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S. KR.

**JOSHUA (JEHOSHUA):** Name of several Biblical personages.

In Hebrew יְהוֹשֻׁעַ (Deut. iii. 21; Judges ii. 7) and commonly יְהוֹשָׁע (Judges ii. 7a; Ex. xvii. 9; Josh. i. 1) correspond to אֲשֵׁרֶיךָ = "helped by YHWH," the shorter form being יִשָּׁע = "help" or "one who helped" (Num. xiii. 8; Deut. xxxii. 44; here probably an error for יהושע). The Septuagint has Ἰησοῦς; the Vulgate, usually "Josue," but "Jesus" in Ecclesi. (Sirach) xlv. 1; I Macc. ii. 55; II Macc. xii. 15, identical with יִשָּׁע, the post-exilic form of the name.

**1. Biblical Data:** The son of Nun; servant and successor of Moses. An Ephraimite (Num. xiii. 8), the grandson of Elishama, he is described as the chief of his tribe (I Chron. vii. 26, 27). At first named "Hoshea" (Num. xiii. 8 [A. V. "Oshea"]); Deut. xxxii. 44), he was called by Moses "Jehoshua" (Num. xiii. 16). Joshua first leaps into notice in the account of the defeat of the Amalekites in the desert, where he leads the picked troops of the Israelites (Ex. xvii. 8-14). Afterward he appears successively at the side of Moses as his servant (*ib.* xxiv. 13; xxxii. 17, 18); as the guardian of the Tabernacle (*ib.* xxxiii. 11); and as the zealous defender of Moses' prestige on the occasion of Eldad's and Medad's prophesying in the camp (Num. xi. 27-29). He is one of the spies sent to explore Canaan (*ib.* xiii. 9, 17). Returning from this errand, it is he who with Caleb allays the apprehension of the excited people, bravely taking the risk of being stoned to death (*ib.* xiv. 6-10). For this fidelity he and Caleb, alone of all the Israelites twenty years old and upward at the time of this episode, are to enter the promised land (*ib.* xiv. 30-38, xxvi. 65, xxxii. 12).

Nevertheless, during the following thirty-eight years of the desert migration no further mention is made of him. But when Moses is apprised of his own impending death, Joshua is pointed out as the one man to carry to completion the great leader's unfinished task. Moses is bidden to lay his hand upon him—"a man in whom is the spirit"—and thus to give him charge as his successor; which command is carried out (*ib.* xxvii. 16 *et seq.*). Joshua is to preside over the division of the land (*ib.*

**Appointed Moses' Successor.** xxxiv. 17), but must keep the compact entered into with Reuben, Gad, and the half of Manasseh (*ib.* xxxii. 28).

God assures Joshua of success in the leadership (Deut. xxxi. 14, 23); and he as the designated successor is with Moses when the great prophet addresses his last counsel to the people (*ib.* xxxii. 44).

At Moses' death Joshua was filled with "the spirit of wisdom" (*ib.* xxxiv. 9). Upon him devolved a twofold duty: to conquer the land, and to apportion it among the tribes (Josh. i. 1-5). YHWH Himself encouraged him to be strong and to cling to the Law, which was never to "depart out of his mouth." After enlisting the cooperation of the kindred east-Jordanic tribes (*ib.* i. 6-18), his first concern was to spy out Jericho (*ib.* ii. 1). On receiving the report of his emissaries (*ib.* ii. 23, 24) he gave the necessary instructions for the crossing by the Israelites of the Jordan (*ib.* iii. 1-13). With the Ark of the Covenant carried by the priests in the van, on the tenth day of the first month of the forty-first year after the Exodus the Israelites set out to conquer the land. The river, miraculously divided as long as the priests with the Ark remained in its bed, was crossed north of Adam; and in memory of this occurrence Joshua erected over the place where the priests had been stationed a monument of twelve stones (*ib.* iv. 9). He also ordered that one man from each tribe should take each another stone from that spot and deposit it on the western bank as a memorial (*ib.* iv. 1-8, xx. 24). Here, at GILGAL, Joshua pitched his camp and remained for some time; and in order that all might be able to participate in the Passover, he directed that every Hebrew that had been born in the desert should be circumcised (*ib.* v. 2-8).

Jericho was the first city captured. After exploring it by spies Joshua invested it, finally capturing it in a miraculous manner (*ib.* v. 13-vi.). The ban was pronounced over the ruins, and all the inhabitants were destroyed save RAHAB and her paternal family; they being spared because she had shown hospitality to the spies. Joshua became famous by this victory, but met a reverse at Ai in

**Conquest of Jericho.** consequence of Achan's misdeed; however, after visiting condign punishment upon the offender he made himself master of the town, which was the key to the mountains rising west of the plain of Jericho. The Gibeonites made their peace with him, gaining advantageous terms by means of a clever ruse (*ix. 3 et seq.*). On Ebal and Gerizim he caused the blessings and the curses to be read (comp. Deut. xxvii.).

While Joshua was thus engaged in the north, five of the southern rulers made an alliance to punish Gibeon; but they were completely routed at Makkedah by Joshua, who had hastened to the assistance of the Gibeonites. It was during this battle that a furious hail-storm set in, proving more deadly than the sword (Josh. x. 11), and on this occasion also, at Joshua's command, the sun stood still upon Gibeon and the moon in the valley of Ajalon (*ib.* x. 12-13a). The fugitive five kings were discovered hiding in a cave at Makkedah. By Joshua's orders the cave was closed with huge stones until the pursuit was over, when it was reopened and the kings, after having been thoroughly humiliated, were slain, their bodies being hanged on trees until the evening, when they were taken down and cast into the cave. Then followed the conquest of Libnah, Lachish, Eglon, Hebron, and Debir. In the south Joshua penetrated as far as Kadesh-barnea; in the west as far as Gaza (*ib.* x. 29 *et seq.*). Later on

he routed the allied kings of the north at Lake Merom—Hazor being the head of these kingdoms—killing the inhabitants and burning the city of Hazor (*ib.* xi.).

In this manner Joshua within a few years (*ib.* xiv. 7; comp. verse 10) had made himself master of the whole country with the exception of the Philistine and Phœnician coasts. Still he continued to guard in Gilgal his fortified camp; thence he governed the land (*ib.* xiv. 6), and there he began to allot the districts to the various tribes. Judah, Ephraim, and the half of Manasseh were the first to

**Division of the Land.** Hebron (*ib.* xiv. 12, xv.—xvii.). After this, Joshua removed the Tabernacle and the Ark from Gilgal to Shiloh, and took up his residence there (*ib.* xviii.). Here he continued the work of apportioning the rest of the land by lot according to the families (*ib.* xviii.—xix.). Cities of refuge, in accordance with the Law, were appointed (*ib.* xx.). Joshua himself received the city of Timnath-serah in Ephraim for an inheritance (*ib.* xix. 49, 50; xxiv. 30). Having thus completed his task, he gave Reuben, Gad, and the half of Manasseh permission to return to their east-Jordanic territory (*ib.* xxii. 1–9).

When he was "old and stricken in age" Joshua convened the elders and chiefs of the Israelites and exhorted them to have no fellowship with the native population (*ib.* xxiii.). At a general assembly of the clans at Shechem he took leave of the people, admonishing them to be loyal to their God, who had been so mightily manifested in the midst of them (*ib.* xxiv.). As a witness of their promise to serve YHWH, Joshua set up a great stone under an oak by the sanctuary of YHWH (*ib.* xxiv. 26–28). Soon afterward he died, at the age of 110, and was buried in Timnath-serah (*ib.* xxiv. 29–30).

E. G. H.

—**In Rabbinical Literature:** Joshua is regarded as the type of the faithful, humble, deserving, wise man. Biblical verses illustrative of these qualities and of their reward are applied to him. "He that waiteth on his master shall be honored" (Prov. xxvii. 18) is construed as a reference to Joshua (Num. R. xii.), as is also the first part of the same verse, "Whoso keepeth the fig-tree shall eat the fruit thereof" (Yalk., Josh. 2; Num. R. xii. 21). That "honor shall uphold the humble in spirit" (Prov. xxix. 23) is proved by Joshua's victory over Amalek (Num. R. xiii.). Joshua was a wise man; hence in him was verified the saying, "With me [wisdom] kings shall rule" (Prov. viii. 15, Hebr.). Not the sons of Moses—as Moses himself had expected—but Joshua was appointed successor to the son of Amram (Num. R. xii.). Moses was shown how Joshua reproved Othniel (Yalk., Num. 776). Joshua's manliness recommended him for this high post. David referred to him in Ps. lxxvii. 25, though without mentioning the name, lest dissensions should arise between his sons and those of his brothers (Yalk., quoting Sifre, *l.c.*).

Joshua was always at the front of the army, and did not, as other generals, remain in the rear (*ib.*) or in his tent. Moses in his lifetime appointed Joshua as his interpreter ("meturgeman"), in order to forestall

the possibility of his being looked upon as an upstart after Moses' death (Yalk., *l.c.*). Yet Moses' face

**His Faithful Service.** He used to rise early in the morning and set in order the chairs in the house of assembly. Therefore, according to some, Moses raised up Joshua from the ground and took him on his knees, and he and the whole of Israel would lift up their heads to hear Joshua's words; but Joshua in his modesty exclaimed: "Blessed be YHWH, who gave the Torah to Israel through Moses, our master" (Yalk., *l.c.*, quoting the Midrash Yelammedenu).

The wisdom of Joshua is emphasized also in other connections (Ex. R. xi. and parallels). The prediction (Deut. xxxiii. 17) in the blessing of Moses is held to have come to pass in Joshua (Sifre, *ad loc.*). Moses possessed "hod" (splendor), but Joshua, only "hadar" (a lesser degree of fame; according to Friedmann, Sifre, 146b, note 11, this has reference to the fact that kingship was denied to Joshua); for if the former had been Joshua's portion he would have been absolutely irresistible. Joshua was given the strength of the ox but the beauty of the "re'em" (Sifre, *l.c.*; Yalk., Deut. 959). When Joshua upon his return with the spies found the people ungrateful, he was the only one that was shocked to the extent of both falling on his face, like Moses and Aaron, and rending his garments, like Caleb (Yalk., Num. 744).

Moses added the letter ' to the name "Hoshea" (Num. xiii. 16) because he had prayed that God

**The Change in His Name.** (יה) would keep Joshua from joining the conspiracy of the spies, and also because, as Caleb's reward was a portion of the land, Joshua's compensation was to be his own allotment and that of the other ten (= "yod") spies (Sotah 34b; Tan. *ad loc.*; Num. R. xvi.). According to Yer. Sheb. vi. 1, the name "Hoshea" was changed as soon as Joshua entered the service of Moses, or at the latest after the victory over Amalek.

Joshua was among those who, too modest to call themselves "ebed," were so dignified by God Himself (Sifre, Wa'ethanan, cited in Yalk., Josh. 1). The spies whom Joshua sent to Jericho were Phinehas and Caleb (Yalk., *l.c.*). When Joshua commanded the sun to stand still he used the phrase יָרַח (= "be still"; Josh. x. 12); for the sun kept on singing a song of praise as long as it was moving. The sun would not obey Joshua until he had assured it that he would sing God's praises himself (Yalk., *l.c.* 22). Joshua led and governed the people during thirty-eight years (Seder 'Olam R.; Yalk., *l.c.* 35). Israel is represented by the Rabbis as very eager to pay him honor at his obsequies (Yalk., *l.c.*).

Rahab is said to have become Joshua's wife. They had daughters but no son. From this union many prophets descended, and Hannah was Rahab's reincarnation. Rahab was ten years old when Israel left Egypt, and during the forty years intervening she was a great sinner; but when the spies visited her she became a proselyte. There is some doubt as to her having had only daughters by Joshua

(see Zeb. 116b; Mek., Yitro [beginning]; Rashi to Josh. ii.; Yalk., Josh. 9; Meg. 14a; Gedaliah ibn Yahya, "Shalshelet ha-Kabbalah," p. 14a).

According to Pirke R. El. xlii., when Joshua was fighting for the Gibeonites the Sabbath was about to set in. Seeing the disinclination of his people to continue the battle at the risk of desecrating the Sabbath, and perceiving that the magicians of the heathen were inciting the constellations to help the cause of Israel's enemies, he spread out his hand toward the light of the sun and of the moon and "remembered upon them" the Ineffable Name, when both sun and moon stood still for thirty-six hours (Yalk., Gen. Lek Leka). The song intoned by Joshua after his victory is given in full in the "Sefer ha-Yashar" (chapter on Joshua). Joshua had appealed to Israel before crossing the Jordan not, as the text has it in the literal sense, to prepare provisions for the journey—that was not necessary, since the manna had not yet ceased falling—but to repent (Pirke R. El. vi.).

Joshua's name is associated with many "takkanot," e.g., the benediction upon entering the holy land (Ber. 48b); the license to graze on the plowed field of others without liability to a charge of robbery (B. K. 60b); the permission to gather wood in a neighbor's field (*ib.* 61b); the permission to gather grass anywhere (*ib.*); and seven other measures enumerated in Maimonides ("Yad," Nizke Mamon, viii. 5), regulating certain privileges, permitting certain natural or necessary acts (in open fields or when walking through vineyards), and assuring to the unknown dead buried by the community the undisturbed possession of his grave (see DEAD, DUTY TO THE; Bloch, "Die Institutionen des Judentums," i. 54-68, Vienna, 1879).

E. G. H.

—**Critical View:** Joshua's historical reality has been doubted by advanced critics, who regard him either as a mythological solar figure (Winckler, "Gesch. des Volkes Israel," ii. 96-122; Schrader, "K. A. T." 3d ed., p. 225) or as the personification of tribal reminiscences crystallized around a semi-mythical hero of Timnath-serah (= "Timnat Heres"). Eduard Meyer, denying the historicity of the material in the Book of Joshua, naturally disputes also the actuality of its eponymous hero (Stade's "Zeitschrift," i.). These extreme theories must be dismissed. But, on the other hand, it is certain that Joshua could not have performed all the deeds recorded of him. Comparison with the Book of Judges shows that the conquest of the land was not a concerted movement of the nation under one leader; and the data concerning the occupation of the various districts by the tribes present so many variants that the allotment in orderly and purposed sequence, which is ascribed to Joshua, has to be abandoned as unhistorical.

Yet this does not conflict with the view that Joshua was the leader of a section of the later nation, and that he as such had a prominent part in the conquest of the districts lying around Mount Ephraim. The conquest of the land as a whole was not attempted; this final achievement was the result of several successive movements of invasion that with varied success, and often with serious reverses,

aimed at securing a foothold for the Israelites in the trans-Jordanic territories. Joshua was at the head of the Josephite (Leah) tribes (comp. Judges i. 22, according to Budde; Joshua dies at the age of 110, as does Joseph), for whom the possession of the hill-country of Ephraim—Gibeon in the south and Ebal in the north—was the objective point. This invasion on the part of the Josephites was probably preceded by others that had met with but little success (comp. the story of the spies, Num. xiv.). But the

very fact that while earlier expeditions had failed this one succeeded im-  
**Leader of** pressed for centuries the imagination  
**Josephites.** of the people to such an extent that the leader of this invasion (Joshua) became the hero of folk-lore; and in course of time the plan of the conquest of the whole land and its execution were ascribed to him. He thus grew to be in tradition the leader of the united people—especially in view of the supremacy enjoyed by the tribe of Joseph, in whose possession was the Ark at Shiloh—and therefore the successor of Moses, and as such the chief in authority when the land was divided among the tribes.

Recollections of valorous feats performed in the days of these fierce wars with the aboriginal kings were transferred to Joshua and his time; battles remembered in fable and in song were connected with his name; natural phenomena (the blocking of the waters of Jordan by rocks, the earthquake at Jericho, the hail-storm before Gibeon) which had inspired semi-mythological versions were utilized to enhance his fame, all the more since they helped to vindicate his dignity as a second Moses. Snatches of popular songs, no longer understood because their original mythology had become unintelligible, were applied to his feats, and in turn gave rise to new accounts of his marvelous accomplishments (e.g., at Ajalon). This process is perfectly natural, and has its analogues in the stories concerning other heroes; in fact parallels between his biography and that of Jacob have been discovered (Steuernagel, "Joshua," p. 150). But all this makes the historical reality of Joshua as the chief of a successful army of invasion all the more strongly assured. The chapters dealing with the division of the land must be dismissed as theoretical speculation, dating from a period when the tribal organization had ceased to exist; that is, from the Exile and perhaps later. The epilogues (the story of Joshua's gathering the elders or the whole people at Shechem before his death, Josh. xxiii.-xxiv. 28) are clearly the work of a Deuteronomic writer; and the scenes are conceived in imitation of Jacob's blessing (Gen. xlix.) or of Moses taking leave of the people and admonishing them before his transition. The cruelty imputed to Joshua—the ban against Jericho, for instance—is a trait corroborative of the historical kernel of the military incidents of his biography.

According to the Biblical accounts, Joshua had nowhere to meet a non-Canaanite power. The Flinders Petrie inscription recording Me(r)neptah's battle with Israel, located in Palestine (before 1200 B.C.; see EXODUS), is thus not to be referred to this period. Egypt's claim to suzerainty had become merely nominal after 1250 B.C. The empire of the

Hittites (c. 1200) had become disrupted into a number of small principalities. This would indicate that the incursion of Joseph-Israel must have taken place about 1230-1200 B.C. E. G. H.

2. Son of Jozadak or Josedeck; high priest when the Jews returned under Zerubbabel from the Babylonian exile. His father had died in exile, and on the return from the Captivity Joshua was the first high priest to officiate (Hag. i. 1, 12, 14; ii. 2, 4; Zech. vi. 11; Ezra iii. 2, 8; v. 2; x. 18; Neh. xii. 26). Joshua was therefore born during the Exile. On the arrival of the caravan at Jerusalem, he naturally took part in erecting the altar of burnt offering and in laying the foundations of the Temple (Ezra iii. 2 *et seq.*). With Zerubbabel he opposed the machinations of the Samaritans (*ib.* iv. 3). Several of Haggai's utterances are addressed to Joshua (Hag. i. 1, ii. 2), and his name occurs in two of the symbolical prophecies of Zechariah (iii. 1-10, vi. 11-15). He is eulogized in Eccles. (Sirach) xlix. 12, in the list of worthies, as one who "builted the house and exalted a people holy to the Lord, prepared for everlasting glory." In Ezra (ii. iii. iv., v., x.) and Nehemiah (vii. 7; xii. 1, 7, 10, 26) he is called "Jeshua."

E. G. H.

B. P.

**JOSHUA, BOOK OF.**—**Biblical Data:** The first book of the second greater division in the Hebrew canon, the "Nebi'im," and therefore also the first of the first part of this division, the "Nebi'im Rishonim." It bears in Hebrew the superscription יהושע; in the Septuagint, using the post-exilic form of the name (ישוע; Neh. viii. 17), Ἰησοῦς (in some manuscripts with the addition of *υἱὸς Ναυῆ*); in the Peshiṭta, "Ketaba de-Yeshu' bar-Nun Talmideh de-Mushe" (Book of Joshua, son of Nun, the Disciple of Moses). It belongs to the historical books of the Old Testament, its theme being the invasion and conquest under Joshua of west-Jordanic Palestine and its apportionment among the tribes, with an account of the closing days and death of the great leader.

The book, which comprises twenty-four chapters, readily falls into two main parts and an appendix, which may be summarized thus: (1) the events following Moses' death; the invasion and capture of the land; (2) the division of the country; (3) the conduct of the Reubenites, etc.; two hortatory addresses by Joshua shortly before his death, followed by a brief gloss on his burial-place and the disposition made of the bones of Joseph. In detail the contents are as follows:

#### Part I., ch. i.-xii.

i.: After Moses' death, Joshua, by virtue of his previous appointment as Moses' successor, receives from YHWH the command to cross the Jordan. In execution of this order Joshua issues the requisite instructions to the stewards of the people for the crossing of the Jordan; and he reminds the Reubenites, Gadites, and the half of Manasseh of their pledge given to Moses to help their brethren.

ii.: Joshua sends out from Shittim two spies to explore the city of Jericho. They are saved from falling into the hands of the king by the shrewd tactics of Rahab. The spies return and report.

iii.-iv.: Camp is broken at Shittim. A halt is made at the Jordan. Joshua addresses the people;

assuring them that YHWH, the living God, is in the midst of them, that He will drive out the Canaanites, and that the Ark will cross the Jordan, whereupon a miraculous change will be worked in the waters of the river. The predicted miracle takes place as soon as the priests with the Ark wade into the water. In commemoration of the event, Joshua orders two monuments to be erected: one in the river-bed; the other on the west bank, at Gilgal.

The Reubenites, the Gadites, and the Crossing half of Manasseh number 40,000 warriors. The priests are bidden to come up out of the river's bed after the people have crossed over. This happens on the tenth day of the first month; and the camp is pitched at GILGAL.

v.: Joshua is bidden to make flint knives wherewith to circumcise the Israelites, for those born in the desert had not been circumcised. This is done; Pesah is celebrated; and the manna ceases. Joshua in front of Jericho receives the visit of a "captain of the host of the Lord" in the guise of a man, who declares that the soil on which Joshua is standing is holy ground.

vi.: The siege and capture of Jericho; after thirteen circuits—one every day for six days, and seven circuits on the seventh day—with seven priests blowing seven rams' horns and the people shouting, the walls cave in. Jericho is put under the ban; but RAHAB is excepted. A curse is pronounced against any one who should rebuild the city. Joshua becomes famous throughout the whole land.

vii.: The miscarriage of the expedition against Ai, undertaken, upon the counsel of spies, with a very small force, strikes terror into the heart of the people and brings Joshua to the verge of despair. But YHWH announces that the people have sinned. As stated in the first verse, Achan has not respected the ban. The people must be reconsecrated. The sinner must be discovered by the casting of YHWH's lot. This is done. By a process of elimination the guilt is limited to the tribe of Judah, then to the clan of the Zarahites, then to the sept of Zabdi; the individual members of Zabdi are then brought forward, man by man, and finally Achan is detected as the culprit. He admits having taken a costly Babylonian garment, besides silver and gold; and his confession is verified by the finding of the treasure buried in his tent. Achan is taken into the valley of Achor, and there stoned to death.

viii.: Expedition against Ai, this time with the whole army. The city is taken by clever strategy, 30,000 men being placed overnight in an ambush. The attacking force feigning flight, the King of Ai is drawn far away from the city; Joshua points with his lance toward the city; whereupon the men in ambush rush into it, while Joshua and the army with him face about. Thus the pursuing enemy is taken between the two sections of Israel's array. Not one man escapes; the city is burned; 12,000 inhabitants are killed, and the spoils are taken. The King of Ai is hanged to a tree until nightfall, when his body is thrown into a pit, whereon a stone heap is raised. Joshua erects an altar on Mount Ebal as Moses had commanded, offering to YHWH holocausts and sacrificing peace-offerings.