ אֵלָיו֙ וַיֹּ֣אמֶר ל֔וֹ הֲלָ֥נוּ אַתָּ֖ה אִם־לְצָרֵֽינוּ׃ **יד**וַיֹּ֣אמֶר ׀ לֹ֗א כִּ֛י אֲנִ֥י שַׂר־צְבָֽא־יְהוָ֖ה עַתָּ֣ה בָ֑אתִי וַיִּפֹּל֩ יְהוֹשֻׁ֨עַ אֶל־פָּנָ֥יו אַ֨רְצָה֙ וַיִּשְׁתָּ֔חוּ וַיֹּ֣אמֶר ל֔וֹ מָ֥ה אֲדֹנִ֖י מְדַבֵּ֥ר אֶל־עַבְדּֽוֹ׃ **טו** וַיֹּאמֶר֩ שַׂר־צְבָ֨א יְהוָ֜ה אֶל־יְהוֹשֻׁ֗עַ שַׁל־נַֽעַלְךָ֙ מֵעַ֣ל רַגְלֶ֔ךָ כִּ֣י הַמָּק֗וֹם אֲשֶׁ֥ר אַתָּ֛ה עֹמֵ֥ד עָלָ֖יו קֹ֣דֶשׁ ה֑וּא וַיַּ֥עַשׂ יְהוֹשֻׁ֖עַ כֵּֽן׃ | [[102]](#footnote-103) 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?” [[103]](#footnote-104) 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?” [[104]](#footnote-105) 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. |

|  |  |
| --- | --- |
| יהושוע פרק ו | Joshua [[105]](#footnote-106)6 |
| **א** וִֽירִיחוֹ֙ סֹגֶ֣רֶת וּמְסֻגֶּ֔רֶת מִפְּנֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל אֵ֥ין יוֹצֵ֖א וְאֵ֥ין בָּֽא׃ {ס} | [[106]](#footnote-107) Now Jericho had shut and barricaded its gates against the Israelites; no one came out, no one went in. |
| **ב** וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ רְאֵה֙ נָתַ֣תִּי בְיָֽדְךָ֔ אֶת־יְרִיח֖וֹ וְאֶת־מַלְכָּ֑הּ גִּבּוֹרֵ֖י הֶחָֽיִל׃ **ג** וְסַבֹּתֶ֣ם אֶת־הָעִ֗יר כֹּ֚ל אַנְשֵׁ֣י הַמִּלְחָמָ֔ה הַקֵּ֥יף אֶת־הָעִ֖יר פַּ֣עַם אֶחָ֑ת כֹּ֥ה תַֽעֲשֶׂ֖ה שֵׁ֥שֶׁת יָמִֽים׃ **ד** וְשִׁבְעָ֣ה כֹֽהֲנִ֡ים יִשְׂאוּ֩ שִׁבְעָ֨ה שֽׁוֹפְר֤וֹת הַיּֽוֹבְלִים֙ לִפְנֵ֣י הָֽאָר֔וֹן וּבַיּוֹם֙ הַשְּׁבִיעִ֔י תָּסֹ֥בּוּ אֶת־הָעִ֖יר שֶׁ֣בַע פְּעָמִ֑ים וְהַכֹּ֣הֲנִ֔ים יִתְקְע֖וּ בַּשּֽׁוֹפָרֽוֹת׃ **ה** וְהָיָ֞ה בִּמְשֹׁ֣ךְ ׀ בְּקֶ֣רֶן הַיּוֹבֵ֗ל כְּשָׁמְעֲכֶם֙ אֶת־ק֣וֹל הַשּׁוֹפָ֔ר יָרִ֥יעוּ כָל־הָעָ֖ם תְּרוּעָ֣ה גְדוֹלָ֑ה וְנָ֨פְלָ֜ה חוֹמַ֤ת הָעִיר֙ תַּחְתֶּ֔יהָ וְעָל֥וּ הָעָ֖ם אִ֥ישׁ נֶגְדּֽוֹ׃ | [[107]](#footnote-108) Then Yahweh said to Joshua, “Look, I have delivered Jericho, its picked troops and its king into your hands. [[108]](#footnote-109) All you warriors must march round the city and make the circuit once, and for six days, you will do the same thing. [[109]](#footnote-110) Seven priests must carry seven ram’s horn trumpets in front of the Ark. On the seventh day, you will go seven times round the town and the priests will blow their trumpets. [[110]](#footnote-111) 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.” |
| **ו** וַיִּקְרָ֞א יְהוֹשֻׁ֤עַ בִּן־נוּן֙ אֶל־הַכֹּ֣הֲנִ֔ים וַיֹּ֣אמֶר אֲלֵהֶ֔ם שְׂא֖וּ אֶת־אֲר֣וֹן הַבְּרִ֑ית וְשִׁבְעָ֣ה כֹֽהֲנִ֗ים יִשְׂאוּ֙ שִׁבְעָ֤ה שֽׁוֹפְרוֹת֙ יֽוֹבְלִ֔ים לִפְנֵ֖י אֲר֥וֹן יְהוָֽה׃ **ז**וַיֹּ֨אמֶר֙ אֶל־הָעָ֔ם עִבְר֖וּ וְסֹ֣בּוּ אֶת־הָעִ֑יר וְהֶ֣חָל֔וּץ יַֽעֲבֹ֕ר לִפְנֵ֖י אֲר֥וֹן יְהוָֽה׃ **ח** וַיְהִ֗י כֶּֽאֱמֹ֣ר יְהוֹשֻׁעַ֮ אֶל־הָעָם֒ וְשִׁבְעָ֣ה הַכֹּֽהֲנִ֡ים נֹֽשְׂאִים֩ שִׁבְעָ֨ה שֽׁוֹפְר֤וֹת הַיּֽוֹבְלִים֙ לִפְנֵ֣י יְהוָ֔ה עָֽבְר֕וּ וְתָֽקְע֖וּ בַּשּֽׁוֹפָר֑וֹת וַֽאֲרוֹן֙ בְּרִ֣ית יְהוָ֔ה הֹלֵ֖ךְ אַֽחֲרֵיהֶֽם׃ **ט** וְהֶֽחָל֣וּץ הֹלֵ֔ךְ לִפְנֵי֙ הַכֹּ֣הֲנִ֔ים תֹּֽקְעֵ֖י הַשּֽׁוֹפָר֑וֹת וְהַֽמְאַסֵּ֗ף הֹלֵךְ֙ אַֽחֲרֵ֣י הָֽאָר֔וֹן הָל֖וֹךְ וְתָק֥וֹעַ בַּשּֽׁוֹפָרֽוֹת׃ | [[111]](#footnote-112) 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.” [[112]](#footnote-113) And he said to the army, “Forward! March round the town and let the vanguard march before the Ark of Yahweh.” [[113]](#footnote-114) 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, [[114]](#footnote-115) the vanguard marched in front of the priests with their trumpets, the rear-guard followed behind the Ark; the men marched, the trumpets sounded. |
| **י** וְאֶת־הָעָם֩ צִוָּ֨ה יְהוֹשֻׁ֜עַ לֵאמֹ֗ר לֹ֤א תָרִ֨יעוּ֙ וְלֹֽא־תַשְׁמִ֣יעוּ אֶת־קֽוֹלְכֶ֔ם וְלֹֽא־יֵצֵ֥א מִפִּיכֶ֖ם דָּבָ֑ר עַ֠ד י֣וֹם אָמְרִ֧י אֲלֵיכֶ֛ם הָרִ֖יעוּ וַהֲרִֽיעֹתֶֽם׃ **יא** וַיַּסֵּ֤ב אֲרוֹן־יְהוָה֙ אֶת־הָעִ֔יר הַקֵּ֖ף פַּ֣עַם אֶחָ֑ת וַיָּבֹ֨אוּ֙ הַֽמַּחֲנֶ֔ה וַיָּלִ֖ינוּ בַּֽמַּחֲנֶֽה׃ {פ} | [[115]](#footnote-116) 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.” [[116]](#footnote-117) 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. |
| **יב** וַיַּשְׁכֵּ֥ם יְהוֹשֻׁ֖עַ בַּבֹּ֑קֶר וַיִּשְׂא֥וּ הַכֹּֽהֲנִ֖ים אֶת־אֲר֥וֹן יְהוָֽה׃ **יג** וְשִׁבְעָ֣ה הַכֹּֽהֲנִ֡ים נֹֽשְׂאִים֩ שִׁבְעָ֨ה שֽׁוֹפְר֜וֹת הַיֹּֽבְלִ֗ים לִפְנֵי֙ אֲר֣וֹן יְהוָ֔ה הֹֽלְכִ֣ים הָל֔וֹךְ וְתָֽקְע֖וּ בַּשּֽׁוֹפָר֑וֹת וְהֶֽחָלוּץ֙ הֹלֵ֣ךְ לִפְנֵיהֶ֔ם וְהַֽמְאַסֵּ֗ף הֹלֵךְ֙ אַֽחֲרֵי֙ אֲר֣וֹן יְהוָ֔ה הָל֖וֹךְ וְתָק֥וֹעַ בַּשּֽׁוֹפָרֽוֹת׃ | [[117]](#footnote-118) Joshua rose early and the priests took up the Ark of Yahweh. [[118]](#footnote-119) 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. |
| **יד** וַיָּסֹ֨בּוּ אֶת־הָעִ֜יר בַּיּ֤וֹם הַשֵּׁנִי֙ פַּ֣עַם אַחַ֔ת וַיָּשֻׁ֖בוּ הַֽמַּחֲנֶ֑ה כֹּ֥ה עָשׂ֖וּ שֵׁ֥שֶׁת יָמִֽים׃ **טו** וַיְהִ֣י ׀ בַּיּ֣וֹם הַשְּׁבִיעִ֗י וַיַּשְׁכִּ֨מוּ֙ כַּֽעֲל֣וֹת הַשַּׁ֔חַר וַיָּסֹ֧בּוּ אֶת־הָעִ֛יר כַּמִּשְׁפָּ֥ט הַזֶּ֖ה שֶׁ֣בַע פְּעָמִ֑ים רַ֚ק בַּיּ֣וֹם הַה֔וּא סָֽבְב֥וּ אֶת־הָעִ֖יר שֶׁ֥בַע פְּעָמִֽים׃ **טז** וַֽיְהִי֙ בַּפַּ֣עַם הַשְּׁבִיעִ֔ית תָּֽקְע֥וּ הַכֹּֽהֲנִ֖ים בַּשּֽׁוֹפָר֑וֹת וַיֹּ֨אמֶר יְהוֹשֻׁ֤עַ אֶל־הָעָם֙ הָרִ֔יעוּ כִּֽי־נָתַ֧ן יְהוָ֛ה לָכֶ֖ם אֶת־הָעִֽיר׃ | [[119]](#footnote-120) They marched once round the town on the second day and returned to the camp; and they did this for six days. [[120]](#footnote-121) 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. [[121]](#footnote-122) And, at the seventh time, when the priests had blown their trumpets, Joshua said to the people, “Raise the war cry, because Yahweh has given the town into your hands. |
| **יז** וְהָֽיְתָ֨ה הָעִ֥יר חֵ֛רֶם הִ֥יא וְכָל־אֲשֶׁר־בָּ֖הּ לַֽיהוָ֑ה רַק֩ רָחָ֨ב הַזּוֹנָ֜ה תִּֽחְיֶ֗ה הִ֚יא וְכָל־אֲשֶׁ֣ר אִתָּ֣הּ בַּבַּ֔יִת כִּ֣י הֶחְבְּאַ֔תָה אֶת־הַמַּלְאָכִ֖ים אֲשֶׁ֥ר שָׁלָֽחְנוּ׃ **יח** וְרַק־אַתֶּם֙ שִׁמְר֣וּ מִן־הַחֵ֔רֶם פֶּֽן־תַּחֲרִ֖ימוּ וּלְקַחְתֶּ֣ם מִן־הַחֵ֑רֶם וְשַׂמְתֶּ֞ם אֶת־מַֽחֲנֵ֤ה יִשְׂרָאֵל֙ לְחֵ֔רֶם וַֽעֲכַרְתֶּ֖ם אוֹתֽוֹ׃ **יט** וְכֹ֣ל ׀ כֶּ֣סֶף וְזָהָ֗ב וּכְלֵ֤י נְחֹ֨שֶׁת֙ וּבַרְזֶ֔ל קֹ֥דֶשׁ ה֖וּא לַֽיהוָ֑ה אוֹצַ֥ר יְהוָ֖ה יָבֽוֹא׃ | [[122]](#footnote-123) “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. [[123]](#footnote-124) 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. [[124]](#footnote-125) 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.” |
| **כ** וַיָּ֣רַע הָעָ֔ם וַֽיִּתְקְע֖וּ בַּשֹּֽׁפָר֑וֹת וַיְהִי֩ כִשְׁמֹ֨עַ הָעָ֜ם אֶת־ק֣וֹל הַשּׁוֹפָ֗ר וַיָּרִ֤יעוּ הָעָם֙ תְּרוּעָ֣ה גְדוֹלָ֔ה וַתִּפֹּ֨ל הַֽחוֹמָ֜ה תַּחְתֶּ֗יהָ וַיַּ֨עַל הָעָ֤ם הָעִ֨ירָה֙ אִ֣ישׁ נֶגְדּ֔וֹ וַֽיִּלְכְּד֖וּ אֶת־הָעִֽיר׃ **כא** וַֽיַּחֲרִ֨ימוּ֙ אֶת־כָּל־אֲשֶׁ֣ר בָּעִ֔יר מֵאִישׁ֙ וְעַד־אִשָּׁ֔ה מִנַּ֖עַר וְעַד־זָקֵ֑ן וְעַ֨ד שׁ֥וֹר וָשֶׂ֛ה וַֽחֲמ֖וֹר לְפִי־חָֽרֶב׃ | [[125]](#footnote-126) 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 straight ahead; and they captured the town. [[126]](#footnote-127) They enforced the ban on everything in the town: men and women, young and old, even the oxen, sheep and donkeys, massacring them all. |
| **כב** וְלִשְׁנַ֨יִם הָֽאֲנָשִׁ֜ים הַֽמְרַגְּלִ֤ים אֶת־הָאָ֨רֶץ֙ אָמַ֣ר יְהוֹשֻׁ֔עַ בֹּ֖אוּ בֵּית־הָֽאִשָּׁ֣ה הַזּוֹנָ֑ה וְהוֹצִ֨יאוּ מִשָּׁ֤ם אֶת־הָֽאִשָּׁה֙ וְאֶת־כָּל־אֲשֶׁר־לָ֔הּ כַּֽאֲשֶׁ֥ר נִשְׁבַּעְתֶּ֖ם לָֽהּ׃ **כג** וַיָּבֹ֜אוּ הַנְּעָרִ֣ים הַֽמְרַגְּלִ֗ים וַיֹּצִ֡יאוּ אֶת־רָ֠חָב וְאֶת־אָבִ֨יהָ וְאֶת־אִמָּ֤הּ וְאֶת־אַחֶ֨יהָ֙ וְאֶת־כָּל־אֲשֶׁר־לָ֔הּ וְאֵ֥ת כָּל־מִשְׁפְּחוֹתֶ֖יהָ הוֹצִ֑יאוּ וַיַּ֨נִּיח֔וּם מִח֖וּץ לְמַֽחֲנֵ֥ה יִשְׂרָאֵֽל׃ **כד** וְהָעִ֛יר שָֽׂרְפ֥וּ בָאֵ֖שׁ וְכָל־אֲשֶׁר־בָּ֑הּ רַ֣ק ׀ הַכֶּ֣סֶף וְהַזָּהָ֗ב וּכְלֵ֤י הַנְּחֹ֨שֶׁת֙ וְהַבַּרְזֶ֔ל נָֽתְנ֖וּ אוֹצַ֥ר בֵּית־יְהוָֽה׃ **כה** וְֽאֶת־רָחָ֣ב הַ֠זּוֹנָה וְאֶת־בֵּ֨ית אָבִ֤יהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ֙ הֶֽחֱיָ֣ה יְהוֹשֻׁ֔עַ וַתֵּ֨שֶׁב֙ בְּקֶ֣רֶב יִשְׂרָאֵ֔ל עַ֖ד הַיּ֣וֹם הַזֶּ֑ה כִּ֤י הֶחְבִּ֨יאָה֙ אֶת־הַמַּלְאָכִ֔ים אֲשֶׁר־שָׁלַ֥ח יְהוֹשֻׁ֖עַ לְרַגֵּ֥ל אֶת־יְרִיחֽוֹ׃ {פ} | [[127]](#footnote-128) 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.” [[128]](#footnote-129) 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. [[129]](#footnote-130) 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. [[130]](#footnote-131) 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, because she concealed the messengers Joshua sent to reconnoitre Jericho. |
| **כו** וַיַּשְׁבַּ֣ע יְהוֹשֻׁ֔עַ בָּעֵ֥ת הַהִ֖יא לֵאמֹ֑ר אָר֨וּר הָאִ֜ישׁ לִפְנֵ֣י יְהוָ֗ה אֲשֶׁ֤ר יָקוּם֙ וּבָנָ֞ה אֶת־הָעִ֤יר הַזֹּאת֙ אֶת־יְרִיח֔וֹ בִּבְכֹר֣וֹ יְיַסְּדֶ֔נָּה וּבִצְעִיר֖וֹ יַצִּ֥יב דְּלָתֶֽיהָ׃ {ס} | [[131]](#footnote-132) 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 יְהוָ֖ה אֶת־יְהוֹשֻׁ֑עַ וַיְהִ֥י שָׁמְע֖וֹ בְּכָל־הָאָֽרֶץ׃ | [[132]](#footnote-133) Yahweh was with Joshua, and his fame was in all the land. |

|  |  |
| --- | --- |
| יהושוע פרק ז | Joshua [[133]](#footnote-134)7 |
| **א** וַיִּמְעֲל֧וּ בְנֵֽי־יִשְׂרָאֵ֛ל מַ֖עַל בַּחֵ֑רֶם וַיִּקַּ֡ח עָכָ֣ן בֶּן־כַּרְמִי֩ בֶן־זַבְדִּ֨י בֶן־זֶ֜רַח לְמַטֵּ֤ה יְהוּדָה֙ מִן־הַחֵ֔רֶם וַיִּֽחַר־אַ֥ף יְהוָ֖ה בִּבְנֵ֥י יִשְׂרָאֵֽל׃ {ס} | [[134]](#footnote-135) 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. |
| **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 וַיֹּֽאמְר֣וּ אֵלָיו֮ אַל־יַ֣עַל כָּל־הָעָם֒ כְּאַלְפַּ֣יִם אִ֗ישׁ א֚וֹ כִּשְׁלֹ֣שֶׁת אֲלָפִ֣ים אִ֔ישׁ יַֽעֲל֖וּ וְיַכּ֣וּ אֶת־הָעָ֑י אַל־תְּיַגַּע־שָׁ֨מָּה֙ אֶת־כָּל־הָעָ֔ם כִּ֥י מְעַ֖ט הֵֽמָּה׃ **ד** וַיַּֽעֲל֤וּ מִן־הָעָם֙ שָׁ֔מָּה כִּשְׁלֹ֥שֶׁת אֲלָפִ֖ים אִ֑ישׁ וַיָּנֻ֕סוּ לִפְנֵ֖י אַנְשֵׁ֥י הָעָֽי׃ **ה** וַיַּכּ֨וּ מֵהֶ֜ם אַנְשֵׁ֣י הָעַ֗י כִּשְׁלֹשִׁ֤ים וְשִׁשָּׁה֙ אִ֔ישׁ וַֽיִּרְדְּפ֞וּם לִפְנֵ֤י הַשַּׁ֨עַר֙ עַד־הַשְּׁבָרִ֔ים וַיַּכּ֖וּם בַּמּוֹרָ֑ד וַיִּמַּ֥ס לְבַב־הָעָ֖ם וַיְהִ֥י לְמָֽיִם׃ | [[135]](#footnote-136) 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. [[136]](#footnote-137) 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.” [[137]](#footnote-138) So about three thousand men of the people marched up to Ai, but they broke before the men of Ai. [[138]](#footnote-139) 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. |
| **ו** וַיִּקְרַ֨ע יְהוֹשֻׁ֜עַ שִׂמְלֹתָ֗יו וַיִּפֹּל֩ עַל־פָּנָ֨יו אַ֜רְצָה לִפְנֵ֨י אֲר֤וֹן יְהוָה֙ עַד־הָעֶ֔רֶב ה֖וּא וְזִקְנֵ֣י יִשְׂרָאֵ֑ל וַיַּֽעֲל֥וּ עָפָ֖ר עַל־רֹאשָֽׁם׃ **ז** וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֲהָ֣הּ ׀ אֲדֹנָ֣י יְהוִ֗ה לָ֠מָה הֵֽעֲבַ֨רְתָּ הַֽעֲבִ֜יר אֶת־הָעָ֤ם הַזֶּה֙ אֶת־הַיַּרְדֵּ֔ן לָתֵ֥ת אֹתָ֛נוּ בְּיַ֥ד הָֽאֱמֹרִ֖י לְהַֽאֲבִידֵ֑נוּ וְלוּ֙ הוֹאַ֣לְנוּ וַנֵּ֔שֶׁב בְּעֵ֖בֶר הַיַּרְדֵּֽן׃  בִּ֖י אֲדֹנָ֑י מָ֣ה אֹמַ֔ר אַֽ֠חֲרֵי אֲשֶׁ֨ר הָפַ֧ךְ יִשְׂרָאֵ֛ל עֹ֖רֶף לִפְנֵ֥י אֹֽיְבָֽיו׃ **ט** וְיִשְׁמְע֣וּ הַֽכְּנַעֲנִ֗י וְכֹל֙ יֹֽשְׁבֵ֣י הָאָ֔רֶץ וְנָסַ֣בּוּ עָלֵ֔ינוּ וְהִכְרִ֥יתוּ אֶת־שְׁמֵ֖נוּ מִן־הָאָ֑רֶץ וּמַֽה־תַּעֲשֵׂ֖ה לְשִׁמְךָ֥ הַגָּדֽוֹל׃ | [[139]](#footnote-140) 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. [[140]](#footnote-141) 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! [[141]](#footnote-142) Forgive me, Lord, but what can I say, now that Israel has turned its back on the enemy! [[142]](#footnote-143) The Canaanites will hear of it, and all the inhabitants of the country; they will unite against us to wipe our name off the face of the earth. What are you going to do for your great name?” |
| **י** וַיֹּ֧אמֶר יְהוָ֛ה אֶל־יְהוֹשֻׁ֖עַ קֻ֣ם לָ֑ךְ לָ֣מָּה זֶּ֔ה אַתָּ֖ה נֹפֵ֥ל עַל־פָּנֶֽיךָ׃ **יא** חָטָא֙ יִשְׂרָאֵ֔ל וְגַם֙ עָֽבְר֣וּ אֶת־בְּרִיתִ֔י אֲשֶׁ֥ר צִוִּ֖יתִי אוֹתָ֑ם וְגַ֤ם לָֽקְחוּ֙ מִן־הַחֵ֔רֶם וְגַ֤ם גָּֽנְבוּ֙ וְגַ֣ם כִּֽחֲשׁ֔וּ וְגַ֖ם שָׂ֥מוּ בִכְלֵיהֶֽם׃ **יב** וְלֹ֨א יֻֽכְל֜וּ בְּנֵ֣י יִשְׂרָאֵ֗ל לָקוּם֙ לִפְנֵ֣י אֹֽיְבֵיהֶ֔ם עֹ֗רֶף יִפְנוּ֙ לִפְנֵ֣י אֹֽיְבֵיהֶ֔ם כִּ֥י הָי֖וּ לְחֵ֑רֶם לֹ֤א אוֹסִיף֙ לִֽהְי֣וֹת עִמָּכֶ֔ם אִם־לֹ֥א תַשְׁמִ֛ידוּ הַחֵ֖רֶם מִֽקִּרְבְּכֶֽם׃ | [[143]](#footnote-144) Yahweh answered Joshua, “Stand up! Why have you fallen on your face? [[144]](#footnote-145) 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. [[145]](#footnote-146) 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. |
| **יג** קֻ֚ם קַדֵּ֣שׁ אֶת־הָעָ֔ם וְאָֽמַרְתָּ֖ הִתְקַדְּשׁ֣וּ לְמָחָ֑ר כִּ֣י כֹה֩ אָמַ֨ר יְהוָ֜ה אֱלֹהֵ֣י יִשְׂרָאֵ֗ל חֵ֤רֶם בְּקִרְבְּךָ֙  יִשְׂרָאֵ֔ל לֹ֣א תוּכַ֗ל לָקוּם֙ לִפְנֵ֣י אֹֽיְבֶ֔יךָ עַד־הֲסִֽירְכֶ֥ם הַחֵ֖רֶם מִֽקִּרְבְּכֶֽם׃ **יד** וְנִקְרַבְתֶּ֥ם בַּבֹּ֖קֶר לְשִׁבְטֵיכֶ֑ם וְהָיָ֡ה הַשֵּׁבֶט֩ אֲשֶׁר־יִלְכְּדֶ֨נּוּ יְהוָ֜ה יִקְרַ֣ב לַמִּשְׁפָּח֗וֹת וְהַמִּשְׁפָּחָ֞ה אֲשֶֽׁר־יִלְכְּדֶ֤נָּה יְהוָה֙ תִּקְרַ֣ב לַבָּתִּ֔ים וְהַבַּ֨יִת֙ אֲשֶׁ֣ר יִלְכְּדֶ֣נּוּ יְהוָ֔ה יִקְרַ֖ב לַגְּבָרִֽים׃ **טו** וְהָיָה֙ הַנִּלְכָּ֣ד בַּחֵ֔רֶם יִשָּׂרֵ֣ף בָּאֵ֔שׁ אֹת֖וֹ וְאֶת־כָּל־אֲשֶׁר־ ל֑וֹ כִּ֤י עָבַר֙ אֶת־בְּרִ֣ית יְהוָ֔ה וְכִֽי־עָשָׂ֥ה נְבָלָ֖ה בְּיִשְׂרָאֵֽל׃ | [[146]](#footnote-147) “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.” [[147]](#footnote-148) So, in the morning you will come forward tribe by tribe, and the tribe that Yahweh takes will come 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. [[148]](#footnote-149) 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.” |
| **טז** וַיַּשְׁכֵּ֤ם יְהוֹשֻׁ֨עַ֙ בַּבֹּ֔קֶר וַיַּקְרֵ֥ב אֶת־יִשְׂרָאֵ֖ל לִשְׁבָטָ֑יו וַיִּלָּכֵ֖ד שֵׁ֥בֶט יְהוּדָֽה׃ **יז** וַיַּקְרֵב֙ אֶת־מִשְׁפַּ֣חַת יְהוּדָ֔ה וַיִּלְכֹּ֕ד אֵ֖ת מִשְׁפַּ֣חַת הַזַּרְחִ֑י וַיַּקְרֵ֞ב אֶת־מִשְׁפַּ֤חַת הַזַּרְחִי֙ לַגְּבָרִ֔ים וַיִּלָּכֵ֖ד זַבְדִּֽי׃ **יח** וַיַּקְרֵ֥ב אֶת־בֵּית֖וֹ לַגְּבָרִ֑ים וַיִּלָּכֵ֗ד עָכָ֞ן בֶּן־כַּרְמִ֧י בֶן־זַבְדִּ֛י בֶּן־זֶ֖רַח לְמַטֵּ֥ה יְהוּדָֽה׃ | [[149]](#footnote-150) Joshua rose early; he made Israel come forward tribe by tribe, and the tribe of Judah was taken. [[150]](#footnote-151) 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. [[151]](#footnote-152) 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. |
| **יט** וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־עָכָ֗ן בְּנִי֙ שִֽׂים־נָ֣א כָב֗וֹד לַֽיהוָ֛ה אֱלֹהֵ֥י יִשְׂרָאֵ֖ל וְתֶן־ל֣וֹ תוֹדָ֑ה וְהַגֶּד־נָ֥א לִי֙ מֶ֣ה עָשִׂ֔יתָ אַל־תְּכַחֵ֖ד מִמֶּֽנִּי׃ **כ** וַיַּ֧עַן עָכָ֛ן אֶת־יְהוֹשֻׁ֖עַ וַיֹּאמַ֑ר אָמְנָ֗ה אָֽנֹכִ֤י חָטָ֨אתִי֙ לַֽיהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל וְכָזֹ֥את וְכָזֹ֖את עָשִֽׂיתִי׃ **כא**  וָאֵ֣רֶא בַשָּׁלָ֡ל אַדֶּ֣רֶת שִׁנְעָר֩ אַחַ֨ת טוֹבָ֜ה וּמָאתַ֧יִם שְׁקָלִ֣ים כֶּ֗סֶף וּלְשׁ֨וֹן זָהָ֤ב אֶחָד֙ חֲמִשִּׁ֤ים שְׁקָלִים֙ מִשְׁקָל֔וֹ וָֽאֶחְמְדֵ֖ם וָֽאֶקָּחֵ֑ם וְהִנָּ֨ם טְמוּנִ֥ים בָּאָ֛רֶץ בְּת֥וֹךְ הָאָֽהֳלִ֖י וְהַכֶּ֥סֶף תַּחְתֶּֽיהָ׃ | [[152]](#footnote-153) 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.” [[153]](#footnote-154) Achan answered Joshua, “It is true! I am the man who has sinned against Yahweh the God of Israel, and this is what I have done: [[154]](#footnote-155) 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.” |
| **כב** וַיִּשְׁלַ֤ח יְהוֹשֻׁ֨עַ֙ מַלְאָכִ֔ים וַיָּרֻ֖צוּ הָאֹ֑הֱלָה וְהִנֵּ֧ה טְמוּנָ֛ה בְּאָֽהֳל֖וֹ וְהַכֶּ֥סֶף תַּחְתֶּֽיהָ׃ **כג** וַיִּקָּחוּם֙ מִתּ֣וֹךְ הָאֹ֔הֶל וַיְבִאוּם֙ אֶל־יְהוֹשֻׁ֔עַ וְאֶ֖ל כָּל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיַּצִּקֻ֖ם לִפְנֵ֥י יְהוָֽה׃ | [[155]](#footnote-156) Joshua sent out messengers; they ran to the tent, and the mantle was, indeed, hidden inside the tent, and the silver was underneath. [[156]](#footnote-157) They took everything from inside the tent, brought it to Joshua and the elders of Israel, and laid it out before Yahweh. |
| **כד** וַיִּקַּ֣ח יְהוֹשֻׁ֣עַ אֶת־עָכָ֣ן בֶּן־זֶ֡רַח וְאֶת־הַכֶּ֣סֶף וְאֶת־הָֽאַדֶּ֣רֶת וְֽאֶת־לְשׁ֣וֹן הַזָּהָ֡ב וְֽאֶת־בָּנָ֡יו וְֽאֶת־בְּנֹתָ֡יו וְאֶת־שׁוֹרוֹ֩ וְאֶת־חֲמֹר֨וֹ וְאֶת־צֹאנ֤וֹ וְאֶֽת־אָהֳלוֹ֙ וְאֶת־כָּל־אֲשֶׁר־ל֔וֹ וְכָל־יִשְׂרָאֵ֖ל עִמּ֑וֹ וַיַּֽעֲל֥וּ אֹתָ֖ם עֵ֥מֶק עָכֽוֹר׃ | [[157]](#footnote-158) 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. |
| **כה** וַיֹּ֤אמֶר יְהוֹשֻׁ֨עַ֙ מֶ֣ה עֲכַרְתָּ֔נוּ יַעְכָּרְךָ֥ יְהוָ֖ה בַּיּ֣וֹם הַזֶּ֑ה וַיִּרְגְּמ֨וּ אֹת֤וֹ כָל־יִשְׂרָאֵל֙ אֶ֔בֶן וַיִּשְׂרְפ֤וּ אֹתָם֙ בָּאֵ֔שׁ וַיִּסְקְל֥וּ אֹתָ֖ם בָּֽאֲבָנִֽים׃ | [[158]](#footnote-159) 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. |
| **כו** וַיָּקִ֨ימוּ עָלָ֜יו גַּל־אֲבָנִ֣ים גָּד֗וֹל עַ֚ד הַיּ֣וֹם הַזֶּ֔ה וַיָּ֥שָׁב יְהוָ֖ה מֵֽחֲר֣וֹן אַפּ֑וֹ עַל־כֵּ֠ן קָרָ֞א שֵׁ֣ם הַמָּק֤וֹם הַהוּא֙ עֵ֣מֶק עָכ֔וֹר עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ {פ} | [[159]](#footnote-160) 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. |

|  |  |
| --- | --- |
| יהושוע פרק ח | Joshua [[160]](#footnote-161)8 |
| **א** וַיֹּ֨אמֶר יְהוָ֤ה אֶל־יְהוֹשֻׁ֨עַ֙ אַל־תִּירָ֣א וְאַל־תֵּחָ֔ת קַ֣ח עִמְּךָ֗ אֵ֚ת כָּל־עַ֣ם הַמִּלְחָמָ֔ה וְק֖וּם עֲלֵ֣ה הָעָ֑י רְאֵ֣ה ׀ נָתַ֣תִּי בְיָֽדְךָ֗ אֶת־מֶ֤לֶךְ הָעַי֙ וְאֶת־עַמּ֔וֹ וְאֶת־עִיר֖וֹ וְאֶת־אַרְצֽוֹ׃ **ב** וְעָשִׂ֨יתָ לָעַ֜י וּלְמַלְכָּ֗הּ כַּֽאֲשֶׁ֨ר עָשִׂ֤יתָ לִֽירִיחוֹ֙ וּלְמַלְכָּ֔הּ רַק־שְׁלָלָ֥הּ וּבְהֶמְתָּ֖הּ תָּבֹ֣זּוּ לָכֶ֑ם שִׂים־לְךָ֥ אֹרֵ֛ב לָעִ֖יר מֵאַֽחֲרֶֽיהָ׃ | [[161]](#footnote-162) 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. [[162]](#footnote-163) 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.” |
| **ג** וַיָּ֧קָם יְהוֹשֻׁ֛עַ וְכָל־עַ֥ם הַמִּלְחָמָ֖ה לַֽעֲל֣וֹת הָעָ֑י וַיִּבְחַ֣ר יְ֠הוֹשֻׁעַ שְׁלֹשִׁ֨ים אֶ֤לֶף אִישׁ֙ גִּבּוֹרֵ֣י הַחַ֔יִל וַיִּשְׁלָחֵ֖ם לָֽיְלָה׃ **ד** וַיְצַ֨ו אֹתָ֜ם לֵאמֹ֗ר רְ֠אוּ אַתֶּ֞ם אֹֽרְבִ֤ים לָעִיר֙ מֵאַֽחֲרֵ֣י הָעִ֔יר אַל־תַּרְחִ֥יקוּ מִן־הָעִ֖יר מְאֹ֑ד וִֽהְיִיתֶ֥ם כֻּלְּכֶ֖ם נְכֹנִֽים׃ **ה** וַֽאֲנִ֗י וְכָל־הָעָם֙ אֲשֶׁ֣ר אִתִּ֔י נִקְרַ֖ב אֶל־הָעִ֑יר וְהָיָ֗ה כִּֽי־יֵצְא֤וּ לִקְרָאתֵ֨נוּ֙ כַּֽאֲשֶׁ֣ר בָּרִֽאשֹׁנָ֔ה וְנַ֖סְנוּ לִפְנֵיהֶֽם׃ **ו** וְיָֽצְא֣וּ אַֽחֲרֵ֗ינוּ עַ֣ד הַתִּיקֵ֤נוּ אוֹתָם֙ מִן־הָעִ֔יר כִּ֣י יֹֽאמְר֔וּ נָסִ֣ים לְפָנֵ֔ינוּ כַּֽאֲשֶׁ֖ר בָּרִֽאשֹׁנָ֑ה וְנַ֖סְנוּ לִפְנֵיהֶֽם׃ **ז** וְאַתֶּ֗ם תָּקֻ֨מוּ֙ מֵהָ֣אוֹרֵ֔ב וְהֽוֹרַשְׁתֶּ֖ם אֶת־הָעִ֑יר וּנְתָנָ֛הּ יְהוָ֥ה אֱלֹֽהֵיכֶ֖ם בְּיֶדְכֶֽם׃ **ח** וְהָיָ֞ה כְּתָפְשְׂכֶ֣ם אֶת־הָעִ֗יר תַּצִּ֤יתוּ אֶת־הָעִיר֙ בָּאֵ֔שׁ כִּדְבַ֥ר יְהוָ֖ה תַּֽעֲשׂ֑וּ רְא֖וּ צִוִּ֥יתִי אֶתְכֶֽם׃ **ט** וַיִּשְׁלָחֵ֣ם יְהוֹשֻׁ֗עַ וַיֵּֽלְכוּ֙ אֶל־הַמַּאְרָ֔ב וַיֵּֽשְׁב֗וּ בֵּ֧ין בֵּֽית־אֵ֛ל וּבֵ֥ין הָעַ֖י מִיָּ֣ם לָעָ֑י וַיָּ֧לֶן יְהוֹשֻׁ֛עַ בַּלַּ֥יְלָה הַה֖וּא בְּת֥וֹךְ הָעָֽם׃ **י** וַיַּשְׁכֵּ֤ם יְהוֹשֻׁ֨עַ֙ בַּבֹּ֔קֶר וַיִּפְקֹ֖ד אֶת־הָעָ֑ם וַיַּ֨עַל ה֜וּא וְזִקְנֵ֧י יִשְׂרָאֵ֛ל לִפְנֵ֥י הָעָ֖ם הָעָֽי׃ **יא** וְכָל־הָעָ֨ם הַמִּלְחָמָ֜ה אֲשֶׁ֣ר אִתּ֗וֹ עָלוּ֙ וַֽיִּגְּשׁ֔וּ וַיָּבֹ֖אוּ נֶ֣גֶד הָעִ֑יר וַֽיַּחֲנוּ֙ מִצְּפ֣וֹן לָעַ֔י וְהַגַּ֖י בֵּינָ֥ו וּבֵין־הָעָֽי׃ **יב** וַיִּקַּ֕ח כַּֽחֲמֵ֥שֶׁת אֲלָפִ֖ים אִ֑ישׁ וַיָּ֨שֶׂם אוֹתָ֜ם אֹרֵ֗ב בֵּ֧ין בֵּֽית־אֵ֛ל וּבֵ֥ין הָעַ֖י מִיָּ֥ם לָעִֽיר׃ **יג** וַיָּשִׂ֨ימוּ הָעָ֜ם אֶת־כָּל־הַֽמַּחֲנֶ֗ה אֲשֶׁר֙ מִצְּפ֣וֹן לָעִ֔יר וְאֶת־עֲקֵב֖וֹ מִיָּ֣ם לָעִ֑יר וַיֵּ֧לֶךְ יְהוֹשֻׁ֛עַ בַּלַּ֥יְלָה הַה֖וּא בְּת֥וֹךְ הָעֵֽמֶק׃ | [[163]](#footnote-164) 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 [[164]](#footnote-165) 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! [[165]](#footnote-166) 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. [[166]](#footnote-167) 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.” [[167]](#footnote-168) 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. [[168]](#footnote-169) When you have captured the town, set fire to it, as Yahweh has ordered. See to it: the orders come from me!” [[169]](#footnote-170) 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, [[170]](#footnote-171) then, rising early next day, mustered the army and marched on Ai; he and the elders of Israel marched at the head of it. [[171]](#footnote-172) 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. [[172]](#footnote-173) He took some five thousand men and concealed these between Bethel and Ai, to the west of the town. [[173]](#footnote-174) 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. |
| **יד** וַיְהִ֞י כִּרְא֣וֹת מֶֽלֶךְ־הָעַ֗י וַֽיְמַהֲר֡וּ וַיַּשְׁכִּ֡ימוּ וַיֵּֽצְא֣וּ אַנְשֵֽׁי־הָעִ֣יר לִקְרַֽאת־יִ֠שְׂרָאֵל לַֽמִּלְחָמָ֞ה ה֧וּא וְכָל־עַמּ֛וֹ לַמּוֹעֵ֖ד לִפְנֵ֣י הָֽעֲרָבָ֑ה וְהוּא֙ לֹ֣א יָדַ֔ע כִּֽי־אֹרֵ֥ב ל֖וֹ מֵאַֽחֲרֵ֥י הָעִֽיר׃ **טו** וַיִּנָּ֥גְע֛וּ יְהוֹשֻׁ֥עַ וְכָל־יִשְׂרָאֵ֖ל לִפְנֵיהֶ֑ם וַיָּנֻ֖סוּ דֶּ֥רֶךְ הַמִּדְבָּֽר׃ **טז** וַיִּזָּֽעֲק֗וּ כָּל־הָעָם֙ אֲשֶׁ֣ר בָּעַ֔י לִרְדֹּ֖ף אַֽחֲרֵיהֶ֑ם וַֽיִּרְדְּפוּ֙ אַֽחֲרֵ֣י יְהוֹשֻׁ֔עַ וַיִּנָּֽתְק֖וּ מִן־הָעִֽיר׃ **יז** וְלֹֽא־נִשְׁאַ֣ר אִ֗ישׁ בָּעַי֙ וּבֵ֣ית אֵ֔ל אֲשֶׁ֥ר לֹֽא־יָצְא֖וּ אַֽחֲרֵ֣י יִשְׂרָאֵ֑ל וַיַּֽעַזְב֤וּ אֶת־הָעִיר֙ פְּתוּחָ֔ה וַֽיִּרְדְּפ֖וּ אַֽחֲרֵ֥י יִשְׂרָאֵֽל׃ {פ} | [[174]](#footnote-175) 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. [[175]](#footnote-176) Joshua and all Israel with him let themselves be driven back, taking flight towards the desert. [[176]](#footnote-177) All the people who were in the town followed them in loud pursuit and, in pursuing Joshua, they left the town itself unguarded. [[177]](#footnote-178) 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. |
| **יח** וַיֹּ֨אמֶר יְהוָ֜ה אֶל־יְהוֹשֻׁ֗עַ נְ֠טֵה בַּכִּיד֤וֹן אֲשֶׁר־בְּיָֽדְךָ֙ אֶל־הָעַ֔י כִּ֥י בְיָֽדְךָ֖ אֶתְּנֶ֑נָּה וַיֵּ֧ט יְהוֹשֻׁ֛עַ בַּכִּיד֥וֹן אֲשֶׁר־בְּיָד֖וֹ אֶל־הָעִֽיר׃ **יט** וְהָֽאוֹרֵ֡ב קָם֩ מְהֵרָ֨ה מִמְּקוֹמ֤וֹ וַיָּר֨וּצוּ֙ כִּנְט֣וֹת יָד֔וֹ וַיָּבֹ֥אוּ הָעִ֖יר וַֽיִּלְכְּד֑וּהָ וַֽיְמַהֲר֔וּ וַיַּצִּ֥יתוּ אֶת־הָעִ֖יר בָּאֵֽשׁ׃ | [[178]](#footnote-179) 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 hand towards the town. [[179]](#footnote-180) 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. |
| **כ** וַיִּפְנ֣וּ אַנְשֵׁי֩ הָעַ֨י אַֽחֲרֵיהֶ֜ם וַיִּרְא֗וּ וְהִנֵּ֨ה עָלָ֜ה עֲשַׁ֤ן הָעִיר֙ הַשָּׁמַ֔יְמָה וְלֹֽא־הָיָ֨ה בָהֶ֥ם יָדַ֛יִם לָנ֖וּס הֵ֣נָּה וָהֵ֑נָּה וְהָעָם֙ הַנָּ֣ס הַמִּדְבָּ֔ר נֶהְפַּ֖ךְ אֶל־הָֽרוֹדֵֽף׃ **כא** וִֽיהוֹשֻׁ֨עַ וְכָל־יִשְׂרָאֵ֜ל רָא֗וּ כִּֽי־לָכַ֤ד הָֽאֹרֵב֙ אֶת־הָעִ֔יר וְכִ֥י עָלָ֖ה עֲשַׁ֣ן הָעִ֑יר וַיָּשֻׁ֕בוּ וַיַּכּ֖וּ אֶת־אַנְשֵׁ֥י הָעָֽי׃ **כב** וְאֵ֨לֶּה יָֽצְא֤וּ מִן־הָעִיר֙ לִקְרָאתָ֔ם וַיִּֽהְי֤וּ לְיִשְׂרָאֵל֙ בַּתָּ֔וֶךְ אֵ֥לֶּה מִזֶּ֖ה וְאֵ֣לֶּה מִזֶּ֑ה וַיַּכּ֣וּ אוֹתָ֔ם עַד־בִּלְתִּ֥י הִשְׁאִֽיר־ל֖וֹ שָׂרִ֥יד וּפָלִֽיט׃ **כג** וְאֶת־מֶ֥לֶךְ הָעַ֖י תָּ֣פְשׂוּ חָ֑י וַיַּקְרִ֥בוּ אֹת֖וֹ אֶל־יְהוֹשֻֽׁעַ׃ **כד** וַיְהִ֣י כְּכַלּ֣וֹת יִשְׂרָאֵ֡ל לַֽהֲרֹג֩ אֶת־כָּל־יֹֽשְׁבֵ֨י הָעַ֜י בַּשָּׂדֶ֗ה בַּמִּדְבָּר֙ אֲשֶׁ֣ר רְדָפ֣וּם בּ֔וֹ וַֽיִּפְּל֥וּ כֻלָּ֛ם לְפִי־חֶ֖רֶב עַד־תֻּמָּ֑ם וַיָּשֻׁ֤בוּ כָל־יִשְׂרָאֵל֙ הָעַ֔י וַיַּכּ֥וּ אֹתָ֖הּ לְפִי־חָֽרֶב׃ **כה** וַיְהִי֩ כָל־הַנֹּ֨פְלִ֜ים בַּיּ֤וֹם הַהוּא֙ מֵאִ֣ישׁ וְעַד־אִשָּׁ֔ה שְׁנֵ֥ים עָשָׂ֖ר אָ֑לֶף כֹּ֖ל אַנְשֵׁ֥י הָעָֽי׃ | [[180]](#footnote-181) 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. [[181]](#footnote-182) 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. [[182]](#footnote-183) 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; [[183]](#footnote-184) but the king of Ai was taken alive, and brought to Joshua. [[184]](#footnote-185) 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 and slaughtered all its people. [[185]](#footnote-186) The number of those who fell that day – both men and women – was twelve thousand, all people of Ai. |
| **כו** וִֽיהוֹשֻׁ֨עַ֙ לֹֽא־הֵשִׁ֣יב יָד֔וֹ אֲשֶׁ֥ר נָטָ֖ה בַּכִּיד֑וֹן עַ֚ד אֲשֶׁ֣ר הֶֽחֱרִ֔ים אֵ֖ת כָּל־יֹֽשְׁבֵ֥י הָעָֽי׃ **כז** רַ֣ק הַבְּהֵמָ֗ה וּשְׁלַל֙ הָעִ֣יר הַהִ֔יא בָּֽזְז֥וּ לָהֶ֖ם יִשְׂרָאֵ֑ל כִּדְבַ֣ר יְהוָ֔ה אֲשֶׁ֥ר צִוָּ֖ה אֶת־יְהוֹשֻֽׁעַ׃ **כח** וַיִּשְׂרֹ֥ף יְהוֹשֻׁ֖עַ אֶת־הָעָ֑י וַיְשִׂימֶ֤הָ תֵּל־עוֹלָם֙ שְׁמָמָ֔ה עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **כט** וְאֶת־מֶ֧לֶךְ הָעַ֛י תָּלָ֥ה עַל־הָעֵ֖ץ עַד־עֵ֣ת הָעָ֑רֶב וּכְב֣וֹא הַשֶּׁמֶשׁ֩ צִוָּ֨ה יְהוֹשֻׁ֜עַ וַיֹּרִ֧ידוּ אֶת־נִבְלָת֣וֹ מִן־הָעֵ֗ץ וַיַּשְׁלִ֤יכוּ אוֹתָהּ֙ אֶל־פֶּ֨תַח֙ שַׁ֣עַר הָעִ֔יר וַיָּקִ֤ימוּ עָלָיו֙ גַּל־אֲבָנִ֣ים גָּד֔וֹל עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ {פ} | [[186]](#footnote-187) 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. [[187]](#footnote-188) For booty, Israel took only the cattle and the spoils of the town, according to the order Yahweh had given to Joshua. [[188]](#footnote-189) Then Joshua burned Ai, making it a heap of ruins for evermore, a desolate place even today. [[189]](#footnote-190) 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. |
| **ל** אָ֣ז יִבְנֶ֤ה יְהוֹשֻׁ֨עַ֙ מִזְבֵּ֔חַ לַֽיהוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל בְּהַ֖ר עֵיבָֽל׃ **לא** כַּֽאֲשֶׁ֣ר צִוָּה֩ מֹשֶׁ֨ה עֶֽבֶד־יְהוָ֜ה אֶת־בְּנֵ֣י יִשְׂרָאֵ֗ל כַּכָּתוּב֙ בְּסֵ֨פֶר֙ תּוֹרַ֣ת מֹשֶׁ֔ה מִזְבַּח֙ אֲבָנִ֣ים שְׁלֵמ֔וֹת אֲשֶׁ֛ר לֹֽא־הֵנִ֥יף עֲלֵיהֶ֖ן בַּרְזֶ֑ל וַיַּֽעֲל֨וּ עָלָ֤יו עֹלוֹת֙ לַֽיהוָ֔ה וַֽיִּזְבְּח֖וּ שְׁלָמִֽים׃ | [[190]](#footnote-191) Then Joshua built an altar to Yahweh the God of Israel on Mount Ebal, [[191]](#footnote-192) as Moses, Yahweh’s servant, had ordered the sons of Israel, as is 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. |
| **לב** וַיִּכְתָּב־שָׁ֖ם עַל־הָֽאֲבָנִ֑ים אֵ֗ת מִשְׁנֵה֙ תּוֹרַ֣ת מֹשֶׁ֔ה אֲשֶׁ֣ר כָּתַ֔ב לִפְנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ **לג** וְכָל־יִשְׂרָאֵ֡ל וּזְקֵנָ֡יו וְשֹֽׁטְרִ֣ים ׀ וְשֹֽׁפְטָ֡יו עֹֽמְדִ֣ים מִזֶּ֣ה ׀ וּמִזֶּ֣ה ׀ לָֽאָר֡וֹן נֶגֶד֩ הַכֹּֽהֲנִ֨ים הַלְוִיִּ֜ם נֹֽשְׂאֵ֣י ׀ אֲר֣וֹן בְּרִית־יְהוָ֗ה כַּגֵּר֙ כָּֽאֶזְרָ֔ח חֶצְיוֹ֙ אֶל־מ֣וּל הַר־גְּרִזִ֔ים וְהַֽחֶצְי֖וֹ אֶל־מ֣וּל הַר־עֵיבָ֑ל כַּֽאֲשֶׁ֨ר צִוָּ֜ה מֹשֶׁ֣ה עֶֽבֶד־יְהוָ֗ה לְבָרֵ֛ךְ אֶת־הָעָ֥ם יִשְׂרָאֵ֖ל בָּרִֽאשֹׁנָֽה׃ **לד** וְאַֽחֲרֵי־כֵ֗ן קָרָא֙ אֶת־כָּל־דִּבְרֵ֣י הַתּוֹרָ֔ה הַבְּרָכָ֖ה וְהַקְּלָלָ֑ה כְּכָל־הַכָּת֖וּב בְּסֵ֥פֶר הַתּוֹרָֽה׃ **לה** לֹֽא־הָיָ֣ה דָבָ֔ר מִכֹּ֖ל אֲשֶׁר־צִוָּ֣ה מֹשֶׁ֑ה אֲשֶׁ֨ר לֹֽא־קָרָ֜א יְהוֹשֻׁ֗עַ נֶ֣גֶד כָּל־קְהַ֤ל יִשְׂרָאֵל֙ וְהַנָּשִׁ֣ים וְהַטַּ֔ף וְהַגֵּ֖ר הַֽהֹלֵ֥ךְ בְּקִרְבָּֽם׃ | [[192]](#footnote-193) There, he wrote on the stones a copy of the Law that Moses had written for the Israelites. [[193]](#footnote-194) 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. [[194]](#footnote-195) 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. [[195]](#footnote-196) 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. |

|  |  |
| --- | --- |
| יהושוע פרק ט | Joshua [[196]](#footnote-197)9 |
| **א** וַיְהִ֣י כִשְׁמֹ֣עַ כָּֽל־הַמְּלָכִ֡ים אֲשֶׁר֩ בְּעֵ֨בֶר הַיַּרְדֵּ֜ן בָּהָ֣ר וּבַשְּׁפֵלָ֗ה וּבְכֹל֙ ח֚וֹף הַיָּ֣ם הַגָּד֔וֹל אֶל־מ֖וּל הַלְּבָנ֑וֹן הַֽחִתִּי֙ וְהָ֣אֱמֹרִ֔י הַֽכְּנַעֲנִי֙ הַפְּרִזִּ֔י הַֽחִוִּ֖י וְהַיְבוּסִֽי׃ **ב** וַיִּֽתְקַבְּצ֣וּ יַחְדָּ֔ו לְהִלָּחֵ֥ם עִם־יְהוֹשֻׁ֖עַ וְעִם־יִשְׂרָאֵ֑ל פֶּ֖ה אֶחָֽד׃ {פ} | [[197]](#footnote-198) 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 – [[198]](#footnote-199) they gathered together with one accord to fight Joshua and Israel. |
| **ג** וְיֹֽשְׁבֵ֨י גִבְע֜וֹן שָֽׁמְע֗וּ אֵת֩ אֲשֶׁ֨ר עָשָׂ֧ה יְהוֹשֻׁ֛עַ לִֽירִיח֖וֹ וְלָעָֽי׃ **ד** וַיַּֽעֲשׂ֤וּ גַם־הֵ֨מָּה֙ בְּעָרְמָ֔ה וַיֵּֽלְכ֖וּ וַיִּצְטַיָּ֑רוּ וַיִּקְח֞וּ שַׂקִּ֤ים בָּלִים֙ לַחֲמ֣וֹרֵיהֶ֔ם וְנֹאד֥וֹת יַ֨יִן֙ בָּלִ֔ים וּמְבֻקָּעִ֖ים וּמְצֹֽרָרִֽים׃ **ה** וּנְעָל֨וֹת בָּל֤וֹת וּמְטֻלָּאוֹת֙ בְּרַגְלֵיהֶ֔ם וּשְׂלָמ֥וֹת בָּל֖וֹת עֲלֵיהֶ֑ם וְכֹל֙ לֶ֣חֶם צֵידָ֔ם יָבֵ֖שׁ הָיָ֥ה נִקֻּדִֽים׃ | [[199]](#footnote-200) When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, [[200]](#footnote-201) they acted with cunning: they set out provided with supplies, having loaded their donkeys with old sacks and with old wineskins that had burst and been sewn up again, [[201]](#footnote-202) 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. |
| **ו** וַיֵּֽלְכ֧וּ אֶל־יְהוֹשֻׁ֛עַ אֶל־הַֽמַּחֲנֶ֖ה הַגִּלְגָּ֑ל וַיֹּֽאמְר֨וּ אֵלָ֜יו וְאֶל־אִ֣ישׁ יִשְׂרָאֵ֗ל מֵאֶ֤רֶץ רְחוֹקָה֙ בָּ֔אנוּ וְעַתָּ֖ה כִּרְתוּ־לָ֥נוּ בְרִֽית׃ **ז** וַיֹּ֥אמֶר אִֽישׁ־יִשְׂרָאֵ֖ל אֶל־הַֽחִוִּ֑י אוּלַ֗י בְּקִרְבִּי֙ אַתָּ֣ה יוֹשֵׁ֔ב וְאֵ֖יךְ אֶֽכְרָת־ לְךָ֥ בְרִֽית׃ **ח** וַיֹּֽאמְר֥וּ אֶל־יְהוֹשֻׁ֖עַ עֲבָדֶ֣יךָ אֲנָ֑חְנוּ וַיֹּ֨אמֶר אֲלֵיהֶ֧ם יְהוֹשֻׁ֛עַ מִ֥י אַתֶּ֖ם וּמֵאַ֥יִן תָּבֹֽאוּ׃ **ט** וַיֹּֽאמְר֣וּ אֵלָ֗יו מֵאֶ֨רֶץ רְחוֹקָ֤ה מְאֹד֙ בָּ֣אוּ עֲבָדֶ֔יךָ לְשֵׁ֖ם יְהוָ֣ה אֱלֹהֶ֑יךָ כִּֽי־שָׁמַ֣עְנוּ שָׁמְע֔וֹ וְאֵ֛ת כָּל־אֲשֶׁ֥ר עָשָׂ֖ה בְּמִצְרָֽיִם׃ **י** וְאֵ֣ת ׀ כָּל־אֲשֶׁ֣ר עָשָׂ֗ה לִשְׁנֵי֙ מַלְכֵ֣י הָֽאֱמֹרִ֔י אֲשֶׁ֖ר בְּעֵ֣בֶר הַיַּרְדֵּ֑ן לְסִיחוֹן֙ מֶ֣לֶךְ חֶשְׁבּ֔וֹן וּלְע֥וֹג מֶֽלֶךְ־הַבָּשָׁ֖ן אֲשֶׁ֥ר בְּעַשְׁתָּרֽוֹת׃ **יא** וַיֹּֽאמְר֣וּ אֵלֵ֡ינוּ זְֽקֵינֵינוּ֩ וְכָל־יֹֽשְׁבֵ֨י אַרְצֵ֜נוּ לֵאמֹ֗ר קְח֨וּ בְיֶדְכֶ֤ם צֵידָה֙ לַדֶּ֔רֶךְ וּלְכ֖וּ לִקְרָאתָ֑ם וַֽאֲמַרְתֶּ֤ם אֲלֵיהֶם֙ עַבְדֵיכֶ֣ם אֲנַ֔חְנוּ וְעַתָּ֖ה כִּרְתוּ־לָ֥נוּ בְרִֽית׃ **יב** זֶ֣ה ׀ לַחְמֵ֗נוּ חָ֞ם הִצְטַיַּ֤דְנוּ אֹתוֹ֙ מִבָּ֣תֵּ֔ינוּ בְּי֥וֹם צֵאתֵ֖נוּ לָלֶ֣כֶת אֲלֵיכֶ֑ם וְעַתָּה֙ הִנֵּ֣ה יָבֵ֔שׁ וְהָיָ֖ה נִקֻּדִֽים׃ **יג** וְאֵ֨לֶּה נֹאד֤וֹת הַיַּ֨יִן֙ אֲשֶׁ֣ר מִלֵּ֣אנוּ חֲדָשִׁ֔ים וְהִנֵּ֖ה הִתְבַּקָּ֑עוּ וְאֵ֤לֶּה שַׂלְמוֹתֵ֨ינוּ֙ וּנְעָלֵ֔ינוּ בָּל֕וּ מֵרֹ֥ב הַדֶּ֖רֶךְ מְאֹֽד׃ | [[202]](#footnote-203) 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.” [[203]](#footnote-204) 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?” [[204]](#footnote-205) But they answered Joshua, “We are your servants.” So Joshua asked them, “Who are you? And where do you come from?” [[205]](#footnote-206) 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, [[206]](#footnote-207) 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. [[207]](#footnote-208) Then our elders and all the people of our country said to 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.” [[208]](#footnote-209) 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. [[209]](#footnote-210) 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.” |
| **יד** וַיִּקְח֥וּ הָֽאֲנָשִׁ֖ים מִצֵּידָ֑ם וְאֶת־פִּ֥י יְהוָ֖ה לֹ֥א שָׁאָֽלוּ׃ **טו** וַיַּ֨עַשׂ לָהֶ֤ם יְהוֹשֻׁ֨עַ֙ שָׁל֔וֹם וַיִּכְרֹ֥ת לָהֶ֛ם בְּרִ֖ית לְחַיּוֹתָ֑ם וַיִּשָּֽׁבְע֣וּ לָהֶ֔ם נְשִׂיאֵ֖י הָֽעֵדָֽה׃ | [[210]](#footnote-211) The men took the provisions they offered but did not consult the oracle of Yahweh. [[211]](#footnote-212) Joshua granted them peace, guaranteeing their lives by treaty, and the leaders of the community ratified it by oath. |
| **טז** וַיְהִ֗י מִקְצֵה֙ שְׁלֹ֣שֶׁת יָמִ֔ים אַֽחֲרֵ֕י אֲשֶׁר־כָּֽרְת֥וּ לָהֶ֖ם בְּרִ֑ית וַֽיִּשְׁמְע֗וּ כִּי־קְרֹבִ֥ים הֵם֙ אֵלָ֔יו וּבְקִרְבּ֖וֹ הֵ֥ם יֹֽשְׁבִֽים׃ **יז** וַיִּסְע֣וּ בְנֵֽי־יִשְׂרָאֵ֗ל וַיָּבֹ֛אוּ אֶל־עָֽרֵיהֶ֖ם בַּיּ֣וֹם הַשְּׁלִישִׁ֑י וְעָֽרֵיהֶם֙ גִּבְע֣וֹן וְהַכְּפִירָ֔ה וּבְאֵר֖וֹת וְקִרְיַ֥ת יְעָרִֽים׃ **יח** וְלֹ֤א הִכּוּם֙ בְּנֵ֣י יִשְׂרָאֵ֔ל כִּֽי־נִשְׁבְּע֤וּ לָהֶם֙ נְשִׂיאֵ֣י הָֽעֵדָ֔ה בַּֽיהוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל וַיִּלֹּ֥נוּ כָל־הָֽעֵדָ֖ה עַל־הַנְּשִׂיאִֽים׃ | [[212]](#footnote-213) 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. [[213]](#footnote-214) The Israelites set out from the camp and, on the third day, came to their towns, which were Gibeon, Chephirah, Beeroth and Kiriath-Jearim. [[214]](#footnote-215) 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. |
| **יט** וַיֹּֽאמְר֤וּ כָל־הַנְּשִׂיאִים֙ אֶל־כָּל־הָ֣עֵדָ֔ה אֲנַ֨חְנוּ֙ נִשְׁבַּ֣עְנוּ לָהֶ֔ם בַּֽיהוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל וְעַתָּ֕ה לֹ֥א נוּכַ֖ל לִנְגֹּ֥עַ בָּהֶֽם׃ **כ** זֹ֛את נַֽעֲשֶׂ֥ה לָהֶ֖ם וְהַֽחֲיֵ֣ה אוֹתָ֑ם וְלֹֽא־יִֽהְיֶ֤ה עָלֵ֨ינוּ֙ קֶ֔צֶף עַל־הַשְּׁבוּעָ֖ה אֲשֶׁר־נִשְׁבַּ֥עְנוּ לָהֶֽם׃ **כא** וַיֹּֽאמְר֧וּ אֲלֵיהֶ֛ם הַנְּשִׂיאִ֖ים יִֽחְי֑וּ וַ֠יִּֽהְיוּ חֹֽטְבֵ֨י עֵצִ֤ים וְשֹֽׁאֲבֵי־מַ֨יִם֙ לְכָל־הָ֣עֵדָ֔ה כַּֽאֲשֶׁ֛ר דִּבְּר֥וּ לָהֶ֖ם הַנְּשִׂיאִֽים׃ **כב** וַיִּקְרָ֤א לָהֶם֙ יְהוֹשֻׁ֔עַ וַיְדַבֵּ֥ר אֲלֵיהֶ֖ם לֵאמֹ֑ר לָמָּה֩ רִמִּיתֶ֨ם אֹתָ֜נוּ לֵאמֹ֗ר רְחוֹקִ֨ים אֲנַ֤חְנוּ מִכֶּם֙ מְאֹ֔ד וְאַתֶּ֖ם בְּקִרְבֵּ֥נוּ יֹֽשְׁבִֽים׃ **כג** וְעַתָּ֖ה אֲרוּרִ֣ים אַתֶּ֑ם וְלֹֽא־יִכָּרֵ֨ת מִכֶּ֜ם עֶ֗בֶד וְחֹֽטְבֵ֥י עֵצִ֛ים וְשֹֽׁאֲבֵי־מַ֖יִם לְבֵ֥ית אֱלֹהָֽי׃ **כד** וַיַּֽעֲנ֨וּ אֶת־יְהוֹשֻׁ֜עַ וַיֹּֽאמְר֗וּ כִּי֩ הֻגֵּ֨ד הֻגַּ֤ד לַֽעֲבָדֶ֨יךָ֙ אֵת֩ אֲשֶׁ֨ר צִוָּ֜ה יְהוָ֤ה אֱלֹהֶ֨יךָ֙ אֶת־מֹשֶׁ֣ה עַבְדּ֔וֹ לָתֵ֤ת לָכֶם֙ אֶת־כָּל־הָאָ֔רֶץ וּלְהַשְׁמִ֛יד אֶת־כָּל־יֹֽשְׁבֵ֥י הָאָ֖רֶץ מִפְּנֵיכֶ֑ם וַנִּירָ֨א מְאֹ֤ד לְנַפְשֹׁתֵ֨ינוּ֙ מִפְּנֵיכֶ֔ם וַֽנַּעֲשֵׂ֖ה אֶת־הַדָּבָ֥ר הַזֶּֽה׃ **כה** וְעַתָּ֖ה הִנְנ֣וּ בְיָדֶ֑ךָ כַּטּ֨וֹב וְכַיָּשָׁ֧ר בְּעֵינֶ֛יךָ לַֽעֲשׂ֥וֹת לָ֖נוּ עֲשֵֽׂה׃ **כו** וַיַּ֥עַשׂ לָהֶ֖ם כֵּ֑ן וַיַּצֵּ֥ל אוֹתָ֛ם מִיַּ֥ד בְּנֵֽי־יִשְׂרָאֵ֖ל וְלֹ֥א הֲרָגֽוּם׃ **כז** וַיִּתְּנֵ֨ם יְהוֹשֻׁ֜עַ בַּיּ֣וֹם הַה֗וּא חֹֽטְבֵ֥י עֵצִ֛ים וְשֹׁ֥אֲבֵי מַ֖יִם לָֽעֵדָ֑ה וּלְמִזְבַּ֤ח יְהוָה֙ עַד־הַיּ֣וֹם הַזֶּ֔ה אֶל־הַמָּק֖וֹם אֲשֶׁ֥ר יִבְחָֽר׃ {פ} | [[215]](#footnote-216) All the leaders declared in full assembly, “We swore an oath to them by Yahweh the God of Israel, so we cannot touch them. [[216]](#footnote-217) 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.” [[217]](#footnote-218) 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. [[218]](#footnote-219) 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? [[219]](#footnote-220) From now you are accursed, and you shall never cease being serfs, wood-cutters and water-carriers in the house of my God.” [[220]](#footnote-221) 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. [[221]](#footnote-222) Now see, we are in your power; do with us whatever you think right and good.” [[222]](#footnote-223) What he did with them was this: He saved them from the hands of the Israelites, and they did not kill them. [[223]](#footnote-224) 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. |

|  |  |
| --- | --- |
| יהושוע פרק י | Joshua [[224]](#footnote-225)10 |
| **א** וַיְהִי֩ כִשְׁמֹ֨עַ אֲדֹֽנִי־צֶ֜דֶק מֶ֣לֶךְ יְרֽוּשָׁלִַ֗ם כִּֽי־לָכַ֨ד יְהוֹשֻׁ֣עַ אֶת־הָעַי֮ וַיַּֽחֲרִימָהּ֒ כַּֽאֲשֶׁ֨ר עָשָׂ֤ה לִֽירִיחוֹ֙ וּלְמַלְכָּ֔הּ כֵּן־עָשָׂ֥ה לָעַ֖י וּלְמַלְכָּ֑הּ וְכִ֨י הִשְׁלִ֜ימוּ יֹֽשְׁבֵ֤י גִבְעוֹן֙ אֶת־יִשְׂרָאֵ֔ל וַיִּֽהְי֖וּ בְּקִרְבָּֽם׃ **ב** וַיִּֽירְא֣וּ מְאֹ֔ד כִּ֣י עִ֤יר גְּדוֹלָה֙ גִּבְע֔וֹן כְּאַחַ֖ת עָרֵ֣י הַמַּמְלָכָ֑ה וְכִ֨י הִ֤יא גְדוֹלָה֙ מִן־הָעַ֔י וְכָל־אֲנָשֶׁ֖יהָ גִּבֹּרִֽים׃ **ג** וַיִּשְׁלַ֨ח אֲדֹֽנִי־צֶ֜דֶק מֶ֣לֶךְ יְרֽוּשָׁלִַ֗ם אֶל־הוֹהָ֣ם מֶֽלֶךְ־חֶ֠בְרוֹן וְאֶל־פִּרְאָ֨ם מֶֽלֶךְ־יַרְמ֜וּת וְאֶל־יָפִ֧יעַ מֶֽלֶךְ־לָכִ֛ישׁ וְאֶל־דְּבִ֥יר מֶֽלֶךְ־עֶגְל֖וֹן לֵאמֹֽר׃ **ד** עֲלֽוּ־אֵלַ֣י וְעִזְרֻ֔נִי וְנַכֶּ֖ה אֶת־גִּבְע֑וֹן כִּֽי־הִשְׁלִ֥ימָה אֶת־יְהוֹשֻׁ֖עַ וְאֶת־בְּנֵ֥י יִשְׂרָאֵֽל׃ **ה** וַיֵּאָֽסְפ֨וּ וַֽיַּעֲל֜וּ חֲמֵ֣שֶׁת ׀ מַלְכֵ֣י הָֽאֱמֹרִ֗י מֶ֣לֶךְ יְרֽוּשָׁלִַ֜ם מֶֽלֶךְ־חֶבְר֤וֹן מֶֽלֶךְ־יַרְמוּת֙ מֶֽלֶךְ־לָכִ֣ישׁ מֶֽלֶךְ־עֶגְל֔וֹן הֵ֖ם וְכָל־מַֽחֲנֵיהֶ֑ם וַֽיַּחֲנוּ֙ עַל־גִּבְע֔וֹן וַיִּֽלָּחֲמ֖וּ עָלֶֽיהָ׃ | [[225]](#footnote-226) 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, [[226]](#footnote-227) 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. [[227]](#footnote-228) 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, [[228]](#footnote-229) “Join me and help me to conquer Gibeon, because it has made peace with Joshua and the Israelites.” [[229]](#footnote-230) 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. |
| **ו** וַיִּשְׁלְח֣וּ אַנְשֵׁי֩ גִבְע֨וֹן אֶל־יְהוֹשֻׁ֤עַ אֶל־הַֽמַּחֲנֶה֙ הַגִּלְגָּ֣לָה לֵאמֹ֔ר אַל־תֶּ֥רֶף יָדֶ֖יךָ מֵֽעֲבָדֶ֑יךָ עֲלֵ֧ה אֵלֵ֣ינוּ מְהֵרָ֗ה וְהוֹשִׁ֤יעָה לָּ֨נוּ֙ וְעָזְרֵ֔נוּ כִּ֚י נִקְבְּצ֣וּ אֵלֵ֔ינוּ כָּל־מַלְכֵ֥י הָֽאֱמֹרִ֖י יֹֽשְׁבֵ֥י הָהָֽר׃ **ז** וַיַּ֨עַל יְהוֹשֻׁ֜עַ מִן־הַגִּלְגָּ֗ל ה֚וּא וְכָל־עַ֤ם הַמִּלְחָמָה֙ עִמּ֔וֹ וְכֹ֖ל גִּבּוֹרֵ֥י הֶחָֽיִל׃ {פ} | [[230]](#footnote-231) 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. [[231]](#footnote-232) Joshua came up from Gilgal in person, bringing all the fighting men and all the bravest of his army with him. |
| **ח** וַיֹּ֨אמֶר יְהוָ֤ה אֶל־יְהוֹשֻׁ֨עַ֙ אַל־תִּירָ֣א מֵהֶ֔ם כִּ֥י בְיָֽדְךָ֖ נְתַתִּ֑ים לֹֽא־יַעֲמֹ֥ד אִ֛ישׁ מֵהֶ֖ם בְּפָנֶֽיךָ׃ **ט** וַיָּבֹ֧א אֲלֵיהֶ֛ם יְהוֹשֻׁ֖עַ פִּתְאֹ֑ם כָּל־הַלַּ֕יְלָה עָלָ֖ה מִן־הַגִּלְגָּֽל׃ | [[232]](#footnote-233) Yahweh said to Joshua, “Do not fear them; I have delivered them into your power; not one of them shall stand before you.” [[233]](#footnote-234) Having marched from Gilgal throughout the night, Joshua caught them unawares. |
| **י** וַיְהֻמֵּ֤ם יְהוָה֙ לִפְנֵ֣י יִשְׂרָאֵ֔ל וַיַּכֵּ֥ם מַכָּֽה־גְדוֹלָ֖ה בְּגִבְע֑וֹן וַֽיִּרְדְּפֵ֗ם דֶּ֚רֶךְ מַֽעֲלֵ֣ה בֵית־חוֹרֹ֔ן וַיַּכֵּ֥ם עַד־עֲזֵקָ֖ה וְעַד־מַקֵּדָֽה׃ **יא** וַיְהִ֞י בְּנֻסָ֣ם ׀ מִפְּנֵ֣י יִשְׂרָאֵ֗ל הֵ֞ם בְּמוֹרַ֤ד בֵּית־חוֹרֹן֙ וַֽיהוָ֡ה הִשְׁלִ֣יךְ עֲלֵיהֶם֩ אֲבָנִ֨ים גְּדֹל֧וֹת מִן־הַשָּׁמַ֛יִם עַד־עֲזֵקָ֖ה וַיָּמֻ֑תוּ רַבִּ֗ים אֲשֶׁר־מֵ֨תוּ֙ בְּאַבְנֵ֣י הַבָּרָ֔ד מֵֽאֲשֶׁ֥ר הָֽרְג֛וּ בְּנֵ֥י יִשְׂרָאֵ֖ל בֶּחָֽרֶב׃ {ס} | [[234]](#footnote-235) Yahweh drove them headlong before Israel; he utterly defeated them at Gibeon; furthermore, he pursued them towards the descent of Beth-Horon and harassed them as far as Azekah, and as far as Makkedah. [[235]](#footnote-236) 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** אָ֣ז יְדַבֵּ֤ר יְהוֹשֻׁעַ֙ לַֽיהוָ֔ה בְּי֗וֹם תֵּ֤ת יְהוָה֙ אֶת־הָ֣אֱמֹרִ֔י לִפְנֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל וַיֹּ֣אמֶר ׀  לְעֵינֵ֣י יִשְׂרָאֵ֗ל שֶׁ֚מֶשׁ בְּגִבְע֣וֹן  דּ֔וֹם וְיָרֵ֖חַ בְּעֵ֥מֶק אַיָּלֽוֹן׃  **יג**  וַיִּדֹּ֨ם הַשֶּׁ֜מֶשׁ וְיָרֵ֣חַ עָמָ֗ד  עַד־יִקֹּ֥ם גּוֹי֙ אֹֽיְבָ֔יו | [[236]](#footnote-237) Then Joshua spoke to Yahweh, the same day that Yahweh delivered the Amorites to the Israelites; and he said in the sight of Israel:  “ Sun, stand still over Gibeon,  and, moon, you also, over the Vale of Aijalon.”  [[237]](#footnote-238) And the sun stood still, and the moon halted,  until the people had vengeance on their enemies. |
| הֲלֹא־הִ֥יא כְתוּבָ֖ה עַל־סֵ֣פֶר הַיָּשָׁ֑ר וַיַּֽעֲמֹ֤ד הַשֶּׁ֨מֶשׁ֙ בַּֽחֲצִ֣י הַשָּׁמַ֔יִם וְלֹא־אָ֥ץ לָב֖וֹא כְּי֥וֹם תָּמִֽים׃ **יד** וְלֹ֨א הָיָ֜ה כַּיּ֤וֹם הַהוּא֙ לְפָנָ֣יו וְאַֽחֲרָ֔יו לִשְׁמֹ֥עַ יְהוָ֖ה בְּק֣וֹל אִ֑ישׁ כִּ֣י יְהוָ֔ה נִלְחָ֖ם לְיִשְׂרָאֵֽל׃ {ס} | 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. [[238]](#footnote-239) There was never a day like that before or since, when Yahweh obeyed the voice of a man, for Yahweh was fighting for Israel. |
| **טו** וַיָּ֤שָׁב יְהוֹשֻׁ֨עַ֙ וְכָל־יִשְׂרָאֵ֣ל עִמּ֔וֹ אֶל־הַֽמַּחֲנֶ֖ה הַגִּלְגָּֽלָה׃ **טז** וַיָּנֻ֕סוּ חֲמֵ֖שֶׁת הַמְּלָכִ֣ים הָאֵ֑לֶּה וַיֵּחָֽבְא֥וּ בַמְּעָרָ֖ה בְּמַקֵּדָֽה׃ **יז** וַיֻּגַּ֖ד לִֽיהוֹשֻׁ֣עַ לֵאמֹ֑ר נִמְצְאוּ֙ חֲמֵ֣שֶׁת הַמְּלָכִ֔ים נֶחְבְּאִ֥ים בַּמְּעָרָ֖ה בְּמַקֵּדָֽה׃ **יח** וַיֹּ֣אמֶר יְהוֹשֻׁ֔עַ גֹּ֛לּוּ אֲבָנִ֥ים גְּדֹל֖וֹת אֶל־פִּ֣י הַמְּעָרָ֑ה וְהַפְקִ֧ידוּ עָלֶ֛יהָ אֲנָשִׁ֖ים לְשָׁמְרָֽם׃ **יט** וְאַתֶּם֙ אַֽל־תַּעֲמֹ֔דוּ רִדְפוּ֙ אַֽחֲרֵ֣י אֹֽיְבֵיכֶ֔ם וְזִנַּבְתֶּ֖ם אוֹתָ֑ם אַֽל־תִּתְּנ֗וּם לָבוֹא֙ אֶל־עָ֣רֵיהֶ֔ם כִּ֧י נְתָנָ֛ם יְהוָ֥ה אֱלֹֽהֵיכֶ֖ם בְּיֶדְכֶֽם׃ | [[239]](#footnote-240) Then Joshua, and all Israel with him, returned to the camp at Gilgal. [[240]](#footnote-241) Meanwhile, as for those five kings, they had fled and hidden in the cave at Makkedah, [[241]](#footnote-242) and news of this was brought to Joshua. “The five kings,” the message ran, “have been found hiding in the cave at Makkedah.” [[242]](#footnote-243) Joshua answered, “Roll great stones to the mouth of the cave and post men there to keep guard. [[243]](#footnote-244) 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.” |
| **כ** וַיְהִי֩ כְּכַלּ֨וֹת יְהוֹשֻׁ֜עַ וּבְנֵ֣י יִשְׂרָאֵ֗ל לְהַכּוֹתָ֛ם מַכָּ֥ה גְדוֹלָֽה־מְאֹ֖ד עַד־תֻּמָּ֑ם וְהַשְּׂרִידִים֙ שָֽׂרְד֣וּ מֵהֶ֔ם וַיָּבֹ֖אוּ אֶל־עָרֵ֥י הַמִּבְצָֽר׃ **כא** וַיָּשֻׁבוּ֩ כָל־הָעָ֨ם אֶל־הַמַּֽחֲנֶ֧ה אֶל־יְהוֹשֻׁ֛עַ מַקֵּדָ֖ה בְּשָׁל֑וֹם לֹֽא־חָרַ֞ץ לִבְנֵ֧י יִשְׂרָאֵ֛ל לְאִ֖ישׁ אֶת־לְשֹׁנֽוֹ׃ | [[244]](#footnote-245) When Joshua and the sons of Israel had finished inflicting a great slaughter on them, until they completely routed them, the survivors who had escaped alive took refuge in their fortresses. [[245]](#footnote-246) The people came back to Joshua’s camp at Makkedah; they were all safe, and no man dared to threaten the Israelites. |
| **כב** וַיֹּ֣אמֶר יְהוֹשֻׁ֔עַ פִּתְח֖וּ אֶת־פִּ֣י הַמְּעָרָ֑ה וְהוֹצִ֣יאוּ אֵלַ֗י אֶת־חֲמֵ֛שֶׁת הַמְּלָכִ֥ים הָאֵ֖לֶּה מִן־הַמְּעָרָֽה׃ **כג** וַיַּ֣עֲשׂוּ כֵ֔ן וַיֹּצִ֣יאוּ אֵלָ֗יו אֶת־חֲמֵ֛שֶׁת הַמְּלָכִ֥ים הָאֵ֖לֶּה מִן־הַמְּעָרָ֑ה אֵ֣ת ׀ מֶ֣לֶךְ יְרֽוּשָׁלִַ֗ם 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 הֶהָֽלְכ֣וּא 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 יַֽעֲשֶׂ֤ה יְהוָה֙ לְכָל־אֹ֣יְבֵיכֶ֔ם אֲשֶׁ֥ר אַתֶּ֖ם נִלְחָמִ֥ים אוֹתָֽם׃ **כו** וַיַּכֵּ֨ם יְהוֹשֻׁ֤עַ אַֽחֲרֵי־כֵן֙ וַיְמִיתֵ֔ם וַיִּתְלֵ֕ם עַ֖ל חֲמִשָּׁ֣ה עֵצִ֑ים וַיִּֽהְי֛וּ תְּלוּיִ֥ם עַל־הָֽעֵצִ֖ים עַד־הָעָֽרֶב׃ | [[246]](#footnote-247) Then Joshua said, “Clear the mouth of the cave, and bring those  five kings out to me from the cave.” [[247]](#footnote-248) 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. [[248]](#footnote-249) 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. [[249]](#footnote-250) 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.” [[250]](#footnote-251) With this, Joshua struck them down and killed them  and had them hanged on five trees; and they hung on the trees until evening. |
| **כז** וַיְהִ֞י לְעֵ֣ת ׀ בּ֣וֹא הַשֶּׁ֗מֶשׁ צִוָּ֤ה יְהוֹשֻׁ֨עַ֙ וַיֹּֽרִידוּם֙ מֵעַ֣ל הָֽעֵצִ֔ים וַיַּ֨שְׁלִכֻ֔ם אֶל־הַמְּעָרָ֖ה אֲשֶׁ֣ר נֶחְבְּאוּ־שָׁ֑ם וַיָּשִׂ֜מוּ אֲבָנִ֤ים גְּדֹלוֹת֙ עַל־פִּ֣י הַמְּעָרָ֔ה עַד־עֶ֖צֶם הַיּ֥וֹם הַזֶּֽה׃ {ס} | [[251]](#footnote-252) 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־מַקֵּדָה֩ לָכַ֨ד יְהוֹשֻׁ֜עַ בַּיּ֣וֹם הַה֗וּא וַיַּכֶּ֣הָ לְפִי־חֶרֶב֮ וְאֶת־מַלְכָּהּ֒ הֶֽחֱרִ֣ם אוֹתָ֗ם וְאֶת־כָּל־הַנֶּ֨פֶשׁ֙ אֲשֶׁר־בָּ֔הּ לֹ֥א הִשְׁאִ֖יר שָׂרִ֑יד וַיַּ֨עַשׂ֙ לְמֶ֣לֶךְ מַקֵּדָ֔ה כַּֽאֲשֶׁ֥ר עָשָׂ֖ה לְמֶ֥לֶךְ יְרִיחֽוֹ׃ {ס} | [[252]](#footnote-253) 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** וַיַּֽעֲבֹ֣ר יְ֠הוֹשֻׁעַ וְכָֽל־יִשְׂרָאֵ֥ל עִמּ֛וֹ מִמַּקֵּדָ֖ה לִבְנָ֑ה וַיִּלָּ֖חֶם עִם־לִבְנָֽה׃ **ל** וַיִּתֵּן֩ יְהוָ֨ה גַּם־אוֹתָ֜הּ בְּיַ֣ד יִשְׂרָאֵל֮ וְאֶת־מַלְכָּהּ֒ וַיַּכֶּ֣הָ לְפִי־חֶ֗רֶב וְאֶת־כָּל־הַנֶּ֨פֶשׁ֙ אֲשֶׁר־בָּ֔הּ לֹֽא־הִשְׁאִ֥יר בָּ֖הּ שָׂרִ֑יד וַיַּ֣עַשׂ לְמַלְכָּ֔הּ כַּֽאֲשֶׁ֥ר עָשָׂ֖ה לְמֶ֥לֶךְ יְרִיחֽוֹ׃ {ס} | [[253]](#footnote-254) Then Joshua, and all Israel with him, went on from Makkedah to Libnah and attacked Libnah. [[254]](#footnote-255) This, too, with its king, Yahweh gave into the power of Israel; and he struck every living creature there with the edge of the sword, and he left none alive, and he treated its king as he had treated the king of Jericho. |
| **לא** וַיַּֽעֲבֹ֣ר יְ֠הוֹשֻׁעַ וְכָל־יִשְׂרָאֵ֥ל עִמּ֛וֹ מִלִּבְנָ֖ה לָכִ֑ישָׁה וַיִּ֣חַן עָלֶ֔יהָ וַיִּלָּ֖חֶם בָּֽהּ׃ **לב** וַיִּתֵּן֩ יְהוָ֨ה אֶת־לָכִ֜ישׁ בְּיַ֣ד יִשְׂרָאֵ֗ל וַֽיִּלְכְּדָהּ֙ בַּיּ֣וֹם הַשֵּׁנִ֔י וַיַּכֶּ֣הָ לְפִי־חֶ֔רֶב וְאֶת־כָּל־הַנֶּ֖פֶשׁ אֲשֶׁר־בָּ֑הּ כְּכֹ֥ל אֲשֶׁר־עָשָׂ֖ה לְלִבְנָֽה׃ {פ} | [[255]](#footnote-256) Joshua, and all Israel with him, went on from Libnah to Lachish, and besieged it and attacked it. [[256]](#footnote-257) 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. |
| **לג** אָ֣ז עָלָ֗ה הֹרָם֙ מֶ֣לֶךְ גֶּ֔זֶר לַעְזֹ֖ר אֶת־לָכִ֑ישׁ וַיַּכֵּ֤הוּ יְהוֹשֻׁ֨עַ֙ וְאֶת־עַמּ֔וֹ עַד־בִּלְתִּ֥י הִשְׁאִֽיר־ל֖וֹ שָׂרִֽיד׃ **לד** וַיַּֽעֲבֹ֣ר יְ֠הוֹשֻׁעַ וְכָל־יִשְׂרָאֵ֥ל עִמּ֛וֹ מִלָּכִ֖ישׁ עֶגְלֹ֑נָה וַיַּֽחֲנ֣וּ עָלֶ֔יהָ וַיִּֽלָּחֲמ֖וּ עָלֶֽיהָ׃ **לה** וַֽיִּלְכְּד֜וּהָ בַּיּ֤וֹם הַהוּא֙ וַיַּכּ֣וּהָ לְפִי־חֶ֔רֶב וְאֵת֙ כָּל־הַנֶּ֣פֶשׁ אֲשֶׁר־בָּ֔הּ בַּיּ֥וֹם הַה֖וּא הֶֽחֱרִ֑ים כְּכֹ֥ל אֲשֶׁר־עָשָׂ֖ה לְלָכִֽישׁ׃ {פ} | [[257]](#footnote-258) Then Horam the king of Gezer marched up to help Lachish, but Joshua struck him and his people down, leaving no survivors. [[258]](#footnote-259) Joshua, and all Israel with him, went on from Lachish to Eglon. They besieged it and attacked it. [[259]](#footnote-260) 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. |
| **לו** וַיַּ֣עַל יְ֠הוֹשֻׁעַ וְכָֽל־יִשְׂרָאֵ֥ל עִמּ֛וֹ מֵֽעֶגְל֖וֹנָה חֶבְר֑וֹנָה וַיִּֽלָּחֲמ֖וּ עָלֶֽיהָ׃ **לז** וַיִּלְכְּד֣וּהָ וַיַּכּֽוּהָ־לְפִי־חֶ֠רֶב וְאֶת־מַלְכָּ֨הּ וְאֶת־כָּל־עָרֶ֜יהָ וְאֶת־כָּל־הַנֶּ֤פֶשׁ אֲשֶׁר־בָּהּ֙ לֹֽא־הִשְׁאִ֣יר שָׂרִ֔יד כְּכֹ֥ל אֲשֶׁר־עָשָׂ֖ה לְעֶגְל֑וֹן וַיַּֽחֲרֵ֣ם אוֹתָ֔הּ וְאֶת־כָּל־הַנֶּ֖פֶשׁ אֲשֶׁר־בָּֽהּ׃ {ס} | [[260]](#footnote-261) Joshua, and all Israel with him, marched up from Eglon to Hebron. They attacked it, [[261]](#footnote-262) 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 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. |
| **לח** וַיָּ֧שָׁב יְהוֹשֻׁ֛עַ וְכָל־יִשְׂרָאֵ֥ל עִמּ֖וֹ דְּבִ֑רָה וַיִּלָּ֖חֶם עָלֶֽיהָ׃ **לט** וַֽיִּלְכְּדָ֞הּ וְאֶת־מַלְכָּ֤הּ וְאֶת־כָּל־עָרֶ֨יהָ֙ וַיַּכּ֣וּם לְפִי־חֶ֔רֶב וַֽיַּחֲרִ֨ימוּ֙ אֶת־כָּל־נֶ֣פֶשׁ אֲשֶׁר־בָּ֔הּ לֹ֥א הִשְׁאִ֖יר שָׂרִ֑יד כַּֽאֲשֶׁ֨ר עָשָׂ֜ה לְחֶבְר֗וֹן כֵּן־עָשָׂ֤ה לִדְבִ֨רָה֙ וּלְמַלְכָּ֔הּ וְכַֽאֲשֶׁ֥ר עָשָׂ֛ה לְלִבְנָ֖ה וּלְמַלְכָּֽהּ׃ | [[262]](#footnote-263) Joshua, and all Israel with him, turned aside to Debir and attacked it. [[263]](#footnote-264) 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. |
| **מ** וַיַּכֶּ֣ה יְהוֹשֻׁ֣עַ אֶת־כָּל־הָאָ֡רֶץ הָהָר֩ וְהַנֶּ֨גֶב וְהַשְּׁפֵלָ֜ה וְהָֽאֲשֵׁד֗וֹת וְאֵת֙ כָּל־מַלְכֵיהֶ֔ם לֹ֥א הִשְׁאִ֖יר שָׂרִ֑יד וְאֵ֤ת כָּל־הַנְּשָׁמָה֙ הֶֽחֱרִ֔ים כַּֽאֲשֶׁ֣ר צִוָּ֔ה יְהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ **מא** וַיַּכֵּ֧ם יְהוֹשֻׁ֛עַ מִקָּדֵ֥שׁ בַּרְנֵ֖עַ וְעַד־עַזָּ֑ה וְאֵ֛ת כָּל־אֶ֥רֶץ גֹּ֖שֶׁן וְעַד־גִּבְעֽוֹן׃ **מב** וְאֵ֨ת כָּל־הַמְּלָכִ֤ים הָאֵ֨לֶּה֙ וְאֶת־אַרְצָ֔ם לָכַ֥ד יְהוֹשֻׁ֖עַ פַּ֣עַם אֶחָ֑ת כִּ֗י יְהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל נִלְחָ֖ם לְיִשְׂרָאֵֽל׃ **מג** וַיָּ֤שָׁב יְהוֹשֻׁ֨עַ֙ וְכָל־יִשְׂרָאֵ֣ל עִמּ֔וֹ אֶל־הַֽמַּחֲנֶ֖ה הַגִּלְגָּֽלָה׃ {פ} | [[264]](#footnote-265) 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. [[265]](#footnote-266) And Joshua conquered them from Kadesh-Barnea to Gaza, and the whole region of Goshen  as far as Gibeon. [[266]](#footnote-267) All these kings and their kingdoms Joshua mastered in one campaign, because Yahweh the God of Israel fought for  Israel. [[267]](#footnote-268) Then Joshua, and all Israel with him, returned to the camp at Gilgal. |

|  |  |
| --- | --- |
| יהושוע פרק יא | Joshua [[268]](#footnote-269)11 |
| **א** וַיְהִ֕י כִּשְׁמֹ֖עַ יָבִ֣ין מֶֽלֶךְ־חָצ֑וֹר וַיִּשְׁלַ֗ח אֶל־יוֹבָב֙ מֶ֣לֶךְ מָד֔וֹן וְאֶל־מֶ֥לֶךְ שִׁמְר֖וֹן וְאֶל־מֶ֥לֶךְ אַכְשָֽׁף׃ **ב** וְֽאֶל־הַמְּלָכִ֞ים אֲשֶׁ֣ר מִצְּפ֗וֹן בָּהָ֧ר וּבָֽעֲרָבָ֛ה נֶ֥גֶב כִּֽנְר֖וֹת וּבַשְּׁפֵלָ֑ה וּבְנָפ֥וֹת דּ֖וֹר מִיָּֽם׃ **ג** הַֽכְּנַעֲנִי֙ מִמִּזְרָ֣ח וּמִיָּ֔ם וְהָֽאֱמֹרִ֧י וְהַֽחִתִּ֛י וְהַפְּרִזִּ֥י וְהַיְבוּסִ֖י בָּהָ֑ר וְהַֽחִוִּי֙ תַּ֣חַת חֶרְמ֔וֹן בְּאֶ֖רֶץ הַמִּצְפָּֽה׃ **ד** וַיֵּֽצְא֣וּ הֵ֗ם וְכָל־מַֽחֲנֵיהֶם֙ עִמָּ֔ם עַם־רָ֕ב כַּח֛וֹל אֲשֶׁ֥ר עַל־שְׂפַֽת־הַיָּ֖ם לָרֹ֑ב וְס֥וּס וָרֶ֖כֶב רַב־מְאֹֽד׃ **ה** וַיִּוָּ֣עֲד֔וּ כֹּ֖ל הַמְּלָכִ֣ים הָאֵ֑לֶּה וַיָּבֹ֜אוּ וַיַּֽחֲנ֤וּ יַחְדָּו֙ אֶל־מֵ֣י מֵר֔וֹם לְהִלָּחֵ֖ם עִם־יִשְׂרָאֵֽל׃ {פ} | [[269]](#footnote-270) 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 [[270]](#footnote-271) and the kings in the northern highlands and in the Arabah south of Chinneroth, and those of the lowlands and the heights of Dor west­wards, [[271]](#footnote-272) 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. [[272]](#footnote-273) They set out with their armies, a horde as countless as the sands of the sea, with very many horses and chariots. [[273]](#footnote-274) These kings gathered together and encamped near one another at the Waters of Merom, to fight against Israel. |
| **ו** וַיֹּ֨אמֶר יְהוָ֣ה אֶל־יְהוֹשֻׁעַ֮ אַל־תִּירָ֣א מִפְּנֵיהֶם֒ כִּֽי־מָחָ֞ר כָּעֵ֣ת הַזֹּ֗את אָֽנֹכִ֞י נֹתֵ֧ן אֶת־כֻּלָּ֛ם חֲלָלִ֖ים לִפְנֵ֣י יִשְׂרָאֵ֑ל אֶת־סֽוּסֵיהֶ֣ם תְּעַקֵּ֔ר וְאֶת־מַרְכְּבֹֽתֵיהֶ֖ם תִּשְׂרֹ֥ף בָּאֵֽשׁ׃ **ז** וַיָּבֹ֣א יְהוֹשֻׁ֡עַ וְכָל־עַם֩ הַמִּלְחָמָ֨ה עִמּ֧וֹ עֲלֵיהֶ֛ם עַל־מֵ֥י מֵר֖וֹם פִּתְאֹ֑ם וַֽיִּפְּל֖וּ בָּהֶֽם׃ **ח** וַיִּתְּנֵ֨ם יְהוָ֥ה בְּיַֽד־יִשְׂרָאֵל֮ וַיַּכּוּם֒ וַֽיִּרְדְּפ֞וּם עַד־צִיד֣וֹן רַבָּ֗ה וְעַד֙ מִשְׂרְפ֣וֹת מַ֔יִם וְעַד־בִּקְעַ֥ת מִצְפֶּ֖ה מִזְרָ֑חָה וַיַּכֻּ֕ם עַד־בִּלְתִּ֥י הִשְׁאִֽיר־לָהֶ֖ם שָׂרִֽיד׃ **ט** וַיַּ֤עַשׂ לָהֶם֙ יְהוֹשֻׁ֔עַ כַּֽאֲשֶׁ֥ר אָֽמַר־ל֖וֹ יְהוָ֑ה אֶת־סֽוּסֵיהֶ֣ם עִקֵּ֔ר וְאֶת־מַרְכְּבֹֽתֵיהֶ֖ם שָׂרַ֥ף בָּאֵֽשׁ׃ {ס} | [[274]](#footnote-275) 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.” [[275]](#footnote-276) So Joshua and all his warriors caught them unawares by the waters of Merom and fell on them. [[276]](#footnote-277) 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. [[277]](#footnote-278) Joshua treated them as Yahweh had ordered; he hamstrung their horses and burnt their chariots with fire. |
| **י** וַיָּ֨שָׁב יְהוֹשֻׁ֜עַ בָּעֵ֤ת הַהִיא֙ וַיִּלְכֹּ֣ד אֶת־חָצ֔וֹר וְאֶת־מַלְכָּ֖הּ הִכָּ֣ה בֶחָ֑רֶב כִּֽי־חָצ֣וֹר לְפָנִ֔ים הִ֕יא רֹ֖אשׁ כָּל־הַמַּמְלָכ֥וֹת הָאֵֽלֶּה׃ **יא** וַ֠יַּכּוּ אֶת־כָּל־הַנֶּ֨פֶשׁ אֲשֶׁר־בָּ֤הּ לְפִי־חֶ֨רֶב֙ הַֽחֲרֵ֔ם לֹ֥א נוֹתַ֖ר כָּל־נְשָׁמָ֑ה וְאֶת־חָצ֖וֹר שָׂרַ֥ף בָּאֵֽשׁ׃ **יב** וְֽאֶת־כָּל־עָרֵ֣י הַמְּלָכִֽים־הָ֠אֵלֶּה וְֽאֶת־כָּל־מַלְכֵיהֶ֞ם לָכַ֧ד יְהוֹשֻׁ֛עַ וַיַּכֵּ֥ם לְפִי־חֶ֖רֶב הֶֽחֱרִ֣ים אוֹתָ֑ם כַּֽאֲשֶׁ֣ר צִוָּ֔ה מֹשֶׁ֖ה עֶ֥בֶד יְהוָֽה׃ | [[278]](#footnote-279) Joshua then came back and captured Hazor, putting its king to the sword. Hazor in earlier days was the capital of all these kingdoms; [[279]](#footnote-280) 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. [[280]](#footnote-281) 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. |
| **יג** רַ֣ק כָּל־הֶֽעָרִ֗ים הָעֹֽמְדוֹת֙ עַל־תִּלָּ֔ם לֹ֥א שְׂרָפָ֖ם יִשְׂרָאֵ֑ל זֽוּלָתִ֛י אֶת־חָצ֥וֹר לְבַדָּ֖הּ שָׂרַ֥ף יְהוֹשֻֽׁעַ׃ **יד** וְ֠כֹל שְׁלַ֞ל הֶֽעָרִ֤ים הָאֵ֨לֶּה֙ וְהַבְּהֵמָ֔ה בָּֽזְז֥וּ לָהֶ֖ם בְּנֵ֣י יִשְׂרָאֵ֑ל רַ֣ק אֶֽת־כָּל־הָאָדָ֞ם הִכּ֣וּ לְפִי־חֶ֗רֶב עַד־הִשְׁמִדָם֙ אוֹתָ֔ם לֹ֥א הִשְׁאִ֖ירוּ כָּל־נְשָׁמָֽה׃ | [[281]](#footnote-282) Yet, of all these towns standing on their mounds Israel burned none, apart from Hazor, which Joshua gave to the flames. [[282]](#footnote-283) 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. |
| **טו** כַּֽאֲשֶׁ֨ר צִוָּ֤ה יְהוָה֙ אֶת־מֹשֶׁ֣ה עַבְדּ֔וֹ כֵּן־צִוָּ֥ה מֹשֶׁ֖ה אֶת־יְהוֹשֻׁ֑עַ וְכֵן֙ עָשָׂ֣ה יְהוֹשֻׁ֔עַ לֹֽא־הֵסִ֣יר דָּבָ֔ר מִכֹּ֛ל אֲשֶׁר־צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃ **טז** וַיִּקַּ֨ח יְהוֹשֻׁ֜עַ אֶת־כָּל־הָאָ֣רֶץ הַזֹּ֗את הָהָ֤ר וְאֶת־כָּל־הַנֶּ֨גֶב֙ וְאֵת֙ כָּל־אֶ֣רֶץ הַגֹּ֔שֶׁן וְאֶת־הַשְּׁפֵלָ֖ה וְאֶת־הָֽעֲרָבָ֑ה וְאֶת־הַ֥ר יִשְׂרָאֵ֖ל וּשְׁפֵֽלָתֹֽה׃ | [[283]](#footnote-284) 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. [[284]](#footnote-285) 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. |
| **יז** מִן־הָהָ֤ר הֶֽחָלָק֙ הָֽעוֹלֶ֣ה שֵׂעִ֔יר וְעַד־בַּ֤עַל גָּד֙ בְּבִקְעַ֣ת הַלְּבָנ֔וֹן תַּ֖חַת הַר־חֶרְמ֑וֹן וְאֵ֤ת כָּל־מַלְכֵיהֶם֙ לָכַ֔ד וַיַּכֵּ֖ם וַיְמִיתֵֽם׃ **יח** יָמִ֣ים רַבִּ֗ים עָשָׂ֧ה יְהוֹשֻׁ֛עַ אֶת־כָּל־הַמְּלָכִ֥ים הָאֵ֖לֶּה מִלְחָמָֽה׃ **יט** לֹֽא־הָיְתָ֣ה עִ֗יר אֲשֶׁ֤ר הִשְׁלִ֨ימָה֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל בִּלְתִּ֥י הַֽחִוִּ֖י יֹֽשְׁבֵ֣י גִבְע֑וֹן אֶת־הַכֹּ֖ל לָֽקְח֥וּ בַמִּלְחָמָֽה׃ **כ** כִּ֣י מֵאֵ֣ת יְהוָ֣ה ׀ הָֽיְתָ֡ה לְחַזֵּ֣ק אֶת־לִבָּם֩ לִקְרַ֨את הַמִּלְחָמָ֤ה אֶת־יִשְׂרָאֵל֙ לְמַ֣עַן הַֽחֲרִימָ֔ם לְבִלְתִּ֥י הֱיוֹת־לָהֶ֖ם תְּחִנָּ֑ה כִּ֚י לְמַ֣עַן הַשְׁמִידָ֔ם כַּֽאֲשֶׁ֛ר צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה׃ {ס} | [[285]](#footnote-286) From Mount Halak, which rises towards Seir, to Baal-gad in the Valley of Lebanon below Mount Hermon, he captured all their kings, struck them down and put them to death. [[286]](#footnote-287) For many a day Joshua made war on all these kings; [[287]](#footnote-288) 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. [[288]](#footnote-289) 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. |
| **כא** וַיָּבֹ֨א יְהוֹשֻׁ֜עַ בָּעֵ֣ת הַהִ֗יא וַיַּכְרֵ֤ת אֶת־הָֽעֲנָקִים֙ מִן־הָהָ֤ר מִן־חֶבְרוֹן֙ מִן־דְּבִ֣ר מִן־עֲנָ֔ב וּמִכֹּל֙ הַ֣ר יְהוּדָ֔ה וּמִכֹּ֖ל הַ֣ר יִשְׂרָאֵ֑ל עִם־עָֽרֵיהֶ֖ם הֶֽחֱרִימָ֥ם יְהוֹשֻֽׁעַ׃ **כב** לֹֽא־נוֹתַ֣ר עֲנָקִ֔ים בְּאֶ֖רֶץ בְּנֵ֣י יִשְׂרָאֵ֑ל רַ֗ק בְּעַזָּ֛ה בְּגַ֥ת וּבְאַשְׁדּ֖וֹד נִשְׁאָֽרוּ׃ **כג** וַיִּקַּ֨ח יְהוֹשֻׁ֜עַ אֶת־כָּל־הָאָ֗רֶץ כְּ֠כֹל אֲשֶׁ֨ר דִּבֶּ֣ר יְהוָה֮ אֶל־מֹשֶׁה֒ וַיִּתְּנָהּ֩ יְהוֹשֻׁ֨עַ לְנַֽחֲלָ֧ה לְיִשְׂרָאֵ֛ל כְּמַחְלְקֹתָ֖ם לְשִׁבְטֵיהֶ֑ם וְהָאָ֥רֶץ שָֽׁקְטָ֖ה מִמִּלְחָמָֽה׃ {ס} | [[289]](#footnote-290) 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. [[290]](#footnote-291) None of the Anakim was left in the land of the Israelites; some remained only in Gaza, in Gath, and in Ashdod. [[291]](#footnote-292) Joshua mastered the whole country, just as Yahweh had told Moses, and he gave it to Israel as an inheritance according to their division by tribes; and the country had rest from war. |

|  |  |
| --- | --- |
| יהושוע פרק יב | Joshua [[292]](#footnote-293)12 |
| **א** וְאֵ֣לֶּה ׀ מַלְכֵ֣י הָאָ֗רֶץ אֲשֶׁ֨ר הִכּ֤וּ בְנֵֽי־יִשְׂרָאֵל֙ וַיִּֽרְשׁ֣וּ אֶת־אַרְצָ֔ם בְּעֵ֥בֶר הַיַּרְדֵּ֖ן מִזְרְחָ֣ה הַשָּׁ֑מֶשׁ מִנַּ֤חַל אַרְנוֹן֙ עַד־הַ֣ר חֶרְמ֔וֹן וְכָל־הָֽעֲרָבָ֖ה מִזְרָֽחָה׃ | [[293]](#footnote-294) 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: |
| **ב** סִיחוֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י הַיּוֹשֵׁ֖ב בְּחֶשְׁבּ֑וֹן מֹשֵׁ֡ל מֵֽעֲרוֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנ֜וֹן וְת֤וֹךְ הַנַּ֨חַל֙ וַֽחֲצִ֣י הַגִּלְעָ֔ד וְעַד֙ יַבֹּ֣ק הַנַּ֔חַל גְּב֖וּל בְּנֵ֥י עַמּֽוֹן׃ **ג** וְהָֽעֲרָבָה֩ עַד־יָ֨ם כִּנְר֜וֹת מִזְרָ֗חָה וְ֠עַד יָ֣ם הָֽעֲרָבָ֤ה יָם־הַמֶּ֨לַח֙ מִזְרָ֔חָה דֶּ֖רֶךְ בֵּ֣ית הַיְשִׁמ֑וֹת וּמִ֨תֵּימָ֔ן תַּ֖חַת אַשְׁדּ֥וֹת הַפִּסְגָּֽה׃ | [[294]](#footnote-295) 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; [[295]](#footnote-296) 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. |
| **ד** וּגְב֗וּל ע֚וֹג מֶ֣לֶךְ הַבָּשָׁ֔ן מִיֶּ֖תֶר הָֽרְפָאִ֑ים הַיּוֹשֵׁ֥ב בְּעַשְׁתָּר֖וֹת וּבְאֶדְרֶֽעִי׃ **ה** וּ֠מֹשֵׁל בְּהַ֨ר חֶרְמ֤וֹן וּבְסַלְכָה֙ וּבְכָל־הַבָּשָׁ֔ן עַד־גְּב֥וּל הַגְּשׁוּרִ֖י וְהַמַּֽעֲכָתִ֑י וַֽחֲצִי֙ הַגִּלְעָ֔ד גְּב֖וּל סִיח֥וֹן מֶֽלֶךְ־חֶשְׁבּֽוֹן׃ **ו** מֹשֶׁ֧ה עֶֽבֶד־יְהוָ֛ה וּבְנֵ֥י יִשְׂרָאֵ֖ל הִכּ֑וּם וַֽ֠יִּתְּנָהּ מֹשֶׁ֨ה עֶֽבֶד־יְהוָ֜ה יְרֻשָּׁ֗ה לָרֽאוּבֵנִי֙ וְלַגָּדִ֔י וְלַֽחֲצִ֖י שֵׁ֥בֶט הַֽמְנַשֶּֽׁה׃ {ס} | [[296]](#footnote-297) The territory of King Og of Bashan, one of the last of the Rephaim, who lived at Ashtaroth and Edrei, [[297]](#footnote-298) ruled over Mount Hermon and 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. [[298]](#footnote-299) 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. |
| **ז** וְאֵ֣לֶּה מַלְכֵ֣י הָאָ֡רֶץ אֲשֶׁר֩ הִכָּ֨ה יְהוֹשֻׁ֜עַ וּבְנֵ֣י יִשְׂרָאֵ֗ל בְּעֵ֤בֶר הַיַּרְדֵּן֙ יָ֔מָּה מִבַּ֤עַל גָּד֙ בְּבִקְעַ֣ת הַלְּבָנ֔וֹן וְעַד־הָהָ֥ר הֶֽחָלָ֖ק הָֽעֹלֶ֣ה שֵׂעִ֑ירָה וַיִּתְּנָ֨הּ יְהוֹשֻׁ֜עַ לְשִׁבְטֵ֧י יִשְׂרָאֵ֛ל יְרֻשָּׁ֖ה כְּמַחְלְקֹתָֽם׃ | [[299]](#footnote-300) 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: |
| **ח** בָּהָ֣ר וּבַשְּׁפֵלָ֗ה וּבָֽעֲרָבָה֙ וּבָ֣אֲשֵׁד֔וֹת וּבַמִּדְבָּ֖ר וּבַנֶּ֑גֶב הַֽחִתִּי֙ הָֽאֱמֹרִ֔י וְהַֽכְּנַעֲנִי֙ הַפְּרִזִּ֔י הַֽחִוִּ֖י וְהַיְבוּסִֽי׃ {ש} | [[300]](#footnote-301) 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: |
| **ט**  מֶ֥לֶךְ יְרִיח֖וֹ {ס} אֶחָ֑ד {ס}  מֶ֧לֶךְ הָעַ֛י אֲשֶׁר־מִצַּ֥ד בֵּֽית־אֵ֖ל אֶחָֽד׃ {ר}  **י**  מֶ֤לֶךְ יְרֽוּשָׁלִַ֨ם֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ חֶבְר֖וֹן {ס} אֶחָֽד׃ {ר}  **יא**  מֶ֤לֶךְ יַרְמוּת֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ לָכִ֖ישׁ {ס} אֶחָֽד׃ {ר}  **יב**  מֶ֤לֶךְ עֶגְלוֹן֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ גֶּ֖זֶר {ס} אֶחָֽד׃ {ר} | [[301]](#footnote-302) the king of Jericho, one; the king of Ai near Bethel, one;  [[302]](#footnote-303) the king of Jerusalem, one; the king of Hebron, one;  [[303]](#footnote-304) the king of Jarmuth, one; the king of Lachish, one;  [[304]](#footnote-305) the king of Eglon, one; the king of Gezer, one; |
| **יג**  מֶ֤לֶךְ דְּבִר֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ גֶּ֖דֶר {ס} אֶחָֽד׃ {ר}  **יד**  מֶ֤לֶךְ חָרְמָה֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ עֲרָ֖ד {ס} אֶחָֽד׃ {ר}  **טו**  מֶ֤לֶךְ לִבְנָה֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ עֲדֻלָּ֖ם {ס} אֶחָֽד׃ {ר}  **טז**  מֶ֤לֶךְ מַקֵּדָה֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ בֵּֽית־אֵ֖ל {ס} אֶחָֽד׃ {ר} | [[305]](#footnote-306) the king of Debir, one; the king of Geder, one;  [[306]](#footnote-307) the king of Hormah, one; the king of Arad, one;  [[307]](#footnote-308) the king of Libnah, one; the king of Adullam, one;  [[308]](#footnote-309) the king of Makkedah, one; the king of Bethel, one; |
| **יז**  מֶ֤לֶךְ תַּפּ֨וּחַ֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ חֵ֖פֶר {ס} אֶחָֽד׃ {ר}  **יח**  מֶ֤לֶךְ אֲפֵק֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ לַשָּׁר֖וֹן {ס} אֶחָֽד׃ {ר}  **יט**  מֶ֤לֶךְ מָדוֹן֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ חָצ֖וֹר {ס} אֶחָֽד׃ {ר}  **כ**  מֶ֣לֶךְ שִׁמְר֤וֹן מְרֹאון֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ אַכְשָׁ֖ף {ס} אֶחָֽד׃ {ר} | [[309]](#footnote-310) the king of Tappuah, one; the king of Hepher, one;  [[310]](#footnote-311) the king of Aphek, one; the king of Lasharon, one;  [[311]](#footnote-312) the king of Madon, one; the king of Hazor, one;  [[312]](#footnote-313) the king of Shimron-Meron, one; the king of Achshaph, one; |
| **כא**  מֶ֤לֶךְ תַּעְנַךְ֙ {ס} אֶחָ֔ד {ס}  מֶ֥לֶךְ מְגִדּ֖וֹ {ס} אֶחָֽד׃ {ר}  **כב**  מֶ֤לֶךְ קֶ֨דֶשׁ֙ {ס} אֶחָ֔ד {ס}  מֶֽלֶךְ־יָקְנְעָ֥ם לַכַּרְמֶ֖ל {ס} אֶחָֽד׃ {ר}  **כג**  מֶ֥לֶךְ דּ֛וֹר לְנָפַ֥ת דּ֖וֹר {ס} אֶחָ֑ד {ס}  מֶֽלֶךְ־גּוֹיִ֥ם לְגִלְגָּ֖ל {ס} אֶחָֽד׃ {ר}  **כד**  מֶ֥לֶךְ תִּרְצָ֖ה {ס} אֶחָ֑ד {ס}  כָּל־מְלָכִ֖ים שְׁלֹשִׁ֥ים {ס} וְאֶחָֽד׃ {ר} {ש} | [[313]](#footnote-314) the king of Taanach, one; the king of Megiddo, one;  [[314]](#footnote-315) the king of Kedesh, one; the king of Jokneam in Carmel, one;  [[315]](#footnote-316) the king of Dor on the hillsides of Dor, one; the king of Goiim in Gilgal, one;  [[316]](#footnote-317) the king of Tirzah, one. Total number of all these kings: thirty-one. |

|  |  |
| --- | --- |
| יהושוע פרק יג | Joshua [[317]](#footnote-318)13 |
| **א** וִֽיהוֹשֻׁ֣עַ זָקֵ֔ן בָּ֖א בַּיָּמִ֑ים וַיֹּ֨אמֶר יְהוָ֜ה אֵלָ֗יו אַתָּ֤ה זָקַ֨נְתָּה֙ בָּ֣אתָ בַיָּמִ֔ים וְהָאָ֛רֶץ נִשְׁאֲרָ֥ה הַרְבֵּֽה־מְאֹ֖ד לְרִשְׁתָּֽהּ׃ **ב** זֹ֥את הָאָ֖רֶץ הַנִּשְׁאָ֑רֶת כָּל־גְּלִיל֥וֹת הַפְּלִשְׁתִּ֖ים וְכָל־הַגְּשׁוּרִֽי׃ **ג** מִֽן־הַשִּׁיח֞וֹר אֲשֶׁ֣ר ׀ עַל־פְּנֵ֣י מִצְרַ֗יִם וְעַ֨ד גְּב֤וּל עֶקְרוֹן֙ צָפ֔וֹנָה לַֽכְּנַעֲנִ֖י תֵּֽחָשֵׁ֑ב חֲמֵ֣שֶׁת ׀ סַרְנֵ֣י פְלִשְׁתִּ֗ים הָֽעַזָּתִ֤י וְהָֽאַשְׁדּוֹדִי֙ הָֽאֶשְׁקְלוֹנִ֣י הַגִּתִּ֔י וְהָֽעֶקְרוֹנִ֖י וְהָֽעַוִּֽים׃ **ד** מִתֵּימָ֞ן כָּל־אֶ֣רֶץ הַֽכְּנַעֲנִ֗י וּמְעָרָ֛ה אֲשֶׁ֥ר לַצִּֽידֹנִ֖ים עַד־אֲפֵ֑קָה עַ֖ד גְּב֥וּל הָֽאֱמֹרִֽי׃ **ה** וְהָאָ֣רֶץ הַגִּבְלִ֗י וְכָל־הַלְּבָנוֹן֙ מִזְרַ֣ח הַשֶּׁ֔מֶשׁ מִבַּ֣עַל גָּ֔ד תַּ֖חַת הַר־חֶרְמ֑וֹן עַ֖ד לְב֥וֹא חֲמָֽת׃ | [[318]](#footnote-319) 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. [[319]](#footnote-320) This is the land that remains: all the regions of the Philistines and all those of the Geshurites; [[320]](#footnote-321) 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 [[321]](#footnote-322) 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; [[322]](#footnote-323) and the land of the Gebalites and all Lebanon eastwards from Baal-Gad below Mount Hermon to the Pass of Hamath. |
| **ו** כָּל־יֹֽשְׁבֵ֣י הָ֠הָר מִֽן־הַלְּבָנ֞וֹן עַד־מִשְׂרְפֹ֥ת מַ֨יִם֙ כָּל־צִ֣ידֹנִ֔ים אָֽנֹכִי֙ אֽוֹרִישֵׁ֔ם מִפְּנֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל רַ֠ק הַפִּלֶ֤הָ לְיִשְׂרָאֵל֙ בְּֽנַחֲלָ֔ה כַּֽאֲשֶׁ֖ר צִוִּיתִֽיךָ׃ **ז** וְעַתָּ֗ה חַלֵּ֞ק אֶת־הָאָ֧רֶץ הַזֹּ֛את בְּנַֽחֲלָ֖ה לְתִשְׁעַ֣ת הַשְּׁבָטִ֑ים וַֽחֲצִ֖י הַשֵּׁ֥בֶט הַֽמְנַשֶּֽׁה׃ | [[323]](#footnote-324) “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. [[324]](#footnote-325) The time has come to divide this land among the nine tribes and the half-tribe of Manasseh.” |
| **ח** עִמּ֗וֹ הָרֽאוּבֵנִי֙ וְהַגָּדִ֔י לָֽקְח֖וּ נַֽחֲלָתָ֑ם אֲשֶׁר֩ נָתַ֨ן לָהֶ֜ם מֹשֶׁ֗ה בְּעֵ֤בֶר הַיַּרְדֵּן֙ מִזְרָ֔חָה כַּֽאֲשֶׁר֙ נָתַ֣ן לָהֶ֔ם מֹשֶׁ֖ה עֶ֥בֶד יְהוָֽה׃ **ט** מֵֽעֲרוֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנ֜וֹן וְהָעִ֨יר אֲשֶׁ֧ר בְּתוֹךְ־הַנַּ֛חַל וְכָל־הַמִּישֹׁ֥ר מֵֽידְבָ֖א עַד־דִּיבֽוֹן׃ **י** וְכֹ֗ל עָרֵי֙ סִיחוֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י אֲשֶׁ֥ר מָלַ֖ךְ בְּחֶשְׁבּ֑וֹן עַד־גְּב֖וּל בְּנֵ֥י עַמּֽוֹן׃ **יא** וְהַגִּלְעָ֞ד וּגְב֧וּל הַגְּשׁוּרִ֣י וְהַמַּֽעֲכָתִ֗י וְכֹ֨ל הַ֥ר חֶרְמ֛וֹן וְכָל־הַבָּשָׁ֖ן עַד־סַלְכָֽה׃ **יב** כָּל־מַמְלְכ֥וּת עוֹג֙ בַּבָּשָׁ֔ן אֲשֶׁר־מָלַ֥ךְ בְּעַשְׁתָּר֖וֹת וּבְאֶדְרֶ֑עִי ה֤וּא נִשְׁאַר֙ מִיֶּ֣תֶר הָֽרְפָאִ֔ים וַיַּכֵּ֥ם מֹשֶׁ֖ה וַיֹּֽרִשֵֽׁם׃ **יג** וְלֹ֤א הוֹרִ֨ישׁוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֶת־הַגְּשׁוּרִ֖י וְאֶת־הַמַּֽעֲכָתִ֑י וַיֵּ֨שֶׁב גְּשׁ֤וּר וּמַֽעֲכָת֙ בְּקֶ֣רֶב יִשְׂרָאֵ֔ל עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **יד** רַ֚ק לְשֵׁ֣בֶט הַלֵּוִ֔י לֹ֥א נָתַ֖ן נַֽחֲלָ֑ה אִשֵּׁ֨י יְהוָ֜ה אֱלֹהֵ֤י יִשְׂרָאֵל֙ ה֣וּא נַֽחֲלָת֔וֹ כַּֽאֲשֶׁ֖ר דִּבֶּר־לֽוֹ׃ {פ} | [[325]](#footnote-326) 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 [[326]](#footnote-327) 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; [[327]](#footnote-328) all the towns of King Sihon of the Amorites, who reigned in Heshbon, to the Ammonite border; [[328]](#footnote-329) and Gilead, the territory of the Geshurites and Maacathites, all Mount Hermon and all Bashan to Salecah; [[329]](#footnote-330) all the kingdom of Og in Bashan, who reigned in Ashteroth and Edrei, the last survivor of the Rephaim. Moses conquered and dispossessed these. [[330]](#footnote-331) Yet, the Israelites did not dispossess the Geshurites or the Maacathites, hence Geshur and Maacah live in Israel even today. [[331]](#footnote-332) 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. |
| **טו** וַיִּתֵּ֣ן מֹשֶׁ֔ה לְמַטֵּ֥ה בְנֵֽי־רְאוּבֵ֖ן לְמִשְׁפְּחֹתָֽם׃ **טז** וַיְהִ֨י לָהֶ֜ם הַגְּב֗וּל מֵֽעֲרוֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנ֜וֹן וְהָעִ֨יר אֲשֶׁ֧ר בְּתוֹךְ־הַנַּ֛חַל וְכָל־הַמִּישֹׁ֖ר עַל־מֵֽידְבָֽא׃ **יז** חֶשְׁבּ֥וֹן וְכָל־עָרֶ֖יהָ אֲשֶׁ֣ר בַּמִּישֹׁ֑ר דִּיבֹן֙ וּבָמ֣וֹת בַּ֔עַל וּבֵ֖ית בַּ֥עַל מְעֽוֹן׃ **יח** וְיַ֥הְצָה וּקְדֵמֹ֖ת וּמֵפָֽעַת׃ **יט** וְקִרְיָתַ֣יִם וְשִׂבְמָ֔ה וְצֶ֥רֶת הַשַּׁ֖חַר בְּהַ֥ר הָעֵֽמֶק׃ **כ** וּבֵ֥ית פְּע֛וֹר וְאַשְׁדּ֥וֹת הַפִּסְגָּ֖ה וּבֵ֥ית הַיְשִׁמֽוֹת׃ **כא** וְכֹל֙ עָרֵ֣י הַמִּישֹׁ֔ר וְכָֽל־מַמְלְכ֗וּת סִיחוֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י אֲשֶׁ֥ר מָלַ֖ךְ בְּחֶשְׁבּ֑וֹן אֲשֶׁר֩ הִכָּ֨ה מֹשֶׁ֜ה אֹת֣וֹ ׀ וְאֶת־נְשִׂיאֵ֣י מִדְיָ֗ן אֶת־אֱוִ֤י וְאֶת־רֶ֨קֶם֙ וְאֶת־צ֤וּר וְאֶת־חוּר֙ וְאֶת־רֶ֔בַע נְסִיכֵ֣י סִיח֔וֹן יֹֽשְׁבֵ֖י הָאָֽרֶץ׃ **כב** וְאֶת־בִּלְעָ֥ם בֶּן־בְּע֖וֹר הַקּוֹסֵ֑ם הָֽרְג֧וּ בְנֵֽי־יִשְׂרָאֵ֛ל בַּחֶ֖רֶב אֶל־חַלְלֵיהֶֽם׃ **כג** וַיְהִ֗י גְּבוּל֙ בְּנֵ֣י רְאוּבֵ֔ן הַיַּרְדֵּ֖ן וּגְב֑וּל זֹ֣את נַֽחֲלַ֤ת בְּנֵֽי־רְאוּבֵן֙ לְמִשְׁפְּחוֹתָ֔ם הֶֽעָרִ֖ים וְחַצְרֵיהֶֽן׃ {פ} | [[332]](#footnote-333) Moses gave the tribe of the Reubenites a portion according to their clans. [[333]](#footnote-334) 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, [[334]](#footnote-335) and Heshbon with all its towns on the tableland: Dibon, Bamoth-Baal, Beth-Baal-Meon, [[335]](#footnote-336) Jahaz, Kedemoth, Mephaath, [[336]](#footnote-337) Kiriathaim, Sibmah and Zereth-Shahar on the hill in the valley, [[337]](#footnote-338) Beth-Peor, the slopes of Pisgah, Beth-Jeshimoth: [[338]](#footnote-339) 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. [[339]](#footnote-340) As for Balaam son of Beor, the diviner, the Israelites had put him to the sword with others they had slaughtered. [[340]](#footnote-341) 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. |
| **כד** וַיִּתֵּ֤ן מֹשֶׁה֙ לְמַטֵּה־גָ֔ד לִבְנֵי־גָ֖ד לְמִשְׁפְּחֹתָֽם׃ **כה** וַיְהִ֤י לָהֶם֙ הַגְּב֔וּל יַעְזֵר֙ וְכָל־עָרֵ֣י הַגִּלְעָ֔ד וַֽחֲצִ֕י אֶ֖רֶץ בְּנֵ֣י עַמּ֑וֹן עַד־עֲרוֹעֵ֕ר אֲשֶׁ֖ר עַל־פְּנֵ֥י רַבָּֽה׃ **כו** וּמֵֽחֶשְׁבּ֛וֹן עַד־רָמַ֥ת הַמִּצְפֶּ֖ה וּבְטֹנִ֑ים וּמִֽמַּחֲנַ֖יִם עַד־גְּב֥וּל לִדְבִֽר׃ **כז** וּבָעֵ֡מֶק בֵּ֣ית הָרָם֩ וּבֵ֨ית נִמְרָ֜ה וְסֻכּ֣וֹת וְצָפ֗וֹן יֶ֚תֶר מַמְלְכ֗וּת סִיחוֹן֙ מֶ֣לֶךְ חֶשְׁבּ֔וֹן הַיַּרְדֵּ֖ן וּגְבֻ֑ל עַד־קְצֵה֙ יָם־כִּנֶּ֔רֶת עֵ֥בֶר הַיַּרְדֵּ֖ן מִזְרָֽחָה׃ **כח** זֹ֛את נַֽחֲלַ֥ת בְּנֵי־גָ֖ד לְמִשְׁפְּחֹתָ֑ם הֶֽעָרִ֖ים וְחַצְרֵיהֶֽם׃ {ס} | [[341]](#footnote-342) Moses gave the tribe of Gad, the Gadites, a portion according to their clans. [[342]](#footnote-343) Their territory was Jazer, all the towns of Gilead, half the land of the Ammonites as far as Aroer facing Rabbah, [[343]](#footnote-344) and from Heshbon to Ramath-Mizpeh and Betonim, and from Mahanaim to the territory of Lo-Debar; [[344]](#footnote-345) 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. [[345]](#footnote-346) This was the inheritance of the sons of Gad according to their clans, with their towns and villages. |
| **כט** וַיִּתֵּ֣ן מֹשֶׁ֔ה לַֽחֲצִ֖י שֵׁ֣בֶט מְנַשֶּׁ֑ה וַיְהִ֗י לַֽחֲצִ֛י מַטֵּ֥ה בְנֵֽי־מְנַשֶּׁ֖ה לְמִשְׁפְּחוֹתָֽם׃ **ל** וַיְהִ֣י גְבוּלָ֗ם מִמַּֽחֲנַ֨יִם כָּֽל־הַבָּשָׁ֜ן כָּֽל־מַמְלְכ֣וּת ׀ ע֣וֹג מֶֽלֶךְ־הַבָּשָׁ֗ן וְכָל־חַוּ֥‍ֹת יָאִ֛יר אֲשֶׁ֥ר בַּבָּשָׁ֖ן שִׁשִּׁ֥ים עִֽיר׃ **לא** וַֽחֲצִ֤י הַגִּלְעָד֙ וְעַשְׁתָּר֣וֹת וְאֶדְרֶ֔עִי עָרֵ֛י מַמְלְכ֥וּת ע֖וֹג בַּבָּשָׁ֑ן לִבְנֵ֤י מָכִיר֙ בֶּן־מְנַשֶּׁ֔ה לַֽחֲצִ֥י בְנֵֽי־מָכִ֖יר לְמִשְׁפְּחוֹתָֽם׃ **לב** אֵ֕לֶּה אֲשֶׁר־נִחַ֥ל מֹשֶׁ֖ה בְּעַֽרְב֣וֹת מוֹאָ֑ב מֵעֵ֛בֶר לְיַרְדֵּ֥ן יְרִיח֖וֹ מִזְרָֽחָה׃ {פ} | [[346]](#footnote-347) Moses gave the half-tribe of Manasseh (and this was for the half-tribe of the sons of Manasseh) a share by their clans. [[347]](#footnote-348) 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. [[348]](#footnote-349) 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. [[349]](#footnote-350) These are the allotments made by Moses in the plains of Moab, beyond the Jordan east of Jericho. |
| **לג** וּלְשֵׁ֨בֶט֙ הַלֵּוִ֔י לֹֽא־נָתַ֥ן מֹשֶׁ֖ה נַֽחֲלָ֑ה יְהוָ֞ה אֱלֹהֵ֤י יִשְׂרָאֵל֙ ה֣וּא נַֽחֲלָתָ֔ם כַּֽאֲשֶׁ֖ר דִּבֶּ֥ר לָהֶֽם׃ {ס} | [[350]](#footnote-351) But to the tribe of Levi Moses gave no inheritance; Yahweh, the God of Israel, is their inheritance, as he has told them. |

|  |  |
| --- | --- |
| יהושוע פרק יד | Joshua [[351]](#footnote-352)14 |
| **א** וְאֵ֛לֶּה אֲשֶׁר־נָֽחֲל֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל בְּאֶ֣רֶץ כְּנָ֑עַן אֲשֶׁ֨ר נִֽחֲל֜וּ אוֹתָ֗ם אֶלְעָזָ֤ר הַכֹּהֵן֙ וִֽיהוֹשֻׁ֣עַ בִּן־נ֔וּן וְרָאשֵׁ֛י אֲב֥וֹת הַמַּטּ֖וֹת לִבְנֵ֥י יִשְׂרָאֵֽל׃ **ב** בְּגוֹרַ֖ל נַֽחֲלָתָ֑ם כַּֽאֲשֶׁ֨ר צִוָּ֤ה יְהוָה֙ בְּיַד־מֹשֶׁ֔ה לְתִשְׁעַ֥ת הַמַּטּ֖וֹת וַֽחֲצִ֥י הַמַּטֶּֽה׃ **ג** כִּֽי־נָתַ֨ן מֹשֶׁ֜ה נַֽחֲלַ֨ת שְׁנֵ֤י הַמַּטּוֹת֙ וַֽחֲצִ֣י הַמַּטֶּ֔ה מֵעֵ֖בֶר לַיַּרְדֵּ֑ן וְלַ֨לְוִיִּ֔ם לֹֽא־נָתַ֥ן נַֽחֲלָ֖ה בְּתוֹכָֽם׃ **ד** כִּֽי־הָי֧וּ בְנֵֽי־יוֹסֵ֛ף שְׁנֵ֥י מַטּ֖וֹת מְנַשֶּׁ֣ה וְאֶפְרָ֑יִם וְלֹֽא־נָתְנוּ֩ חֵ֨לֶק לַלְוִיִּ֜ם בָּאָ֗רֶץ כִּ֤י אִם־עָרִים֙ לָשֶׁ֔בֶת וּמִ֨גְרְשֵׁיהֶ֔ם לְמִקְנֵיהֶ֖ם וּלְקִנְיָנָֽם׃ **ה** כַּֽאֲשֶׁ֨ר צִוָּ֤ה יְהוָה֙ אֶת־מֹשֶׁ֔ה כֵּ֥ן עָשׂ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל וַֽיַּחְלְק֖וּ אֶת־הָאָֽרֶץ׃ {פ} | [[352]](#footnote-353) 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. [[353]](#footnote-354) Their inheritance was by lot, as Yahweh had ordered through Moses for the nine and one half tribes. [[354]](#footnote-355) Moses had given an inheritance to the two and one half tribes beyond the Jordan but had given the Levites no inheritance among them. [[355]](#footnote-356) 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 and property. [[356]](#footnote-357) The Israelites did as Yahweh commanded Moses; they allotted the land. |
| **ו** וַיִּגְּשׁ֨וּ בְנֵֽי־יְהוּדָ֤ה אֶל־יְהוֹשֻׁ֨עַ֙ בַּגִּלְגָּ֔ל וַיֹּ֣אמֶר אֵלָ֔יו כָּלֵ֥ב בֶּן־יְפֻנֶּ֖ה הַקְּנִזִּ֑י אַתָּ֣ה יָדַ֡עְתָּ אֶֽת־הַדָּבָר֩ אֲשֶׁר־דִּבֶּ֨ר יְהוָ֜ה אֶל־מֹשֶׁ֣ה אִישׁ־הָֽאֱלֹהִ֗ים עַ֧ל אֹֽדוֹתַ֛י וְעַ֥ל אֹֽדוֹתֶ֖יךָ בְּקָדֵ֥שׁ בַּרְנֵֽעַ׃ **ז** בֶּן־אַרְבָּעִ֨ים שָׁנָ֜ה אָֽנֹכִ֗י בִּ֠שְׁלֹחַ מֹשֶׁ֨ה עֶֽבֶד־יְהוָ֥ה אֹתִ֛י מִקָּדֵ֥שׁ בַּרְנֵ֖עַ לְרַגֵּ֣ל אֶת־הָאָ֑רֶץ וָֽאָשֵׁ֤ב אֹתוֹ֙ דָּבָ֔ר כַּֽאֲשֶׁ֖ר עִם־לְבָבִֽי׃ **ח** וְאַחַי֙ אֲשֶׁ֣ר עָל֣וּ עִמִּ֔י הִמְסִ֖יו אֶת־לֵ֣ב הָעָ֑ם וְאָֽנֹכִ֣י מִלֵּ֔אתִי אַֽחֲרֵ֖י יְהוָ֥ה אֱלֹהָֽי׃ **ט** וַיִּשָּׁבַ֣ע מֹשֶׁ֗ה בַּיּ֣וֹם הַהוּא֮ לֵאמֹר֒ אִם־לֹ֗א הָאָ֨רֶץ֙ אֲשֶׁ֨ר דָּֽרְכָ֤ה רַגְלְךָ֙ בָּ֔הּ לְךָ֨ תִֽהְיֶ֧ה לְנַֽחֲלָ֛ה וּלְבָנֶ֖יךָ עַד־עוֹלָ֑ם כִּ֣י מִלֵּ֔אתָ אַֽחֲרֵ֖י יְהוָ֥ה אֱלֹהָֽי׃ **י** וְעַתָּ֗ה הִנֵּה֩ הֶֽחֱיָ֨ה יְהוָ֣ה ׀ אוֹתִי֮ כַּֽאֲשֶׁ֣ר דִּבֵּר֒ זֶה֩ אַרְבָּעִ֨ים וְחָמֵ֜שׁ שָׁנָ֗ה מֵ֠אָז דִּבֶּ֨ר יְהוָ֜ה אֶת־הַדָּבָ֤ר הַזֶּה֙ אֶל־מֹשֶׁ֔ה אֲשֶׁר־הָלַ֥ךְ יִשְׂרָאֵ֖ל בַּמִּדְבָּ֑ר וְעַתָּה֙ הִנֵּ֣ה אָֽנֹכִ֣י הַיּ֔וֹם בֶּן־חָמֵ֥שׁ וּשְׁמֹנִ֖ים שָׁנָֽה׃ **יא** עוֹדֶ֨נִּי הַיּ֜וֹם חָזָ֗ק כַּֽאֲשֶׁר֙ בְּי֨וֹם שְׁלֹ֤חַ אוֹתִי֙ מֹשֶׁ֔ה כְּכֹ֥חִי אָ֖ז וּכְכֹ֣חִי עָ֑תָּה לַמִּלְחָמָ֖ה וְלָצֵ֥את וְלָבֽוֹא׃ **יב** וְעַתָּ֗ה תְּנָה־לִּי֙ אֶת־הָהָ֣ר הַזֶּ֔ה אֲשֶׁר־דִּבֶּ֥ר יְהוָ֖ה בַּיּ֣וֹם הַה֑וּא כִּ֣י אַתָּֽה־שָׁמַעְתָּ֩ בַיּ֨וֹם הַה֜וּא כִּֽי־עֲנָקִ֣ים שָׁ֗ם וְעָרִים֙ גְּדֹל֣וֹת בְּצֻר֔וֹת אוּלַ֨י יְהוָ֤ה אוֹתִי֙ וְה֣וֹרַשְׁתִּ֔ים כַּֽאֲשֶׁ֖ר דִּבֶּ֥ר יְהוָֽה׃ | [[357]](#footnote-358) 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. [[358]](#footnote-359) 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. [[359]](#footnote-360) However, the brothers who had gone up with me discouraged the people, whereas I myself did the whole will of Yahweh my God. [[360]](#footnote-361) 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 Yahweh my God.” [[361]](#footnote-362) 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. [[362]](#footnote-363) 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. [[363]](#footnote-364) 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.” |
| **יג** וַֽיְבָרְכֵ֖הוּ יְהוֹשֻׁ֑עַ וַיִּתֵּ֧ן אֶת־חֶבְר֛וֹן לְכָלֵ֥ב בֶּן־יְפֻנֶּ֖ה לְנַֽחֲלָֽה׃ **יד** עַל־כֵּ֣ן הָיְתָֽה־חֶ֠בְרוֹן לְכָלֵ֨ב בֶּן־יְפֻנֶּ֤ה הַקְּנִזִּי֙ לְֽנַחֲלָ֔ה עַ֖ד הַיּ֣וֹם הַזֶּ֑ה יַ֚עַן אֲשֶׁ֣ר מִלֵּ֔א אַֽחֲרֵ֕י יְהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ **טו** וְשֵׁ֨ם חֶבְר֤וֹן לְפָנִים֙ קִרְיַ֣ת אַרְבַּ֔ע הָֽאָדָ֧ם הַגָּד֛וֹל בָּֽעֲנָקִ֖ים ה֑וּא וְהָאָ֥רֶץ שָֽׁקְטָ֖ה מִמִּלְחָמָֽה׃ {פ} | [[364]](#footnote-365) Joshua blessed Caleb son of Jephunneh and gave him Hebron as an inheritance; [[365]](#footnote-366) 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. [[366]](#footnote-367) The name of Hebron in earlier times was Kiriath-Arba; Arba was the greatest of the Anakim. The land had rest from warfare. |

|  |  |
| --- | --- |
| יהושוע פרק טו | Joshua [[367]](#footnote-368)15 |
| **א** וַיְהִ֣י הַגּוֹרָ֗ל לְמַטֵּ֛ה בְּנֵ֥י יְהוּדָ֖ה לְמִשְׁפְּחֹתָ֑ם אֶל־גְּב֨וּל אֱד֧וֹם מִדְבַּר־צִ֛ן נֶ֖גְבָּה מִקְצֵ֥ה תֵימָֽן׃ **ב** וַיְהִ֤י לָהֶם֙ גְּב֣וּל נֶ֔גֶב מִקְצֵ֖ה יָ֣ם הַמֶּ֑לַח מִן־הַלָּשֹׁ֖ן הַפֹּנֶ֥ה נֶֽגְבָּה׃ **ג** וְ֠יָצָא אֶל־מִנֶּ֜גֶב לְמַֽעֲלֵ֤ה עַקְרַבִּים֙ וְעָ֣בַר צִ֔נָה וְעָלָ֥ה מִנֶּ֖גֶב לְקָדֵ֣שׁ בַּרְנֵ֑עַ וְעָבַ֤ר חֶצְרוֹן֙ וְעָלָ֣ה אַדָּ֔רָה וְנָסַ֖ב הַקַּרְקָֽעָה׃ **ד** וְעָבַ֣ר עַצְמ֗וֹנָה וְיָצָא֙ נַ֣חַל מִצְרַ֔יִם וְהָי֛וּ תֹֽצְא֥וֹת הַגְּב֖וּל יָ֑מָּה זֶה־יִֽהְיֶ֥ה לָכֶ֖ם גְּב֥וּל נֶֽגֶב׃ **ה** וּגְב֥וּל קֵ֨דְמָה֙ יָ֣ם הַמֶּ֔לַח עַד־קְצֵ֖ה הַיַּרְדֵּ֑ן וּגְב֞וּל לִפְאַ֤ת צָפ֨וֹנָה֙ מִלְּשׁ֣וֹן הַיָּ֔ם מִקְצֵ֖ה הַיַּרְדֵּֽן׃ **ו** וְעָלָ֤ה הַגְּבוּל֙ בֵּ֣ית חָגְלָ֔ה וְעָבַ֕ר מִצְּפ֖וֹן לְבֵ֣ית הָֽעֲרָבָ֑ה וְעָלָ֣ה הַגְּב֔וּל אֶ֥בֶן בֹּ֖הַן בֶּן־רְאוּבֵֽן׃ **ז** וְעָלָ֨ה הַגְּב֥וּל ׀ דְּבִרָה֮ מֵעֵ֣מֶק עָכוֹר֒ וְצָפ֜וֹנָה פֹּנֶ֣ה אֶל־הַגִּלְגָּ֗ל אֲשֶׁר־נֹ֨כַח֙ לְמַֽעֲלֵ֣ה אֲדֻמִּ֔ים אֲשֶׁ֥ר מִנֶּ֖גֶב לַנָּ֑חַל וְעָבַ֤ר הַגְּבוּל֙ אֶל־מֵי־עֵ֣ין שֶׁ֔מֶשׁ וְהָי֥וּ תֹֽצְאֹתָ֖יו אֶל־עֵ֥ין רֹגֵֽל׃ **ח** וְעָלָ֨ה הַגְּב֜וּל גֵּ֣י בֶן־הִנֹּ֗ם אֶל־כֶּ֤תֶף הַיְבוּסִי֙ מִנֶּ֔גֶב הִ֖יא יְרֽוּשָׁלִָ֑ם וְעָלָ֨ה הַגְּב֜וּל אֶל־רֹ֣אשׁ הָהָ֗ר אֲ֠שֶׁר עַל־פְּנֵ֤י גֵֽי־הִנֹּם֙ יָ֔מָּה אֲשֶׁ֛ר בִּקְצֵ֥ה עֵֽמֶק־רְפָאִ֖ים צָפֽוֹנָה׃ **ט** וְתָאַ֨ר הַגְּב֜וּל מֵרֹ֣אשׁ הָהָ֗ר אֶל־מַעְיַן֙ מֵ֣י נֶפְתּ֔וֹחַ וְיָצָ֖א אֶל־עָרֵ֣י הַר־עֶפְר֑וֹן וְתָאַ֤ר הַגְּבוּל֙ בַּֽעֲלָ֔ה הִ֖יא קִרְיַ֥ת יְעָרִֽים׃ **י** וְנָסַב֩ הַגְּב֨וּל מִבַּֽעֲלָ֥ה יָ֨מָּה֙ אֶל־הַ֣ר שֵׂעִ֔יר וְעָבַ֕ר אֶל־כֶּ֧תֶף הַר־יְעָרִ֛ים מִצָּפ֖וֹנָה הִ֣יא כְסָל֑וֹן וְיָרַ֥ד בֵּֽית־שֶׁ֖מֶשׁ וְעָבַ֥ר תִּמְנָֽה׃ **יא** וְיָצָ֨א הַגְּב֜וּל אֶל־כֶּ֣תֶף עֶקְרוֹן֮ צָפוֹנָה֒ וְתָאַ֤ר הַגְּבוּל֙ שִׁכְּר֔וֹנָה וְעָבַ֥ר הַר־הַֽבַּעֲלָ֖ה וְיָצָ֣א יַבְנְאֵ֑ל וְהָי֛וּ תֹּֽצְא֥וֹת הַגְּב֖וּל יָֽמָּה׃ **יב** וּגְב֣וּל יָ֔ם הַיָּ֥מָּה הַגָּד֖וֹל וּגְב֑וּל זֶ֠ה גְּב֧וּל בְּנֵֽי־יְהוּדָ֛ה סָבִ֖יב לְמִשְׁפְּחֹתָֽם׃ | [[368]](#footnote-369) 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. [[369]](#footnote-370) Their southern frontier begins at the tip of the Salt Sea, at the bay that faces south. [[370]](#footnote-371) 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, [[371]](#footnote-372) skirts Azmon, comes out at the Wadi of Egypt and ends at the sea. This will be your southern boundary. [[372]](#footnote-373) 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. [[373]](#footnote-374) This boundary goes up to Beth-Hoglah, passes north of Beth-Arabah and reaches the Stone of Bohan son of Reuben. [[374]](#footnote-375) The boundary goes up to 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. [[375]](#footnote-376) 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. [[376]](#footnote-377) 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). [[377]](#footnote-378) 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, [[378]](#footnote-379) 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. [[379]](#footnote-380) The western boundary is the Great Sea itself. This is the boundary enclosing the lands assigned to the clans of the sons of Judah. |
| **יג** וּלְכָלֵ֣ב בֶּן־יְפֻנֶּ֗ה נָ֤תַן חֵ֨לֶק֙ בְּת֣וֹךְ בְּנֵֽי־יְהוּדָ֔ה  אֶל־פִּ֥י יְהוָ֖ה לִֽיהוֹשֻׁ֑עַ אֶת־קִרְיַ֥ת אַרְבַּ֛ע אֲבִ֥י הָֽעֲנָ֖ק הִ֥יא חֶבְרֽוֹן׃ **יד** וַיֹּ֤רֶשׁ מִשָּׁם֙ כָּלֵ֔ב אֶת־שְׁלוֹשָׁ֖ה  בְּנֵ֣י הָֽעֲנָ֑ק אֶת־שֵׁשַׁ֤י וְאֶת־אֲחִימַן֙ וְאֶת־תַּלְמַ֔י יְלִידֵ֖י הָֽעֲנָֽק׃ **טו** וַיַּ֣עַל מִשָּׁ֔ם אֶל־יֹֽשְׁבֵ֖י דְּבִ֑ר וְשֵׁם־דְּבִ֥ר לְפָנִ֖ים קִרְיַת־סֵֽפֶר׃ **טז** וַיֹּ֣אמֶר כָּלֵ֔ב אֲשֶׁר־יַכֶּ֥ה  אֶת־קִרְיַת־סֵ֖פֶר וּלְכָדָ֑הּ וְנָתַ֥תִּי ל֛וֹ אֶת־עַכְסָ֥ה בִתִּ֖י לְאִשָּֽׁה׃ **יז** וַֽיִּלְכְּדָ֛הּ עָתְנִיאֵ֥ל בֶּן־קְנַ֖ז אֲחִ֣י כָלֵ֑ב  וַיִּתֶּן־ל֛וֹ אֶת־עַכְסָ֥ה בִתּ֖וֹ לְאִשָּֽׁה׃ **יח** וַיְהִ֣י ׀ בְּבוֹאָ֗הּ וַתְּסִיתֵ֨הוּ֙ לִשְׁא֤וֹל מֵֽאֵת־אָבִ֨יהָ֙ שָׂדֶ֔ה וַתִּצְנַ֖ח מֵעַ֣ל הַֽחֲמ֑וֹר וַיֹּֽאמֶר־לָ֥הּ כָּלֵ֖ב מַה־לָּֽךְ׃ **יט** וַתֹּ֜אמֶר  תְּנָה־לִּ֣י בְרָכָ֗ה כִּ֣י אֶ֤רֶץ הַנֶּ֨גֶב֙ נְתַתָּ֔נִי וְנָֽתַתָּ֥ה לִ֖י גֻּלֹּ֣ת מָ֑יִם וַיִּתֶּן־לָ֗הּ אֵ֚ת גֻּלֹּ֣ת עִלִּיּ֔וֹת וְאֵ֖ת גֻּלֹּ֥ת תַּחְתִּיּֽוֹת׃ {פ} | [[380]](#footnote-381) 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. [[381]](#footnote-382) Caleb drove the three sons of Anak out of it: Sheshai, Ahiman and Talmai, descended from Anak. [[382]](#footnote-383) From there, he went up against the inhabitants of Debir, the name of which was once Kiriath-Sepher. [[383]](#footnote-384) Then Caleb said, “To the man who attacks Kiriath-Sepher and takes it, I will give my daughter Achsah as wife.” [[384]](#footnote-385) Othniel son of Kenaz, Caleb’s brother took it; Caleb gave him his daughter Achsah as wife. [[385]](#footnote-386) 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?” [[386]](#footnote-387) 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. |
| **כ** זֹ֗את נַֽחֲלַ֛ת מַטֵּ֥ה בְנֵֽי־יְהוּדָ֖ה לְמִשְׁפְּחֹתָֽם׃ **כא** וַיִּֽהְי֣וּ הֶֽעָרִ֗ים מִקְצֵה֙ לְמַטֵּ֣ה בְנֵֽי־יְהוּדָ֔ה אֶל־גְּב֥וּל אֱד֖וֹם בַּנֶּ֑גְבָּה קַבְצְאֵ֥ל וְעֵ֖דֶר וְיָגֽוּר׃ **כב** וְקִינָ֥ה וְדִֽימוֹנָ֖ה וְעַדְעָדָֽה׃ **כג** וְקֶ֥דֶשׁ וְחָצ֖וֹר וְיִתְנָֽן׃ **כד** זִ֥יף וָטֶ֖לֶם וּבְעָלֽוֹת׃ **כה** וְחָצ֤וֹר ׀ חֲדַתָּה֙ וּקְרִיּ֔וֹת חֶצְר֖וֹן הִ֥יא חָצֽוֹר׃ **כו** אֲמָ֥ם וּשְׁמַ֖ע וּמֽוֹלָדָֽה׃ **כז** וַֽחֲצַ֥ר גַּדָּ֛ה וְחֶשְׁמ֖וֹן וּבֵ֥ית פָּֽלֶט׃ **כח** וַֽחֲצַ֥ר שׁוּעָ֛ל וּבְאֵ֥ר שֶׁ֖בַע וּבִזְיֽוֹתְיָֽה׃ **כט** בַּֽעֲלָ֥ה וְעִיִּ֖ים וָעָֽצֶם׃ **ל** וְאֶלְתּוֹלַ֥ד וּכְסִ֖יל וְחָרְמָֽה׃ **לא** וְצִֽקְלַ֥ג וּמַדְמַנָּ֖ה וְסַנְסַנָּֽה׃ **לב** וּלְבָא֥וֹת וְשִׁלְחִ֖ים וְעַ֣יִן וְרִמּ֑וֹן כָּל־עָרִ֛ים עֶשְׂרִ֥ים וָתֵ֖שַׁע וְחַצְרֵיהֶֽן׃ {ס} | [[387]](#footnote-388) This was the inheritance of the tribe of the sons of Judah according to their clans. [[388]](#footnote-389) These are the furthermost towns of the tribe of the sons of Judah, towards the boundary of Edom in the Negeb: Kabzeel, Eder, Jagur, [[389]](#footnote-390) and Kinah, Dimonah, Adadah, [[390]](#footnote-391) and Kedesh, Hazor, Ithnan, [[391]](#footnote-392) and Ziph, Telem, Bealoth, [[392]](#footnote-393) and Hazor-Hadattah, Kiriath-Hezron (that is to say, Hazor), [[393]](#footnote-394) and Amam, Shema, Moladah, [[394]](#footnote-395) and Hazar-Gaddah, Heshmon, Beth-Pelet, [[395]](#footnote-396) and Hazar-Shual, Beersheba and Biziothiah, [[396]](#footnote-397) and Baalah, Iim, Ezem, [[397]](#footnote-398) and Eltolad, Chesil, Hormah, [[398]](#footnote-399) and Ziklag, Madmannah and Sansannah, [[399]](#footnote-400) and Lebaoth, and Shilhim, Ain and Rimmon: in all, twenty-nine towns, with their outlying villages. |
| **לג** בַּשְּׁפֵלָ֑ה אֶשְׁתָּא֥וֹל וְצָרְעָ֖ה וְאַשְׁנָֽה׃ **לד** וְזָנ֨וֹחַ֙ וְעֵ֣ין גַּנִּ֔ים תַּפּ֖וּחַ וְהָֽעֵינָֽם׃ **לה** יַרְמוּת֙ וַֽעֲדֻלָּ֔ם שׂוֹכֹ֖ה וַֽעֲזֵקָֽה׃ **לו** וְשַֽׁעֲרַ֨יִם֙ וַֽעֲדִיתַ֔יִם וְהַגְּדֵרָ֖ה וּגְדֵֽרֹתָ֑יִם עָרִ֥ים אַרְבַּֽע־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ {ס} | [[400]](#footnote-401) In the lowlands: Eshtaol, Zorah, Ashnah, [[401]](#footnote-402) and Zanoah, En-Gannim, Tappuah, Enam, [[402]](#footnote-403) and Jarmuth, Adullam, Socoh, Azekah, [[403]](#footnote-404) and Shaaraim, Adithaim, Ha-Gederah, Gederothaim: fourteen towns with their villages. |
| **לז** צְנָ֥ן וַֽחֲדָשָׁ֖ה וּמִגְדַּל־גָּֽד׃ **לח** וְדִלְעָ֥ן וְהַמִּצְפֶּ֖ה וְיָקְתְאֵֽל׃ **לט** לָכִ֥ישׁ וּבָצְקַ֖ת וְעֶגְלֽוֹן׃ **מ** וְכַבּ֥וֹן וְלַחְמָ֖ס וְכִתְלִֽישׁ׃ **מא** וּגְדֵר֕וֹת בֵּית־דָּג֥וֹן וְנַֽעֲמָ֖ה וּמַקֵּדָ֑ה עָרִ֥ים שֵׁשׁ־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ {ס} | [[404]](#footnote-405) And Zenan, Hadashah, Migdal-Gad, [[405]](#footnote-406) and Dilean, Mizpeh, Jokteel, [[406]](#footnote-407) and Lachish, Bozkath, Eglon, [[407]](#footnote-408) and Cabbon, Lahmas, Chitlish, [[408]](#footnote-409) Gederoth, Beth-Dagon, Naamah, Makkedah: sixteen towns with their villages. |
| **מב** לִבְנָ֥ה וָעֶ֖תֶר וְעָשָֽׁן׃ **מג** וְיִפְתָּ֥ח וְאַשְׁנָ֖ה וּנְצִֽיב׃ **מד** וּקְעִילָ֥ה וְאַכְזִ֖יב וּמָֽרֵאשָׁ֑ה עָרִ֥ים תֵּ֖שַׁע וְחַצְרֵיהֶֽן׃ {ס} | [[409]](#footnote-410) And Libnah and Ether and Asham, [[410]](#footnote-411) and Iphtah and Ashnah and Nezib, [[411]](#footnote-412) and Keilah and Achzib and Mareshah: nine towns with their villages. |
| **מה** עֶקְר֥וֹן וּבְנֹתֶ֖יהָ וַֽחֲצֵרֶֽיהָ׃ **מו** מֵֽעֶקְר֖וֹן וָיָ֑מָּה כֹּ֛ל אֲשֶׁר־עַל־יַ֥ד אַשְׁדּ֖וֹד וְחַצְרֵיהֶֽן׃ {ס} | [[412]](#footnote-413) Ekron, with its dependencies and its villages: [[413]](#footnote-414) from Ekron to the sea, everything to the side of Ashdod, with its villages. |
| **מז** אַשְׁדּ֞וֹד בְּנוֹתֶ֣יהָ וַֽחֲצֵרֶ֗יהָ עַזָּ֛ה בְּנוֹתֶ֥יהָ וַֽחֲצֵרֶ֖יהָ עַד־נַ֣חַל מִצְרָ֑יִם וְהַיָּ֥ם הַגָּד֖וֹל וּגְבֽוּל׃ {ס} | [[414]](#footnote-415) Ashdod, its towns and outlying, Gaza, its towns and villages, as far as the Wadi of Egypt. The Great Sea marks the boundary. |
| **מח** וּבָהָ֑ר שָׁמִ֥יר וְיַתִּ֖יר וְשׂוֹכֹֽה׃ **מט** וְדַנָּ֥ה וְקִרְיַת־סַנָּ֖ה הִ֥יא דְבִֽר׃ {ס} | [[415]](#footnote-416) In the highlands: Shamir, Jattir, Socoh, [[416]](#footnote-417) Dannah, Kiriath-Sannah, which is now Debir, |
| **נ** וַֽעֲנָ֥ב וְאֶשְׁתְּמֹ֖ה וְעָנִֽים׃ **נא** וְגֹ֥שֶׁן וְחֹלֹ֖ן וְגִלֹ֑ה עָרִ֥ים אַֽחַת־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ {ס} | [[417]](#footnote-418) Anab, Eshtemoh, Anim, [[418]](#footnote-419) Goshen, Holon and Giloh: eleven towns with their villages. |
| **נב** אֲרַ֥ב וְרוּמָ֖ה וְאֶשְׁעָֽן׃ **נג** וְיָנ֥וּם וּבֵית־תַּפּ֖וּחַ וַֽאֲפֵֽקָה׃ **נד** וְחֻמְטָ֗ה וְקִרְיַ֥ת אַרְבַּ֛ע הִ֥יא חֶבְר֖וֹן וְצִיעֹ֑ר עָרִ֥ים תֵּ֖שַׁע וְחַצְרֵיהֶֽן׃ {ס} | [[419]](#footnote-420) Arab and Rumah and Eshan, [[420]](#footnote-421) Janum and Beth-Tappuah and Aphekah, [[421]](#footnote-422) Humtah, and Kiriath-Arba (which is now Hebron) and Zior: nine towns with their villages. |
| **נה** מָע֥וֹן ׀ כַּרְמֶ֖ל וָזִ֥יף וְיוּטָּֽה׃ **נו** וְיִזְרְעֶ֥אל וְיָקְדְעָ֖ם וְזָנֽוֹחַ׃ **נז** הַקַּ֖יִן גִּבְעָ֣ה וְתִמְנָ֑ה עָרִ֥ים עֶ֖שֶׂר וְחַצְרֵיהֶֽן׃ {ס} | [[422]](#footnote-423) Maon, Carmel and Ziph and Juttah, [[423]](#footnote-424) Jezreel and Jokdeam and Zanoah, [[424]](#footnote-425) Kain and Gibeah and Timnah: a total of ten towns with their villages. |
| **נח** חַלְח֥וּל בֵּֽית־צ֖וּר וּגְדֽוֹר׃ **נט** וּמַֽעֲרָ֥ת וּבֵית־עֲנ֖וֹת וְאֶלְתְּקֹ֑ן עָרִ֥ים שֵׁ֖שׁ וְחַצְרֵיהֶֽן׃ {פ} | [[425]](#footnote-426) Halhul, Beth-Zur, Gedor, [[426]](#footnote-427) Maarath, Beth-Anoth, and Eltekon: six towns with their villages. |
| **ס** קִרְיַת־בַּ֗עַל הִ֛יא קִרְיַ֥ת יְעָרִ֖ים וְהָֽרַבָּ֑ה עָרִ֥ים שְׁתַּ֖יִם וְחַצְרֵיהֶֽן׃ {ס} | [[427]](#footnote-428) Kiriath-Baal (which is now Kiriath-Jearim), and Rabbah: two towns with their villages. |
| **סא** בַּמִּדְבָּ֑ר בֵּ֚ית הָֽעֲרָבָ֔ה מִדִּ֖ין וּסְכָכָֽה׃ **סב** וְהַנִּבְשָׁ֥ן וְעִיר־הַמֶּ֖לַח וְעֵ֣ין גֶּ֑דִי עָרִ֥ים שֵׁ֖שׁ וְחַצְרֵיהֶֽן׃ **סג** וְאֶת־הַיְבוּסִי֙ יֽוֹשְׁבֵ֣י יְרֽוּשָׁלִַ֔ם לֹֽא־יָכְל֥וּ בְנֵֽי־יְהוּדָ֖ה לְהֽוֹרִישָׁ֑ם וַיֵּ֨שֶׁב הַיְבוּסִ֜י אֶת־בְּנֵ֤י יְהוּדָה֙ בִּיר֣וּשָׁלִַ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ {פ} | [[428]](#footnote-429) In the desert: Beth-Arabah, Middin and Secacah, [[429]](#footnote-430) and Nibshan, the City of Salt and En-Gedi: six towns with their villages. [[430]](#footnote-431) 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. |

|  |  |
| --- | --- |
| יהושוע פרק טז | Joshua [[431]](#footnote-432)16 |
| **א** וַיֵּצֵ֨א הַגּוֹרָ֜ל לִבְנֵ֤י יוֹסֵף֙ מִיַּרְדֵּ֣ן יְרִיח֔וֹ לְמֵ֥י יְרִיח֖וֹ מִזְרָ֑חָה הַמִּדְבָּ֗ר עֹלֶ֧ה מִֽירִיח֛וֹ בָּהָ֖ר בֵּֽית־אֵֽל׃ **ב** וְיָצָ֥א מִבֵּֽית־אֵ֖ל ל֑וּזָה וְעָבַ֛ר אֶל־גְּב֥וּל הָֽאַרְכִּ֖י עֲטָרֽוֹת׃ **ג** וְיָֽרַד־יָ֜מָּה אֶל־גְּב֣וּל הַיַּפְלֵטִ֗י עַ֣ד גְּב֧וּל בֵּית־חוֹרֹ֛ן תַּחְתּ֖וֹן וְעַד־גָּ֑זֶר וְהָי֥וּ תֹֽצְאֹתָ֖ו יָֽמָּה׃ **ד** וַיִּנְחֲל֥וּ בְנֵֽי־יוֹסֵ֖ף מְנַשֶּׁ֥ה וְאֶפְרָֽיִם׃ | [[432]](#footnote-433) 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. [[433]](#footnote-434) From Bethel, it went to Luz, and on Archite territory at Ataroth; [[434]](#footnote-435) then it went down westwards to Japhletite territory to the territory of Lower Beth-Horon and Gezer, and ended at the sea. [[435]](#footnote-436) The Josephites – Manasseh and Ephraim – received their inheritance. |
| **ה** וַיְהִ֛י גְּב֥וּל בְּנֵֽי־אֶפְרַ֖יִם לְמִשְׁפְּחֹתָ֑ם וַיְהִ֞י גְּב֤וּל נַֽחֲלָתָם֙ מִזְרָ֔חָה עַטְר֣וֹת אַדָּ֔ר עַד־בֵּ֥ית חוֹרֹ֖ן עֶלְיֽוֹן׃ **ו** וְיָצָ֨א הַגְּב֜וּל הַיָּ֗מָּה הַֽמִּכְמְתָת֙ מִצָּפ֔וֹן וְנָסַ֧ב  הַגְּב֛וּל מִזְרָ֖חָה תַּֽאֲנַ֣ת שִׁלֹ֑ה וְעָבַ֣ר אוֹת֔וֹ מִמִּזְרַ֖ח יָנֽוֹחָה׃ **ז** וְיָרַ֥ד מִיָּנ֖וֹחָה עֲטָר֣וֹת וְנַֽעֲרָ֑תָה וּפָגַע֙ בִּֽירִיח֔וֹ וְיָצָ֖א הַיַּרְדֵּֽן׃ **ח** מִתַּפּ֜וּחַ יֵלֵ֨ךְ הַגְּב֥וּל יָ֨מָּה֙ נַ֣חַל קָנָ֔ה וְהָי֥וּ תֹֽצְאֹתָ֖יו הַיָּ֑מָּה זֹ֗את נַֽחֲלַ֛ת מַטֵּ֥ה בְנֵֽי־אֶפְרַ֖יִם לְמִשְׁפְּחֹתָֽם׃ **ט** וְהֶֽעָרִ֗ים הַמִּבְדָּלוֹת֙ לִבְנֵ֣י אֶפְרַ֔יִם בְּת֖וֹךְ נַֽחֲלַ֣ת בְּנֵֽי־מְנַשֶּׁ֑ה כָּֽל־הֶעָרִ֖ים וְחַצְרֵיהֶֽן׃ **י** וְלֹ֣א הוֹרִ֔ישׁוּ אֶת־הַֽכְּנַעֲנִ֖י הַיּוֹשֵׁ֣ב בְּגָ֑זֶר וַיֵּ֨שֶׁב הַֽכְּנַעֲנִ֜י בְּקֶ֤רֶב אֶפְרַ֨יִם֙ עַד־הַיּ֣וֹם הַזֶּ֔ה וַיְהִ֖י לְמַס־עֹבֵֽד׃ {פ} | [[436]](#footnote-437) As regards the territory of the sons of Ephraim according to their clans, the frontier of their heritage ran from Ataroth-Arach to Upper Beth-Horon; [[437]](#footnote-438) 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; [[438]](#footnote-439) it ran from Janoah to Ataroth and Naarah, then touched Jericho, ending at the Jordan. [[439]](#footnote-440) 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, [[440]](#footnote-441) apart from the towns reserved for the Ephraimites within the inheritance of the Manassites, all these towns and their villages. [[441]](#footnote-442) 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. |

|  |  |
| --- | --- |
| יהושוע פרק יז | Joshua [[442]](#footnote-443)17 |
| **א** וַיְהִ֤י הַגּוֹרָל֙ לְמַטֵּ֣ה מְנַשֶּׁ֔ה כִּי־ה֖וּא בְּכ֣וֹר יוֹסֵ֑ף לְמָכִיר֩ בְּכ֨וֹר מְנַשֶּׁ֜ה אֲבִ֣י הַגִּלְעָ֗ד כִּ֣י ה֤וּא הָיָה֙ אִ֣ישׁ מִלְחָמָ֔ה וַֽיְהִי־ל֖וֹ הַגִּלְעָ֥ד וְהַבָּשָֽׁן׃ **ב** וַ֠יְהִי לִבְנֵ֨י מְנַשֶּׁ֥ה הַנּֽוֹתָרִים֮ לְמִשְׁפְּחֹתָם֒ לִבְנֵ֨י אֲבִיעֶ֜זֶר וְלִבְנֵי־חֵ֗לֶק וְלִבְנֵ֤י אַשְׂרִיאֵל֙ וְלִבְנֵי־שֶׁ֔כֶם וְלִבְנֵי־חֵ֖פֶר וְלִבְנֵ֣י שְׁמִידָ֑ע אֵ֠לֶּה בְּנֵ֨י מְנַשֶּׁ֧ה בֶּן־יוֹסֵ֛ף הַזְּכָרִ֖ים לְמִשְׁפְּחֹתָֽם׃ **ג** וְלִצְלָפְחָד֩ בֶּן־חֵ֨פֶר בֶּן־גִּלְעָ֜ד בֶּן־מָכִ֣יר בֶּן־מְנַשֶּׁ֗ה לֹא־הָ֥יוּ ל֛וֹ בָּנִ֖ים כִּ֣י אִם־בָּנ֑וֹת וְאֵ֨לֶּה֙ 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 נַֽחֲלָ֖ה בְּת֣וֹךְ אַחֵ֑ינוּ וַיִּתֵּ֨ן לָהֶ֜ם אֶל־פִּ֤י יְהוָה֙ נַֽחֲלָ֔ה בְּת֖וֹךְ אֲחֵ֥י אֲבִיהֶֽן׃ **ה** וַיִּפְּל֥וּ חַבְלֵֽי־מְנַשֶּׁ֖ה עֲשָׂרָ֑ה לְבַ֞ד מֵאֶ֤רֶץ הַגִּלְעָד֙ וְהַבָּשָׁ֔ן אֲשֶׁ֖ר מֵעֵ֥בֶר לַיַּרְדֵּֽן׃ **ו** כִּ֚י בְּנ֣וֹת מְנַשֶּׁ֔ה נָֽחֲל֥וּ נַֽחֲלָ֖ה בְּת֣וֹךְ בָּנָ֑יו וְאֶ֨רֶץ֙ הַגִּלְעָ֔ד הָֽיְתָ֖ה לִבְנֵֽי־מְנַשֶּׁ֥ה הַנּֽוֹתָרִֽים׃ **ז** וַיְהִ֤י גְבוּל־מְנַשֶּׁה֙ מֵֽאָשֵׁ֔ר הַֽמִּכְמְתָ֔ת אֲשֶׁ֖ר עַל־פְּנֵ֣י שְׁכֶ֑ם וְהָלַ֤ךְ הַגְּבוּל֙ אֶל־הַיָּמִ֔ין אֶל־יֹֽשְׁבֵ֖י עֵ֥ין תַּפּֽוּחַ׃ **ח** לִמְנַשֶּׁ֕ה הָֽיְתָ֖ה אֶ֣רֶץ תַּפּ֑וּחַ וְתַפּ֛וּחַ אֶל־גְּב֥וּל מְנַשֶּׁ֖ה לִבְנֵ֥י אֶפְרָֽיִם׃ **ט** וְיָרַ֣ד הַגְּבוּל֩ נַ֨חַל קָנָ֜ה נֶ֣גְבָּה לַנַּ֗חַל עָרִ֤ים הָאֵ֨לֶּה֙ לְאֶפְרַ֔יִם בְּת֖וֹךְ עָרֵ֣י מְנַשֶּׁ֑ה וּגְב֤וּל מְנַשֶּׁה֙ מִצְּפ֣וֹן לַנַּ֔חַל וַיְהִ֥י תֹֽצְאֹתָ֖יו הַיָּֽמָּה׃ **י** נֶ֣גְבָּה לְאֶפְרַ֗יִם וְצָפ֨וֹנָה֙ לִמְנַשֶּׁ֔ה וַיְהִ֥י הַיָּ֖ם גְּבוּל֑וֹ וּבְאָשֵׁר֙ יִפְגְּע֣וּן מִצָּפ֔וֹן וּבְיִשָּׂשכָ֖ר מִמִּזְרָֽח׃ **יא** וַיְהִ֨י לִמְנַשֶּׁ֜ה בְּיִשָּׂשכָ֣ר וּבְאָשֵׁ֗ר בֵּית־שְׁאָ֣ן וּ֠בְנוֹתֶיהָ וְיִבְלְעָ֨ם וּבְנוֹתֶ֜יהָ וְֽאֶת־יֹשְׁבֵ֧י דֹ֣אר וּבְנוֹתֶ֗יהָ וְיֹֽשְׁבֵ֤י עֵֽין־דֹּר֙ וּבְנוֹתֶ֔יהָ וְיֹֽשְׁבֵ֤י תַעְנַךְ֙ וּבְנֹתֶ֔יהָ וְיֹֽשְׁבֵ֥י מְגִדּ֖וֹ וּבְנוֹתֶ֑יהָ שְׁלֹ֖שֶׁת הַנָּֽפֶת׃ **יב** וְלֹ֤א יָֽכְלוּ֙ בְּנֵ֣י מְנַשֶּׁ֔ה לְהוֹרִ֖ישׁ אֶת־הֶֽעָרִ֣ים הָאֵ֑לֶּה וַיּ֨וֹאֶל֙ הַֽכְּנַעֲנִ֔י לָשֶׁ֖בֶת בָּאָ֥רֶץ הַזֹּֽאת׃ **יג** וַיְהִ֗י כִּ֤י חָֽזְקוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַיִּתְּנ֥וּ אֶת־הַֽכְּנַעֲנִ֖י לָמַ֑ס וְהוֹרֵ֖שׁ לֹ֥א הֽוֹרִישֽׁוֹ׃ {ס} | [[443]](#footnote-444) 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. [[444]](#footnote-445) 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. [[445]](#footnote-446) 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. [[446]](#footnote-447) 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. [[447]](#footnote-448) Thus, there fell to Manasseh ten portions besides the country of Gilead and Bashan, which lies across the Jordan, [[448]](#footnote-449) as Manasseh’s daughters received an inheritance along with his sons. The land of Gilead belonged to Manasseh’s other sons. [[449]](#footnote-450) 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. [[450]](#footnote-451) The land of Tappuah belonged to Manasseh, but Tappuah on Manasseh’s border belonged to the sons of Ephraim. [[451]](#footnote-452) 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. [[452]](#footnote-453) 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. [[453]](#footnote-454) 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 inhabitants of Taanach and Megiddo and their dependent towns: the third is Nepheth. [[454]](#footnote-455) Yet, the sons of Manasseh could not take possession of these towns, but the Canaanites managed to hold their own in the country. [[455]](#footnote-456) However, when the Israelites became stronger, they made the Canaanites do forced labour, though they never drove them out. |
| **יד** וַֽיְדַבְּרוּ֙ בְּנֵ֣י יוֹסֵ֔ף אֶת־יְהוֹשֻׁ֖עַ לֵאמֹ֑ר מַדּוּעַ֩ נָתַ֨תָּה לִּ֜י נַֽחֲלָ֗ה גּוֹרָ֤ל אֶחָד֙ וְחֶ֣בֶל אֶחָ֔ד וַֽאֲנִ֣י עַם־רָ֔ב עַ֥ד אֲשֶׁר־עַד־כֹּ֖ה בֵּֽרְכַ֥נִי יְהוָֽה׃ **טו** וַיֹּ֨אמֶר אֲלֵיהֶ֜ם יְהוֹשֻׁ֗עַ אִם־עַם־רַ֤ב אַתָּה֙ עֲלֵ֣ה לְךָ֣ הַיַּ֔עְרָה וּבֵֽרֵאתָ֤ לְךָ֙ שָׁ֔ם בְּאֶ֥רֶץ הַפְּרִזִּ֖י וְהָֽרְפָאִ֑ים כִּי־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 יִזְרְעֶֽאל׃ **יז** וַיֹּ֤אמֶר יְהוֹשֻׁ֨עַ֙ אֶל־בֵּ֣ית יוֹסֵ֔ף לְאֶפְרַ֥יִם וְלִמְנַשֶּׁ֖ה לֵאמֹ֑ר עַם־רַ֣ב אַתָּ֗ה וְכֹ֤חַ גָּדוֹל֙ לָ֔ךְ לֹֽא־יִהְיֶ֥ה לְךָ֖ גּוֹרָ֥ל אֶחָֽד׃ **יח** כִּ֣י הַ֤ר יִֽהְיֶה־לָּךְ֙ כִּֽי־יַ֣עַר ה֔וּא וּבֵ֣רֵאת֔וֹ וְהָיָ֥ה לְךָ֖ תֹּֽצְאֹתָ֑יו כִּֽי־תוֹרִ֣ישׁ אֶת־הַֽכְּנַעֲנִ֗י כִּ֣י רֶ֤כֶב בַּרְזֶל֙ ל֔וֹ כִּ֥י חָזָ֖ק הֽוּא׃ {פ} | [[456]](#footnote-457) 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?” [[457]](#footnote-458) 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.” [[458]](#footnote-459) 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 Plain of Jezreel.” [[459]](#footnote-460) 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. [[460]](#footnote-461) 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.” |

|  |  |
| --- | --- |
| יהושוע פרק יח | Joshua [[461]](#footnote-462)18 |
| **א** וַיִּקָּ֨הֲל֜וּ כָּל־עֲדַ֤ת בְּנֵֽי־יִשְׂרָאֵל֙ שִׁלֹ֔ה וַיַּשְׁכִּ֥ינוּ שָׁ֖ם אֶת־אֹ֣הֶל מוֹעֵ֑ד וְהָאָ֥רֶץ נִכְבְּשָׁ֖ה לִפְנֵיהֶֽם׃ **ב** וַיִּוָּֽתְרוּ֙ בִּבְנֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁ֥ר לֹֽא־חָלְק֖וּ אֶת־נַֽחֲלָתָ֑ם שִׁבְעָ֖ה שְׁבָטִֽים׃ **ג** וַיֹּ֥אמֶר יְהוֹשֻׁ֖עַ אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל עַד־אָ֨נָה֙ אַתֶּ֣ם מִתְרַפִּ֔ים לָבוֹא֙ לָרֶ֣שֶׁת אֶת־הָאָ֔רֶץ אֲשֶׁר֙ נָתַ֣ן לָכֶ֔ם יְהוָ֖ה אֱלֹהֵ֥י אֲבֽוֹתֵיכֶֽם׃ **ד** הָב֥וּ לָכֶ֛ם שְׁלֹשָׁ֥ה אֲנָשִׁ֖ים לַשָּׁ֑בֶט וְאֶשְׁלָחֵ֗ם וְיָקֻ֜מוּ וְיִֽתְהַלְּכ֥וּ בָאָ֛רֶץ וְיִכְתְּב֥וּ אוֹתָ֛הּ לְפִ֥י נַֽחֲלָתָ֖ם וְיָבֹ֥אוּ אֵלָֽי׃ **ה** וְהִֽתְחַלְּק֥וּ אֹתָ֖הּ לְשִׁבְעָ֣ה חֲלָקִ֑ים יְהוּדָ֞ה יַֽעֲמֹ֤ד עַל־גְּבוּלוֹ֙ מִנֶּ֔גֶב וּבֵ֥ית יוֹסֵ֛ף יַֽעַמְד֥וּ עַל־גְּבוּלָ֖ם מִצָּפֽוֹן׃ **ו** וְאַתֶּ֞ם תִּכְתְּב֤וּ אֶת־הָאָ֨רֶץ֙ שִׁבְעָ֣ה חֲלָקִ֔ים וַֽהֲבֵאתֶ֥ם אֵלַ֖י הֵ֑נָּה וְיָרִ֨יתִי לָכֶ֤ם גּוֹרָל֙ פֹּ֔ה לִפְנֵ֖י יְהוָ֥ה אֱלֹהֵֽינוּ׃ **ז** כִּ֠י אֵֽין־חֵ֤לֶק לַלְוִיִּם֙ בְּקִרְבְּכֶ֔ם כִּֽי־כְהֻנַּ֥ת יְהוָ֖ה נַֽחֲלָת֑וֹ וְגָ֡ד וּרְאוּבֵ֡ן וַֽחֲצִי֩ שֵׁ֨בֶט הַֽמְנַשֶּׁ֜ה לָֽקְח֣וּ נַֽחֲלָתָ֗ם מֵעֵ֤בֶר לַיַּרְדֵּן֙ מִזְרָ֔חָה אֲשֶׁר֙ נָתַ֣ן לָהֶ֔ם מֹשֶׁ֖ה עֶ֥בֶד יְהוָֽה׃ | [[462]](#footnote-463) The whole community of the Israelites assembled at Shiloh, and the Tent of Meeting was set up there; the land lay subdued before them. [[463]](#footnote-464) Among the Israelites, there were seven tribes left that had not received their inheritance. [[464]](#footnote-465) 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? [[465]](#footnote-466) 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. [[466]](#footnote-467) 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. [[467]](#footnote-468) You are to survey the land in seven sections and bring your findings to me here, so that I may cast lots for you before Yahweh our God. [[468]](#footnote-469) 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.” |
| **ח** וַיָּקֻ֥מוּ הָֽאֲנָשִׁ֖ים וַיֵּלֵ֑כוּ וַיְצַ֣ו יְהוֹשֻׁ֡עַ אֶת־הַהֹֽלְכִים֩ לִכְתֹּ֨ב אֶת־הָאָ֜רֶץ לֵאמֹ֗ר לְ֠כוּ וְהִתְהַלְּכ֨וּ בָאָ֜רֶץ וְכִתְב֤וּ אוֹתָהּ֙ וְשׁ֣וּבוּ אֵלַ֔י וּ֠פֹה אַשְׁלִ֨יךְ לָכֶ֥ם גּוֹרָ֛ל לִפְנֵ֥י יְהוָ֖ה בְּשִׁלֹֽה׃ **ט** וַיֵּֽלְכ֤וּ הָֽאֲנָשִׁים֙ וַיַּֽעַבְר֣וּ בָאָ֔רֶץ וַיִּכְתְּב֧וּהָ לֶֽעָרִ֛ים לְשִׁבְעָ֥ה חֲלָקִ֖ים עַל־סֵ֑פֶר וַיָּבֹ֧אוּ אֶל־יְהוֹשֻׁ֛עַ אֶל־הַֽמַּחֲנֶ֖ה שִׁלֹֽה׃ | [[469]](#footnote-470) 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.” [[470]](#footnote-471) 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. |
| **י** וַיַּשְׁלֵךְ֩ לָהֶ֨ם יְהוֹשֻׁ֧עַ גּוֹרָ֛ל בְּשִׁלֹ֖ה לִפְנֵ֣י יְהוָ֑ה וַיְחַלֶּק־שָׁ֨ם יְהוֹשֻׁ֧עַ אֶת־הָאָ֛רֶץ לִבְנֵ֥י יִשְׂרָאֵ֖ל כְּמַחְלְקֹתָֽם׃ {פ} | [[471]](#footnote-472) And Joshua cast lots for them in Shiloh before Yahweh; and there, Joshua apportioned the land among the Israelites according to their groupings. |
| **יא** וַיַּ֗עַל גּוֹרַ֛ל מַטֵּ֥ה בְנֵֽי־בִנְיָמִ֖ן לְמִשְׁפְּחֹתָ֑ם וַיֵּצֵא֙ גְּב֣וּל גּֽוֹרָלָ֔ם בֵּ֚ין בְּנֵ֣י יְהוּדָ֔ה וּבֵ֖ין בְּנֵ֥י יוֹסֵֽף׃ **יב** וַיְהִ֨י לָהֶ֧ם הַגְּב֛וּל לִפְאַ֥ת צָפ֖וֹנָה מִן־הַיַּרְדֵּ֑ן וְעָלָ֣ה הַגְּבוּל֩ אֶל־כֶּ֨תֶף יְרִיח֜וֹ מִצָּפ֗וֹן וְעָלָ֤ה בָהָר֙ יָ֔מָּה וְהָיוּ֙ תֹּֽצְאֹתָ֔יו מִדְבַּ֖רָה בֵּ֥ית אָֽוֶן׃ **יג** וְעָבַר֩ מִשָּׁ֨ם הַגְּב֜וּל ל֗וּזָה אֶל־כֶּ֤תֶף ל֨וּזָה֙ נֶ֔גְבָּה הִ֖יא בֵּֽית־אֵ֑ל וְיָרַ֤ד הַגְּבוּל֙ עַטְר֣וֹת אַדָּ֔ר עַל־הָהָ֕ר אֲשֶׁ֛ר מִנֶּ֥גֶב לְבֵית־חֹר֖וֹן תַּחְתּֽוֹן׃ **יד** וְתָאַ֣ר הַגְּבוּל֩ וְנָסַ֨ב לִפְאַת־יָ֜ם נֶ֗גְבָּה מִן־הָהָר֙ אֲשֶׁ֨ר עַל־פְּנֵ֥י בֵית־חֹרוֹן֮ נֶגְבָּה֒ וְהָי֣וּ תֹֽצְאֹתָ֗יו אֶל־קִרְיַת־בַּ֨עַל֙ הִ֚יא קִרְיַ֣ת יְעָרִ֔ים עִ֖יר בְּנֵ֣י יְהוּדָ֑ה זֹ֖את פְּאַת־יָֽם׃ **טו** וּפְאַת־נֶ֕גְבָּה מִקְצֵ֖ה קִרְיַ֣ת יְעָרִ֑ים וְיָצָ֤א הַגְּבוּל֙ יָ֔מָּה וְיָצָ֕א אֶל־מַעְיַ֖ן מֵ֥י נֶפְתּֽוֹחַ׃ **טז** וְיָרַ֨ד הַגְּב֜וּל אֶל־קְצֵ֣ה הָהָ֗ר אֲשֶׁר֙ עַל־פְּנֵי֙ גֵּ֣י בֶן־הִנֹּ֔ם אֲשֶׁ֛ר בְּעֵ֥מֶק רְפָאִ֖ים צָפ֑וֹנָה וְיָרַד֩ גֵּ֨י הִנֹּ֜ם אֶל־כֶּ֤תֶף הַיְבוּסִי֙ נֶ֔גְבָּה וְיָרַ֖ד עֵ֥ין רֹגֵֽל׃ **יז** וְתָאַ֣ר מִצָּפ֗וֹן וְיָצָא֙ עֵ֣ין שֶׁ֔מֶשׁ וְיָצָא֙ אֶל־גְּלִיל֔וֹת אֲשֶׁר־נֹ֖כַח מַֽעֲלֵ֣ה אֲדֻמִּ֑ים וְיָרַ֕ד אֶ֥בֶן בֹּ֖הַן בֶּן־רְאוּבֵֽן׃ **יח** וְעָבַ֛ר אֶל־כֶּ֥תֶף מוּל־הָֽעֲרָבָ֖ה צָפ֑וֹנָה וְיָרַ֖ד הָֽעֲרָבָֽתָה׃ **יט** וְעָבַ֨ר הַגְּב֜וּל אֶל־כֶּ֣תֶף בֵּית־חָגְלָה֮ צָפוֹנָה֒ וְהָי֣וּ ׀ תֹּֽצְא֣וֹת הַגְּב֗וּל אֶל־לְשׁ֤וֹן יָם־הַמֶּ֨לַח֙ צָפ֔וֹנָה אֶל־קְצֵ֥ה הַיַּרְדֵּ֖ן נֶ֑גְבָּה זֶ֖ה גְּב֥וּל נֶֽגֶב׃ **כ** וְהַיַּרְדֵּ֥ן יִגְבֹּל־אֹת֖וֹ לִפְאַת־קֵ֑דְמָה זֹ֡את נַֽחֲלַת֩ בְּנֵ֨י בִנְיָמִ֧ן לִגְבֽוּלֹתֶ֛יהָ סָבִ֖יב לְמִשְׁפְּחֹתָֽם׃ {פ} | [[472]](#footnote-473) 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 of Joseph. [[473]](#footnote-474) 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. [[474]](#footnote-475) 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. [[475]](#footnote-476) 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. [[476]](#footnote-477) 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. [[477]](#footnote-478) 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. [[478]](#footnote-479) It then 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. [[479]](#footnote-480) It then went to the slope in front of the Arabah to the north and went down into the Arabah; [[480]](#footnote-481) 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. [[481]](#footnote-482) The Jordan formed the eastern border. Such was the inheri­tance of the sons of Benjamin, with the boundaries defining it. |
| **כא** וְהָי֣וּ הֶֽעָרִ֗ים לְמַטֵּ֛ה בְּנֵ֥י בִנְיָמִ֖ן לְמִשְׁפְּחֽוֹתֵיהֶ֑ם יְרִיח֥וֹ וּבֵית־חָגְלָ֖ה וְעֵ֥מֶק קְצִֽיץ׃ **כב** וּבֵ֧ית הָֽעֲרָבָ֛ה וּצְמָרַ֖יִם וּבֵֽית־אֵֽל׃ **כג** וְהָֽעַוִּ֥ים וְהַפָּרָ֖ה וְעָפְרָֽה׃ **כד** וּכְפַ֧ר הָֽעַמֹּנָ֛ה וְהָֽעָפְנִ֖י וָגָ֑בַע עָרִ֥ים שְׁתֵּים־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ **כה** גִּבְע֥וֹן וְהָֽרָמָ֖ה וּבְאֵרֽוֹת׃ **כו** וְהַמִּצְפֶּ֥ה וְהַכְּפִירָ֖ה וְהַמֹּצָֽה׃ **כז** וְרֶ֥קֶם וְיִרְפְּאֵ֖ל וְתַרְאֲלָֽה׃ **כח** וְצֵלַ֡ע הָאֶ֜לֶף וְהַיְבוּסִ֨י הִ֤יא יְרֽוּשָׁלִַ֨ם֙ גִּבְעַ֣ת קִרְיַ֔ת עָרִ֥ים אַרְבַּֽע־עֶשְׂרֵ֖ה וְחַצְרֵיהֶ֑ן זֹ֛את נַֽחֲלַ֥ת בְּנֵֽי־בִנְיָמִ֖ן לְמִשְׁפְּחֹתָֽם׃ {פ} | [[482]](#footnote-483) Now, the towns of the tribe of the sons of Benjamin, according to their clans, were Jericho and Beth-Hoglah and Emek-Keziz; [[483]](#footnote-484) and Beth-Arabah and Zemaraim and Bethel; [[484]](#footnote-485) and Avvim and Parah and Ophrah; [[485]](#footnote-486) and Chephar-Ammoni and Ophni and Geba: twelve towns and their villages. [[486]](#footnote-487) Gibeon and Ramah and Beeroth; [[487]](#footnote-488) and Mizpeh and Chephirah and Mozah; [[488]](#footnote-489) and Rekem and Irpeel and Taralah; [[489]](#footnote-490) 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. |

|  |  |
| --- | --- |
| יהושוע פרק יט | Joshua [[490]](#footnote-491)19 |
| **א** וַיֵּצֵ֞א הַגּוֹרָ֤ל הַשֵּׁנִי֙ לְשִׁמְע֔וֹן לְמַטֵּ֥ה בְנֵֽי־שִׁמְע֖וֹן לְמִשְׁפְּחוֹתָ֑ם וַֽיְהִי֙ נַֽחֲלָתָ֔ם בְּת֖וֹךְ נַֽחֲלַ֥ת בְּנֵֽי־יְהוּדָֽה׃ **ב** וַיְהִ֥י לָהֶ֖ם בְּנַֽחֲלָתָ֑ם בְּאֵֽר־שֶׁ֥בַע וְשֶׁ֖בַע וּמֽוֹלָדָֽה׃ **ג** וַֽחֲצַ֥ר שׁוּעָ֛ל וּבָלָ֖ה וָעָֽצֶם׃ **ד** וְאֶלְתּוֹלַ֥ד וּבְת֖וּל וְחָרְמָֽה׃ **ה** וְצִֽקְלַ֥ג וּבֵית־הַמַּרְכָּב֖וֹת וַֽחֲצַ֥ר סוּסָֽה׃ **ו** וּבֵ֥ית לְבָא֖וֹת וְשָֽׁרוּחֶ֑ן עָרִ֥ים שְׁלֹשׁ־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ **ז** עַ֥יִן ׀ רִמּ֖וֹן וָעֶ֣תֶר וְעָשָׁ֑ן עָרִ֥ים אַרְבַּ֖ע וְחַצְרֵיהֶֽן׃ **ח** וְכָל־הַֽחֲצֵרִ֗ים אֲשֶׁ֤ר סְבִיבוֹת֙ הֶֽעָרִ֣ים הָאֵ֔לֶּה עַד־בַּ֥עֲלַת בְּאֵ֖ר רָ֣אמַת נֶ֑גֶב זֹ֗את נַֽחֲלַ֛ת מַטֵּ֥ה בְנֵֽי־שִׁמְע֖וֹן לְמִשְׁפְּחֹתָֽם׃ **ט** מֵחֶ֨בֶל֙ בְּנֵ֣י יְהוּדָ֔ה נַֽחֲלַ֖ת בְּנֵ֣י שִׁמְע֑וֹן כִּֽי־הָיָ֞ה חֵ֤לֶק בְּנֵֽי־יְהוּדָה֙ רַ֣ב מֵהֶ֔ם וַיִּנְחֲל֥וּ בְנֵֽי־שִׁמְע֖וֹן בְּת֥וֹךְ נַֽחֲלָתָֽם׃ {פ} | [[491]](#footnote-492) 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. [[492]](#footnote-493) For their portion they had Beersheba, Sheba, Moladah; [[493]](#footnote-494) Hazar-Shual, Balah, Ezem; [[494]](#footnote-495) Eltolad, Bethul, Hormah; [[495]](#footnote-496) Ziklag, Beth-ha-Marcaboth, Hazar-Susa; [[496]](#footnote-497) Beth-Lebaoth and Sharuhen: thirteen towns and their villages; [[497]](#footnote-498) Ain, Rimmon, Ether and Ashan: four towns and their villages, [[498]](#footnote-499) along with all the villages around these towns as far as Baalath-Beer, Ramah of the Negeb. This was the inheritance of the tribe of the sons of Simeon according to its clans. [[499]](#footnote-500) 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. |
| **י** וַיַּ֨עַל֙ הַגּוֹרָ֣ל הַשְּׁלִישִׁ֔י לִבְנֵ֥י זְבוּלֻ֖ן לְמִשְׁפְּחֹתָ֑ם וַיְהִ֛י גְּב֥וּל נַֽחֲלָתָ֖ם עַד־שָׂרִֽיד׃ **יא** וְעָלָ֨ה גְבוּלָ֧ם ׀ לַיָּ֛מָּה וּמַרְעֲלָ֖ה וּפָגַ֣ע בְּדַבָּ֑שֶׁת וּפָגַע֙ אֶל־הַנַּ֔חַל אֲשֶׁ֖ר עַל־פְּנֵ֥י יָקְנְעָֽם׃ **יב** וְשָׁ֣ב מִשָּׂרִ֗יד קֵ֚דְמָה מִזְרַ֣ח הַשֶּׁ֔מֶשׁ עַל־גְּב֥וּל כִּסְלֹ֖ת תָּבֹ֑ר וְיָצָ֥א אֶל־הַדָּֽבְרַ֖ת וְעָלָ֥ה יָפִֽיעַ׃ **יג** וּמִשָּׁ֤ם עָבַר֙ קֵ֣דְמָה מִזְרָ֔חָה גִּתָּ֥ה חֵ֖פֶר עִתָּ֣ה קָצִ֑ין וְיָצָ֛א רִמּ֥וֹן הַמְּתֹאָ֖ר הַנֵּעָֽה׃ **יד** וְנָסַ֤ב אֹתוֹ֙ הַגְּב֔וּל מִצְּפ֖וֹן חַנָּתֹ֑ן וְהָיוּ֙ תֹּֽצְאֹתָ֔יו גֵּ֖י יִפְתַּח־אֵֽל׃ **טו** וְקַטָּ֤ת וְנַֽהֲלָל֙ וְשִׁמְר֔וֹן וְיִדְאֲלָ֖ה וּבֵ֣ית לָ֑חֶם עָרִ֥ים שְׁתֵּים־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ **טז** זֹ֛את נַֽחֲלַ֥ת בְּנֵֽי־זְבוּלֻ֖ן לְמִשְׁפְּחוֹתָ֑ם הֶֽעָרִ֥ים הָאֵ֖לֶּה וְחַצְרֵיהֶֽן׃ {פ} | [[500]](#footnote-501) The third lot fell to the sons of Zebulun according to their clans; the border of their inheritance extended to Sarid; [[501]](#footnote-502) its boundary climbed westwards to Maralah, touching Dabbesheth, then the wadi east of Jokneam. [[502]](#footnote-503) From Sarid it went eastwards and towards the sunrise, to the boundary of Chisloth-Tabor, thence to Daberath and up to Japhia. [[503]](#footnote-504) Thence it went on the east, towards the sunrise, to Gath-Hepher and Ittah-Kazin; it came out at Rimmon and turned towards Neah. [[504]](#footnote-505) Then, on the north, the boundary turned to Hannathon, ending in the Valley of Iphtah-El, [[505]](#footnote-506) and Kattath, Nahalal, Shimron, Idalah and Bethlehem: twelve towns with their villages. [[506]](#footnote-507) This was the inheritance of the sons of Zebulun according to their clans: these towns and their villages. |
| **יז** לְיִ֨שָּׂשכָ֔ר יָצָ֖א הַגּוֹרָ֣ל הָֽרְבִיעִ֑י לִבְנֵ֥י יִשָּׂשכָ֖ר לְמִשְׁפְּחוֹתָֽם׃ **יח** וַיְהִ֖י גְּבוּלָ֑ם יִזְרְעֶ֥אלָה וְהַכְּסוּלֹ֖ת וְשׁוּנֵֽם׃ **יט** וַֽחֲפָרַ֥יִם וְשִׁיאֹ֖ן וַאֲנָֽחֲרַֽת׃ **כ** וְהָֽרַבִּ֥ית וְקִשְׁי֖וֹן וָאָֽבֶץ׃ **כא** וְרֶ֧מֶת וְעֵין־גַּנִּ֛ים וְעֵ֥ין חַדָּ֖ה וּבֵ֥ית פַּצֵּֽץ׃ **כב** וּפָגַע֩ הַגְּב֨וּל בְּתָב֤וֹר וְשַֽׁחֲצִ֨ימָה֙ וּבֵ֣ית שֶׁ֔מֶשׁ וְהָי֛וּ תֹּֽצְא֥וֹת גְּבוּלָ֖ם הַיַּרְדֵּ֑ן עָרִ֥ים שֵׁשׁ־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ **כג** זֹ֗את נַֽחֲלַ֛ת מַטֵּ֥ה בְנֵֽי־יִשָּׂשכָ֖ר לְמִשְׁפְּחֹתָ֑ם הֶֽעָרִ֖ים וְחַצְרֵיהֶֽן׃ {פ} | [[507]](#footnote-508) The fourth lot came to Issachar, to the sons of Issachar, according to their clans. [[508]](#footnote-509) Their territory included Jezreel and Chesulloth and Shunem; [[509]](#footnote-510) and Hapharaim and Shion and Anaharath; [[510]](#footnote-511) and Dobrath and Kishion and Ebez; [[511]](#footnote-512) and Remeth and En-Gannim, En-Haddah and Beth-Pazzez. [[512]](#footnote-513) Their boundary touched Tabor, Shahazimah, and Beth-Shemesh, and ended at the Jordan: sixteen towns with their villages. [[513]](#footnote-514) This was the inheritance of the tribe of the sons of Issachar, according to their clans: the towns with their villages. |
| **כד** וַיֵּצֵא֙ הַגּוֹרָ֣ל הַֽחֲמִישִׁ֔י לְמַטֵּ֥ה בְנֵֽי־אָשֵׁ֖ר לְמִשְׁפְּחוֹתָֽם׃ **כה** וַיְהִ֖י גְּבוּלָ֑ם חֶלְקַ֥ת וַֽחֲלִ֖י וָבֶ֥טֶן וְאַכְשָֽׁף׃ **כו** וְאַֽלַמֶּ֥לֶךְ וְעַמְעָ֖ד וּמִשְׁאָ֑ל וּפָגַ֤ע בְּכַרְמֶל֙ הַיָּ֔מָּה וּבְשִׁיח֖וֹר לִבְנָֽת׃ **כז** וְשָׁ֨ב מִזְרַ֣ח הַשֶּׁמֶשׁ֮ בֵּ֣ית דָּגֹן֒ וּפָגַ֣ע בִּ֠זְבֻלוּן וּבְגֵ֨י יִפְתַּח־אֵ֥ל צָפ֛וֹנָה בֵּ֥ית הָעֵ֖מֶק וּנְעִיאֵ֑ל וְיָצָ֥א אֶל־כָּב֖וּל מִשְּׂמֹֽאל׃ **כח** וְעֶבְרֹ֥ן וּרְחֹ֖ב וְחַמּ֣וֹן וְקָנָ֑ה עַ֖ד צִיד֥וֹן רַבָּֽה׃ **כט** וְשָׁ֤ב הַגְּבוּל֙ הָֽרָמָ֔ה וְעַד־עִ֖יר מִבְצַר־צֹ֑ר וְשָׁ֤ב הַגְּבוּל֙ חֹסָ֔ה וְהָי֧וּ תֹֽצְאֹתָ֛יו הַיָּ֖מָּה מֵחֶ֥בֶל אַכְזִֽיבָה׃ **ל** וְעֻמָ֥ה וַֽאֲפֵ֖ק וּרְחֹ֑ב עָרִ֛ים עֶשְׂרִ֥ים וּשְׁתַּ֖יִם וְחַצְרֵיהֶֽן׃ **לא** זֹ֗את נַֽחֲלַ֛ת מַטֵּ֥ה בְנֵֽי־אָשֵׁ֖ר לְמִשְׁפְּחֹתָ֑ם הֶֽעָרִ֥ים הָאֵ֖לֶּה וְחַצְרֵיהֶֽן׃ {פ} | [[514]](#footnote-515) The fifth lot came to the tribe of the sons of Asher, according to their clans. [[515]](#footnote-516) Its boundary included Helkath, Hali, Beten, Achshaph, [[516]](#footnote-517) Alammelech, Amad and Mishal; on the west it touched Carmel and Shihor-Libnath; [[517]](#footnote-518) 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 [[518]](#footnote-519) Ebron, Rehob, Hammon and Kanah as far as Greater Sidon. [[519]](#footnote-520) The boundary then turned back towards Ramah and on to the stronghold of Tyre and Hosah, and ended at the sea. Mahalab, Achzib, [[520]](#footnote-521) with Ummah, Aphek and Rehob: twenty-two towns with their villages. [[521]](#footnote-522) This was the inheritance of the tribe of the sons of Asher, according to their clans: these towns with their villages. |
| **לב** לִבְנֵ֣י נַפְתָּלִ֔י יָצָ֖א הַגּוֹרָ֣ל הַשִּׁשִּׁ֑י לִבְנֵ֥י נַפְתָּלִ֖י לְמִשְׁפְּחֹתָֽם׃ **לג** וַיְהִ֣י גְבוּלָ֗ם מֵחֵ֨לֶף מֵֽאֵל֜וֹן בְּצַֽעֲנַנִּ֗ים וַֽאֲדָמִ֥י הַנֶּ֛קֶב וְיַבְנְאֵ֖ל עַד־לַקּ֑וּם וַיְהִ֥י תֹֽצְאֹתָ֖יו הַיַּרְדֵּֽן׃ **לד** וְשָׁ֨ב הַגְּב֥וּל יָ֨מָּה֙ אַזְנ֣וֹת תָּב֔וֹר וְיָצָ֥א מִשָּׁ֖ם חוּקֹ֑קָה וּפָגַ֨ע בִּזְבֻל֜וּן מִנֶּ֗גֶב וּבְאָשֵׁר֙ פָּגַ֣ע מִיָּ֔ם וּבִ֣יהוּדָ֔ה הַיַּרְדֵּ֖ן מִזְרַ֥ח הַשָּֽׁמֶשׁ׃ **לה** וְעָרֵ֖י מִבְצָ֑ר הַצִּדִּ֣ים צֵ֔ר וְחַמַּ֖ת רַקַּ֥ת וְכִנָּֽרֶת׃ **לו** וַֽאֲדָמָ֥ה וְהָֽרָמָ֖ה וְחָצֽוֹר׃ **לז** וְקֶ֥דֶשׁ וְאֶדְרֶ֖עִי וְעֵ֥ין חָצֽוֹר׃ **לח** וְיִרְאוֹן֙ וּמִגְדַּל־אֵ֔ל חֳרֵ֥ם וּבֵית־עֲנָ֖ת וּבֵ֣ית שָׁ֑מֶשׁ עָרִ֥ים תְּשַֽׁע־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ **לט** זֹ֗את נַֽחֲלַ֛ת מַטֵּ֥ה בְנֵֽי־נַפְתָּלִ֖י לְמִשְׁפְּחֹתָ֑ם הֶֽעָרִ֖ים וְחַצְרֵיהֶֽן׃ {פ} | [[522]](#footnote-523) The sixth lot came to the sons of Naphtali, to the sons of Naphtali according to their clans. [[523]](#footnote-524) Their territory went from Heleph and the Oak of Zanaannim to Adami-ha-Nekeb, to Jabneel as far as Lakkum, and ended at the Jordan. [[524]](#footnote-525) The westward boundary ran to Aznoth-Tabor and thence passed on to Hukkok, touching Zebulun southwards, Asher westwards and in Judah the Jordan eastwards. [[525]](#footnote-526) The fortified towns were Ziddim, Zer, Hammath, Rakkath, Chinnereth; [[526]](#footnote-527) and Adamah, Ramah, Hazor; [[527]](#footnote-528) and Kedesh, Edrei, En-Hazor; [[528]](#footnote-529) Yiron, Migdal-El, Horem, Beth-Anath, Beth-Shemesh: nineteen towns with their villages. [[529]](#footnote-530) This was the inheritance of the tribe of the sons of Naphtali according to their clans: the towns with their villages. |
| **מ** לְמַטֵּ֥ה בְנֵי־דָ֖ן לְמִשְׁפְּחֹתָ֑ם יָצָ֖א הַגּוֹרָ֥ל הַשְּׁבִיעִֽי׃ **מא** וַיְהִ֖י גְּב֣וּל נַֽחֲלָתָ֑ם צָרְעָ֥ה וְאֶשְׁתָּא֖וֹל וְעִ֥יר שָֽׁמֶשׁ׃ **מב** וְשַֽׁעֲלַבִּ֥ין וְאַיָּל֖וֹן וְיִתְלָֽה׃ **מג** וְאֵיל֥וֹן וְתִמְנָ֖תָה וְעֶקְרֽוֹן׃ **מד** וְאֶלְתְּקֵ֥ה וְגִבְּת֖וֹן וּבַֽעֲלָֽת׃ **מה** וִיהֻ֥ד וּבְנֵֽי־בְרַ֖ק וְגַת־רִמּֽוֹן׃ **מו** וּמֵ֥י הַיַּרְק֖וֹן וְהָֽרַקּ֑וֹן עִֽם־הַגְּב֖וּל מ֥וּל יָפֽוֹ׃ **מז** וַיֵּצֵ֥א גְבוּל־בְּנֵי־דָ֖ן מֵהֶ֑ם וַיַּֽעֲל֣וּ בְנֵי־דָ֠ן וַיִּלָּֽחֲמ֨וּ עִם־לֶ֜שֶׁם וַיִּלְכְּד֥וּ אוֹתָ֣הּ ׀ וַיַּכּ֧וּ אוֹתָ֣הּ לְפִי־חֶ֗רֶב וַיִּֽרְשׁ֤וּ אוֹתָהּ֙ וַיֵּ֣שְׁבוּ בָ֔הּ וַיִּקְרְא֤וּ לְלֶ֨שֶׁם֙ דָּ֔ן כְּשֵׁ֖ם דָּ֥ן אֲבִיהֶֽם׃ **מח** זֹ֗את נַֽחֲלַ֛ת מַטֵּ֥ה בְנֵי־דָ֖ן לְמִשְׁפְּחֹתָ֑ם הֶֽעָרִ֥ים הָאֵ֖לֶּה וְחַצְרֵיהֶֽן׃ {ס} | [[530]](#footnote-531) The seventh lot came to the sons of Dan according to their clans. [[531]](#footnote-532) Their assigned land included Zorah, Eshtaol, Ir-Shemesh; [[532]](#footnote-533) Shaalabbin, Aijalon, Ithlah; [[533]](#footnote-534) Elon, Timnah, Ekron, [[534]](#footnote-535) Eltekeh, Gibbethon, Baalath; [[535]](#footnote-536) Jehud, Bene-Berak, Gath-Rimmon; [[536]](#footnote-537) and, by the sea, Jarkon and Rakkon with the territory facing Jaffa. [[537]](#footnote-538) 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. [[538]](#footnote-539) This was the inheritance of the tribe of the sons of Dan, according to their clans: these towns with their villages. |
| **מט** וַיְכַלּ֥וּ לִנְחֹל־אֶת־הָאָ֖רֶץ לִגְבֽוּלֹתֶ֑יהָ וַיִּתְּנ֨וּ בְנֵֽי־יִשְׂרָאֵ֧ל נַֽחֲלָ֛ה לִֽיהוֹשֻׁ֥עַ בִּן־נ֖וּן בְּתוֹכָֽם׃ **נ** עַל־פִּ֨י יְהוָ֜ה נָ֣תְנוּ ל֗וֹ אֶת־הָעִיר֙ אֲשֶׁ֣ר שָׁאָ֔ל אֶת־תִּמְנַת־סֶ֖רַח בְּהַ֣ר אֶפְרָ֑יִם וַיִּבְנֶ֥ה אֶת־הָעִ֖יר וַיֵּ֥שֶׁב בָּֽהּ׃ **נא** אֵ֣לֶּה הַנְּחָלֹ֡ת אֲשֶׁ֣ר נִֽחֲל֣וּ אֶלְעָזָ֣ר הַכֹּהֵ֣ן ׀ וִֽיהוֹשֻׁ֪עַ בִּן־נ֟וּן וְרָאשֵׁ֣י הָֽאָב֣וֹת לְמַטּוֹת֩ בְּנֵֽי־יִשְׂרָאֵ֨ל ׀ בְּגוֹרָ֤ל ׀ בְּשִׁלֹה֙ לִפְנֵ֣י יְהוָ֔ה פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וַיְכַלּ֕וּ מֵֽחַלֵּ֖ק אֶת־הָאָֽרֶץ׃ {פ} | [[539]](#footnote-540) When they had finished distributing the territories of the land as inheritances, the Israelites gave Joshua son of Nun an inheritance among them; [[540]](#footnote-541) 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. [[541]](#footnote-542) These are the inheritances that Eleazar the priest, Joshua son of Nun, and the heads of each family apportioned by 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. |

|  |  |
| --- | --- |
| יהושוע פרק כ | Joshua [[542]](#footnote-543)20 |
| **א** וַיְדַבֵּ֣ר יְהוָ֔ה אֶל־יְהוֹשֻׁ֖עַ לֵאמֹֽר׃ **ב** דַּבֵּ֛ר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר תְּנ֤וּ לָכֶם֙ אֶת־עָרֵ֣י הַמִּקְלָ֔ט אֲשֶׁר־דִּבַּ֥רְתִּי אֲלֵיכֶ֖ם בְּיַד־מֹשֶֽׁה׃ **ג** לָנ֥וּס שָׁ֨מָּה֙ רוֹצֵ֔חַ מַכֵּה־נֶ֥פֶשׁ בִּשְׁגָגָ֖ה בִּבְלִי־דָ֑עַת וְהָי֤וּ לָכֶם֙ לְמִקְלָ֔ט מִגֹּאֵ֖ל הַדָּֽם׃ **ד** וְנָ֞ס אֶל־אַחַ֣ת ׀ מֵהֶֽעָרִ֣ים הָאֵ֗לֶּה וְעָמַד֙ פֶּ֚תַח שַׁ֣עַר הָעִ֔יר וְדִבֶּ֛ר בְּאָזְנֵ֛י זִקְנֵֽי־הָעִ֥יר הַהִ֖יא אֶת־דְּבָרָ֑יו וְאָֽסְפ֨וּ אֹת֤וֹ הָעִ֨ירָה֙ אֲלֵיהֶ֔ם וְנָֽתְנוּ־ל֥וֹ מָק֖וֹם וְיָשַׁ֥ב עִמָּֽם׃ **ה** וְכִ֨י יִרְדֹּ֜ף גֹּאֵ֤ל הַדָּם֙ אַֽחֲרָ֔יו וְלֹֽא־יַסְגִּ֥רוּ אֶת־הָֽרֹצֵ֖חַ בְּיָד֑וֹ כִּ֤י בִבְלִי־דַ֨עַת֙ הִכָּ֣ה אֶת־רֵעֵ֔הוּ וְלֹֽא־שֹׂנֵ֥א ה֛וּא ל֖וֹ מִתְּמ֥וֹל שִׁלְשֽׁוֹם׃ **ו**וְיָשַׁ֣ב ׀ בָּעִ֣יר הַהִ֗יא עַד־עָמְד֞וֹ לִפְנֵ֤י הָֽעֵדָה֙ לַמִּשְׁפָּ֔ט עַד־מוֹת֙ הַכֹּהֵ֣ן הַגָּד֔וֹל אֲשֶׁ֥ר יִֽהְיֶ֖ה בַּיָּמִ֣ים הָהֵ֑ם אָ֣ז ׀ יָשׁ֣וּב הָֽרוֹצֵ֗חַ וּבָ֤א אֶל־עִירוֹ֙ וְאֶל־בֵּית֔וֹ אֶל־הָעִ֖יר אֲשֶׁר־נָ֥ס מִשָּֽׁם׃ | [[543]](#footnote-544) Yahweh said to Joshua, saying [[544]](#footnote-545) “Speak to the Israelites and say to them, “Choose the cities of refuge of which I spoke to you through Moses, [[545]](#footnote-546) 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. [[546]](#footnote-547) 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. [[547]](#footnote-548) 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. [[548]](#footnote-549) He 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.”” |
| **ז** וַיַּקְדִּ֜שׁוּ אֶת־קֶ֤דֶשׁ בַּגָּלִיל֙ בְּהַ֣ר נַפְתָּלִ֔י וְאֶת־שְׁכֶ֖ם בְּהַ֣ר אֶפְרָ֑יִם וְאֶת־קִרְיַ֥ת אַרְבַּ֛ע הִ֥יא חֶבְר֖וֹן בְּהַ֥ר יְהוּדָֽה׃ **ח** וּמֵעֵ֜בֶר לְיַרְדֵּ֤ן יְרִיחוֹ֙ מִזְרָ֔חָה נָֽתְנ֞וּ אֶת־בֶּ֧צֶר בַּמִּדְבָּ֛ר בַּמִּישֹׁ֖ר מִמַּטֵּ֣ה רְאוּבֵ֑ן וְאֶת־רָאמֹ֤ת בַּגִּלְעָד֙ מִמַּטֵּה־גָ֔ד וְאֶת־גלון (גּוֹלָ֥ן) בַּבָּשָׁ֖ן מִמַּטֵּ֥ה מְנַשֶּֽׁה׃ **ט** אֵ֣לֶּה הָיוּ֩ עָרֵ֨י הַמּֽוּעָדָ֜ה לְכֹ֣ל ׀ בְּנֵ֣י יִשְׂרָאֵ֗ל וְלַגֵּר֙ הַגָּ֣ר בְּתוֹכָ֔ם לָנ֣וּס שָׁ֔מָּה כָּל־מַכֵּה־נֶ֖פֶשׁ בִּשְׁגָגָ֑ה וְלֹ֣א יָמ֗וּת בְּיַד֙ גֹּאֵ֣ל הַדָּ֔ם עַד־עָמְד֖וֹ לִפְנֵ֥י הָֽעֵדָֽה׃ {פ} | [[549]](#footnote-550) 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. [[550]](#footnote-551)And 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. [[551]](#footnote-552) 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. |

|  |  |
| --- | --- |
| יהושוע פרק כא | Joshua [[552]](#footnote-553)21 |
| **א** וַֽיִּגְּשׁ֗וּ רָאשֵׁי֙ אֲב֣וֹת הַלְוִיִּ֔ם אֶל־אֶלְעָזָר֙ הַכֹּהֵ֔ן וְאֶל־יְהוֹשֻׁ֖עַ בִּן־נ֑וּן וְאֶל־רָאשֵׁ֛י אֲב֥וֹת הַמַּטּ֖וֹת לִבְנֵ֥י יִשְׂרָאֵֽל׃ **ב** וַיְדַבְּר֨וּ אֲלֵיהֶ֜ם בְּשִׁלֹ֗ה בְּאֶ֤רֶץ כְּנַ֨עַן֙ לֵאמֹ֔ר יְהוָה֙ צִוָּ֣ה בְיַד־מֹשֶׁ֔ה לָֽתֶת־לָ֥נוּ עָרִ֖ים לָשָׁ֑בֶת וּמִגְרְשֵׁיהֶ֖ן לִבְהֶמְתֵּֽנוּ׃ {פ} | [[553]](#footnote-554) 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 – [[554]](#footnote-555) 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.” |
| **ג** וַיִּתְּנ֨וּ בְנֵֽי־יִשְׂרָאֵ֧ל לַלְוִיִּ֛ם מִנַּֽחֲלָתָ֖ם אֶל־פִּ֣י יְהוָ֑ה אֶת־הֶֽעָרִ֥ים הָאֵ֖לֶּה וְאֶת־מִגְרְשֵׁיהֶֽן׃ **ד** וַיֵּצֵ֥א הַגּוֹרָ֖ל לְמִשְׁפְּחֹ֣ת הַקְּהָתִ֑י וַיְהִ֡י לִבְנֵי֩ אַֽהֲרֹ֨ן הַכֹּהֵ֜ן מִן־הַלְוִיִּ֗ם מִמַּטֵּ֣ה יְ֠הוּדָה וּמִמַּטֵּ֨ה הַשִּׁמְעֹנִ֜י וּמִמַּטֵּ֤ה בִנְיָמִן֙ בַּגּוֹרָ֔ל עָרִ֖ים שְׁלֹ֥שׁ עֶשְׂרֵֽה׃ {ס} | [[555]](#footnote-556) Therefore, because of Yahweh’s order, the Israelites gave the Levites these towns from their inheritance, and with them the adjoining pasturelands. [[556]](#footnote-557) 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. |
| **ה** וְלִבְנֵ֨י קְהָ֜ת הַנּֽוֹתָרִ֗ים מִמִּשְׁפְּחֹ֣ת מַטֵּֽה־אֶ֠פְרַיִם וּֽמִמַּטֵּה־דָ֞ן וּמֵֽחֲצִ֨י מַטֵּ֧ה מְנַשֶּׁ֛ה בַּגּוֹרָ֖ל עָרִ֥ים עָֽשֶׂר׃ {ס} | [[557]](#footnote-558) The other sons of Kohath, by their clans, fell by lot ten towns from the tribe of Ephraim, from the tribe of Dan and from the half-tribe of Manasseh. |
| **ו**וְלִבְנֵ֣י גֵֽרְשׁ֗וֹן מִמִּשְׁפְּח֣וֹת מַטֵּֽה־יִשָּׂשכָ֣ר וּמִמַּטֵּֽה־אָ֠שֵׁר וּמִמַּטֵּ֨ה נַפְתָּלִ֜י וּ֠מֵֽחֲצִי מַטֵּ֨ה מְנַשֶּׁ֤ה בַבָּשָׁן֙ בַּגּוֹרָ֔ל עָרִ֖ים שְׁלֹ֥שׁ עֶשְׂרֵֽה׃ {ס} | [[558]](#footnote-559) 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. |
| **ז** לִבְנֵ֨י מְרָרִ֜י לְמִשְׁפְּחֹתָ֗ם מִמַּטֵּ֨ה רְאוּבֵ֤ן וּמִמַּטֵּה־גָד֙ וּמִמַּטֵּ֣ה זְבוּלֻ֔ן עָרִ֖ים שְׁתֵּ֥ים עֶשְׂרֵֽה׃ {ס} | [[559]](#footnote-560) 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. |
| **ח** וַיִּתְּנ֤וּ בְנֵֽי־יִשְׂרָאֵל֙ לַלְוִיִּ֔ם אֶת־הֶֽעָרִ֥ים הָאֵ֖לֶּה וְאֶת־מִגְרְשֵׁיהֶ֑ן כַּֽאֲשֶׁ֨ר צִוָּ֧ה יְהוָ֛ה בְּיַד־מֹשֶׁ֖ה בַּגּוֹרָֽל׃ {פ} | [[560]](#footnote-561) These towns, and their adjoining pastureland, the Israelites assigned by lot to the Levites, as Yahweh had ordered through Moses. |
| **ט** וַֽיִּתְּנ֗וּ מִמַּטֵּה֙ בְּנֵ֣י יְהוּדָ֔ה וּמִמַּטֵּ֖ה בְּנֵ֣י שִׁמְע֑וֹן אֵ֚ת הֶֽעָרִ֣ים הָאֵ֔לֶּה אֲשֶׁר־יִקְרָ֥א אֶתְהֶ֖ן בְּשֵֽׁם׃ **י** וַֽיְהִי֙ לִבְנֵ֣י אַֽהֲרֹ֔ן מִמִּשְׁפְּח֥וֹת הַקְּהָתִ֖י מִבְּנֵ֣י לֵוִ֑י כִּ֥י לָהֶ֛ם הָיָ֥ה הַגּוֹרָ֖ל רִֽאישֹׁנָֽה׃ **יא** וַיִּתְּנ֨וּ לָהֶ֜ם אֶת־קִרְיַת֩ אַרְבַּ֨ע אֲבִ֧י הָֽעֲנ֛וֹק הִ֥יא חֶבְר֖וֹן בְּהַ֣ר יְהוּדָ֑ה וְאֶת־מִגְרָשֶׁ֖הָ סְבִֽיבֹתֶֽיהָ׃ **יב** וְאֶת־שְׂדֵ֥ה הָעִ֖יר וְאֶת־חֲצֵרֶ֑יהָ נָ֥תְנ֛וּ לְכָלֵ֥ב בֶּן־יְפֻנֶּ֖ה בַּֽאֲחֻזָּתֽוֹ׃ {ס} | [[561]](#footnote-562) From the tribe of Judah and the tribe of Simeon they gave the towns named below. [[562]](#footnote-563) 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. [[563]](#footnote-564) They gave them Kiriath-Arba (the father of Anak), which is now Hebron, in the highlands of Judah, with the pasturelands round it. [[564]](#footnote-565) However, the fields and villages of this town they gave into the possession of Caleb son of Jephunneh as his property. |
| **יג** וְלִבְנֵ֣י ׀ אַֽהֲרֹ֣ן הַכֹּהֵ֗ן נָֽתְנוּ֙ אֶת־עִיר֙ מִקְלַ֣ט הָֽרֹצֵ֔חַ אֶת־חֶבְר֖וֹן וְאֶת־מִגְרָשֶׁ֑הָ וְאֶת־לִבְנָ֖ה וְאֶת־מִגְרָשֶֽׁהָ׃ **יד** וְאֶת־יַתִּר֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶֽת־אֶשְׁתְּמֹ֖עַ וְאֶת־מִגְרָשֶֽׁהָ׃ **טו** וְאֶת־חֹלֹן֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־דְּבִ֖ר וְאֶת־מִגְרָשֶֽׁהָ׃ **טז** וְאֶת־עַ֣יִן וְאֶת־מִגְרָשֶׁ֗הָ וְאֶת־יֻטָּה֙ וְאֶת־מִגְרָשֶׁ֔הָ אֶת־בֵּ֥ית שֶׁ֖מֶשׁ וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֣ים תֵּ֔שַׁע מֵאֵ֕ת שְׁנֵ֖י הַשְּׁבָטִ֥ים הָאֵֽלֶּה׃ {ס} | [[565]](#footnote-566) 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, [[566]](#footnote-567) and Jattir, with its pasturelands, and Eshtemoa, with its pasturelands, [[567]](#footnote-568) Holon, with its pasturelands, and Debir, with its pasturelands, [[568]](#footnote-569) and Ain, with its pasturelands, Juttah, with its pasturelands, and Beth-Shemesh, with its pasturelands: nine towns taken from these two tribes. |
| **יז** וּמִמַּטֵּ֣ה בִנְיָמִ֔ין אֶת־גִּבְע֖וֹן וְאֶת־מִגְרָשֶׁ֑הָ אֶת־גֶּ֖בַע וְאֶת־מִגְרָשֶֽׁהָ׃ **יח** אֶת־עֲנָתוֹת֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־עַלְמ֖וֹן וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע׃ **יט** כָּל־עָרֵ֥י בְנֵֽי־אַהֲרֹ֖ן הַכֹּֽהֲנִ֑ים שְׁלֹשׁ־עֶשְׂרֵ֥ה עָרִ֖ים וּמִגְרְשֵׁיהֶֽן׃ {ס} | [[569]](#footnote-570) From the tribe of Benjamin, Gibeon, with its pasturelands, and Geba with its pasturelands, [[570]](#footnote-571) and Anathoth, with its pasturelands, and Almon, with its pasturelands: four towns. [[571]](#footnote-572) The towns of the sons of Aaron – the priests – were thirteen towns in all, with their pasturelands. |
| **כ** וּלְמִשְׁפְּח֤וֹת בְּנֵֽי־קְהָת֙ הַלְוִיִּ֔ם הַנּֽוֹתָרִ֖ים מִבְּנֵ֣י קְהָ֑ת וַֽיְהִי֙ עָרֵ֣י גֽוֹרָלָ֔ם מִמַּטֵּ֖ה אֶפְרָֽיִם׃ **כא** וַיִּתְּנ֨וּ לָהֶ֜ם אֶת־עִ֨יר מִקְלַ֧ט הָֽרֹצֵ֛חַ אֶת־שְׁכֶ֥ם וְאֶת־מִגְרָשֶׁ֖הָ בְּהַ֣ר אֶפְרָ֑יִם וְאֶת־גֶּ֖זֶר וְאֶת־מִגְרָשֶֽׁהָ׃ **כב** וְאֶת־קִבְצַ֨יִם֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־בֵּ֥ית חוֹרֹ֖ן וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע׃ {ס} | [[572]](#footnote-573) 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. [[573]](#footnote-574) They were given the city of refuge, Shechem, with its pasturelands, in the highlands of Ephraim, together with Gezer, with its pasturelands, [[574]](#footnote-575) and Kibzaim, with its pasturelands, and Beth-Horon, with its pasturelands: four towns. |
| **כג** וּמִ֨מַּטֵּה־דָ֔ן אֶֽת־אֶלְתְּקֵ֖א וְאֶת־מִגְרָשֶׁ֑הָ אֶֽת־גִּבְּת֖וֹן וְאֶת־מִגְרָשֶֽׁהָ׃ **כד** אֶת־אַיָּלוֹן֙ וְאֶת־מִגְרָשֶׁ֔הָ אֶת־גַּת־רִמּ֖וֹן וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע׃ **כה** וּמִֽמַּחֲצִית֙ מַטֵּ֣ה מְנַשֶּׁ֔ה אֶת־תַּעְנַךְ֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־גַּ֥ת רִמּ֖וֹן וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים שְׁתָּֽיִם׃ **כו** כָּל־עָרִ֥ים עֶ֖שֶׂר וּמִגְרְשֵׁיהֶ֑ן לְמִשְׁפְּח֥וֹת בְּנֵֽי־קְהָ֖ת הַנּֽוֹתָרִֽים׃ {ס} | [[575]](#footnote-576) Out of the tribe of Dan: Elteke, with its pasturelands, and  Gibbethon, with its pasturelands, [[576]](#footnote-577) and Aijalon, with its pasturelands, and Gath-Rimmon, with its pasturelands: four towns. [[577]](#footnote-578) Out of the  half-tribe of Manasseh: Taanach, with its pasturelands, and  Gath-Rimmon, with its pasturelands: two towns. [[578]](#footnote-579) In all, a total of ten towns with their pasturelands for the remaining clans of the sons  of Kohath. |
| **כז** וְלִבְנֵ֣י גֵֽרְשׁוֹן֮ מִמִּשְׁפְּחֹ֣ת הַלְוִיִּם֒ מֵֽחֲצִ֞י מַטֵּ֣ה מְנַשֶּׁ֗ה אֶת־עִיר֙ מִקְלַ֣ט הָֽרֹצֵ֔חַ אֶת־גּוֹלָ֤ן בַּבָּשָׁן֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־בְּעֶשְׁתְּרָ֖ה וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים שְׁתָּֽיִם׃ {ס} | [[579]](#footnote-580) 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. |
| **כח** וּמִמַּטֵּ֣ה יִשָּׂשכָ֔ר אֶת־קִשְׁי֖וֹן וְאֶת־מִגְרָשֶׁ֑הָ אֶת־דָּֽבְרַ֖ת וְאֶת־מִגְרָשֶֽׁהָ׃ **כט** אֶת־יַרְמוּת֙ וְאֶת־מִגְרָשֶׁ֔הָ אֶת־עֵ֥ין גַּנִּ֖ים וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע׃ {ס} | [[580]](#footnote-581) From the tribe of Issachar: Kishion, with its pasturelands, and Dobrath, with its pasturelands, [[581]](#footnote-582) and Jarmuth, with its pasturelands, and En-Gannim, with its pasturelands: four towns |
| **ל** וּמִמַּטֵּ֣ה אָשֵׁ֔ר אֶת־מִשְׁאָ֖ל וְאֶת־מִגְרָשֶׁ֑הָ אֶת־עַבְדּ֖וֹן וְאֶת־מִגְרָשֶֽׁהָ׃ **לא** אֶת־חֶלְקָת֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־רְחֹ֖ב וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע׃ {ס} | [[582]](#footnote-583) From the tribe of Asher: Mishal, with its pasturelands, and Abdon, with its pasturelands, [[583]](#footnote-584) and Helkath, with its pasturelands, and Rehob, with its pasturelands: four towns. |
| **לב** וּמִמַּטֵּ֨ה נַפְתָּלִ֜י אֶת־עִ֣יר ׀ מִקְלַ֣ט הָֽרֹצֵ֗חַ אֶת־קֶ֨דֶשׁ בַּגָּלִ֤יל וְאֶת־מִגְרָשֶׁ֨הָ֙ וְאֶת־חַמֹּ֥ת דֹּאר֙ וְאֶת־מִגְרָשֶׁ֔הָ וְאֶת־קַרְתָּ֖ן וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים שָׁלֹֽשׁ׃ **לג** כָּל־עָרֵ֥י הַגֵּֽרְשֻׁנִּ֖י לְמִשְׁפְּחֹתָ֑ם שְׁלֹשׁ־עֶשְׂרֵ֥ה עִ֖יר וּמִגְרְשֵׁיהֶֽן׃ {ס} | [[584]](#footnote-585) 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. [[585]](#footnote-586) The towns for the Gershonites according to their clans were thirteen towns in all with their pasturelands. |
| **לד** וּלְמִשְׁפְּח֣וֹת בְּנֵֽי־מְרָרִי֮ הַלְוִיִּ֣ם הַנּֽוֹתָרִים֒ מֵאֵת֙ מַטֵּ֣ה זְבוּלֻ֔ן אֶֽת־יָקְנְעָ֖ם וְאֶת־מִגְרָשֶׁ֑הָ אֶת־קַרְתָּ֖ה וְאֶת־מִגְרָשֶֽׁהָ׃ **לה** אֶת־דִּמְנָה֙ וְאֶת־מִגְרָשֶׁ֔הָ אֶֽת־נַהֲלָ֖ל וְאֶת־מִגְרָשֶׁ֑הָ עָרִ֖ים אַרְבַּֽע׃ {ס} | [[586]](#footnote-587) 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, [[587]](#footnote-588) Dimnah, with its pasturelands, and Nahalal, with its pasturelands – four towns. |
| *36 καὶ πέραν τοῦ Ιορδάνου 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.* | [[588]](#footnote-589)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, [[589]](#footnote-590)35b and Kedemoth, with its pasturelands, and Mephaath, with its pasturelands – four towns. |
| **לו** וּמִמַּטֵּה־גָ֗ד אֶת־עִיר֙ מִקְלַ֣ט הָֽרֹצֵ֔חַ אֶת־רָמֹ֥ת בַּגִּלְעָ֖ד וְאֶת־מִגְרָשֶׁ֑הָ וְאֶֽת־מַחֲנַ֖יִם וְאֶת־מִגְרָשֶֽׁהָ׃ **לז** אֶת־חֶשְׁבּוֹן֙ וְאֶת־מִגְרָשֶׁ֔הָ אֶת־יַעְזֵ֖ר וְאֶת־מִגְרָשֶׁ֑הָ כָּל־עָרִ֖ים אַרְבַּֽע׃ **לח** כָּל־הֶ֨עָרִ֜ים לִבְנֵ֤י מְרָרִי֙ לְמִשְׁפְּחֹתָ֔ם הַנּֽוֹתָרִ֖ים מִמִּשְׁפְּח֣וֹת הַלְוִיִּ֑ם וַֽיְהִי֙ גּֽוֹרָלָ֔ם עָרִ֖ים שְׁתֵּ֥ים עֶשְׂרֵֽה׃ **לט** כֹּ֚ל עָרֵ֣י הַלְוִיִּ֔ם בְּת֖וֹךְ אֲחֻזַּ֣ת בְּנֵֽי־יִשְׂרָאֵ֑ל עָרִ֛ים אַרְבָּעִ֥ים וּשְׁמֹנֶ֖ה וּמִגְרְשֵׁיהֶֽן׃ **מ** תִּֽהְיֶ֨ינָה֙ הֶֽעָרִ֣ים הָאֵ֔לֶּה עִ֣יר עִ֔יר וּמִגְרָשֶׁ֖יהָ סְבִֽיבֹתֶ֑יהָ כֵּ֖ן לְכָל־הֶֽעָרִ֥ים הָאֵֽלֶּה׃ {ס} | [[590]](#footnote-591) And, from the tribe of Gad, Ramoth-Gilead, a city of refuge for those who had killed, with its pasturelands, Mahanaim, with its pasturelands, [[591]](#footnote-592) and Heshbon, with its pasturelands, and Jazer, with its pasturelands: a total of four towns. [[592]](#footnote-593) 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. [[593]](#footnote-594) The towns thus granted to the Levites in Israelite territory were in all forty-eight, with their pasturelands. [[594]](#footnote-595) For all these towns, the town itself and the pastureland round it went together. This was true of every town named. |
| **מא** וַיִּתֵּ֤ן יְהוָה֙ לְיִשְׂרָאֵ֔ל אֶ֨ת־כָּל־הָאָ֔רֶץ אֲשֶׁ֥ר נִשְׁבַּ֖ע לָתֵ֣ת לַֽאֲבוֹתָ֑ם וַיִּרָשׁ֖וּהָ וַיֵּ֥שְׁבוּ בָֽהּ׃ **מב** וַיָּ֨נַח יְהוָ֤ה לָהֶם֙ מִסָּבִ֔יב כְּכֹ֥ל אֲשֶׁר־נִשְׁבַּ֖ע לַֽאֲבוֹתָ֑ם וְלֹא־עָ֨מַד אִ֤ישׁ בִּפְנֵיהֶם֙ מִכָּל־אֹ֣יְבֵיהֶ֔ם אֵ֚ת כָּל־אֹ֣יְבֵיהֶ֔ם נָתַ֥ן יְהוָ֖ה בְּיָדָֽם׃ **מג** לֹֽא־נָפַ֣ל דָּבָ֔ר מִכֹּל֙ הַדָּבָ֣ר הַטּ֔וֹב אֲשֶׁר־דִּבֶּ֥ר יְהוָ֖ה אֶל־בֵּ֣ית יִשְׂרָאֵ֑ל הַכֹּ֖ל בָּֽא׃ {פ} | [[595]](#footnote-596) Thus, Yahweh gave Israel all the land he had sworn to give their fathers. They conquered it and settled there. [[596]](#footnote-597) 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. [[597]](#footnote-598) Of all the promises that Yahweh had made to the House of Israel, not one failed; he fulfilled them all. |

|  |  |
| --- | --- |
| יהושוע פרק כב | Joshua [[598]](#footnote-599)22 |
| **א** אָ֚ז יִקְרָ֣א יְהוֹשֻׁ֔עַ לָרֽאוּבֵנִ֖י וְלַגָּדִ֑י וְלַֽחֲצִ֖י מַטֵּ֥ה מְנַשֶּֽׁה׃ **ב** וַיֹּ֣אמֶר אֲלֵיהֶ֔ם אַתֶּ֣ם שְׁמַרְתֶּ֔ם אֵ֚ת כָּל־אֲשֶׁ֣ר צִוָּ֣ה אֶתְכֶ֔ם מֹשֶׁ֖ה עֶ֣בֶד יְהוָ֑ה וַתִּשְׁמְע֣וּ בְקוֹלִ֔י לְכֹ֥ל אֲשֶׁר־צִוִּ֖יתִי אֶתְכֶֽם׃ **ג** לֹֽא־עֲזַבְתֶּ֣ם אֶת־אֲחֵיכֶ֗ם זֶ֚ה יָמִ֣ים רַבִּ֔ים עַ֖ד הַיּ֣וֹם הַזֶּ֑ה וּשְׁמַרְתֶּ֕ם אֶת־מִשְׁמֶ֕רֶת מִצְוַ֖ת יְהוָ֥ה אֱלֹֽהֵיכֶֽם׃ **ד** וְעַתָּ֗ה הֵנִ֨יחַ יְהוָ֤ה אֱלֹֽהֵיכֶם֙ לַֽאֲחֵיכֶ֔ם כַּֽאֲשֶׁ֖ר דִּבֶּ֣ר לָהֶ֑ם וְעַתָּ֡ה פְּנוּ֩ וּלְכ֨וּ לָכֶ֜ם לְאָֽהֳלֵיכֶ֗ם אֶל־אֶ֨רֶץ֙ אֲחֻזַּתְכֶ֔ם אֲשֶׁ֣ר ׀ נָתַ֣ן לָכֶ֗ם מֹשֶׁה֙ עֶ֣בֶד יְהוָ֔ה בְּעֵ֖בֶר הַיַּרְדֵּֽן׃ **ה** רַ֣ק ׀ שִׁמְר֣וּ מְאֹ֗ד לַֽעֲשׂ֨וֹת אֶת־הַמִּצְוָ֣ה וְאֶת־הַתּוֹרָה֮ אֲשֶׁ֣ר צִוָּ֣ה אֶתְכֶם֮ מֹשֶׁ֣ה עֶֽבֶד־יְהוָה֒ לְ֠אַֽהֲבָה אֶת־יְהוָ֨ה אֱלֹֽהֵיכֶ֜ם וְלָלֶ֧כֶת בְּכָל־דְּרָכָ֛יו וְלִשְׁמֹ֥ר מִצְו‍ֹתָ֖יו וּלְדָבְקָה־ב֑וֹ וּלְעָבְד֕וֹ בְּכָל־לְבַבְכֶ֖ם וּבְכָל־נַפְשְׁכֶֽם׃ **ו** וַֽיְבָרְכֵ֖ם יְהוֹשֻׁ֑עַ וַֽיְשַׁלְּחֵ֔ם וַיֵּֽלְכ֖וּ אֶל־אָֽהֳלֵיהֶֽם׃ {פ} | [[599]](#footnote-600) Then Joshua summoned the Reubenites, the Gadites and the half-tribe of Manasseh [[600]](#footnote-601) 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. [[601]](#footnote-602) 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. [[602]](#footnote-603) 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. [[603]](#footnote-604) But take care to practise the commandments and the Law which Moses the 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.” [[604]](#footnote-605) Then Joshua blessed them and sent them away, and they went home to their tents. |
| **ז** וְלַֽחֲצִ֣י ׀ שֵׁ֣בֶט הַֽמְנַשֶּׁ֗ה נָתַ֣ן מֹשֶׁה֮ בַּבָּשָׁן֒ וּלְחֶצְי֗וֹ נָתַ֤ן יְהוֹשֻׁ֨עַ֙ עִם־אֲחֵיהֶ֔ם בְּעֵ֥בֶר הַיַּרְדֵּ֖ן יָ֑מָּה וְ֠גַם כִּֽי־שִׁלְּחָ֧ם יְהוֹשֻׁ֛עַ אֶל־אָֽהֳלֵיהֶ֖ם וַֽיְבָרְכֵֽם׃ **ח** וַיֹּ֨אמֶר אֲלֵיהֶ֜ם לֵאמֹ֗ר בִּנְכָסִ֨ים רַבִּ֜ים שׁ֤וּבוּ אֶל־אָֽהֳלֵיכֶם֙ וּבְמִקְנֶ֣ה רַב־מְאֹ֔ד בְּכֶ֨סֶף וּבְזָהָ֜ב וּבִנְחֹ֧שֶׁת וּבְבַרְזֶ֛ל וּבִשְׂלָמ֖וֹת הַרְבֵּ֣ה מְאֹ֑ד חִלְק֥וּ שְׁלַל־אֹֽיְבֵיכֶ֖ם עִם־אֲחֵיכֶֽם׃ {פ} | [[605]](#footnote-606) 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 [[606]](#footnote-607) 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.” |
| **ט** וַיָּשֻׁ֣בוּ וַיֵּֽלְכ֡וּ בְּנֵֽי־רְאוּבֵ֨ן וּבְנֵי־גָ֜ד וַֽחֲצִ֣י ׀ שֵׁ֣בֶט הַֽמְנַשֶּׁ֗ה מֵאֵת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל מִשִּׁלֹ֖ה אֲשֶׁ֣ר בְּאֶֽרֶץ־כְּנָ֑עַן לָלֶ֜כֶת אֶל־אֶ֣רֶץ הַגִּלְעָ֗ד אֶל־אֶ֤רֶץ אֲחֻזָּתָם֙ אֲשֶׁ֣ר נֹֽאחֲזוּ־בָ֔הּ עַל־פִּ֥י יְהוָ֖ה בְּיַד־מֹשֶֽׁה׃ | [[607]](#footnote-608) 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. |
| **י** וַיָּבֹ֨אוּ֙ אֶל־גְּלִיל֣וֹת הַיַּרְדֵּ֔ן אֲשֶׁ֖ר בְּאֶ֣רֶץ כְּנָ֑עַן וַיִּבְנ֣וּ בְנֵֽי־רְאוּבֵ֣ן וּבְנֵי־גָ֡ד וַֽחֲצִ֣י שֵׁבֶט֩ הַֽמְנַשֶּׁ֨ה שָׁ֤ם מִזְבֵּ֨חַ֙ עַל־הַיַּרְדֵּ֔ן מִזְבֵּ֥חַ גָּד֖וֹל לְמַרְאֶֽה׃ **יא** וַיִּשְׁמְע֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הִנֵּ֣ה בָנ֣וּ בְנֵֽי־רְאוּבֵ֣ן וּבְנֵי־גָ֡ד וַֽחֲצִי֩ 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 לַֽעֲל֥וֹת עֲלֵיהֶ֖ם לַצָּבָֽא׃ {פ} | [[608]](#footnote-609) 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. [[609]](#footnote-610) 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.” [[610]](#footnote-611) At this news, the whole community of the children of Israel mustered at Shiloh, ready to march against them and make war on them. |
| **יג** וַיִּשְׁלְח֨וּ בְנֵֽי־יִשְׂרָאֵ֜ל אֶל־בְּנֵֽי־רְאוּבֵ֧ן וְאֶל־בְּנֵי־גָ֛ד וְאֶל־חֲצִ֥י שֵֽׁבֶט־מְנַשֶּׁ֖ה אֶל־אֶ֣רֶץ הַגִּלְעָ֑ד אֶת־פִּֽינְחָ֖ס בֶּן־אֶלְעָזָ֥ר הַכֹּהֵֽן׃ **יד** וַֽעֲשָׂרָ֤ה נְשִׂאִים֙ עִמּ֔וֹ נָשִׂ֨יא אֶחָ֜ד נָשִׂ֤יא אֶחָד֙ לְבֵ֣ית אָ֔ב לְכֹ֖ל מַטּ֣וֹת יִשְׂרָאֵ֑ל וְאִ֨ישׁ רֹ֧אשׁ בֵּית־אֲבוֹתָ֛ם הֵ֖מָּה לְאַלְפֵ֥י יִשְׂרָאֵֽל׃ **טו** וַיָּבֹ֜אוּ אֶל־בְּנֵֽי־רְאוּבֵ֧ן וְאֶל־בְּנֵי־גָ֛ד וְאֶל־חֲצִ֥י שֵֽׁבֶט־מְנַשֶּׁ֖ה אֶל־אֶ֣רֶץ הַגִּלְעָ֑ד וַיְדַבְּר֥וּ אִתָּ֖ם לֵאמֹֽר׃ **טז** כֹּ֣ה אָֽמְר֞וּ כֹּ֣ל ׀ עֲדַ֣ת יְהוָ֗ה מָֽה־הַמַּ֤עַל הַזֶּה֙ אֲשֶׁ֤ר מְעַלְתֶּם֙ בֵּֽאלֹהֵ֣י יִשְׂרָאֵ֔ל לָשׁ֣וּב הַיּ֔וֹם מֵאַֽחֲרֵ֖י יְהוָ֑ה בִּבְנֽוֹתְכֶ֤ם לָכֶם֙ מִזְבֵּ֔חַ לִמְרָדְכֶ֥ם הַיּ֖וֹם בַּֽיהוָֽה׃ | [[611]](#footnote-612) 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, [[612]](#footnote-613) 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 family among the clans of Israel. [[613]](#footnote-614) They came to the Reubenites, the Gadites and the half-tribe of Manasseh in the land of Gilead, and said to them: [[614]](#footnote-615) “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? |
| **יז** הַמְעַט־לָ֨נוּ֙ אֶת־עֲו֣‍ֹן פְּע֔וֹר אֲשֶׁ֤ר לֹֽא־הִטַּהַ֨רְנוּ֙ מִמֶּ֔נּוּ עַ֖ד הַיּ֣וֹם הַזֶּ֑ה וַיְהִ֥י הַנֶּ֖גֶף בַּֽעֲדַ֥ת יְהוָֽה׃ **יח** וְאַתֶּם֙ תָּשֻׁ֣בוּ הַיּ֔וֹם מֵאַֽחֲרֵ֖י יְהוָ֑ה וְהָיָ֗ה אַתֶּ֞ם תִּמְרְד֤וּ הַיּוֹם֙ בַּֽיהוָ֔ה וּמָחָ֕ר אֶֽל־כָּל־עֲדַ֥ת יִשְׂרָאֵ֖ל יִקְצֹֽף׃ | [[615]](#footnote-616) “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, [[616]](#footnote-617) that you have stopped following Yahweh today? If you rebel against Yahweh today, he will be angry the whole community of Israel tomorrow. |
| **יט** וְאַ֨ךְ אִם־טְמֵאָ֜ה אֶ֣רֶץ אֲחֻזַּתְכֶ֗ם עִבְר֨וּ לָכֶ֜ם אֶל־אֶ֨רֶץ אֲחֻזַּ֤ת יְהוָה֙ אֲשֶׁ֤ר שָֽׁכַן־שָׁם֙ מִשְׁכַּ֣ן יְהוָ֔ה וְהֵאָֽחֲז֖וּ בְּתוֹכֵ֑נוּ וּבַֽיהוָ֣ה אַל־תִּמְרֹ֗דוּ וְאֹתָ֨נוּ֙ אַל־תִּמְרֹ֔דוּ בִּבְנֹֽתְכֶ֤ם לָכֶם֙ מִזְבֵּ֔חַ מִֽבַּלְעֲדֵ֔י מִזְבַּ֖ח יְהוָ֥ה אֱלֹהֵֽינוּ׃ **כ** הֲל֣וֹא ׀ עָכָ֣ן בֶּן־זֶ֗רַח מָ֤עַל מַ֨עַל֙ בַּחֵ֔רֶם וְעַֽל־כָּל־עֲדַ֥ת יִשְׂרָאֵ֖ל הָ֣יָה קָ֑צֶף וְהוּא֙ אִ֣ישׁ אֶחָ֔ד לֹ֥א גָוַ֖ע בַּֽעֲו‍ֹנֽוֹ׃ {ס} | [[617]](#footnote-618) “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. [[618]](#footnote-619) When Achan son of 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?” |
| **כא** וַֽיַּעֲנוּ֙ בְּנֵֽי־רְאוּבֵ֣ן וּבְנֵי־גָ֔ד וַֽחֲצִ֖י שֵׁ֣בֶט הַֽמְנַשֶּׁ֑ה וַֽיְדַבְּר֔וּ אֶת־רָאשֵׁ֖י אַלְפֵ֥י יִשְׂרָאֵֽל׃ **כב** אֵל֩ ׀ אֱלֹהִ֨ים ׀ יְהוָ֜ה אֵ֣ל ׀ אֱלֹהִ֤ים ׀ יְהוָה֙ ה֣וּא יֹדֵ֔עַ וְיִשְׂרָאֵ֖ל ה֣וּא יֵדָ֑ע אִם־בְּמֶ֤רֶד וְאִם־בְּמַ֨עַל֙ בַּֽיהוָ֔ה אַל־תּֽוֹשִׁיעֵ֖נוּ הַיּ֥וֹם הַזֶּֽה׃ **כג** לִבְנ֥וֹת לָ֨נוּ֙ מִזְבֵּ֔חַ לָשׁ֖וּב מֵאַֽחֲרֵ֣י יְהוָ֑ה וְאִם־לְהַֽעֲל֨וֹת עָלָ֜יו עוֹלָ֣ה וּמִנְחָ֗ה וְאִם־לַֽעֲשׂ֤וֹת עָלָיו֙ זִבְחֵ֣י שְׁלָמִ֔ים יְהוָ֖ה ה֥וּא יְבַקֵּֽשׁ׃ **כד** וְאִם־לֹ֤א מִדְּאָגָה֙ מִדָּבָ֔ר עָשִׂ֥ינוּ אֶת־זֹ֖את לֵאמֹ֑ר מָחָ֗ר יֹֽאמְר֨וּ בְנֵיכֶ֤ם לְבָנֵ֨ינוּ֙ לֵאמֹ֔ר מַה־לָּכֶ֕ם וְלַֽיהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ **כה** וּגְב֣וּל נָֽתַן־יְ֠הוָה בֵּינֵ֨נוּ וּבֵֽינֵיכֶ֜ם בְּנֵֽי־רְאוּבֵ֤ן וּבְנֵי־גָד֙ אֶת־הַיַּרְדֵּ֔ן אֵין־לָכֶ֥ם חֵ֖לֶק בַּֽיהוָ֑ה וְהִשְׁבִּ֤יתוּ בְנֵיכֶם֙ אֶת־בָּנֵ֔ינוּ לְבִלְתִּ֖י יְרֹ֥א אֶת־יְהוָֽה׃ | [[619]](#footnote-620) The Reubenites, the Gadites and the half-tribe of Manasseh said in answer to the heads of the clans of Israel, [[620]](#footnote-621) “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; [[621]](#footnote-622) 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! [[622]](#footnote-623) No! We acted from fear and for this reason: one day your children might say to ours, “What connexion do you have with Yahweh, the God of Israel? [[623]](#footnote-624) 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. |
| **כו** וַנֹּ֕אמֶר נַֽעֲשֶׂה־נָּ֣א לָ֔נוּ לִבְנ֖וֹת אֶת־הַמִּזְבֵּ֑חַ לֹ֥א לְעוֹלָ֖ה וְלֹ֥א לְזָֽבַח׃ **כז** כִּי֩ עֵ֨ד ה֜וּא בֵּינֵ֣ינוּ וּבֵֽינֵיכֶ֗ם וּבֵ֣ין דֹּֽרוֹתֵינוּ֮ אַֽחֲרֵינוּ֒ לַֽעֲבֹ֞ד אֶת־עֲבֹדַ֤ת יְהוָה֙  לְפָנָ֔יו בְּעֹֽלוֹתֵ֥ינוּ וּבִזְבָחֵ֖ינוּ וּבִשְׁלָמֵ֑ינוּ וְלֹֽא־יֹאמְר֨וּ בְנֵיכֶ֤ם מָחָר֙ לְבָנֵ֔ינוּ אֵין־לָכֶ֥ם חֵ֖לֶק בַּֽיהוָֽה׃ **כח** וַנֹּ֕אמֶר וְהָיָ֗ה כִּֽי־יֹאמְר֥וּ אֵלֵ֛ינוּ וְאֶל־דֹּֽרֹתֵ֖ינוּ מָחָ֑ר וְאָמַ֡רְנוּ רְא֣וּ אֶת־תַּבְנִית֩ מִזְבַּ֨ח יְהוָ֜ה אֲשֶׁר־עָשׂ֣וּ אֲבוֹתֵ֗ינוּ לֹ֤א לְעוֹלָה֙ וְלֹ֣א לְזֶ֔בַח כִּי־עֵ֣ד ה֔וּא בֵּינֵ֖ינוּ וּבֵֽינֵיכֶֽם׃ **כט** חָלִילָה֩ לָּ֨נוּ מִמֶּ֜נּוּ לִמְרֹ֣ד בַּֽיהוָ֗ה וְלָשׁ֤וּב הַיּוֹם֙ מֵאַֽחֲרֵ֣י יְהוָ֔ה לִבְנ֣וֹת מִזְבֵּ֔חַ לְעֹלָ֖ה לְמִנְחָ֣ה וּלְזָ֑בַח מִלְּבַ֗ד מִזְבַּח֙ יְהוָ֣ה אֱלֹהֵ֔ינוּ אֲשֶׁ֖ר לִפְנֵ֥י מִשְׁכָּנֽוֹ׃ {פ} | [[624]](#footnote-625) “So we said, “Let us build an altar, not for holocausts or sacrifices [[625]](#footnote-626) 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. [[626]](#footnote-627) 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.” [[627]](#footnote-628) 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!” |
| **ל** וַיִּשְׁמַ֞ע פִּֽינְחָ֣ס הַכֹּהֵ֗ן וּנְשִׂיאֵ֨י הָֽעֵדָ֜ה וְרָאשֵׁ֨י אַלְפֵ֤י יִשְׂרָאֵל֙ אֲשֶׁ֣ר אִתּ֔וֹ אֶ֨ת־הַדְּבָרִ֔ים אֲשֶׁ֧ר דִּבְּר֛וּ בְּנֵֽי־רְאוּבֵ֥ן וּבְנֵי־גָ֖ד וּבְנֵ֣י מְנַשֶּׁ֑ה וַיִּיטַ֖ב בְּעֵֽינֵיהֶֽם׃ **לא** וַיֹּ֣אמֶר פִּֽינְחָ֣ס בֶּן־אֶלְעָזָ֣ר הַכֹּהֵ֡ן אֶל־בְּנֵֽי־רְאוּבֵ֨ן וְאֶל־בְּנֵי־גָ֜ד וְאֶל־בְּנֵ֣י מְנַשֶּׁ֗ה הַיּ֤וֹם ׀ יָדַ֨עְנוּ֙ כִּֽי־בְתוֹכֵ֣נוּ יְהוָ֔ה אֲשֶׁ֛ר לֹֽא־מְעַלְתֶּ֥ם בַּֽיהוָ֖ה הַמַּ֣עַל הַזֶּ֑ה אָ֗ז הִצַּלְתֶּ֛ם אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל מִיַּ֥ד יְהוָֽה׃ | [[628]](#footnote-629) 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. [[629]](#footnote-630) 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.” |
| **לב** וַיָּ֣שָׁב פִּֽינְחָ֣ס בֶּן־אֶלְעָזָ֣ר הַכֹּהֵ֣ן ׀ וְהַנְּשִׂיאִ֡ים מֵאֵ֣ת בְּנֵֽי־רְאוּבֵן֩ וּמֵאֵ֨ת בְּנֵי־גָ֜ד מֵאֶ֧רֶץ הַגִּלְעָ֛ד אֶל־אֶ֥רֶץ כְּנַ֖עַן אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיָּשִׁ֥בוּ אוֹתָ֖ם דָּבָֽר׃ **לג** וַיִּיטַ֣ב הַדָּבָ֗ר בְּעֵינֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַיְבָֽרְכ֥וּ אֱלֹהִ֖ים בְּנֵ֣י יִשְׂרָאֵ֑ל וְלֹ֣א אָֽמְר֗וּ לַֽעֲל֤וֹת עֲלֵיהֶם֙ לַצָּבָ֔א לְשַׁחֵת֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֛ר בְּנֵֽי־רְאוּבֵ֥ן וּבְנֵי־גָ֖ד יֹֽשְׁבִ֥ים בָּֽהּ׃ **לד** וַֽיִּקְרְא֛וּ בְּנֵֽי־רְאוּבֵ֥ן וּבְנֵי־גָ֖ד לַמִּזְבֵּ֑חַ כִּ֣י עֵ֥ד הוּא֙ בֵּֽינֹתֵ֔ינוּ כִּ֥י יְהוָ֖ה הָֽאֱלֹהִֽים׃ {פ} | [[630]](#footnote-631) 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. [[631]](#footnote-632)The 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. [[632]](#footnote-633) The Reubenites and the Gadites named the altar Witness. “Because,” they said, “it will be a witness between us that Yahweh is God.” |

|  |  |
| --- | --- |
| יהושוע פרק כג | Joshua [[633]](#footnote-634)23 |
| **א** וַֽיְהִי֙ מִיָּמִ֣ים רַבִּ֔ים אַֽ֠חֲרֵי אֲשֶׁר־הֵנִ֨יחַ יְהוָ֧ה לְיִשְׂרָאֵ֛ל מִכָּל־אֹֽיְבֵיהֶ֖ם מִסָּבִ֑יב וִֽיהוֹשֻׁ֣עַ זָקֵ֔ן בָּ֖א בַּיָּמִֽים׃ **ב** וַיִּקְרָ֤א יְהוֹשֻׁ֨עַ֙ לְכָל־יִשְׂרָאֵ֔ל לִזְקֵנָיו֙ וּלְרָאשָׁ֔יו וּלְשֹֽׁפְטָ֖יו וּלְשֹֽׁטְרָ֑יו וַיֹּ֣אמֶר אֲלֵהֶ֔ם אֲנִ֣י זָקַ֔נְתִּי בָּ֖אתִי בַּיָּמִֽים׃ **ג** וְאַתֶּ֣ם רְאִיתֶ֗ם אֵת֩ כָּל־אֲשֶׁ֨ר עָשָׂ֜ה יְהוָ֧ה אֱלֹֽהֵיכֶ֛ם לְכָל־הַגּוֹיִ֥ם הָאֵ֖לֶּה מִפְּנֵיכֶ֑ם כִּ֚י יְהוָ֣ה אֱלֹֽהֵיכֶ֔ם ה֖וּא הַנִּלְחָ֥ם לָכֶֽם׃ **ד** רְאוּ֩ הִפַּ֨לְתִּי לָכֶ֜ם אֶֽת־הַ֠גּוֹיִם הַנִּשְׁאָרִ֥ים הָאֵ֛לֶּה בְּנַֽחֲלָ֖ה לְשִׁבְטֵיכֶ֑ם מִן־הַיַּרְדֵּ֗ן וְכָל־הַגּוֹיִם֙ אֲשֶׁ֣ר הִכְרַ֔תִּי וְהַיָּ֥ם הַגָּד֖וֹל מְב֥וֹא הַשָּֽׁמֶשׁ׃ **ה** וַֽיהוָ֣ה אֱלֹֽהֵיכֶ֗ם ה֚וּא יֶהְדֳּפֵ֣ם מִפְּנֵיכֶ֔ם וְהוֹרִ֥ישׁ אֹתָ֖ם מִלִּפְנֵיכֶ֑ם וִֽירִשְׁתֶּם֙ אֶת־אַרְצָ֔ם כַּֽאֲשֶׁ֥ר דִּבֶּ֛ר יְהוָ֥ה אֱלֹֽהֵיכֶ֖ם לָכֶֽם׃ | [[634]](#footnote-635) Long after Yahweh had given Israel rest from all the enemies round them – Joshua was old now, far advanced in years – [[635]](#footnote-636) Joshua summoned all Israel, their elders, chief men, judges and scribes, and said to them, “I myself am old, far advanced in years. [[636]](#footnote-637) 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. [[637]](#footnote-638) 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. [[638]](#footnote-639) 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. |
| **ו** וַֽחֲזַקְתֶּ֣ם מְאֹ֔ד לִשְׁמֹ֣ר וְלַֽעֲשׂ֔וֹת אֵ֚ת כָּל־הַכָּת֔וּב בְּסֵ֖פֶר תּוֹרַ֣ת מֹשֶׁ֑ה לְבִלְתִּ֥י סוּר־מִמֶּ֖נּוּ יָמִ֥ין וּשְׂמֹֽאול׃ **ז** לְבִלְתִּי־בֹא֙ בַּגּוֹיִ֣ם הָאֵ֔לֶּה הַנִּשְׁאָרִ֥ים הָאֵ֖לֶּה אִתְּכֶ֑ם וּבְשֵׁ֨ם אֱלֹֽהֵיהֶ֤ם לֹֽא־תַזְכִּ֨ירוּ֙ וְלֹ֣א תַשְׁבִּ֔יעוּ וְלֹ֣א תַֽעַבְד֔וּם וְלֹ֥א תִֽשְׁתַּחֲו֖וּ לָהֶֽם׃ **ח** כִּ֛י אִם־בַּֽיהוָ֥ה אֱלֹֽהֵיכֶ֖ם תִּדְבָּ֑קוּ כַּֽאֲשֶׁ֣ר עֲשִׂיתֶ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **ט** וַיּ֤וֹרֶשׁ יְהוָה֙ מִפְּנֵיכֶ֔ם גּוֹיִ֖ם גְּדֹלִ֣ים וַֽעֲצוּמִ֑ים וְאַתֶּ֗ם לֹא־עָ֤מַד אִישׁ֙ בִּפְנֵיכֶ֔ם עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ **י** אִישׁ־אֶחָ֥ד מִכֶּ֖ם יִרְדָּף־אָ֑לֶף כִּ֣י ׀ יְהוָ֣ה אֱלֹֽהֵיכֶ֗ם ה֚וּא הַנִּלְחָ֣ם לָכֶ֔ם כַּֽאֲשֶׁ֖ר דִּבֶּ֥ר לָכֶֽם׃ **יא** וְנִשְׁמַרְתֶּ֥ם מְאֹ֖ד לְנַפְשֹֽׁתֵיכֶ֑ם לְאַֽהֲבָ֖ה אֶת־יְהוָ֥ה אֱלֹֽהֵיכֶֽם׃ | [[639]](#footnote-640) “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, [[640]](#footnote-641) 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. [[641]](#footnote-642) No, you must be loyal to Yahweh your God as you have been to this very day. [[642]](#footnote-643) 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. [[643]](#footnote-644) 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. [[644]](#footnote-645) Watch yourselves carefully, therefore, so as to love Yahweh your God. |
| **יב** כִּ֣י ׀ אִם־שׁ֣וֹב תָּשׁ֗וּבוּ וּדְבַקְתֶּם֙ בְּיֶ֨תֶר֙ הַגּוֹיִ֣ם הָאֵ֔לֶּה הַנִּשְׁאָרִ֥ים הָאֵ֖לֶּה אִתְּכֶ֑ם וְהִֽתְחַתַּנְתֶּ֥ם בָּהֶ֛ם וּבָאתֶ֥ם בָּהֶ֖ם וְהֵ֥ם בָּכֶֽם׃ **יג** יָד֨וֹעַ֙ תֵּֽדְע֔וּ כִּי֩ לֹ֨א יוֹסִ֜יף יְהוָ֣ה אֱלֹֽהֵיכֶ֗ם לְהוֹרִ֛ישׁ אֶת־הַגּוֹיִ֥ם הָאֵ֖לֶּה מִלִּפְנֵיכֶ֑ם וְהָי֨וּ לָכֶ֜ם לְפַ֣ח וּלְמוֹקֵ֗שׁ וּלְשֹׁטֵ֤ט בְּצִדֵּיכֶם֙ וְלִצְנִנִ֣ים בְּעֵֽינֵיכֶ֔ם עַד־אֲבָדְכֶ֗ם מֵ֠עַל הָֽאֲדָמָ֤ה הַטּוֹבָה֙ הַזֹּ֔את אֲשֶׁר֙ נָתַ֣ן לָכֶ֔ם יְהוָ֖ה אֱלֹֽהֵיכֶֽם׃ | [[645]](#footnote-646) “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 them and intermarry, [[646]](#footnote-647) 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. |
| **יד** וְהִנֵּ֨ה אָֽנֹכִ֤י 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׃ | [[647]](#footnote-648) “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. |
| **טו** וְהָיָ֗ה כַּֽאֲשֶׁר־בָּ֤א עֲלֵיכֶם֙ כָּל־הַדָּבָ֣ר הַטּ֔וֹב אֲשֶׁ֥ר דִּבֶּ֛ר יְהוָ֥ה אֱלֹֽהֵיכֶ֖ם אֲלֵיכֶ֑ם כֵּן֩ יָבִ֨יא יְהוָ֜ה עֲלֵיכֶ֗ם אֵ֚ת כָּל־הַדָּבָ֣ר הָרָ֔ע עַד־הַשְׁמִיד֣וֹ אֽוֹתְכֶ֗ם מֵ֠עַל הָֽאֲדָמָ֤ה הַטּוֹבָה֙ הַזֹּ֔את אֲשֶׁר֙ נָתַ֣ן לָכֶ֔ם יְהוָ֖ה אֱלֹֽהֵיכֶֽם׃ | [[648]](#footnote-649) “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. |
| **טז** בְּ֠עָבְרְכֶם אֶת־בְּרִ֨ית יְהוָ֥ה אֱלֹֽהֵיכֶם֮ אֲשֶׁ֣ר צִוָּ֣ה אֶתְכֶם֒ וַֽהֲלַכְתֶּ֗ם וַֽעֲבַדְתֶּם֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וְהִשְׁתַּֽחֲוִיתֶ֖ם לָהֶ֑ם וְחָרָ֤ה אַף־יְהוָה֙ בָּכֶ֔ם וַֽאֲבַדְתֶּ֣ם מְהֵרָ֔ה מֵעַל֙ הָאָ֣רֶץ הַטּוֹבָ֔ה אֲשֶׁ֖ר נָתַ֥ן לָכֶֽם׃ {פ} | [[649]](#footnote-650) “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 them, then Yahweh’s anger will be roused against you and you will quickly vanish from the good land that he has given you.” |

|  |  |
| --- | --- |
| יהושוע פרק כד | Joshua [[650]](#footnote-651)24 |
| **א** וַיֶּֽאֱסֹ֧ף יְהוֹשֻׁ֛עַ אֶת־כָּל־שִׁבְטֵ֥י יִשְׂרָאֵ֖ל שְׁכֶ֑מָה וַיִּקְרָא֩ לְזִקְנֵ֨י יִשְׂרָאֵ֜ל וּלְרָאשָׁ֗יו וּלְשֹֽׁפְטָיו֙ וּלְשֹׁ֣טְרָ֔יו וַיִּֽתְיַצְּב֖וּ לִפְנֵ֥י הָֽאֱלֹהִֽים׃ **ב** וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־כָּל־הָעָ֗ם כֹּֽה־אָמַ֣ר יְהוָה֮ אֱלֹהֵ֣י יִשְׂרָאֵל֒ בְּעֵ֣בֶר הַנָּהָ֗ר יָֽשְׁב֤וּ אֲבֽוֹתֵיכֶם֙ מֵֽעוֹלָ֔ם תֶּ֛רַח אֲבִ֥י אַבְרָהָ֖ם וַֽאֲבִ֣י נָח֑וֹר וַיַּֽעַבְד֖וּ אֱלֹהִ֥ים אֲחֵרִֽים׃ **ג** וָֽ֠אֶקַּח אֶת־אֲבִיכֶ֤ם אֶת־אַבְרָהָם֙ מֵעֵ֣בֶר הַנָּהָ֔ר וָֽאוֹלֵ֥ךְ אֹת֖וֹ בְּכָל־אֶ֣רֶץ כְּנָ֑עַן וָֽאַרְבֶּה֙ אֶת־זַרְע֔וֹ וָֽאֶתֶּן־ל֖וֹ אֶת־יִצְחָֽק׃ **ד** וָֽאֶתֵּ֣ן לְיִצְחָ֔ק אֶֽת־יַעֲקֹ֖ב וְאֶת־עֵשָׂ֑ו וָֽאֶתֵּ֨ן לְעֵשָׂ֜ו אֶת־הַ֤ר שֵׂעִיר֙ לָרֶ֣שֶׁת אוֹת֔וֹ וְיַֽעֲקֹ֥ב וּבָנָ֖יו יָֽרְד֥וּ מִצְרָֽיִם׃ **ה** וָֽאֶשְׁלַ֞ח אֶת־מֹשֶׁ֤ה וְאֶֽת־אַהֲרֹן֙ וָֽאֶגֹּ֣ף אֶת־מִצְרַ֔יִם כַּֽאֲשֶׁ֥ר עָשִׂ֖יתִי בְּקִרְבּ֑וֹ וְאַחַ֖ר הוֹצֵ֥אתִי אֶתְכֶֽם׃ **ו** וָֽאוֹצִ֤יא אֶת־אֲבֽוֹתֵיכֶם֙ מִמִּצְרַ֔יִם וַתָּבֹ֖אוּ הַיָּ֑מָּה וַיִּרְדְּפ֨וּ מִצְרַ֜יִם אַֽחֲרֵ֧י אֲבֽוֹתֵיכֶ֛ם בְּרֶ֥כֶב וּבְפָֽרָשִׁ֖ים יַם־סֽוּף׃ **ז** וַיִּצְעֲק֣וּ אֶל־יְהוָ֗ה וַיָּ֨שֶׂם מַֽאֲפֵ֜ל בֵּֽינֵיכֶ֣ם ׀ וּבֵ֣ין הַמִּצְרִ֗ים וַיָּבֵ֨א עָלָ֤יו אֶת־הַיָּם֙ וַיְכַסֵּ֔הוּ וַתִּרְאֶ֨ינָה֙ עֵֽינֵיכֶ֔ם אֵ֥ת אֲשֶׁר־עָשִׂ֖יתִי בְּמִצְרָ֑יִם וַתֵּֽשְׁב֥וּ בַמִּדְבָּ֖ר יָמִ֥ים רַבִּֽים׃ **ח** וָֽאָבִ֣א אֶתְכֶ֗ם אֶל־אֶ֤רֶץ הָֽאֱמֹרִי֙ הַיּוֹשֵׁב֙ בְּעֵ֣בֶר הַיַּרְדֵּ֔ן וַיִּֽלָּחֲמ֖וּ אִתְּכֶ֑ם וָֽאֶתֵּ֨ן אוֹתָ֤ם בְּיֶדְכֶם֙ וַתִּֽירְשׁ֣וּ אֶת־אַרְצָ֔ם וָֽאַשְׁמִידֵ֖ם מִפְּנֵיכֶֽם׃ **ט** וַיָּ֨קָם בָּלָ֤ק בֶּן־צִפּוֹר֙ מֶ֣לֶךְ מוֹאָ֔ב וַיִּלָּ֖חֶם בְּיִשְׂרָאֵ֑ל וַיִּשְׁלַ֗ח וַיִּקְרָ֛א לְבִלְעָ֥ם בֶּן־בְּע֖וֹר לְקַלֵּ֥ל אֶתְכֶֽם׃ **י** וְלֹ֥א אָבִ֖יתִי לִשְׁמֹ֣עַ לְבִלְעָ֑ם וַיְבָ֤רֶךְ בָּרוֹךְ֙ אֶתְכֶ֔ם וָֽאַצִּ֥ל אֶתְכֶ֖ם מִיָּדֽוֹ׃ | [[651]](#footnote-652) 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. [[652]](#footnote-653) 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. [[653]](#footnote-654) Then I brought your father Abraham from beyond the River and led him through all the land of Canaan. I increased his descendants and gave him Isaac. [[654]](#footnote-655) 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. [[655]](#footnote-656) Then I sent Moses and Aaron and plagued Egypt with what I did in its midst; and afterwards I brought you out. [[656]](#footnote-657) 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. [[657]](#footnote-658) 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, [[658]](#footnote-659) 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. [[659]](#footnote-660) 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, [[660]](#footnote-661) but I would not listen to Balaam; instead, he had to bless you, and I saved you from his hand. |
| **יא** וַתַּֽעַבְר֣וּ אֶת־הַיַּרְדֵּן֮ וַתָּבֹ֣אוּ אֶל־יְרִיחוֹ֒ וַיִּלָּֽחֲמ֣וּ בָכֶ֣ם בַּעֲלֵֽי־יְ֠רִיחוֹ הָֽאֱמֹרִ֨י וְהַפְּרִזִּ֜י וְהַֽכְּנַעֲנִ֗י וְהַֽחִתִּי֙ וְהַגִּרְגָּשִׁ֔י הַֽחִוִּ֖י וְהַיְבוּסִ֑י וָֽאֶתֵּ֥ן אוֹתָ֖ם בְּיֶדְכֶֽם׃ **יב** וָֽאֶשְׁלַ֤ח לִפְנֵיכֶם֙ אֶת־הַצִּרְעָ֔ה וַתְּגָ֤רֶשׁ אוֹתָם֙ מִפְּנֵיכֶ֔ם שְׁנֵ֖י מַלְכֵ֣י הָֽאֱמֹרִ֑י לֹ֥א בְחַרְבְּךָ֖ וְלֹ֥א בְקַשְׁתֶּֽךָ׃ **יג** וָֽאֶתֵּ֨ן לָכֶ֜ם אֶ֣רֶץ ׀ אֲשֶׁ֧ר לֹֽא־יָגַ֣עְתָּ בָּ֗הּ וְעָרִים֙ אֲשֶׁ֣ר לֹֽא־בְנִיתֶ֔ם וַתֵּֽשְׁב֖וּ בָּהֶ֑ם כְּרָמִ֤ים וְזֵיתִים֙ אֲשֶׁ֣ר לֹֽא־נְטַעְתֶּ֔ם אַתֶּ֖ם אֹֽכְלִֽים׃ | [[661]](#footnote-662) “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. [[662]](#footnote-663) 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. [[663]](#footnote-664) 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.” |
| **יד** וְעַתָּ֞ה יְר֧אוּ אֶת־יְהוָ֛ה וְעִבְד֥וּ אֹת֖וֹ בְּתָמִ֣ים וּבֶֽאֱמֶ֑ת וְהָסִ֣ירוּ אֶת־אֱלֹהִ֗ים אֲשֶׁר֩ עָֽבְד֨וּ אֲבֽוֹתֵיכֶ֜ם בְּעֵ֤בֶר הַנָּהָר֙ וּבְמִצְרַ֔יִם וְעִבְד֖וּ אֶת־יְהוָֽה׃ **טו** וְאִם֩ רַ֨ע בְּֽעֵינֵיכֶ֜ם לַֽעֲבֹ֣ד אֶת־יְהוָ֗ה בַּֽחֲר֨וּ לָכֶ֣ם הַיּוֹם֮ אֶת־מִ֣י תַֽעֲבֹדוּן֒ אִ֣ם אֶת־אֱלֹהִ֞ים אֲשֶׁר־עָֽבְד֣וּ אֲבֽוֹתֵיכֶ֗ם אֲשֶׁר֙ מֵעֵ֣בֶר הַנָּהָ֔ר וְאִם֙ אֶת־אֱלֹהֵ֣י הָֽאֱמֹרִ֔י אֲשֶׁ֥ר אַתֶּ֖ם יֹֽשְׁבִ֣ים בְּאַרְצָ֑ם וְאָֽנֹכִ֣י וּבֵיתִ֔י נַֽעֲבֹ֖ד אֶת־יְהוָֽה׃ {פ} | [[664]](#footnote-665) “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. [[665]](#footnote-666) However,  if you are unwilling to serve Yahweh, choose today whom you  wish to serve, whether the gods that your ancestors served in the  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.” |
| **טז** וַיַּ֤עַן הָעָם֙ וַיֹּ֔אמֶר חָלִ֣ילָה לָּ֔נוּ מֵֽעֲזֹ֖ב אֶת־יְהוָ֑ה לַֽעֲבֹ֖ד אֱלֹהִ֥ים אֲחֵרִֽים׃ **יז** כִּ֚י יְהוָ֣ה אֱלֹהֵ֔ינוּ הוּא֩ הַמַּֽעֲלֶ֨ה אֹתָ֧נוּ וְאֶת־אֲבוֹתֵ֛ינוּ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֣ית עֲבָדִ֑ים וַֽאֲשֶׁ֧ר עָשָׂ֣ה לְעֵינֵ֗ינוּ אֶת־הָֽאֹת֤וֹת הַגְּדֹלוֹת֙ הָאֵ֔לֶּה וַֽיִּשְׁמְרֵ֗נוּ בְּכָל־הַדֶּ֨רֶךְ֙ אֲשֶׁ֣ר הָלַ֣כְנוּ בָ֔הּ וּבְכֹל֙ הָֽעַמִּ֔ים אֲשֶׁ֥ר עָבַ֖רְנוּ בְּקִרְבָּֽם׃ **יח** וַיְגָ֨רֶשׁ יְהוָ֜ה אֶת־כָּל־הָֽעַמִּ֗ים וְאֶת־הָֽאֱמֹרִ֛י יֹשֵׁ֥ב הָאָ֖רֶץ מִפָּנֵ֑ינוּ גַּם־אֲנַ֨חְנוּ֙ נַֽעֲבֹ֣ד אֶת־יְהוָ֔ה כִּי־ה֖וּא אֱלֹהֵֽינוּ׃ | [[666]](#footnote-667) The people answered, “Far be it from us to desert Yahweh to serve other gods! [[667]](#footnote-668) 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? [[668]](#footnote-669) 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.” |
| **יט** וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־הָעָ֗ם לֹ֤א תֽוּכְלוּ֙ לַֽעֲבֹ֣ד אֶת־יְהוָ֔ה כִּֽי־אֱלֹהִ֥ים קְדֹשִׁ֖ים ה֑וּא אֵל־קַנּ֣וֹא ה֔וּא לֹֽא־יִשָּׂ֥א לְפִשְׁעֲכֶ֖ם וּלְחַטֹּֽאותֵיכֶֽם׃ **כ** כִּ֤י תַֽעַזְבוּ֙ אֶת־יְהוָ֔ה וַֽעֲבַדְתֶּ֖ם אֱלֹהֵ֣י נֵכָ֑ר וְשָׁ֨ב וְהֵרַ֤ע לָכֶם֙ וְכִלָּ֣ה אֶתְכֶ֔ם אַֽחֲרֵ֖י אֲשֶׁר־הֵיטִ֥יב לָכֶֽם׃ **כא** וַיֹּ֥אמֶר הָעָ֖ם אֶל־יְהוֹשֻׁ֑עַ לֹ֕א כִּ֥י אֶת־יְהוָ֖ה נַֽעֲבֹֽד׃ **כב** וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־הָעָ֗ם עֵדִ֤ים אַתֶּם֙ בָּכֶ֔ם כִּֽי־אַתֶּ֞ם בְּחַרְתֶּ֥ם לָכֶ֛ם אֶת־יְהוָ֖ה לַֽעֲבֹ֣ד אוֹת֑וֹ וַיֹּֽאמְר֖וּ עֵדִֽים׃ **כג** וְעַתָּ֕ה הָסִ֛ירוּ אֶת־אֱלֹהֵ֥י הַנֵּכָ֖ר אֲשֶׁ֣ר בְּקִרְבְּכֶ֑ם וְהַטּוּ֙ אֶת־לְבַבְכֶ֔ם אֶל־יְהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל׃ **כד** וַיֹּֽאמְר֥וּ הָעָ֖ם אֶל־יְהוֹשֻׁ֑עַ אֶת־יְהוָ֤ה אֱלֹהֵ֨ינוּ֙ נַֽעֲבֹ֔ד וּבְקוֹל֖וֹ נִשְׁמָֽע׃ | [[669]](#footnote-670) 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. [[670]](#footnote-671) If you desert Yahweh to follow  alien gods, he in turn will do you harm and destroy you after the goodness he has shown you.” [[671]](#footnote-672) And the people answered Joshua,  “No; it really is Yahweh that we wish to serve.” [[672]](#footnote-673) Then Joshua said  to the people, “You are witnesses against yourselves that you have chosen Yahweh, to serve him.” They answered, “We are witnesses.” [[673]](#footnote-674) He said, “Then cast away the alien gods among you and give  your hearts to Yahweh, the God of Israel!” [[674]](#footnote-675) The people answered Joshua, “It is Yahweh our God we choose to serve; it is his voice that  we will obey.” |
| **כה** וַיִּכְרֹ֨ת יְהוֹשֻׁ֧עַ בְּרִ֛ית לָעָ֖ם בַּיּ֣וֹם הַה֑וּא וַיָּ֥שֶׂם ל֛וֹ חֹ֥ק וּמִשְׁפָּ֖ט בִּשְׁכֶֽם׃ **כו** וַיִּכְתֹּ֤ב יְהוֹשֻׁ֨עַ֙ אֶת־הַדְּבָרִ֣ים הָאֵ֔לֶּה בְּסֵ֖פֶר תּוֹרַ֣ת אֱלֹהִ֑ים וַיִּקַּח֙ אֶ֣בֶן גְּדוֹלָ֔ה וַיְקִימֶ֣הָ שָּׁ֔ם תַּ֚חַת הָֽאַלָּ֔ה אֲשֶׁ֖ר בְּמִקְדַּ֥שׁ יְהוָֽה׃ {פ} | [[675]](#footnote-676) So, Joshua made a covenant for the people that day; he laid down a statute and ordinance for them at Shechem. [[676]](#footnote-677) 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, |
| **כז** וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־כָּל־הָעָ֗ם הִנֵּ֨ה הָאֶ֤בֶן הַזֹּאת֙ תִּֽהְיֶה־בָּ֣נוּ לְעֵדָ֔ה כִּֽי־הִ֣יא שָֽׁמְעָ֗ה אֵ֚ת כָּל־אִמְרֵ֣י יְהוָ֔ה אֲשֶׁ֥ר דִּבֶּ֖ר עִמָּ֑נוּ וְהָֽיְתָ֤ה בָכֶם֙ לְעֵדָ֔ה פֶּֽן־תְּכַחֲשׁ֖וּן בֵּאלֹֽהֵיכֶֽם׃ **כח** וַיְשַׁלַּ֤ח יְהוֹשֻׁ֨עַ֙ אֶת־הָעָ֔ם אִ֖ישׁ לְנַֽחֲלָתֽוֹ׃ {פ} | [[677]](#footnote-678) 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 us: therefore, it shall be a witness against you in case you deny your God.” [[678]](#footnote-679) Then Joshua sent the people away, and each returned to his own inheritance. |
| **כט** וַֽיְהִ֗י אַֽחֲרֵי֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וַיָּ֛מָת יְהוֹשֻׁ֥עַ בִּן־נ֖וּן עֶ֣בֶד יְהוָ֑ה בֶּן־מֵאָ֥ה וָעֶ֖שֶׂר שָׁנִֽים׃ **ל** וַיִּקְבְּר֤וּ אֹתוֹ֙ בִּגְב֣וּל נַֽחֲלָת֔וֹ בְּתִמְנַת־סֶ֖רַח אֲשֶׁ֣ר בְּהַר־אֶפְרָ֑יִם מִצְּפ֖וֹן לְהַר־גָּֽעַשׁ׃ **לא** וַיַּֽעֲבֹ֤ד יִשְׂרָאֵל֙ אֶת־יְהוָ֔ה כֹּ֖ל יְמֵ֣י יְהוֹשֻׁ֑עַ וְכֹ֣ל ׀ יְמֵ֣י הַזְּקֵנִ֗ים אֲשֶׁ֨ר הֶֽאֱרִ֤יכוּ יָמִים֙ אַֽחֲרֵ֣י יְהוֹשֻׁ֔עַ וַֽאֲשֶׁ֣ר יָֽדְע֗וּ אֵ֚ת כָּל־מַֽעֲשֵׂ֣ה יְהוָ֔ה אֲשֶׁ֥ר עָשָׂ֖ה לְיִשְׂרָאֵֽל׃ | [[679]](#footnote-680) After these things Joshua son of Nun, the servant of Yahweh, died; he was a hundred and ten years old. [[680]](#footnote-681) They buried him on the estate he had received for inheritance, at Timnath-Serah, which lies in the highlands of Ephraim, north of Mount Gaash. [[681]](#footnote-682) Israel served Yahweh throughout the lifetime of Joshua and the lifetime of those elders who outlived Joshua and had known all the deeds that Yahweh had done for the sake of Israel. |
| **לב** וְאֶת־עַצְמ֣וֹת י֠וֹסֵף אֲשֶׁר־הֶֽעֱל֨וּ בְנֵֽי־יִשְׂרָאֵ֥ל ׀ מִמִּצְרַיִם֮ קָֽבְר֣וּ בִשְׁכֶם֒ בְּחֶלְקַ֣ת הַשָּׂדֶ֗ה אֲשֶׁ֨ר קָנָ֧ה יַֽעֲקֹ֛ב מֵאֵ֛ת בְּנֵֽי־חֲמ֥וֹר אֲבִֽי־שְׁכֶ֖ם בְּמֵאָ֣ה קְשִׂיטָ֑ה וַיִּֽהְי֥וּ לִבְנֵֽי־יוֹסֵ֖ף לְנַֽחֲלָֽה׃ **לג** וְאֶלְעָזָ֥ר בֶּֽן־אַהֲרֹ֖ן מֵ֑ת וַיִּקְבְּר֣וּ אֹת֗וֹ בְּגִבְעַת֙ פִּֽינְחָ֣ס בְּנ֔וֹ אֲשֶׁ֥ר נִתַּן־ל֖וֹ בְּהַ֥ר אֶפְרָֽיִם׃ {ש} | [[682]](#footnote-683) The bones of Joseph, which the sons of Israel had brought from Egypt, were buried at Shechem in the portion of the ground that Jacob had bought for a hundred qesitah from the sons of Hamor, the father of Shechem, which became the inheritance of the sons of Joseph. [[683]](#footnote-684) 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. |

1. **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. [↑](#footnote-ref-2)
2. 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*’ (מְשָׁרֵ֥ת) is the title habitually given to Joshua (see Ex 24:13, 33:11, Nb 11:28). More honourable than עֶ֣בֶד (‘*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*). [↑](#footnote-ref-3)
3. 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. [↑](#footnote-ref-4)
4. The 2p pronouns in vv. 3–4 are plural, indicating that all the people are addressed here. [↑](#footnote-ref-5)
5. 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. [↑](#footnote-ref-6)
6. The 2p pronouns in this verse are singular, indicating Joshua is the addressee. [↑](#footnote-ref-7)
7. The pronoun ‘*them*’ at the end of the verse refers to either the ‘*people*’ or to ‘*their fathers*’. [↑](#footnote-ref-8)
8. The literal translation of ‘*successful*’ (here following the *NRSV* & *NETB*) is ‘*wise*’; the *NJB* has ‘*happy*’. [↑](#footnote-ref-9)
9. Obedience to the ‘*book of this Law*’ (Deuteronomy) is the only requirement for the success of the project that the Israelites are to undertake. [↑](#footnote-ref-10)
10. The opening rhetorical question emphasises the importance of the following command by reminding the listener that it is being repeated. [↑](#footnote-ref-11)
11. 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). [↑](#footnote-ref-12)
12. Literally translated, this verse ends, “*to enter to possess the land which Yahweh your God is giving to you to possess it*.” [↑](#footnote-ref-13)
13. God first instructs the Transjordanian tribes to help the other in their conquest. [↑](#footnote-ref-14)
14. 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. [↑](#footnote-ref-15)
15. 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. [↑](#footnote-ref-16)
16. 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. [↑](#footnote-ref-17)
17. 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.’*” [↑](#footnote-ref-18)
18. Here and in v. 18 the word ‘only’ qualifies what precedes it (see also v. 7). [↑](#footnote-ref-19)
19. 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*.” [↑](#footnote-ref-20)
20. **Joshua 2**

    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. [↑](#footnote-ref-21)
21. Literally translated, this verse opens, “*Joshua, son of Nun, sent from Shittim two men, spies, secretly, saying*…” [↑](#footnote-ref-22)
22. In place of ‘*reconnoitre the country*’, here following the *NJB*, the *NRSV* has ‘*search out the land*’. [↑](#footnote-ref-23)
23. 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. [↑](#footnote-ref-24)
24. The 3ms pronominal suffix on ‘*hid*’ has to be a scribal error. [↑](#footnote-ref-25)
25. Literally translated, this verse opens, “*And the gate was to be shut in the darkness and the men went out*.” [↑](#footnote-ref-26)
26. *NETB* places this entire verse in parentheses. [↑](#footnote-ref-27)
27. 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. [↑](#footnote-ref-28)
28. The *MT* (and *NRSV*) has simply ‘*she*’ in place of ‘*Rahab*’, here added for clarity (following the *NJB* & *NETB*). [↑](#footnote-ref-29)
29. Rahab’s statement uses the Hebrew perfect, suggesting certitude. [↑](#footnote-ref-30)
30. In place of ‘*how you annihilated them*’, here following *NETB*, the *NJB* reads ‘*whom you put under the ban*’. [↑](#footnote-ref-31)
31. 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). [↑](#footnote-ref-32)
32. 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. [↑](#footnote-ref-33)
33. In place of אַחְיוֹתַ֔י, here following the *Qere*, the *Kethib* has אחותי. [↑](#footnote-ref-34)
34. 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. [↑](#footnote-ref-35)
35. 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 בַּחֶ֖בֶל (‘*with a rope*’) to the initial ב on the immediately following בְּעַ֣ד 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. [↑](#footnote-ref-36)
36. In place of ‘*the pursuers*’, here following the *NJB* & *NRSV*, *NETB* has ‘*those chasing you*’. [↑](#footnote-ref-37)
37. 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. [↑](#footnote-ref-38)
38. More literally translated, this verse opens, “*Look! We are about to enter the country*.” [↑](#footnote-ref-39)
39. 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*.” [↑](#footnote-ref-40)
40. 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*.” [↑](#footnote-ref-41)
41. The literal translation of ‘*let it be as you say*’ is ‘*according to your words, so it [will be]*’. [↑](#footnote-ref-42)
42. Literally translated, this verse ends, “*The pursuers looked in all the way and did not find [them].*” [↑](#footnote-ref-43)
43. The words ‘*the river*’, though not in the *MT*, are added for clarification. [↑](#footnote-ref-44)
44. The literal translation of ‘*all tremble*’ (here following the *NJB*) is ‘*are melting away*’. [↑](#footnote-ref-45)
45. **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. [↑](#footnote-ref-46)
46. The words ‘*the river*’, though not in the *MT*, are added for clarification. [↑](#footnote-ref-47)
47. 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*’. [↑](#footnote-ref-48)
48. The ‘*Ark of the Covenant*’ is the sign of God’s presence among the tribes; only priests can carry it. [↑](#footnote-ref-49)
49. This verse is numbered 4b in the *NJB*; the *NRSV* & NTB merge vv. 4 and 4a. [↑](#footnote-ref-50)
50. 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 אַמָּ֖ה (‘*cubit*’) was probably equivalent to approximately 45 cm in length; thus, 2,000 cubits (about a kilometre) is a Sabbath day’s journey. [↑](#footnote-ref-51)
51. ‘*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*. [↑](#footnote-ref-52)
52. The *NJB* has ‘*he*’ in place of ‘*Joshua*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-53)
53. In place of ‘*exalt you*’, here following the *NRSV*, the *NJB* has ‘*make you a great man*’. [↑](#footnote-ref-54)
54. 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*. [↑](#footnote-ref-55)
55. In place of ‘*come closer*’, here following the *NJB*, the *NRSV* has ‘*draw near*’ and *NETB* has ‘*come here*’. [↑](#footnote-ref-56)
56. This verse presents a stereotypical listing of the pre-Israelite population of Canaan; it is difficult to identify the individual groups specifically. [↑](#footnote-ref-57)
57. Alternative readings for ‘*Lord*’ (as *NJB* & *NRSV*) are ‘*Ruler*’ (as *NETB*) and ‘*Master*’. [↑](#footnote-ref-58)
58. The *NRSV* & *NETB* have ‘*now*’ in place of the more emphatic ‘*at once*’, here following the *NJB*. [↑](#footnote-ref-59)
59. For this verse, the *NJB* reads, “*As soon as the priests … have set foot in the waters*.” [↑](#footnote-ref-60)
60. The *MT* has no verb in the 2nd part of this verse – ‘*carried*’ has been added following the *NJB*. [↑](#footnote-ref-61)
61. 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. [↑](#footnote-ref-62)
62. According to an Arab historian, something similar happened in ad 1267: landslides blocked the valley in this very area, Adama-Damieh (*Adam* is probably the town Tell ed-Damieh, 30 km north of Jericho; *Zarethan* is further north), and the Jordan ceased to flow for ten hours. The Dead Sea is about one-third suspended salts, which makes it impossible for plant or animal life to survive in it. In place of מֵֽאָדָ֤ם, here following the *Qere*, the *Kethib* has באדם. [↑](#footnote-ref-63)
63. Literally translated, this verse ends, “… *and all Israel was crossing over on dry ground until all the nation had finished crossing the Jordan*.” [↑](#footnote-ref-64)
64. **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). [↑](#footnote-ref-65)
65. 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. [↑](#footnote-ref-66)
66. The *NJB* & *NRSV* lack the words ‘*for yourselves*’, here following *NETB*. [↑](#footnote-ref-67)
67. The *NRSV* & *NETB* end this verse with, “… *in the place where you camp tonight*.” [↑](#footnote-ref-68)
68. The *NRSV* & *NETB* have simply ‘*one per tribe*’ in place of ‘*one man for each tribe*’, here following the *NJB*. [↑](#footnote-ref-69)
69. The *NJB* opens this verse with ‘*he*’ in place of ‘*Joshua*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-70)
70. 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*’. [↑](#footnote-ref-71)
71. 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*. [↑](#footnote-ref-72)
72. The *NJB* & *NRSV* lack the words ‘*with them*’, here following *NETB*. [↑](#footnote-ref-73)
73. 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. [↑](#footnote-ref-74)
74. *NETB* adds ‘*of the Covenant*’ after ‘*Ark*’; here, we follow the *NJB* & *NRSV*. [↑](#footnote-ref-75)
75. 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*’. [↑](#footnote-ref-76)
76. On the armed crossing of the Reubenites, Gadites and Manassehites, see Nb 32:29. [↑](#footnote-ref-77)
77. The literal translation of ‘*warriors in arms*’ is ‘*men equipped for battle*’. [↑](#footnote-ref-78)
78. The *NJB* has ‘*honoured*’ in place of ‘*stood in awe of*’ (twice in this verse), here following the *NRSV*. [↑](#footnote-ref-79)
79. The *NJB*, *NRSV* & *NETB* lack the opening ‘*then*’ (literally, ‘*and*’). [↑](#footnote-ref-80)
80. ‘*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. [↑](#footnote-ref-81)
81. The *NJB* lacks the words ‘*out of*’, here following the *NRSV*. [↑](#footnote-ref-82)
82. In place of כַּֽעֲל֨וֹת, 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. [↑](#footnote-ref-83)
83. The word ‘*Gilgal*’ (גִּלְגָּ֔ל) means ‘*rin*g’ (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). [↑](#footnote-ref-84)
84. The ‘*twelve stones*’ are specifically those mentioned in vv. 3–7. [↑](#footnote-ref-85)
85. Literally translated, the question is, “*What are these stones?*” [↑](#footnote-ref-86)
86. A more literal translation of ‘*explain*’ is ‘*make it known*’. [↑](#footnote-ref-87)
87. Here again, the parallel with the Exodus is emphasised. [↑](#footnote-ref-88)
88. The *NJB* lacks the words ‘*and so that you may*’ (here following the *NRSV*), thus applying the last clause to ‘*all the peoples*’. [↑](#footnote-ref-89)
89. **Joshua 5** [↑](#footnote-ref-90)
90. Some versions of the *MT* have ‘*we had crossed*’ (עברנו, as in the *Kethib*) in place of ‘*they had crossed*’ (עָבְרָ֑ם, following the *Qere*). [↑](#footnote-ref-91)
91. 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). [↑](#footnote-ref-92)
92. The *NRSV* uses the Hebrew name ‘*Gibeath-Haaraloth*’ (גִּבְעַ֖ת הָֽעֲרָלֽוֹת) for the ‘*Hill of Foreskins*’. [↑](#footnote-ref-93)
93. 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*.” [↑](#footnote-ref-94)
94. The literal translation of ‘*men*’ is ‘*people*’. [↑](#footnote-ref-95)
95. In place of ‘*give us*’, some *Hebrew Mss*, as well as the *Syr*, have ‘*give them*’ (as does *NETB*). [↑](#footnote-ref-96)
96. The literal translation of ‘*set*’ is ‘*raised up*’. [↑](#footnote-ref-97)
97. The *NJB* and *NRSV* have ‘*all*’ before ‘*the nation*’. [↑](#footnote-ref-98)
98. Note the play on words between גִּלְגָּ֔ל (‘*Gilgal*’) and גַּלּ֛וֹתִי (‘*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. [↑](#footnote-ref-99)
99. The *NJB* has ‘*in the plain*’ in place of ‘*on the plains*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-100)
100. *NETB* omits the phrase, ‘*that same day*’. [↑](#footnote-ref-101)
101. 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. [↑](#footnote-ref-102)
102. 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. [↑](#footnote-ref-103)
103. 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. [↑](#footnote-ref-104)
104. 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. [↑](#footnote-ref-105)
105. **Joshua 6** [↑](#footnote-ref-106)
106. 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. [↑](#footnote-ref-107)
107. The verb נָתַ֣תִּי (‘*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. [↑](#footnote-ref-108)
108. The verb וְסַבֹּתֶ֣ם (‘*and go around*’) is plural, being addressed to the whole army. [↑](#footnote-ref-109)
109. The sacred number, *seven*, occurs repeatedly in this chapter. [↑](#footnote-ref-110)
110. 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 כְּשָׁמְעֲכֶם֙, here following the *Qere*, the *Kethib* has בשמעכם. [↑](#footnote-ref-111)
111. The *NJB* lacks the opening ‘*so*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-112)
112. The *Kethib* opens this verse with ויאמרו (‘*and they said*’) in place of וַיֹּ֨אמֶר֙ (‘*and he said*’), here following the *Qere*; in that case, the verb should be translated as passive (‘*[the army] was told*’). [↑](#footnote-ref-113)
113. The *NJB* opens this verse with a separate sentence: “*Everything was done as Joshua ordered the people*.” Here, we follow the *NRSV*. [↑](#footnote-ref-114)
114. In place of תֹּֽקְעֵ֖י, here following the *Qere*, the *Kethib* has תקעו. [↑](#footnote-ref-115)
115. The literal translation of ‘*army*’ (here following the *NRSV* & *NETB*) is ‘*people*’. [↑](#footnote-ref-116)
116. The *NJB* opens this verse with, “*At Joshua’s command …”* Here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-117)
117. 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.*” [↑](#footnote-ref-118)
118. In place of ‘*armed men*’, here following *NETB*, the *NJB* has ‘*the vanguard*’. The *Kethib* has הולך in place of הָל֖וֹךְ, here following the *Qere*. [↑](#footnote-ref-119)
119. The *LXX* lacks the words ‘*on the second day*’ (see #1). [↑](#footnote-ref-120)
120. The *NJB* omits the repetition of ‘*the town*’ in the 2nd sentence; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-121)
121. The verbal form translated ‘*has given*’ is a perfect, probably indicating certitude here. [↑](#footnote-ref-122)
122. The *NJB* opens with, “*The city and everyone in it*,” here, the text follows that of the *NRSV*. The ‘*devotion … for destruction*’ (חֵ֛רֶם) 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). [↑](#footnote-ref-123)
123. 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*.” [↑](#footnote-ref-124)
124. In place of ‘*are consecrated to*’, here following the *NJB*, the *NRSV* has ‘*are sacred to*’ and *NETB* has ‘*belong to*’. [↑](#footnote-ref-125)
125. ‘*Fell down flat*’ follows the *NRSV*; the *NJB* has ‘*collapsed then and there*’; the literal translation is ‘*fell in its place*’. [↑](#footnote-ref-126)
126. The literal translation of ‘*everything*’ is ‘*all that breathed*’. [↑](#footnote-ref-127)
127. 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). [↑](#footnote-ref-128)
128. The literal translation of ‘*set them in safety*’ (here following the *NJB*) is simply ‘*placed them*’. [↑](#footnote-ref-129)
129. Technically Yahweh did not have a ‘*house*’ yet, so perhaps this refers to the Tabernacle using later terminology. [↑](#footnote-ref-130)
130. 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. [↑](#footnote-ref-131)
131. After ‘*oath*’, the *NJB* adds ‘*before Yahweh*’. The fulfilment of this curse is recorded in 1K 16:34. [↑](#footnote-ref-132)
132. The literal translation of ‘*his fame was in all the land*’ is ‘*the report about him was in all the land*’; the term אָֽרֶץ (’*land*’) may also be translated ‘*earth*’. [↑](#footnote-ref-133)
133. **Joshua 7** [↑](#footnote-ref-134)
134. 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. [↑](#footnote-ref-135)
135. 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). [↑](#footnote-ref-136)
136. 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*.” [↑](#footnote-ref-137)
137. The cause of Israel’s defeat is a too-optimistic report on Ai’s defences. [↑](#footnote-ref-138)
138. In place of the name ‘*Shebarim*’ (שְּׁבָרִ֔ים), *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*. [↑](#footnote-ref-139)
139. Tearing one’s clothes was an outward expression of extreme sorrow (see Gn 37:34, 44:13). [↑](#footnote-ref-140)
140. 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). [↑](#footnote-ref-141)
141. 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*’. [↑](#footnote-ref-142)
142. In place of ‘*wipe our name of the face of the earth*’, *NETB* has ‘*destroy the very memory of us from earth*’. [↑](#footnote-ref-143)
143. The *NJB* ends this verse, here following the *NRSV* (and *MT*), “*Why are you lying prostrate like this?*” [↑](#footnote-ref-144)
144. Literally translated, this verse ends, “*and also they have stolen, and also they have lied, and also they have placed [them] among their items*.” [↑](#footnote-ref-145)
145. 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. [↑](#footnote-ref-146)
146. The literal translation of ‘*you are contaminated*’ (here following *NETB*) is ‘*there are devoted things among you*’ (as NRSV). [↑](#footnote-ref-147)
147. 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). [↑](#footnote-ref-148)
148. In place of ‘*an infamy*’, here following the *NJB*, the *NRSV* has ‘*an outrageous thing*’ and *NETB* has ‘*such a disgraceful thing*’. [↑](#footnote-ref-149)
149. The *NJB* ends this verse with ‘*and the lot marked out the tribe of Judah*’ (see #14). [↑](#footnote-ref-150)
150. The *MT* uses ‘*man by man*’ in place of ‘*family by family*’; here, the text follows the *Syr*. [↑](#footnote-ref-151)
151. In place of ‘*his family*’, here following the *MT*, the *NJB* has ‘*the family of Zabdi*’. [↑](#footnote-ref-152)
152. The *NRSV* has ‘*make confession to him*’ in place of ‘*pay him homage*’, here following the *NJB*. [↑](#footnote-ref-153)
153. The literal translation of ‘*and this is what I have done*’ is ‘*like this and like this I did*’. [↑](#footnote-ref-154)
154. ‘*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 וָאֵ֣רֶא, here following the *Qere*, the *Kethib* has ואראה. [↑](#footnote-ref-155)
155. Literally translated, this verse ends, “*Look, [it was] hidden in his tent and the silver was beneath it*.” [↑](#footnote-ref-156)
156. The literal translation of ‘*laid it*’ is ‘*poured it*’, probably referring to the way the silver pieces poured out of their container. [↑](#footnote-ref-157)
157. In place of ‘*Valley of Achor*’, *NETB* has ‘*Valley of Disaster*’; ‘*Achor*’ (עָכֽוֹר) means ‘*trouble*’ or ‘*disaster*’. [↑](#footnote-ref-158)
158. 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. [↑](#footnote-ref-159)
159. 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). [↑](#footnote-ref-160)
160. **Joshua 8** [↑](#footnote-ref-161)
161. 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. [↑](#footnote-ref-162)
162. 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!*” [↑](#footnote-ref-163)
163. Literally translated, the 1st sentence reads, “*And Joshua and all the people of war arose to go up [against] Ai*.” [↑](#footnote-ref-164)
164. Another reading for ‘*after giving them these instruction*’ (as *NJB*) is ‘*with the command*’ (as *NRSV*). [↑](#footnote-ref-165)
165. The phrase, ‘*the people of Ai*’ follows the *LXX*; the *MT* and the *NRSV* have ‘*they*’. [↑](#footnote-ref-166)
166. The literal translation of ‘*give chase*’ is ‘*come after us*’. [↑](#footnote-ref-167)
167. 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. [↑](#footnote-ref-168)
168. In place of ‘*it*’ (after ‘*set fire to*’), the *MT* repeats ‘*the town*’. [↑](#footnote-ref-169)
169. 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). [↑](#footnote-ref-170)
170. 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 [↑](#footnote-ref-171)
171. Literally translated, this verse opens, “*All the people of war who were with him went up and approached and came opposite the town*.” [↑](#footnote-ref-172)
172. The figure of 5,000 is more credible than the 30,000 of v. 3. [↑](#footnote-ref-173)
173. *NETB*, following a few Hebrew *Mss*, has ‘*went into*’ in place of ‘*spent that night in*’. [↑](#footnote-ref-174)
174. ‘*At the meeting place*’ (following the *NRSV* & *NETB*) is a literal translation of לַמּוֹעֵ֖ד; the *NJB* has a conjectural translation of ‘*on the slope*’ (בַּמּוֹרָ֑ד, see 7:5). [↑](#footnote-ref-175)
175. The *NRSV* has ‘*wilderness*’ in place of ‘*desert*’, here following the *NJB*. [↑](#footnote-ref-176)
176. *NETB* has ‘*Ai*’ in place of ‘*the town*’. In place of בָּעַ֔י, here following the *Qere*, the *Kethib* has בעיר. [↑](#footnote-ref-177)
177. ‘*Nor in Bethel*’ is a gloss, omitted by the *LXX*. [↑](#footnote-ref-178)
178. This was not a mere signal but a gesture effective in itself like that of Moses in Ex 17:9, 11. [↑](#footnote-ref-179)
179. The *NRSV* has ‘*rushed*’ in place of ‘*ran*’, here following the *NJB*. [↑](#footnote-ref-180)
180. The term וְהִנֵּ֨ה (‘*looked*’) draws attention to the scene and invites the audience to view the events from the perspective of the men of Ai. [↑](#footnote-ref-181)
181. After ‘*smoke was rising*’, the *MT* adds ‘*into the sky*’; here, we follow the *NRSV*. [↑](#footnote-ref-182)
182. 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*.” [↑](#footnote-ref-183)
183. The *NJB* has ‘*captured*’ in place of ‘*taken*’, here following the *NRSV*. [↑](#footnote-ref-184)
184. The *LXX* omits the words, “*and all of them fell by the edge of the sword*;” they may represent a later scribal addition [↑](#footnote-ref-185)
185. In place of ‘*both men and women*’, here following the *NRSV*, the *NJB* has ‘*men and women together*’. [↑](#footnote-ref-186)
186. The *NJB* has ‘*javelin*’ in place of ‘*sword*’, here following the *NRSV*. [↑](#footnote-ref-187)
187. Literally translated, this verse ends, “*according to the word of Yahweh which he commanded Joshua*.” [↑](#footnote-ref-188)
188. A more literal translation for ‘*heap of ruins*’ (here following the *NRSV*) is ‘*permanent mound*’ (as *NETB*). [↑](#footnote-ref-189)
189. 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). [↑](#footnote-ref-190)
190. 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 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). [↑](#footnote-ref-191)
191. The *NRSV* reads ‘*an altar of unhewn (or whole) stones, on which no iron tool has been used*’. [↑](#footnote-ref-192)
192. The *NRSV*, *NJB* & *NETB* have ‘*Joshua*’ in place of ‘*he*’, here following the *MT*. [↑](#footnote-ref-193)
193. 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). [↑](#footnote-ref-194)
194. The *NJB* has ‘*Joshua*’ in place of ‘*he*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-195)
195. The literal translation of ‘*living among the people*’ is ‘*who walked in their midst*’. [↑](#footnote-ref-196)
196. **Joshua 9** [↑](#footnote-ref-197)
197. An alternative translation of ‘*lowlands*’ (שְּׁפֵלָ֗ה) is ‘*foothills*’. [↑](#footnote-ref-198)
198. 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*’. [↑](#footnote-ref-199)
199. 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. [↑](#footnote-ref-200)
200. 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*’. [↑](#footnote-ref-201)
201. The *NRSV* has ‘*mouldy*’ in place of ‘*crumbling*’, here following the *NJB*. [↑](#footnote-ref-202)
202. The *NJB* has ‘*we come*’ in place of ‘*we have come*’, here following the *NRSV*. [↑](#footnote-ref-203)
203. In place of וַיֹּ֥אמֶר, here following the *Qere*, the *Kethib* has ויאמרו; and, in place of אֶֽכְרָת־, the *Kethib* has אכרות־. [↑](#footnote-ref-204)
204. The *NJB* omits the opening ‘*so*’ (literally, ‘*and*’), here following the *MT* & *NRSV*. [↑](#footnote-ref-205)
205. 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). [↑](#footnote-ref-206)
206. The *NRSV* has simply ‘*who were*’ in place of ‘*whose realm was*’, here following the *NJB*. [↑](#footnote-ref-207)
207. In place of ‘*we are your servants*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*we are willing to be your subjects*’. [↑](#footnote-ref-208)
208. The literal translation of ‘*set out*’ is ‘*went out*’. [↑](#footnote-ref-209)
209. *NETB* has ‘*ripped*’ in place of ‘*burst*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-210)
210. 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). [↑](#footnote-ref-211)
211. 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). [↑](#footnote-ref-212)
212. 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). [↑](#footnote-ref-213)
213. *NETB* uses the alternative spelling, ‘*Kephirah*’ (following the *LXX* – *Κεφιρα*), for ‘*Chephirah*’ (הַכְּפִירָ֔ה). [↑](#footnote-ref-214)
214. A more literal translation of ‘*grumbled at*’ (here following the *NJB*) is ‘*murmured against*’ (as *NRSV*). [↑](#footnote-ref-215)
215. The *NJB* has ‘*we have sworn*’ in place of ‘*we swore*’, here following *NETB*. [↑](#footnote-ref-216)
216. 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*’. [↑](#footnote-ref-217)
217. The *LXX* omits the words ‘*the leaders went on*’. [↑](#footnote-ref-218)
218. The *NJB* has ‘*sent for the Gibeonites*’ in place of ‘*summoned them*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-219)
219. 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. [↑](#footnote-ref-220)
220. 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*. [↑](#footnote-ref-221)
221. The literal translation of ‘*power*’ is ‘*hand*’. [↑](#footnote-ref-222)
222. The violation of this treaty by Saul was atoned for in the time of David (2S 21:1–14). [↑](#footnote-ref-223)
223. 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. [↑](#footnote-ref-224)
224. **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. [↑](#footnote-ref-225)
225. 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. [↑](#footnote-ref-226)
226. The *NRSV* opens with ‘*he*’ instead of ‘*they*’, here following the *MT*; the subject of the plural verb is probably the residents of Jerusalem. [↑](#footnote-ref-227)
227. The five city-states were to the south of Gibeon. [↑](#footnote-ref-228)
228. Literally translated, this verse opens, “*Come up to me and help me*.” [↑](#footnote-ref-229)
229. Gn 10:16 lists the Amorites as descendants of Canaan. [↑](#footnote-ref-230)
230. The literal translation of ‘*do not abandon your servants*’ is ‘*do not let your hand drop from us*’. [↑](#footnote-ref-231)
231. 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*.” [↑](#footnote-ref-232)
232. 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 [↑](#footnote-ref-233)
233. Literally translated, this verse reads, “*Joshua came upon them suddenly, all the night he went up from Gilgal*.” [↑](#footnote-ref-234)
234. 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*’). [↑](#footnote-ref-235)
235. 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). [↑](#footnote-ref-236)
236. 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). [↑](#footnote-ref-237)
237. 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. [↑](#footnote-ref-238)
238. The literal translation of ‘*obeyed*’ (here following the *NJB*) is ‘*listened to*’. [↑](#footnote-ref-239)
239. However, cf. v. 21. This chapter draws on various sources. [↑](#footnote-ref-240)
240. 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. [↑](#footnote-ref-241)
241. The site of ‘*Makkedah*’ (מַקֵּדָֽה) 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). [↑](#footnote-ref-242)
242. Some might see in this verse a connexion to the burial of Jesus. [↑](#footnote-ref-243)
243. The verbal form translated ‘*is putting*’ is a perfect of certitude, emphasising the certainty of the action [↑](#footnote-ref-244)
244. *NETB* does not subordinate the initial temporal clause (here following the *MT*). [↑](#footnote-ref-245)
245. 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 אִ֖ישׁ (‘*man*’) is probably dittographic (note the immediately preceding יִשְׂרָאֵ֛ל). [↑](#footnote-ref-246)
246. The *NJB* omits ‘*from the cave*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-247)
247. *NETB* simplifies the list of kings, reading, “*the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon*;” here, we follow the *MT*. [↑](#footnote-ref-248)
248. An alternative reading for ‘*come forward*’ is ‘*draw near*’. [↑](#footnote-ref-249)
249. In place of ‘*have confidence and be resolute*’, here following the *NJB*, the *NRSV* has ‘*be strong and courageous*’. [↑](#footnote-ref-250)
250. The *NJB* avoids repeating ‘*trees*’ and ends with, ‘*and they hung there until evening*’. [↑](#footnote-ref-251)
251. 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. [↑](#footnote-ref-252)
252. 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. [↑](#footnote-ref-253)
253. The *NJB* & *NETB* replace the 2nd instance of the name ‘*Libnah*’ (לִבְנָֽה) with the pronoun ‘*it*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-254)
254. 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). [↑](#footnote-ref-255)
255. The literal translation of ‘*besieged it*’ is ‘*encamped against it*’. [↑](#footnote-ref-256)
256. On the use of 3ps pronouns in this verse, see #30. [↑](#footnote-ref-257)
257. *NETB* has ‘*army*’ in place of ‘*people*’, here following the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-258)
258. The literal translation of ‘*besieged it*’ is ‘*encamped against it*’. [↑](#footnote-ref-259)
259. On the use of 3ps pronouns in this verse, see #30. [↑](#footnote-ref-260)
260. In place of ‘*attacked it*’, here following the *NJB*, the *NRSV* has ‘*assaulted it*’ and *NETB* has ‘*fought against it*’. [↑](#footnote-ref-261)
261. On the use of 3ps pronouns in this verse, see #30. [↑](#footnote-ref-262)
262. In place of ‘*turned aside*’, here following the *NJB*, the *NRSV* has ‘*turned back*’. [↑](#footnote-ref-263)
263. On the use of 3ps pronouns in this verse, see #30. [↑](#footnote-ref-264)
264. 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*’. [↑](#footnote-ref-265)
265. 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*.” [↑](#footnote-ref-266)
266. The literal translation of ‘*in one campaign*’ (here following the *NJB* & *NETB*) is ‘*at one time*’. [↑](#footnote-ref-267)
267. With the campaign over, Joshua and his army returned to their (temporary) headquarters. [↑](#footnote-ref-268)
268. **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. [↑](#footnote-ref-269)
269. For ‘*Madon*’, following the *MT* (מָד֔וֹן) and the *NRSV*, the *NJB* has ‘*Merom*’, following the *LXX (Μαρρων)*. [↑](#footnote-ref-270)
270. The ‘*Arabah*’ is the Jordan Valley, ‘*Chinneroth*’ the Sea of Galilee. [↑](#footnote-ref-271)
271. 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*.” [↑](#footnote-ref-272)
272. 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*.” [↑](#footnote-ref-273)
273. 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 – 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. [↑](#footnote-ref-274)
274. The *NJB* reads, “…*I shall hand them all over, cut to pieces, to Israel*.” [↑](#footnote-ref-275)
275. 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.” [↑](#footnote-ref-276)
276. For ‘*Misrephoth-Maim*’ (‘the waters of Misrephoth’), the *NJB* (though not the 1st edition) reads, ‘*Misrephoth to the west*’. [↑](#footnote-ref-277)
277. The *NJB* & *NETB* omit ‘*with fire*’ (as also in v. 6); here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-278)
278. 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. [↑](#footnote-ref-279)
279. The *NJB* & *NETB* omit ‘*with fire*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-280)
280. The *NJB* has ‘*because of the ban*’ in place of ‘*and annihilated them*’, here following *NETB*. [↑](#footnote-ref-281)
281. No explanation is given for the singular treatment of Hazor. [↑](#footnote-ref-282)
282. In place of ‘*anyone who breathed*’, here following the *NRSV*, the *NJB* has ‘*one single soul*’. [↑](#footnote-ref-283)
283. The literal translation of ‘*he left nothing unaccomplished*’ (here following the *NJB*) is ‘*he did not turn aside a thing*’. [↑](#footnote-ref-284)
284. An alternative reading for ‘*foothills*’ (שְּׁפֵלָ֖ה) is ‘*lowlands*’. [↑](#footnote-ref-285)
285. The *NJB* has ‘*slaughtered them*’ in place of ‘*put them to death*’, here following the *NRSV*. [↑](#footnote-ref-286)
286. For this verse, here following then *NJB*, the *NRSV* reads, “*Joshua made war a long time with all those kings*.” [↑](#footnote-ref-287)
287. The *LXX* omits the parenthetical note, ‘*except the Hivites, the inhabitants of Gibeon*’, which may represent a later scribal addition. [↑](#footnote-ref-288)
288. 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). [↑](#footnote-ref-289)
289. On the ‘*Anakim*’ (עֲנָקִים֙), see #Dt 1:28. This editorial note does not square with the conquest of Hebron by Caleb (15:13–14, see 10:28ff). [↑](#footnote-ref-290)
290. For this verse, here following the *NRSV*, the *NJB* reads, “*No more Anakim remained in Israelite territory except at Gaza, Gath and Ashdod*.” [↑](#footnote-ref-291)
291. This is the final summary, to be followed by the distribution of the land. [↑](#footnote-ref-292)
292. **Joshua 12**

     The whole of this chapter is the work of the Deuteronomic editor. In vv. 1–6, he uses material given in Dt 2–3; in vv. 7–24, he compiles a list of conquered kings, based on the conquest narratives of Chs 1–10, adding a few other names of towns taken from an administrative list, possibly from the time of Solomon. [↑](#footnote-ref-293)
293. The literal translation of ‘*on the further, eastern side of the Jordan*’ is ‘*beyond the Jordan, toward the rising of the sun*’. [↑](#footnote-ref-294)
294. In place of ‘*middle of the valley*’, here following the *MT* & *NRSV*, then *NJB* reads ‘*bottom of the valley*’ and *NETB*, reconstructing from 13:9, 16, has ‘*the city in the middle of the valley*’. [↑](#footnote-ref-295)
295. The ‘*Sea of Chinnereth*’ is another name for the Sea of Galilee, and the ‘*Sea of the Arabah*’ (or ‘*Salt Sea*’) is the Dead Sea. [↑](#footnote-ref-296)
296. The *NJB* & *NRSV*, following the *LXX*, omit ‘*the territory of*’, here following the *MT* & *NETB*. The ‘*Rephaim*’ (רְפָאִ֑ים) were apparently an extremely tall ethnic group: see Dt 2:10–11, 20, 3:11. [↑](#footnote-ref-297)
297. ‘*King Sihon*’ ruled the other half of Gilead (v. 2). [↑](#footnote-ref-298)
298. More literally translated, ‘*given their land*’ would read ‘*given their land as a possession*’. [↑](#footnote-ref-299)
299. 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. [↑](#footnote-ref-300)
300. In place of ‘*slopes*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*watered foothills*’. [↑](#footnote-ref-301)
301. 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*’ (הָעַ֛י), the *LXX* reads *Γαι*. [↑](#footnote-ref-302)
302. In some *LXX* Mss, the number ‘*one*’ at the end of each line (*ενα*) is omitted. [↑](#footnote-ref-303)
303. For ‘*Jarmuth*’ (יַרְמוּת֙), the *LXX* reads *Ιεριμουθ*. [↑](#footnote-ref-304)
304. For ‘*Eglon*’ (עֶגְלוֹן֙), the *LXX* reads *Αιλαμ*. [↑](#footnote-ref-305)
305. For ‘*Debir*’ (דְּבִר֙), the *LXX* reads *Δαβιρ* and, for ‘*Geder*’ (גֶּ֖דֶר) it has *Γαδερ*. [↑](#footnote-ref-306)
306. For ‘*Hormah*’ (חָרְמָה֙), the *LXX* has *Ερμαθ*. [↑](#footnote-ref-307)
307. For ‘*Adullam*’ (עֲדֻלָּ֖ם), the *LXX* reads *Οδολλαμ*. [↑](#footnote-ref-308)
308. Most *LXX* Mss omit the 2nd line of this verse. [↑](#footnote-ref-309)
309. For ‘*Hepher*’ (חֵ֖פֶר), the *LXX* reads *Οφερ*. [↑](#footnote-ref-310)
310. The *NJB*, following the *LXX* (*Σαρων*) has ‘*Sharon*’ in place of ‘*Lasharon*’, here following the *MT* (לַשָּׁר֖וֹן) and *NRSV*. [↑](#footnote-ref-311)
311. In place of ‘*Madon*’, here following the *MT* (מָדוֹן֙) and *NRSV*, the *NJB* has ‘*Merom*’; the name is missing from the *LXX*. [↑](#footnote-ref-312)
312. 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. [↑](#footnote-ref-313)
313. The *LXX* has the 1st line of v. 22 (*βασιλέα Καδης*) here and moves the 2nd line to v. 22. [↑](#footnote-ref-314)
314. For ‘*Jokneam in Carmel*’ (יָקְנְעָ֥ם לַכַּרְמֶ֖ל), the *LXX* reads *Ιεκοναμ τοῦ Χερμελ*. [↑](#footnote-ref-315)
315. The *NJB* & *NRSV*, following the *LXX* (*Γωιμ τῆς Γαλιλαίας*), have ‘*Galilee*’ in place of ‘*Gilgal*’, here following the *MT* (גִלְגָּ֖ל) and *NETB*. [↑](#footnote-ref-316)
316. The *LXX* gives a total of 29 kings (*πάντες οὗτοι βασιλεῖς εἴκοσι ἐννέα*) – see #16 & #19. [↑](#footnote-ref-317)
317. **Joshua 13** [↑](#footnote-ref-318)
318. 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. [↑](#footnote-ref-319)
319. 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. [↑](#footnote-ref-320)
320. The *NJB* has ‘*facing Egypt*’ in place of ‘*east of Egypt*’, here following the *NRSV*. [↑](#footnote-ref-321)
321. In place of ‘*Aphek*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*Aphekah*’. [↑](#footnote-ref-322)
322. The *NRSV* & *NETB* do not translate ‘*Pass of Hamath*’ (here following the *NJB*) but leave the proper name, ‘*Lebo-Hamath*’ (לְב֥וֹא חֲמָֽת). [↑](#footnote-ref-323)
323. On the name ‘*Misrephoth-Maim*’, see #11:8. [↑](#footnote-ref-324)
324. 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 Ιορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτήν, ἡ θάλασσα ἡ μεγάλη ὁριεῖ.*) [↑](#footnote-ref-325)
325. 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). [↑](#footnote-ref-326)
326. The *NRSV* & *NJB*, following the *LXX*, have ‘*from Medeba*’ (*ἀπὸ Μαιδαβα*) rather than ‘*of Medeba*’, here following the *MT*. [↑](#footnote-ref-327)
327. The *NJB* has ‘*had reigned*’ in place of ‘*reigned*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-328)
328. The *NJB* has ‘*including Salecah*’ in place of ‘*to Salecah*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-329)
329. Israel remembered the *Rephaim* as a race of giants (Dt 3:11) like the *Anakim* of 11:21. [↑](#footnote-ref-330)
330. 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). [↑](#footnote-ref-331)
331. The *NJB*, following the *LXX*, omits, ‘*the burnt offerings for*’; here, we follow the *MT* and *NRSV*. [↑](#footnote-ref-332)
332. The *NJB* has ‘*had given*’ in place of ‘*gave*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-333)
333. In place of ‘*by Medeba*’, here following the *NRSV*, the *NJB* has ‘*up to Medeba*’. [↑](#footnote-ref-334)
334. The *NJB* has ‘*all the towns*’ in place of ‘*all its towns*’, here following the *NRSV*. [↑](#footnote-ref-335)
335. For ‘*Jahaz*’ (יַ֥הְצָה), the *LXX* reads *Ιασσα*. [↑](#footnote-ref-336)
336. 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*). [↑](#footnote-ref-337)
337. The *LXX* translates ‘*the slopes of Pisgah*’ (אַשְׁדּ֥וֹת הַפִּסְגָּ֖ה) as a proper name (*Ασηδωθ Φασγα*). [↑](#footnote-ref-338)
338. At the beginning of this verse, the *NRSV* adds ‘*that is*’ and *NETB* has ‘*it encompassed*’. [↑](#footnote-ref-339)
339. In place of ‘*the diviner*’, the *NJB* has ‘*the soothsayer*’, the *NRSV* has ‘*who practised divination*’ and *NETB* has ‘*the omen reader*’. [↑](#footnote-ref-340)
340. 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*.’ [↑](#footnote-ref-341)
341. The *NJB* has ‘*had given*’ in place of ‘*gave*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-342)
342. The literal translation of ‘*facing*’ (following the *NJB*) is ‘*in front of*’; the *NRSV* has ‘*to the east of*’ and *NETB* has ‘*near*’. [↑](#footnote-ref-343)
343. The *NRSV* and *NETB*, following the *LXX* (*Δαβιρ*), have ‘*Debir*’ in place of ‘*Lo-debar*’ (לִדְבִֽר). [↑](#footnote-ref-344)
344. 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*.” [↑](#footnote-ref-345)
345. Literally translated, this verse reads, “*This is the inheritance of the sons of Gad by their clans, the cities and their towns*.” [↑](#footnote-ref-346)
346. 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. [↑](#footnote-ref-347)
347. *NETB* does not translate the name ‘*Havvoth Jair*’ (‘*The Encampments of Jair*’). [↑](#footnote-ref-348)
348. The *NJB* adds ‘*the royal*’ before ‘*cities*’; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-349)
349. In place of ‘*east of Jericho*’, the *NJB* has ‘*and facing Jericho eastwards*’. [↑](#footnote-ref-350)
350. On ‘*Levi*’, see Ch. 21. [↑](#footnote-ref-351)
351. **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. [↑](#footnote-ref-352)
352. 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*.” [↑](#footnote-ref-353)
353. The *NJB* ends this verse with ‘*nine tribes and the half-tribe*’; here, we follow the *NRSV*. [↑](#footnote-ref-354)
354. *NETB* omits the words ‘*among them*’. [↑](#footnote-ref-355)
355. 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. [↑](#footnote-ref-356)
356. 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*.” [↑](#footnote-ref-357)
357. 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). [↑](#footnote-ref-358)
358. 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*. [↑](#footnote-ref-359)
359. The *NRSV*, literally translating the *MT*, reads, ‘*made the heart of the people melt*’ in place of ’*discouraged the people*’, here following the *NJB*. [↑](#footnote-ref-360)
360. The *NJB* has ‘*you have done the whole will*’ in place of ‘*you have wholeheartedly followed the will*’, here following the *NRSV*. [↑](#footnote-ref-361)
361. The *NJB* lacks ‘*as you see*’, here following the *NRSV*. [↑](#footnote-ref-362)
362. Literally translated, this verse ends, “*like my strength then, like my strength now, for battle and for going out and coming in*.” [↑](#footnote-ref-363)
363. In place of ‘*and how its towns were great and strong*’, here following the *NJB*, the *NRSV* has ‘*with great fortified cities*’. [↑](#footnote-ref-364)
364. *NETB* has ‘*asked God to empower Caleb*’ in place of ‘*blessed Caleb*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-365)
365. ‘*Hebron*’ (חֶ֠בְרוֹן) is 32 km south of Jerusalem; it was here that David was anointed king of Judah (2S 2:4). [↑](#footnote-ref-366)
366. ‘*Kiriath-Arba*’ (קִרְיַ֣ת אַרְבַּ֔ע, 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*’. [↑](#footnote-ref-367)
367. **Joshua 15** [↑](#footnote-ref-368)
368. 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*. [↑](#footnote-ref-369)
369. The ‘*Salt Sea*’ is another name for the Dead Sea (also in v. 5). [↑](#footnote-ref-370)
370. The *NRSV* uses the Hebrew name, ‘*Akrabbim*’ (עַקְרַבִּים֙) in place of ‘*Scorpions*’ [↑](#footnote-ref-371)
371. The *Kethib* has והיה in place of וְהָי֛וּ, here following the *Qere*. [↑](#footnote-ref-372)
372. The *NJB* includes the 2nd part of this verse in v. 6; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-373)
373. Throughout this section, the *NJB* & *NETB* use the past tense when describing the boundaries; here, we follow the *NRSV*. [↑](#footnote-ref-374)
374. The *NJB* has ‘*the stone circle*’ in place of ‘*Gilgal*’, here following the *MT* (גִּלְגָּ֗ל), *NRSV* & *NETB*. [↑](#footnote-ref-375)
375. For ‘*Wadi Ben-Hinnom*’, here following the *NJB*, the *NRSV* has ‘*the valley of the sons of Hinnom*’. [↑](#footnote-ref-376)
376. In place of ‘*spring*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*source*’. [↑](#footnote-ref-377)
377. The *NJB* has ‘*though Timnah*’ in place of ‘*crosses to Timnah*’, here following the *NRSV*. [↑](#footnote-ref-378)
378. In place of ‘*the slope to the north*’, here following the *NRSV*, the *NJB* has ‘*the north side*’. [↑](#footnote-ref-379)
379. The ‘*Great Sea*’ is the Mediterranean. [↑](#footnote-ref-380)
380. In place of ‘*the father of Anak*’, here following the *MT*, *NRSV* & *NETB*, the *NJB* has ‘*the chief city of the Anakim*’. [↑](#footnote-ref-381)
381. The *LXX* lacks the phrase, ‘*descended for Anak*’ and, for the three ‘*sons*’ reads, *Σουσι*, *Θολμι* & *Αχιμα*. [↑](#footnote-ref-382)
382. The *NJB* has ‘*marched*’ in place of ‘*went*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-383)
383. Vv. 16–19 are almost identical to Jg 1:11–15. [↑](#footnote-ref-384)
384. ‘*Othniel*’ (עָתְנִיאֵ֥ל) will reappear as one of the ‘Judges’ of Israel (Jg 3:7–11). [↑](#footnote-ref-385)
385. In place of ‘*she urged him*’, here following the *MT* & *NRSV*, the *NJB* has the conjectural translation, ‘*he urged her*’ (see Jg 1:14). [↑](#footnote-ref-386)
386. Vv. 13–19 recur almost identically in Jg 1:10–15 where, however, the capture of Hebron is attributed to Judah. [↑](#footnote-ref-387)
387. 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. [↑](#footnote-ref-388)
388. The *NJB*, following the *LXX*, has ‘*Arad*’ (*Αρα*) in place of ‘*Eder*’, here following the *MT* (וְעֵ֖דֶר). 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). [↑](#footnote-ref-389)
389. The *NJB* has ‘*Aroer*’ (cf., *LXX*: *Αρουηλ*) in place of ‘*Adadah*’ (עַדְעָדָֽה). [↑](#footnote-ref-390)
390. The *NJB* lists ‘*Hazor*’ and ‘*Ithnan*’ as a single town, ‘*Hazor-Ithnan*’ (cf. *LXX*: *Ασοριωναιν*) [↑](#footnote-ref-391)
391. For this verse, the *LXX* lists only 2 towns: *Μαιναμ καὶ Βαλμαιναν*. [↑](#footnote-ref-392)
392. The *LXX* has only 2 towns in this verse, *Ασερων* & *Ασωρ* (Hancock places the 2nd in brackets, suggesting doubts as to its authenticity). [↑](#footnote-ref-393)
393. The *LXX* has: *καὶ Σην καὶ Σαλμαα καὶ Μωλαδα*. [↑](#footnote-ref-394)
394. For this verse, the LXX lists only 2 towns: *καὶ Σερι καὶ Βαιφαλαδ*. [↑](#footnote-ref-395)
395. The *NJB*, following the *LXX* (*αἱ κῶμαι αὐτῶν*), conjecturally interprets the name ‘*Biziothiah*’ (בִזְיֽוֹתְיָֽה) as ‘*its dependencies*’; here, we follow the *NRSV*. [↑](#footnote-ref-396)
396. For ‘*Iim*’ (עִיִּ֖ים) & ‘*Ezem*’ (עָֽצֶם), the *LXX* reads *Βακωκ καὶ Ασομ*. [↑](#footnote-ref-397)
397. The *LXX* has *Βαιθηλ* in place of ‘*Chesil*’ (כְסִ֖יל). [↑](#footnote-ref-398)
398. For this verse, the *LXX* reads: *καὶ Σεκελακ καὶ Μαχαριμ καὶ Σεθεννακ*. [↑](#footnote-ref-399)
399. The *LXX* lists only 3 towns in this verse: *καὶ Λαβως καὶ Σαλη καὶ Ερωμωθ*. [↑](#footnote-ref-400)
400. An alternative reading for ‘*lowlands*’ (שְּׁפֵלָ֑ה) is ‘*foothills*’. The *LXX* has *Ραα* for ‘*Zorah*’ (צָרְעָ֖ה). [↑](#footnote-ref-401)
401. For this verse, the *LXX* reads: *καὶ Ραμεν καὶ Τανω καὶ Ιλουθωθ καὶ Μαιανι*. [↑](#footnote-ref-402)
402. The *LXX* lists 5 towns in this verse: *καὶ Ιερμουθ καὶ Οδολλαμ καὶ Μεμβρα καὶ Σαωχω καὶ Αζηκα*. [↑](#footnote-ref-403)
403. The last name, ‘*Gederothaim*’ (גְדֵֽרֹתָ֑יִם) 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. [↑](#footnote-ref-404)
404. For ‘*Migdal-Gad*’ (מִגְדַּל־גָּֽד), the *LXX* reads *Μαγαδαγαδ*. [↑](#footnote-ref-405)
405. For ‘*Dilean*’ (דִלְעָ֥ן), here following the *NJB* & *NETB*, the *NRSV* has ‘*Dilan*’; the *LXX* has *Δαλαλ*. [↑](#footnote-ref-406)
406. The *LXX* has *Ιδεαδαλεα* in place of ‘*Eglon*’ (עֶגְלֽוֹן). [↑](#footnote-ref-407)
407. For ‘*Lahmas*’ (לַחְמָ֖ס), here following the *MT*, *NJB* & *NETB*, the *NRSV* has ‘*Lahmam*’ [↑](#footnote-ref-408)
408. For the towns in this verse, the *LXX* reads: *Γεδδωρ καὶ Βαγαδιηλ καὶ Νωμαν καὶ Μακηδαν*. [↑](#footnote-ref-409)
409. For this verse, the *LXX* lists only 2 towns: *Λεμνα καὶ Ιθακ*. [↑](#footnote-ref-410)
410. For ‘*Iphtah*’ (יִפְתָּ֥ח) & ‘*Ashnah*’ (אַשְׁנָ֖ה), the *LXX* has *Ανωχ καὶ Ιανα*. [↑](#footnote-ref-411)
411. 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*). [↑](#footnote-ref-412)
412. In fact, ‘*Ekron*’ (עֶקְר֥וֹן) remained Philistine until the time of David, and from Ahaz (736–716 bc) until the Persian period (Am 1:8, Zc 9:5–7). [↑](#footnote-ref-413)
413. In place of ‘*to the sea*’, here following the *NJB* & *NRSV*, *NETB* has ‘*westward*’. [↑](#footnote-ref-414)
414. The *Kethib* has הגבול in place of הַגָּד֖וֹל, here following the *Qere*. For the last sentence, here following the *NJB*, the *NRSV* has ‘*and the Great Sea with its coast*’. [↑](#footnote-ref-415)
415. The *NRSV* & *NETB* have ‘*hill country*’ in place of ‘*highlands*’, here following the *NJB*. [↑](#footnote-ref-416)
416. In place of ‘*Kiriath-Sannah*’, here following the *MT* (קִרְיַת־סַנָּ֖ה) & *NETB*, the *NJB* has ‘*Kiriath-Sepher*’ and the *NRSV* has ‘*Kiriath-Aannah*’; the *LXX* has *Πόλις γραμμάτων*. [↑](#footnote-ref-417)
417. For the 3 towns in this verse, the *LXX* has: *Ανων καὶ Εσκαιμαν καὶ Αισαμ*. [↑](#footnote-ref-418)
418. For this verse, the *LXX* & *MT* are in accord: *καὶ Γοσομ καὶ Χαλου καὶ Χαννα, πόλεις ἕνδεκα καὶ αἱ κῶμαι αὐτῶν*. [↑](#footnote-ref-419)
419. Many Hebrew *Mss* and some *Mss* of the *LXX* read ‘*Dumah*’ (דוּמָ֖ה) in place of ‘*Rumah*’ (רוּמָ֖ה), as do the *NJB*, *NRSV* & *NETB*. [↑](#footnote-ref-420)
420. The *NRSV* & *NETB*, following the *Kethib* (וינים) have ‘*Janim*’ in place of ‘*Janum*’, here following the *Qere* (וְיָנ֥וּם). [↑](#footnote-ref-421)
421. For ‘*Humtah*’ (חֻמְטָ֗ה), the *LXX* has *Ευμα*. [↑](#footnote-ref-422)
422. The *LXX* has *Οζιβ* in place of ‘*Ziph*’ (זִ֥יף). [↑](#footnote-ref-423)
423. For the towns in this verse, the *LXX* has: *Ιαριηλ καὶ Ιαρικαμ καὶ Ζακαναιμ*. [↑](#footnote-ref-424)
424. The *LXX* lists only 2 towns in this verse, giving a subtotal of 9 towns: *Γαβαα καὶ Θαμναθα, πόλεις ἐννέα καὶ αἱ κῶμαι αὐτῶν*. [↑](#footnote-ref-425)
425. For the towns in this verse, the *LXX* has: Αλουα καὶ Βαιθσουρ καὶ Γεδδων. [↑](#footnote-ref-426)
426. 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 ἕνδεκα 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*.” [↑](#footnote-ref-427)
427. Curiously, the *LXX* transliterates ‘*Kiriath-Baal*’ (Καριαθβααλ) but translates ‘*Kiriath-Jearim*’ (קִרְיַ֥ת יְעָרִ֖ים) into ‘*the City of Jearim*’ (*ἡ πόλις Ιαριμ*). [↑](#footnote-ref-428)
428. The *LXX* lists 4 towns in this verse: *Βαδδαργις καὶ Θαραβααμ καὶ Αινων καὶ Αιχιοζα*. [↑](#footnote-ref-429)
429. The *LXX* gives a subtotal of 7 towns (*πόλεις ἑπτὰ*) – see # 61. [↑](#footnote-ref-430)
430. In place of יָכְל֥וּ, 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) [↑](#footnote-ref-431)
431. **Joshua 16** [↑](#footnote-ref-432)
432. 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*.” [↑](#footnote-ref-433)
433. In the *MT*, the place name ‘*Luz*’ (ל֑וּזָה) 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)*’. [↑](#footnote-ref-434)
434. The southern boundary ran from Jericho west to the Mediterranean. [↑](#footnote-ref-435)
435. For this verse, here following the *NRSV*, the *NJB* reads, “*Such was the inheritance of the sons of Joseph, Manasseh and Ephraim*.” [↑](#footnote-ref-436)
436. ‘*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*’ (עַטְר֣וֹת אַדָּ֔ר), as also in 18:13. [↑](#footnote-ref-437)
437. The ‘*Michmethath*’ (מִכְמְתָת֙) 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). [↑](#footnote-ref-438)
438. The *LXX* opens this verse, ‘*and from Machu and Ataroth*’ (*καὶ εἰς Μαχω καὶ Αταρωθ*). [↑](#footnote-ref-439)
439. An alternative reading for ‘*by their clans*’ is ‘*according to their families*’. [↑](#footnote-ref-440)
440. In place of ‘*within the inheritance of the Manassites*’, here following the *NRSV*, the *NJB* has ‘*inside the heritage of the sons of Manasseh*’. [↑](#footnote-ref-441)
441. This verse is very similar to Jg 1:29. [↑](#footnote-ref-442)
442. **Joshua 17** [↑](#footnote-ref-443)
443. 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). [↑](#footnote-ref-444)
444. This verse describes the inheritance of the half-tribe of Manasseh that had not already settled east of the Jordan (13:29–31). [↑](#footnote-ref-445)
445. 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. [↑](#footnote-ref-446)
446. Since Zelophehad had no sons, ‘*brothers*’ here must refer to their uncles, as the next sentence makes clear [↑](#footnote-ref-447)
447. Literally translated, this verse opens, “*And the allotted portions of Manasseh fell out ten*.” [↑](#footnote-ref-448)
448. After ‘*Gilead*’, the *NJB* adds ‘*itself*’, for emphasis and clarity; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-449)
449. 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*. [↑](#footnote-ref-450)
450. *NETB* parenthesises this entire verse. [↑](#footnote-ref-451)
451. 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*. [↑](#footnote-ref-452)
452. In the last sentence, *NETB* has ‘*Manasseh’s*’ in place of ‘*its*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-453)
453. 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. [↑](#footnote-ref-454)
454. Vv. 11–13 are closely parallel to Jg 1:27–28. [↑](#footnote-ref-455)
455. On the Israelites’ failure to conquer the Canaanites completely, see Jg 1:27–28. [↑](#footnote-ref-456)
456. 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. [↑](#footnote-ref-457)
457. The *NJB* has ‘*woodland region*’ in place of ‘*forest*’, here following the *NRSV*. [↑](#footnote-ref-458)
458. 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. [↑](#footnote-ref-459)
459. The *NJB* opens this verse, “*You are a large population and one of great strength*;” here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-460)
460. 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*. [↑](#footnote-ref-461)
461. **Joshua 18** [↑](#footnote-ref-462)
462. 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). [↑](#footnote-ref-463)
463. Literally translated, this verse reads, “*There were left among the sons of Israel who had not divided up their inheritance seven tribes*.” [↑](#footnote-ref-464)
464. The *NJB* opens this verse, here following *NETB*, with, “*How much more time will you waste before taking possession*…” [↑](#footnote-ref-465)
465. 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*.” [↑](#footnote-ref-466)
466. The *NJB* has ‘*the land*’ in place of the pronoun ‘*it*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-467)
467. In place of ‘*survey*’, here following the *NJB*, the *NRSV* has ‘*describe*’ and *NETB* has ‘*map out*’. [↑](#footnote-ref-468)
468. The *NJB* has ‘*with the rest of you*’ in place of ‘*among you*’, here following the *NRSV*. [↑](#footnote-ref-469)
469. For the 1st sentence, here following the *NRSV*, the *NJB* reads, “*The men set off*.” [↑](#footnote-ref-470)
470. The *NJB* lacks the phrase ‘*in a scroll*’ (here following *NETB*) and the *NRSV* has ‘*in a book*’. [↑](#footnote-ref-471)
471. 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*’. [↑](#footnote-ref-472)
472. *NETB* has ‘*the first lot*’ in place of ‘*one lot*’, here following the *NJB*. [↑](#footnote-ref-473)
473. In place of וְהָיוּ֙, here following the *Qere*, the *Kethib* has והיה. [↑](#footnote-ref-474)
474. ‘*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*’ (עַטְר֣וֹת אַדָּ֔ר): see #16:5. [↑](#footnote-ref-475)
475. The *Kethib* has והיה in place of וְהָי֣וּ, here following the *Qere* (see also #12). [↑](#footnote-ref-476)
476. 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). [↑](#footnote-ref-477)
477. The *NJB* has ‘*plain*’ in place of ‘*Valley*’, here following the *NRSV*. [↑](#footnote-ref-478)
478. The *NJB*, which uses ‘*the circles of stones*’ for ‘*Geliloth*’ (גְּלִיל֔וֹת), subdivides this verse (into 17a & 17b) after ‘*Adummim*’, but neither the *MT*, *NRSV* nor *NETB* do likewise. [↑](#footnote-ref-479)
479. At the beginning of this verse, the *NJB*, following the *LXX* (?), adds ‘*on to Cheteph*’. [↑](#footnote-ref-480)
480. In place of וְהָי֣וּ, here following the *Qere*, the *Kethib* has והיה (see #12) and, in place of תֹּֽצְא֣וֹת, it has תצאותיו. [↑](#footnote-ref-481)
481. After ‘*Jordan*’, the *NJB* adds ‘*itself*’ and *NETB* adds ‘*River*’. [↑](#footnote-ref-482)
482. The *NRSV* has ‘*families*’ in place of ‘*clans*’, here following the *NJB* & *NETB*. [↑](#footnote-ref-483)
483. For the towns in this verse, the *LXX* has: *Βαιθαβαρα καὶ Σαρα καὶ Βησανα*. [↑](#footnote-ref-484)
484. The *LXX* reads: *καὶ Αιιν καὶ Φαρα καὶ Εφραθα*. [↑](#footnote-ref-485)
485. In place of הָֽעַמֹּנָ֛ה (‘*Ammoni*’), here following the *Qere*, the *Kethib* has העמני. [↑](#footnote-ref-486)
486. The *LXX* has similar names to those of the *MT* for the towns in this verse: *Γαβαων καὶ Ραμα καὶ Βεηρωθα*. [↑](#footnote-ref-487)
487. For the towns in this verse, the *LXX* has: *Μασσημα καὶ Μιρων καὶ Αμωκη*. [↑](#footnote-ref-488)
488. The *LXX* reads: *καὶ Φιρα καὶ Καφαν καὶ Νακαν καὶ Σεληκαν καὶ Θαρεηλα*. [↑](#footnote-ref-489)
489. The name ‘*Jebus*’, as used in the *NRSV*, follows the *LXX* (*Ιεβους*), *Syr* and *Vg*; the *NJB*, following the *MT*, has ‘*the Jebusite*’. [↑](#footnote-ref-490)
490. **Joshua 19** [↑](#footnote-ref-491)
491. 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). [↑](#footnote-ref-492)
492. For the towns in this verse, the *LXX* has: *Βηρσαβεε καὶ Σαμαα καὶ Κωλαδαμ*; The *MT* appears to be corrupt, since the form ‘*Sheba*’ (שֶׁ֖בַע) duplicates the latter part of the preceding name (בְּאֵֽר־שֶׁ֥בַע): 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). [↑](#footnote-ref-493)
493. For ‘*Hazar-Shual*’ (חֲצַ֥ר שׁוּעָ֛ל), the *LXX* has *Αρσωλα*. [↑](#footnote-ref-494)
494. For these towns, the *LXX* reads: *Ελθουλα καὶ Βουλα καὶ Ερμα*. [↑](#footnote-ref-495)
495. The *NRSV* & *NETB* omit the ‘*ha*’ from the name ‘*Beth-ha-Marcaboth*’, here following the *MT* (וּבֵית־הַמַּרְכָּב֖וֹת) & *NJB*. [↑](#footnote-ref-496)
496. See #2 concerning the number of towns listed. [↑](#footnote-ref-497)
497. For ‘*Ain*’ (עַ֥יִן) & ‘*Rimmon*’ (רִמּ֖וֹן), the *LXX* has, respectively, *Ερεμμων* & *Θαλχα*. [↑](#footnote-ref-498)
498. 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*. [↑](#footnote-ref-499)
499. This verse rationalises the incorporation of Simeon into Judah. [↑](#footnote-ref-500)
500. 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* (שָׂרִֽיד) and the *NRSV*. [↑](#footnote-ref-501)
501. The *NJB* has ‘*ravine facing*’ in place of ‘*wadi east of*’, here following the *NRSV*. [↑](#footnote-ref-502)
502. The *NJB* has ‘*Dobrath*’ in place of ‘*Daberath*’, here following the *MT* (), *NRSV* & *NETB*; the *LXX* has *Δαβιρωθ*. [↑](#footnote-ref-503)
503. In place of ‘*Ittah-Kazin*’, here following the *MT* (עִתָּ֣ה קָצִ֑ין) and *NJB*, the *NRSV* & *NETB* have ‘*Eth-Kazin*’. [↑](#footnote-ref-504)
504. For ‘*Hannathon*’ (חַנָּתֹ֑ן) & ‘*Iphtah-El*’ (יִפְתַּח־אֵֽל), the *LXX* has, respectively, *Αμωθ* & *Γαιφαηλ*. [↑](#footnote-ref-505)
505. The ‘*Bethlehem*’ mentioned here, a town in Lower Galilee, should not be confused with Bethlehem in Judah. In place of ‘*Idalah*’, following the *MT* (יִדְאֲלָ֖ה) and *NRSV*, the *NJB* has ‘*Iralah*’. [↑](#footnote-ref-506)
506. The *NRSV* & *NETB* have ‘*tribe*’ in place of ‘*sons*’, here following the *MT* & *NJB*. [↑](#footnote-ref-507)
507. *NETB* somewhat abbreviates this verse, reading: “*The fourth lot belonged to the tribe of Issachar by its clans*.” [↑](#footnote-ref-508)
508. The *NJB* opens with, “*Their territory reached to Jezreel and included Chesulloth*…” [↑](#footnote-ref-509)
509. 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*. [↑](#footnote-ref-510)
510. In place of ‘*Rabbith*’, here following the *MT* (הָֽרַבִּ֥ית), *NRSV* & *NETB*, the *NJB*, loosely following the *LXX* (*Δαβιρων*), has ‘*Dobrath*’. [↑](#footnote-ref-511)
511. The *LXX* lists 5 towns in this verse: *Ρεμμας καὶ Ιεων καὶ Τομμαν καὶ Αιμαρεκ καὶ Βηρσαφης*. [↑](#footnote-ref-512)
512. The *NRSV* & *NETB*, following the *Kethib* (ושחצומה), have ‘*Shahazumah*’ in place of ‘*Shahazimah*’, here following the *Qere* (וְשַֽׁחֲצִ֨ימָה֙) & *NJB*. [↑](#footnote-ref-513)
513. The *NRSV* & *NETB* omit the words ‘*the sons of*’, here following the *MT* & *NJB*. [↑](#footnote-ref-514)
514. The list for the territories of Asher (vv. 24–31) includes some Phoenician cities that were never under Israelite control. [↑](#footnote-ref-515)
515. The *NJB* opens with ‘*within their territory were*’ in place of ‘*its boundary included*’, here following the *NRSV*. [↑](#footnote-ref-516)
516. The *NRSV* uses the alternative spelling, ‘*Allammelech*’ (but note there is no ‘doubling dot’ in the *lamed*). [↑](#footnote-ref-517)
517. The *NRSV* & *NETB* omit the ‘*ha*’ from the name ‘*Beth-ha-Emek*’, here following the *MT* (בֵּ֥ית הָעֵ֖מֶק) & *NJB*. [↑](#footnote-ref-518)
518. The *NJB* uses ‘*Abdon*’ in place of ‘*Ebron*’ (see 21:30 and 1Ch. 6:59). [↑](#footnote-ref-519)
519. The name ‘*Mahalab*’ (following the *NJB* & *NRSV*) comes from an Assyrian text and the modern name; the *MT* has ‘*Mehebel*’ (מֵחֶ֥בֶל); *NETB* translates the name as ‘*near Hebel*’. In place of וְהָי֧וּ, here following the *Qere*, the *Kethib* has ויהיו. [↑](#footnote-ref-520)
520. In place of ‘*Ummah*’ (עֻמָ֥ה), the *NJB* has ‘*Acco*’ (following Jg 1:31 – the *LXX* has *Αρχωβ*). [↑](#footnote-ref-521)
521. The *NRSV* & *NETB* omit the words ‘*the sons of*’, here following the *MT* & *NJB*. [↑](#footnote-ref-522)
522. The *NJB* rearranges the opening: “*To the sons of Naphtali came the sixth portion*…” [↑](#footnote-ref-523)
523. In place of ‘*Nekeb*’, here following the *MT* (הַנֶּ֛קֶב), *NRSV* & *NETB*, the *NJB* has ‘*Negeb*’. [↑](#footnote-ref-524)
524. The *NJB*, following the *LXX*, omits ‘*in Judah*’. [↑](#footnote-ref-525)
525. *NETB* uses the spelling ‘*Kinnereth*’ for ‘*Chinnereth*’ (כִנָּֽרֶת). [↑](#footnote-ref-526)
526. For the 3 towns in this verse, the *LXX* has: *Αρμαιθ καὶ Αραηλ καὶ Ασωρ*. [↑](#footnote-ref-527)
527. For ‘*En-Hazor*’ (עֵ֥ין חָצֽוֹר), the *LXX* has *πηγὴ Ασορ* (‘*source of [the] Azor*’). [↑](#footnote-ref-528)
528. In place of ‘*Yiron*’ (יִרְאוֹן֙), here following *NETB*, the *NJB* has ‘*Jiron*’ and the *NRSV* has ‘*Iron*’. [↑](#footnote-ref-529)
529. The *NRSV* & *NETB* omit the words ‘*the sons of*’, here following the *MT* & *NJB*. [↑](#footnote-ref-530)
530. 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. [↑](#footnote-ref-531)
531. The *NJB* opens this verse with, ‘*within the territory of their inheritance were*’; here, we follow *NETB*. [↑](#footnote-ref-532)
532. In place of ‘*Ithlah*’, here following the *MT* (יִתְלָֽה), *NRSV* & *NETB*, the *NJB*, following the *LXX* (*Σιλαθα*) and the modern name, has ‘*Silatha*’. [↑](#footnote-ref-533)
533. For the towns in this verse, the *LXX* has: *Αιλων καὶ Θαμναθα καὶ Ακκαρων*. [↑](#footnote-ref-534)
534. The *NJB* includes ‘*Baalath*’ in v. 45. [↑](#footnote-ref-535)
535. In place of ‘*Jehud*’, the *NJB*, following the *LXX* (*Αζωρ*) and the modern name, has ‘*Azo*r’. [↑](#footnote-ref-536)
536. ‘*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*’. [↑](#footnote-ref-537)
537. Jg 18:27 refers to ‘*Leshem*’ as ‘*Laish*’. [↑](#footnote-ref-538)
538. The *NRSV* & *NETB* omit the words ‘*the sons of*’, here following the *MT* & *NJB*. [↑](#footnote-ref-539)
539. The *NJB* has ‘*apportioning*’ in place of ‘*distributing*’, here following the *NRSV*. [↑](#footnote-ref-540)
540. 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*’ (תִמְנַת־סֶ֖רַח) is identified with Khirbet-Tibnah, 36 km southwest of Shechem. [↑](#footnote-ref-541)
541. The literal translation of ‘*heads of each family*’ is ‘*leaders of the fathers of the tribes*’. [↑](#footnote-ref-542)
542. **Joshua 20** [↑](#footnote-ref-543)
543. 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. [↑](#footnote-ref-544)
544. An alternative translation for ‘*refuge*’ is ‘*asylum*’. [↑](#footnote-ref-545)
545. The ‘*avenger of blood*’ was the deceased’s nearest relative. [↑](#footnote-ref-546)
546. 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. [↑](#footnote-ref-547)
547. Literally translated, this verse ends, “*for without knowledge he killed his neighbour, and he did not hate him prior to that*.” [↑](#footnote-ref-548)
548. For ‘*the one who is High Priest at the time*’, here following the *NRSV*, the *NJB* has ‘*the High Priest then in office*’. [↑](#footnote-ref-549)
549. The *NJB* opens this verse, here following the *MT* & *NRSV*, with ‘*for this purpose, they designated*’. [↑](#footnote-ref-550)
550. The *NJB* opens this verse with, “*On the other, eastern, side of the Jordan opposite Jericho*;” here, we follow the *NRSV*. [↑](#footnote-ref-551)
551. The *NJB* ends this verse with, “*until he has appeared for judgement before the community*;” here, we follow the *NRSV*. [↑](#footnote-ref-552)
552. **Joshua 21** [↑](#footnote-ref-553)
553. 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. [↑](#footnote-ref-554)
554. 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). [↑](#footnote-ref-555)
555. For this verse, here following the *NJB*, the *NRSV* reads, “*So by command of the Lord the Israelites gave to the Levites the following towns and pasture lands out of their inheritance*.” [↑](#footnote-ref-556)
556. The *NRSV* has ‘*families*’ in place of ‘*clans*’, here following the *NJB* & *NETB*. [↑](#footnote-ref-557)
557. ‘*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. [↑](#footnote-ref-558)
558. 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*. [↑](#footnote-ref-559)
559. On the *NJB’s* abbreviation of this verse, see #6. [↑](#footnote-ref-560)
560. The *NJB* has ‘*the*’ in place of ‘*their*’, here following the *NRSV*. [↑](#footnote-ref-561)
561. The translation of the verse ending, here following the *NJB*, is uncertain; the *NRSV* reads: “…*they gave the following towns mentioned by name*.” [↑](#footnote-ref-562)
562. 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*.” [↑](#footnote-ref-563)
563. In place of ‘*the father of Anak*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*the chief city of the Anakim*’. [↑](#footnote-ref-564)
564. *NETB* places this entire verse in parentheses. [↑](#footnote-ref-565)
565. *NETB* lacks the final ‘*with its adjoining pasturelands*’. [↑](#footnote-ref-566)
566. The *NJB* & *NETB* omit the 2 instances of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-567)
567. The *NJB* & *NETB* omit the 2 instances of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-568)
568. The *NJB*, following the *LXX* (*Ασα*), has ‘*Ashan*’ in place of ‘*Ain*’ (עַ֣יִן, ‘*the spring*’); see 1Ch 6:44. [↑](#footnote-ref-569)
569. The *NJB* omits the 1st instance of ‘*with its pasturelands*’ and replaces the 2nd with ‘*with their pasturelands*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-570)
570. The *NJB* & *NETB* omit the 2 instances of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-571)
571. The *NJB* reverses the order of ‘*the sons of Aaron*’ and ‘*the priests*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-572)
572. *NETB* somewhat abbreviates this verse: “*The rest of the Kohathite clans of the Levites were allotted cities from the tribe of Ephraim*.” [↑](#footnote-ref-573)
573. The *NJB* & *NETB* omit the 2nd instance of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-574)
574. The *NJB* & *NETB* omit the 1st instance of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-575)
575. The *NJB* & *NETB* omit the 2 instances of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-576)
576. The *NJB* omits the 1st instance of ‘*with its pasturelands*’ and replaces the 2nd with ‘*with their pasturelands*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-577)
577. In place of the repetition of ‘*Gath-Rimmon*’ (גַּ֥ת רִמּ֖וֹן, following *MT* and *NRSV*), the *NJB* uses the conjectural translation, ‘*Jibleam*’ (see 17:11 & 1Chr 6:55); the LXX has *Ιεβαθα*. [↑](#footnote-ref-578)
578. 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*.” [↑](#footnote-ref-579)
579. In place of ‘*Beeshterah*’, here following the *MT* (בְּעֶשְׁתְּרָ֖ה) & *NRSV*, the *NJB*, following the *Syr*, has ‘*Ashtaroth*’. In place of גּוֹלָ֤ן, here following the *Qere*, the *Kethib* has גלון. [↑](#footnote-ref-580)
580. The *NJB* & *NETB* omit the 2 instances of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-581)
581. 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*. [↑](#footnote-ref-582)
582. The *NJB* & *NETB* omit the 2 instances of ‘*with its pasturelands*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-583)
583. 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*. [↑](#footnote-ref-584)
584. In place of ‘*Kartan*’, here following the *MT* (קַרְתָּ֖ן), *NRSV* & *NETB*, the *NJB* has ‘*Rakkath*’. [↑](#footnote-ref-585)
585. 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*.” [↑](#footnote-ref-586)
586. 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*. [↑](#footnote-ref-587)
587. The *NJB* uses the conjectural translation, ‘*Rimmon*’ (following 19:13 and 1Ch 6:26) in place of ‘*Dimnah*’, here following the MT (דִּמְנָה֙) & NRSV. [↑](#footnote-ref-588)
588. 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.*” [↑](#footnote-ref-589)
589. 35b The name ‘*Kedemoth*’, here following the *NJB*, *NRSV* & *NETB*, is not the same as given in the *LXX* (*Δεκμων*). [↑](#footnote-ref-590)
590. Note that vv. 36–43 are numbered 38–45 in the *NRSV*, *NETB* and most other English translations (see #35a). [↑](#footnote-ref-591)
591. *NETB* lacks the 2 instances of ‘*with its pasturelands*’ and has, in place of the 2nd, ‘*along with the grazing areas of each*’. [↑](#footnote-ref-592)
592. 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*.” [↑](#footnote-ref-593)
593. The *NRSV* has ‘*within the holdings of the Israelites*’ in place of ‘*in Israelite territory*’, here following the *NJB*. [↑](#footnote-ref-594)
594. Throughout this section, *NETB* has ‘*city*’ & ‘*cities*’ in place of ‘*town*’ & ‘*towns*’, respectively; here, we follow the *NJB* & *NRSV*. [↑](#footnote-ref-595)
595. Vv. 41–43, the conclusion to all of the preceding material, is couched in the language of Deuteronomy. [↑](#footnote-ref-596)
596. 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*’. [↑](#footnote-ref-597)
597. 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*.” [↑](#footnote-ref-598)
598. **Joshua 22** [↑](#footnote-ref-599)
599. 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. [↑](#footnote-ref-600)
600. 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*.” [↑](#footnote-ref-601)
601. The *NRSV* opens this verse, here following the *NJB*, with, “*You have not forsaken your kindred these many days, down to this day*.” [↑](#footnote-ref-602)
602. *NETB* has ‘*homes*’ in place of ‘*tents*’, here following the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-603)
603. The literal translation of ‘*be loyal to him*’ is ‘*hug him*’. [↑](#footnote-ref-604)
604. *NETB* has ‘*rewarded*’ in place of ‘*blessed*’ (cf. v 8), here following the *MT*, *NJB* & *NRSV*. [↑](#footnote-ref-605)
605. In place of בְּעֵ֥בֶר, here following the *Qere*, the *Kethib* has מעבר. [↑](#footnote-ref-606)
606. The *NJB* has ‘*you are going back*’ in place of ‘*go back*’, here following the *NRSV*. [↑](#footnote-ref-607)
607. In place of ‘*their own land*’, here following the *NRSV*, the *NJB* has ‘*the territory which belonged to them*’. [↑](#footnote-ref-608)
608. The *NJB* has ‘*the circles of stone*’ in place of ‘*Geliloth*’, here following the *MT* (גְּלִיל֣וֹת) & *NETB*. The *NJB* adds ‘*imposing*’ before the 2nd instance of the word ‘*altar*’. [↑](#footnote-ref-609)
609. The *NJB* has ‘*the circles of stone*’ in place of ‘*Geliloth*’, here following the *MT* (גְּלִיל֣וֹת) & *NETB*. In place of ‘*on the Israelite side*’, here following *NETB* (and the *NRSV*), the *NJB* has ‘*beyond the territory of the Israelites*’. [↑](#footnote-ref-610)
610. 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. [↑](#footnote-ref-611)
611. The central role of Phinehas in dealing with this conflict may show that priestly circles edited this story. [↑](#footnote-ref-612)
612. 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*.” [↑](#footnote-ref-613)
613. The *NJB* begins this verse with ‘*when they came*’ and ends with ‘*this is what they said to them*’; here, we follow the *NRSV*. [↑](#footnote-ref-614)
614. 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. [↑](#footnote-ref-615)
615. Before ‘*from which*’, the *NJB* repeats ‘*the sin*’. [↑](#footnote-ref-616)
616. The *NJB* starts this verse with a new sentence: “*Since then, you have stopped…*” [↑](#footnote-ref-617)
617. The *NRSV* has ‘*or rebel against us*’ in place of ‘*make rebels of us*’, here following the *NJB*. [↑](#footnote-ref-618)
618. 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 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 וְהוּא֙ אִ֣ישׁ אֶחָ֔ד (‘*and he [was] one man*’) as a concessive clause and join it with what precedes; the remaining words, לֹ֥א גָוַ֖ע בַּֽעֲו‍ֹנֽוֹ, 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. [↑](#footnote-ref-619)
619. The *NJB* has ‘*spoke in their turn and answered*’ in place of ‘*said in answer to*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-620)
620. 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) אֱלֹהִ֨ים (‘*God*’, but in the plural of majesty) and יְהוָ֜ה (‘Yahweh’); the name אֵל (‘*El*’) is often compounded with titles, for example, ‘*El Elyon*’ (‘*God Most High*’). [↑](#footnote-ref-621)
621. Literally translated, this verse opens ‘*by building*’; the prepositional phrase is subordinated to what precedes, ‘*if there has been defiance*’. [↑](#footnote-ref-622)
622. The *NJB* has ‘*the truth is*’ in place of the simple ‘*no*’, here following the *NRSV*. [↑](#footnote-ref-623)
623. The literal translation of ‘*paying reverence to*’ is ‘*fearing*’. [↑](#footnote-ref-624)
624. This was not a real altar, but merely a memorial, a ‘*witness*’ (v. 27); [↑](#footnote-ref-625)
625. The *NJB* has ‘*communion sacrifices*’ in place of ‘*peace offerings*’ and ‘*victims*’ in place of ‘*sacrifices*’; here, we follow the *NRSV*. [↑](#footnote-ref-626)
626. The *NJB* has ‘*this structure, Yahweh’s altar*’ in place of ‘*this copy of Yahweh’s altar*’, here following the *NRSV*. [↑](#footnote-ref-627)
627. 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*’. [↑](#footnote-ref-628)
628. The literal translation of ‘*they were satisfied*’ is ‘*it was good in their eyes*’. [↑](#footnote-ref-629)
629. The *NJB* has ‘*now we clearly see*’ in place of ‘*now we know*’, here following *NETB*. [↑](#footnote-ref-630)
630. Note the lack of any mention of the Manassites in this paragraph. [↑](#footnote-ref-631)
631. The *NJB* opens this verse, here following the *NRSV*, with, “*The Israelites were pleased to hear this*.” [↑](#footnote-ref-632)
632. The 1st Edition of the *Jerusalem* *Bible* omits the name ‘*Witness*’, using an ellipsis in its place. [↑](#footnote-ref-633)
633. **Joshua 23**

     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. [↑](#footnote-ref-634)
634. The literal translation of ‘*far advanced in years*’ is ‘*coming into the days*’; this expression also occurs in the following verse. [↑](#footnote-ref-635)
635. The *NRSV* has ‘*heads*’ in place of ‘*chief men*’ and ‘*officers*’ in place of ‘*scribes*’; here, we follow the *NJB*. [↑](#footnote-ref-636)
636. *NETB*, following the *MT* more literally, has ‘*fights*’ in place of ‘*has fought*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-637)
637. 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*’. [↑](#footnote-ref-638)
638. The literal translation of ‘*promised*’ is ‘*said to*’. [↑](#footnote-ref-639)
639. The *NJB* has ‘*stand firm*’ in place of ‘*be very steadfast*’, here following the *NRSV*. [↑](#footnote-ref-640)
640. 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. [↑](#footnote-ref-641)
641. The literal translation of ‘*be loyal to*’ is ‘*hug*’. [↑](#footnote-ref-642)
642. Literally translated, ‘*no one has been able to resist you*’ is ‘*not a man has stood before you*’. [↑](#footnote-ref-643)
643. In place of ‘*put to flight*’, here following the *NRSV*, the *NJB* has ‘*rout*’. [↑](#footnote-ref-644)
644. The *NJB* opens this verse, here following *NETB*, with, “*Be very careful, as you value your life*.” [↑](#footnote-ref-645)
645. The literal translation of ‘*form kinships with them and intermarry*’, here following the *NJB*, is ‘*go into them and they into you*’. [↑](#footnote-ref-646)
646. 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. [↑](#footnote-ref-647)
647. 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*.” [↑](#footnote-ref-648)
648. The *NJB* & *NRSV* lack the phrase, ‘*if you disobey*’, here following *NETB*. [↑](#footnote-ref-649)
649. Alternative readings for ‘*vanish*’ (here following the *NJB*) are ‘*perish*’ (as *NRSV*), and ‘*disappear*’ (as *NETB*). [↑](#footnote-ref-650)
650. **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). [↑](#footnote-ref-651)
651. The *NJB* has simply ‘*them*’ in place of ‘*themselves*’, here following the *NRSV*. [↑](#footnote-ref-652)
652. 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. [↑](#footnote-ref-653)
653. In place of וָֽאַרְבֶּה֙, here following the *Qere*, the *Kethib* has וארב. [↑](#footnote-ref-654)
654. 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*’. [↑](#footnote-ref-655)
655. 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*’. [↑](#footnote-ref-656)
656. The *NJB* lacks the opening ‘*when*’ and has ‘*and*’ before ‘*you came*’; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-657)
657. In place of ‘*darkness*’, here following the *NRSV*, the *NJB* has ‘*a thick fog*’. [↑](#footnote-ref-658)
658. The *Kethib* opens with ואבאה in place of וָֽאָבִ֣א, here following the *Qere*. [↑](#footnote-ref-659)
659. The text of vv. 9–11 reflects a different memory of the Balaam incident (Nb 22) and the fall of Jericho (Jos 6). [↑](#footnote-ref-660)
660. Balaam’s ‘blessings’ were actually prophecies of how God would prosper Israel. [↑](#footnote-ref-661)
661. The *NJB* has ‘*those who held*’ in place of ‘*the citizens of*’, here following the *NRSV*. [↑](#footnote-ref-662)
662. 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). [↑](#footnote-ref-663)
663. An alternative reading of ‘*in which*’ could be ‘*for which*’. [↑](#footnote-ref-664)
664. From here on, Joshua is no longer quoting God but speaking to the Israelites for himself. [↑](#footnote-ref-665)
665. In place of מֵעֵ֣בֶר, here following the *Qere*, the *Kethib* has בעבר. [↑](#footnote-ref-666)
666. In place of ‘*far be it from us to desert*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*we have no intention of deserting*’. [↑](#footnote-ref-667)
667. The *NJB* lacks ‘*out of*’ before ‘*the house of slavery*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-668)
668. In place of ‘*what is more*’, here following the *NJB*, the *MT* has simply ‘*and*’. [↑](#footnote-ref-669)
669. In the *MT*, the noun ‘*God*’ (אֱלֹהִ֥ים) and the adjective ‘*holy*’ (קְדֹשִׁ֖ים) 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. [↑](#footnote-ref-670)
670. The literal translation of ‘*destroy you*’ (here following the *NJB* – the *NRSV* has ‘*consume you*’) is ‘*bring you to an end*’. [↑](#footnote-ref-671)
671. The word ‘*really*’, here following *NETB*, assume that the כִּ֥י is emphatic. [↑](#footnote-ref-672)
672. 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. [↑](#footnote-ref-673)
673. The words ‘*he said*’, here following the *NRSV*, are not in the *MT* but are added for clarity. [↑](#footnote-ref-674)
674. The literal translation of ‘*obey*’ is ‘*listen to*’. [↑](#footnote-ref-675)
675. The literal translation of ‘*made a covenant*’ is ‘*cut a covenant*’. [↑](#footnote-ref-676)
676. In place of ‘*sanctuary of Yahweh*’, here following the *NJB* & *NRSV*, *NETB* has ‘*the Lord’s shrine*’. [↑](#footnote-ref-677)
677. 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’. [↑](#footnote-ref-678)
678. 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. [↑](#footnote-ref-679)
679. 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. [↑](#footnote-ref-680)
680. 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. [↑](#footnote-ref-681)
681. The MT lacks the words ‘sake of’, here following the *NJB*. [↑](#footnote-ref-682)
682. In place of ‘*qesitah*’ (קְשִׂיטָ֑ה), 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. [↑](#footnote-ref-683)
683. 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. [↑](#footnote-ref-684)