

Joshua

The LORD Commissions Joshua

1:1 After Moses the LORD's servant died, the LORD said to Joshua son of Nun, Moses' assistant: **1:2** "Moses my servant is dead. Get ready!¹ Cross the Jordan River!² Lead these people into the land which I am ready to hand over to them.³ **1:3** I am handing over to you every place you set foot, as I promised Moses.⁴ **1:4** Your territory will extend from the wilderness in the south to Lebanon in the north. It will extend all the way to the great River Euphrates in the east (including all of Syria)⁵ and all the way to the Mediterranean Sea⁶ in the west.⁷ **1:5** No one will be able to resist you⁸ all the days of your life. As I was with Moses, so I will be with you. I will not abandon you or leave you alone. **1:6** Be strong and brave! You must lead these people in the conquest of this land that I solemnly promised their ancestors I would hand over to them.⁹ **1:7** Make sure you are¹⁰ very strong and brave!¹¹ Carefully obey¹² all the law my servant Mo-

¹ **tn** Heb "Get up!"

² **tn** Heb "this Jordan"; the word "River" has been supplied in the translation for clarity (likewise in v. 11).

³ **tc** Heb "Cross over this Jordan, you and all these people, to the land that I am giving to them, to the children of Israel." The final phrase, "to the children of Israel," is probably a later scribal addition specifying the identity of "these people/ them."

⁴ **tn** Heb "Every place on which the sole of your foot walks, to you I have given it, as I said to Moses." The second person pronouns in vv. 3-4 are plural, indicating that all the people are addressed here. The verbal form נתתי (n^ttattiv, "I have given it") is probably a perfect of certitude, emphasizing the certainty of the action. Another option is to translate, "I have already assigned it." In this case the verb would probably refer to the LORD's decree to Abraham that he would give this land to his descendants.

⁵ **tn** Heb "all the land of the Hittites." The expression "the land of the Hittites" does not refer to Anatolia (modern Turkey), where the ancient Hittite kingdom of the second millennium b.c. was located, but rather to Syria, the "Hatti land" mentioned in inscriptions of the first millennium b.c. (see HALOT 1:363). The phrase is omitted in the LXX and may be a scribal addition.

⁶ **tn** Heb "the Great Sea," the typical designation for the Mediterranean Sea.

⁷ **tn** Heb "From the wilderness and this Lebanon even to the great river, the River Euphrates, all the land of the Hittites, even to the great sea [at] the place where the sun sets, your territory will be."

⁸ **tn** Heb "A man will not stand before you." The second person pronouns in this verse are singular, indicating Joshua is the addressee.

⁹ **tn** Heb "For you will cause these people to inherit the land that I swore to their fathers to give to them." The pronoun "them" at the end of the verse refers to either the people or to the fathers.

¹⁰ **tn** Or "Only be."

¹¹ **tn** Heb "so you can be careful to do." The use of the infinitive לִשְׁמֹר (lishmor, "to keep") after the imperatives suggests that strength and bravery will be necessary for obedience. Another option is to take the form לִשְׁמֹר as a vocative lamed

ses charged you to keep!¹² Do not swerve from it to the right or to the left, so that you may be successful¹³ in all you do.¹⁴ **1:8** This law scroll must not leave your lips!¹⁵ You must memorize it¹⁶ day and night so you can carefully obey¹⁷ all that is written in it. Then you will prosper¹⁸ and be successful.¹⁹ **1:9** I repeat,²⁰ be strong and brave! Don't be afraid and don't panic,²¹ for I, the LORD your God, am with you in all you do."²²

Joshua Prepares for the Invasion

1:10 Joshua instructed²³ the leaders of the people: **1:11** "Go through the camp and command the people, 'Prepare your supplies, for within three days you will cross the Jordan River and begin the conquest of the land the LORD your God is ready to hand over to you.'"²⁴

1:12 Joshua told the Reubenites, Gadites, and the half tribe of Manasseh: **1:13** "Remember what Moses the LORD's servant commanded you.²⁵ The LORD your God is giving you a place to settle and is handing this land over to you.²⁶

1:14 Your wives, children and cattle may stay in the land that Moses assigned to you east of the Jordan River. But all you warriors must cross

(⁷) with imperative (see Isa 38:20 for an example of this construction), which could be translated, "Indeed, be careful!"

¹² **tn** Heb "commanded you."

¹³ **tn** Heb "be wise," but the word can mean "be successful" by metonymy.

¹⁴ **tn** Heb "in all which you go."

¹⁵ **tn** Heb "mouth."

¹⁶ **sn** This law scroll must not leave your lips. The ancient practice of reading aloud to oneself as an aid to memorization is in view here.

¹⁷ **tn** Heb "read it in undertones," or "recite it quietly" (see HALOT 1:237).

¹⁸ **tn** Heb "be careful to do."

¹⁹ **tn** Heb "you will make your way prosperous."

²⁰ **tn** Heb "and be wise," but the word can mean "be successful" by metonymy.

²¹ **tn** Heb "Have I not commanded you?" The rhetorical question emphasizes the importance of the following command by reminding the listener that it is being repeated.

²² **tn** Or perhaps, "don't get discouraged!"

²³ **tn** Heb "in all which you go."

²⁴ **tn** Or "commanded."

²⁵ **tn** Heb "to enter to possess the land which the LORD your God is giving to you to possess it."

²⁶ **tn** Heb "remember the word which Moses, the LORD's servant, commanded you."

²⁷ **sn** This command can be found in Deut 3:18-20. In vv. 13-15 Joshua paraphrases the command, as the third person reference to Moses in v. 14 indicates.

²⁸ **tn** Heb "is providing rest for you and is giving to you this land."
²⁹ **sn** "This land" refers to the trans-Jordanian lands allotted to these tribes.

over armed for battle ahead of your brothers.¹ You must help them 1:15 until the LORD gives your brothers a place like yours to settle and they conquer the land the LORD your God is ready to hand over to them. Then you may go back to your allotted land and occupy the land Moses the LORD's servant assigned you east of the Jordan.²

1:16 They told Joshua, "We will do everything you say. We will go wherever you send us. 1:17 Just as we obeyed³ Moses, so we will obey you. But⁴ may the LORD your God be with you as he was with Moses! 1:18 Any man who rebels against what you say and does not obey all your commands will be executed.⁵ But⁶ be strong and brave!"

Joshua Sends Spies into the Land

2:1 Joshua son of Nun sent two spies out from Shittim secretly and instructed them:⁷ "Find out what you can about the land, especially Jericho."⁸ They stopped at the house of a prostitute named Rahab and spent the night there.⁹ 2:2 The king of Jericho received this report: "Note well!¹⁰ Israelite men have come here tonight¹¹ to spy on the land." 2:3 So the king of Jericho sent this order to Rahab:¹² "Turn over¹³ the men who came to you¹⁴ – the ones who came to your house¹⁵ – for they have come to spy on the whole land!" 2:4 But the woman hid the two men¹⁶ and replied, "Yes, these men were clients

of mine,¹⁷ but I didn't know where they came from. 2:5 When it was time to shut the city gate for the night, the men left.¹⁸ I don't know where they were heading. Chase after them quickly, for you have time to catch them!" 2:6 (Now she had taken them up to the roof and had hidden them in the stalks of flax she had spread out¹⁹ on the roof.) 2:7 Meanwhile²⁰ the king's men tried to find them on the road to the Jordan River²¹ near the fords.²² The city gate was shut as soon as they set out in pursuit of them.²³

2:8 Now before the spies²⁴ went to sleep, Rahab²⁵ went up²⁶ to the roof. 2:9 She said to the men, "I know the LORD is handing this land over to you.²⁷ We are absolutely terrified of you,²⁸ and all who live in the land are cringing before²⁹ you.³⁰ 2:10 For we heard how the LORD dried up the water of the Red Sea before you when you left Egypt and how you annihilated the two Amorite kings, Sihon and Og, on the other side of the Jordan.³¹ 2:11 When we heard the news we lost our courage and no one could even breathe for fear of you.³² For the LORD your God is God in heaven above and on earth below! 2:12 So now, promise me this with an oath sworn in the LORD's name.³³ Because I have shown alle-

¹⁷ *tn Heb* "the men came to me." See the note on this phrase in v. 3.

¹⁸ *tn Heb* "And the gate was to be shut in the darkness and the men went out."

¹⁹ *tn Heb* "arranged in rows by her."

²⁰ *tn* Another way to translate vv. 6-7 would be, "While she took them up to the roof and hid them..., the king's men tried to find them...." Both of the main clauses have the subject prior to the predicate, perhaps indicating simultaneous action. (On the grammatical point, see R. J. Williams, *Hebrew Syntax*, 42, §235.) 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.

²¹ *tn* The word "River" is not in the Hebrew text, but is supplied for clarity.

²² *tn Heb* "And the men chased after them [on] the road [leading to] the Jordan to the fords." The text is written from the perspective of the king's men. As far as they were concerned, they were chasing the spies.

²³ *tn Heb* "And they shut the gate after – as soon as the ones chasing after them went out." The expressions "after" and "as soon as" may represent a conflation of alternate readings.

²⁴ *tn Heb* "they."

²⁵ *tn Heb* "she"; the referent (Rahab) has been specified in the translation for clarity.

²⁶ *tn* The Hebrew text adds, "to them." This is somewhat redundant in English and has not been translated.

²⁷ *tn Heb* "has given the land to you." Rahab's statement uses the Hebrew perfect, suggesting certitude.

²⁸ *tn Heb* "terror of you has fallen upon us."

²⁹ *tn* Or "melting away because of."

³⁰ *tn* Both of these statements are actually subordinated to "I know" in the Hebrew text, which reads, "I know that the LORD...and that terror of you...and that all the inhabitants...."

³¹ *tn Heb* "and what you did to the two Amorite kings who were beyond the Jordan, Sihon and Og, how you annihilated them."

³² *tn Heb* "And we heard and our heart[s] melted and there remained no longer breath in a man because of you."

³³ *tn Heb* "Now, swear to me by the LORD."

sn To swear an oath in the LORD's name would make the LORD the witness and guarantor of the promise attached to the oath. If the person making the oath should go back on the

¹ *tn Heb* "But you must cross over armed for battle before your brothers, all [you] mighty men of strength."

² *tn Heb* "Then you may return to the land of your possession and possess it, that which Moses, the LORD's servant, gave to you beyond the Jordan toward the rising of the sun."

³ *tn Heb* "listened to."

⁴ *tn* Or "Only." Here and in v. 18 this word qualifies what precedes (see also v. 7).

⁵ *tn Heb* "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."

⁶ *tn* Or "Only." Here and in v. 17 this word qualifies what precedes (see also v. 7).

⁷ *tn Heb* "Joshua, son of Nun, sent from Shittim two men, spies, secretly, saying."

⁸ *tn Heb* "go, see the land, and Jericho."

map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

⁹ *tn Heb* "they went and entered the house of a woman, a prostitute, and her name was Rahab, and they slept there."

¹⁰ *tn* Or "look."

¹¹ *tn Heb* "men have come here tonight from the sons of Israel."

¹² *tn Heb* "and the king of Jericho sent to Rahab, saying."

¹³ *tn Heb* "bring out."

¹⁴ *tn* The idiom "come to" (בוא אֵלַי, *bo' 'el*) 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.

¹⁵ *tn* The words "the ones who came to your house" (*Heb* "who came to your house") may be a euphemistic scribal addition designed to blur the sexual connotation of the preceding words.

¹⁶ *tn Heb* "The woman took the two men and hid him." The third masculine singular pronominal suffix on "hid" has to be a scribal error (see GKC §135.p).

giance to you, show allegiance to my family.¹ Give me a solemn pledge² 2:13 that you will spare the lives of my father, mother, brothers, sisters, and all who belong to them, and rescue us³ from death.” 2:14 The men said to her, “If you⁴ die, may we die too!⁵ If you do not report what we’ve been up to,⁶ then, when the LORD hands the land over to us, we will show unswerving allegiance⁷ to you.”⁸

2:15 Then Rahab⁹ let them down by a rope¹⁰ through the window. (Her¹¹ house was built as part of the city wall; she lived in the wall.)¹² 2:16 She told them, “Head¹³ to the hill country, so the ones chasing you don’t find you.¹⁴ Hide from them there for three days, long enough for those chasing you¹⁵ to return. Then you can be on your way.” 2:17 The men said to her, “We are not bound by this oath you made us swear unless the following conditions are met:¹⁶ 2:18 When we invade the land¹⁷, tie this red rope¹⁸ in the window through which you let us down, and gather together in your house your father, mother, brothers, and all who live in your father’s house.¹⁹ 2:19 Anyone who leaves your house will be responsible for his own death – we are

innocent in that case!²⁰ But if anyone with you in the house is harmed, we will be responsible.²¹ 2:20 If you should report what we’ve been up to,²² we are not bound by this oath you made us swear.” 2:21 She said, “I agree to these conditions.”²³ She sent them on their way²⁴ and then tied the red rope in the window. 2:22 They went²⁵ to the hill country and stayed there for three days, long enough for those chasing them²⁶ to return. Their pursuers²⁷ looked all along the way but did not find them.²⁸ 2:23 Then the two men returned – they came down from the hills, crossed the river,²⁹ came to Joshua son of Nun, and reported to him all they had discovered. 2:24 They told Joshua, “Surely the LORD is handing over all the land to us!³⁰ All who live in the land are cringing before us!”³¹

Israel Crosses the Jordan

3:1 Bright and early the next morning Joshua and the Israelites left Shittim and came to the Jordan.³² They camped there before crossing the river.³³ 3:2 After three days the leaders went through the camp 3:3 and commanded the people: “When you see the ark of the covenant of the LORD your God³⁴ being carried by the Levitical priests, you must leave here³⁵ and walk³⁶ behind it. 3:4 But stay about three thousand feet behind it.³⁷ Keep your distance³⁸

promise, the LORD would judge him for breaking the contract.

¹ tn Heb “with the house of my father.”

² tn Heb “true sign,” that is, “an inviolable token or pledge.”

³ tn Or “our lives.”

⁴ tn The second person pronoun is masculine plural, indicating that Rahab’s entire family is in view.

⁵ tn Heb “Our lives in return for you to die.” If the lives of Rahab’s family are not spared, then the spies will pay for the broken vow with their own lives.

⁶ tn Heb “If you do not report this matter of ours.”

⁷ tn Heb “allegiance and faithfulness.” These virtual synonyms are joined in the translation as “unswerving allegiance” to emphasize the degree of promised loyalty.

⁸ tn The second person pronoun is feminine singular, referring specifically to Rahab.

⁹ tn Heb “she”; the referent (Rahab) has been specified in the translation for clarity.

¹⁰ tc The phrase “by a rope” is omitted in the LXX. It may be a later clarifying addition. 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* (*bet*) in the phrase *בַּחֵבֶל* (*bakhevel*, “with a rope”) to the initial *ב* on the immediately following *בְּנֵי* (*be’ad*, “through”) and accidentally omitted the intervening letters.

¹¹ tn Heb “For her house.”

¹² tc These explanatory statements are omitted in the LXX and probably represent a later scribal addition.

¹³ tn Heb “Go.”

¹⁴ tn Heb “so that the pursuers might not meet you.”

¹⁵ tn Heb “the pursuers.” The object (“you”) is not in the Hebrew text but is implied.

¹⁶ tn Heb “We are free from this oath of yours which you made us swear.” The words “unless the following conditions are met” are not in the Hebrew text, but are added for clarification.

¹⁷ tn Heb “Look! We are about to enter the land.”

¹⁸ tn Heb “the cord of this red thread.”

¹⁹ tn Heb “and your father and your mother and your brothers and all the house of your father gather to yourself to the house.”

²⁰ tn Heb “Anyone who goes out from the doors of your house to the outside, his blood is on his head. We are innocent.”

²¹ tn Heb “But anyone who is with you in the house, his blood is on our head if a hand should be on him.”

²² tn Heb “and if you report this matter of ours.”

²³ tn Heb “According to your words, so it [will be].”

²⁴ tn Heb “she sent them away and they went.”

²⁵ tn Heb “they went and came.”

²⁶ tn Heb “the pursuers.” The object (“them”) is added for clarification.

²⁷ tn Heb “the ones chasing them.” This has been rendered as “their pursuers” in the translation to avoid redundancy with the preceding clause.

²⁸ tn Heb “The pursuers looked in all the way and did not find [them].”

²⁹ tn The words “the river,” though not in the Hebrew text, are added for clarification.

³⁰ tn Heb “Surely the LORD has given into our hand all the land.” The report by the spies uses the Hebrew perfect, suggesting certitude.

³¹ tn Heb “are melting away because of us.”

³² tn Heb “And Joshua arose early in the morning and he and the Israelites left Shittim and came to the Jordan.”

³³ tn The words “the river,” though not in the Hebrew text, have been supplied in the translation for clarity.

³⁴ sn The *ark of the covenant* refers to the wooden chest that symbolized God’s presence among his covenant people.

³⁵ tn Heb “set out from your place.”

³⁶ tn Or “march.”

³⁷ tn Heb “But there should be a distance between you and it, about two thousand cubits in measurement.”

³⁸ sn The precise distance is uncertain, but the measurement designated *אַמְמָה* (*ammah*, “cubit”) was probably equivalent to approximately eighteen inches (one and one-half feet, or 45 cm) in length.

³⁸ tn Heb “do not approach it.”

so you can see⁴ which way you should go, for you have not traveled this way before.”

3:5 Joshua told the people, “Ritually consecrate yourselves, for tomorrow the LORD will perform miraculous deeds among you.” **3:6** Joshua told the priests, “Pick up the ark of the covenant and pass on ahead of the people.” So they picked up the ark of the covenant and went ahead of the people.

3:7 The LORD told Joshua, “This very day I will begin to honor you before all Israel² so they will know that I am with you just as I was with Moses. **3:8** Instruct the priests carrying the ark of the covenant, ‘When you reach the bank of the Jordan River,³ wade into the water.’”⁴

3:9 Joshua told the Israelites, “Come here and listen to the words of the LORD your God!” **3:10** Joshua continued,⁵ “This is how you will know the living God is among you and that he will truly drive out before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites. **3:11** Look! The ark of the covenant of the Ruler⁶ of the whole earth is ready to enter the Jordan ahead of you. **3:12** Now select for yourselves twelve men from the tribes of Israel, one per tribe. **3:13** When the feet⁷ of the priests carrying the ark of the LORD, the Ruler⁸ of the whole earth, touch⁹ the water of the Jordan, the water coming downstream toward you will stop flowing and pile up.”¹⁰

3:14 So when the people left their tents to cross the Jordan, the priests carrying the ark of the covenant went¹¹ ahead of them. **3:15** When the ones carrying the ark reached the Jordan and the feet of the priests carrying the ark touched the surface¹² of the water – (the Jordan is at flood stage all during harvest time)¹³ – **3:16** the water coming downstream toward them stopped flowing.¹⁴ It piled up far upstream¹⁵ at Adam

(the city near Zarethan); there was no water at all flowing to the sea of the Arabah (the Salt Sea).¹⁶ The people crossed the river opposite Jericho.¹⁷ **3:17** The priests carrying the ark of the covenant of the LORD stood firmly on dry ground in the middle of the Jordan. All Israel crossed over on dry ground until the entire nation was on the other side.¹⁸

Israel Commemorates the Crossing

4:1 When the entire nation was on the other side,¹⁹ the LORD told Joshua, **4:2** “Select for yourselves twelve men from the people, one per tribe. **4:3** Instruct them, ‘Pick up twelve stones from the middle of the Jordan, from the very place where the priests²⁰ stand firmly, and carry them over with you and put them in the place where you camp tonight.’”

4:4 Joshua summoned the twelve men he had appointed from the Israelites, one per tribe. **4:5** Joshua told them, “Go in front of the ark of the LORD your God to the middle of the Jordan. Each of you is to put a stone on his shoulder, according to the number of the Israelite tribes. **4:6** The stones²¹ will be a reminder to you.²² When your children ask someday, ‘Why are these stones important to you?’ **4:7** tell them how the water of the Jordan stopped flowing²³ before the ark of the covenant of the LORD. When it crossed the Jordan, the water of the Jordan stopped flowing.²⁴ These stones will be a lasting memorial for the Israelites.”

4:8 The Israelites did just as Joshua commanded. They picked up twelve stones, according to the number of the Israelite tribes, from the middle of the Jordan as the LORD had instructed Joshua. They carried them over with them to the camp and put them there. **4:9** Joshua also set up twelve stones²⁵ in the middle of the Jordan in the very place where the priests carrying the ark of the covenant stood. They remain there to this very day.

4:10 Now the priests carrying the ark of the covenant were standing in the middle of the

¹ tn Heb “know.”

² tn Or more literally, “to exalt you in the eyes of all Israel.”

³ tn Heb “the edge of the waters of the Jordan.” The word “River” is not in the Hebrew text, but has been supplied for clarity.

⁴ tn Heb “stand in the Jordan.” Here the repetition of the word “Jordan” would be redundant according to contemporary English style, so it was not included in the translation.

⁵ tn Heb “said.”

⁶ tn Or “Lord”; or “Master.”

⁷ tn Heb “the soles of the feet.”

⁸ tn Or “Lord”; or “Master.”

⁹ tn Or “rest in.”

¹⁰ tn Heb “the waters of the Jordan, the waters descending from above, will be cut off so that they will stand in one pile.”

¹¹ tn The verb, though not in the Hebrew, is added for clarification.

¹² tn Heb “dipped into the edge.”

¹³ tn Heb “and the Jordan overflows all its banks all the days of harvest.”

sn The lengthy description of the priests’ arrival at the Jordan and the parenthetical reminder that the Jordan was at flood stage delay the climax of the story and add to its dramatic buildup.

¹⁴ tn Heb “the waters descending from above stood still.”

¹⁵ tn Heb “they stood in one pile very far away.”

¹⁶ tn Heb “the [waters] descending toward the sea of the Arabah (the Salt Sea) were completely cut off.”

sn The Salt Sea is an ancient name for the Dead Sea.

¹⁷ map For the location of Jericho see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹⁸ tn Heb “and all Israel was crossing over on dry ground until all the nation had finished crossing the Jordan.”

¹⁹ tn Heb “And when all the nation had finished crossing the Jordan.”

²⁰ tn Heb “the feet of the priests.”

²¹ tn Heb “that this may be”; the referent of “this” (the twelve stones) has been specified in the translation for clarity.

²² tn Heb “in order that this might be a sign among you.”

²³ tn Heb “were cut off from before.”

²⁴ tn Heb “how the waters descending from above stood still.”

²⁵ tn Here “also” has been supplied in the translation to make it clear (as indicated by v. 20) that these are not the same stones the men took from the river bed.

Jordan until everything the LORD had commanded Joshua to tell the people was accomplished, in accordance with all that Moses had commanded Joshua. The people went across quickly, 4:11 and when all the people had finished crossing, the ark of the LORD and the priests crossed as the people looked on.¹ 4:12 The Reubenites, Gadites, and the half-tribe of Manasseh crossed over armed for battle ahead of the Israelites, just as Moses had instructed them. 4:13 About forty thousand battle-ready troops² marched past the LORD to fight³ on the plains of Jericho.⁴ 4:14 That day the LORD brought honor to Joshua before all Israel. They respected⁵ him all his life,⁶ just as they had respected⁷ Moses.

4:15 The LORD told Joshua, 4:16 “Instruct the priests carrying the ark of the covenantal laws⁸ to come up from the Jordan.” 4:17 So Joshua instructed the priests, “Come up from the Jordan!” 4:18 The priests carrying the ark of the covenant of the LORD came up from the middle of the Jordan, and as soon as they set foot on dry land,⁹ the water of the Jordan flowed again and returned to flood stage.¹⁰

4:19 The people went up from the Jordan on the tenth day of the first month¹¹ and camped in Gilgal on the eastern border of Jericho.¹² 4:20 Now Joshua set up in Gilgal the¹³ twelve stones they had taken from the Jordan. 4:21 He told the Israelites, “When your children someday ask their fathers, ‘What do these stones represent?’¹⁴ 4:22 explain¹⁵ to your children, ‘Israel crossed the Jordan River¹⁶ on dry ground.’ 4:23 For the LORD your God dried up the water of the Jordan before you while you crossed over. It was just like when the

LORD your God dried up the Red Sea before us while we crossed it.¹⁷ 4:24 He has done this so¹⁸ all the nations¹⁹ of the earth might recognize the LORD’s power²⁰ and so you might always obey²¹ the LORD your God.”

5:1 When all the Amorite kings on the west side of the Jordan and all the Canaanite kings along the seacoast heard how the LORD had dried up the water of the Jordan before the Israelites while they²² crossed, they lost their courage and could not even breathe for fear of the Israelites.²³

A New Generation is Circumcised

5:2 At that time the LORD told Joshua, “Make flint knives and circumcise the Israelites once again.”²⁴ 5:3 So Joshua made flint knives and circumcised the Israelites on the Hill of the Foreskins.²⁵ 5:4 This is why Joshua had to circumcise them: All the men old enough to fight when they left Egypt died on the journey through the desert after they left Egypt.²⁶ 5:5 Now²⁷ all the men²⁸ who left were circumcised, but all the sons²⁹ born on the journey through the desert after they left Egypt were uncircumcised. 5:6 Indeed, for forty years the Israelites traveled through the desert until all the men old enough to fight when they left Egypt, the ones who had disobeyed the LORD, died off.³⁰ For the LORD had sworn a solemn oath to them that he would not let them see the land he had sworn on oath to give them,³¹ a land rich in³² milk and honey. 5:7 He replaced them with their sons,³³ whom

¹ **tn** *Heb* “in the presence of the people.”

² **tn** *Heb* “men equipped for battle.”

³ **tn** *Heb* “for war.”

⁴ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

⁵ **tn** *Heb* “feared.”

⁶ **tn** *Heb* “all the days of his life.”

⁷ **tn** *Heb* “had feared.”

⁸ **tn** Traditionally, “the ark of the testimony,” another name for the ark of the covenant. The Hebrew term עֵדוּת (*edut*, “testimony” or “witness”) here refers to the Mosaic covenant and the body of stipulations contained within it (see HALOT 2:791).

⁹ **tn** *Heb* “and the soles of the feet of the priests were brought up to the dry land.”

¹⁰ **tn** *Heb* “and the waters of the Jordan returned to their place and went as formerly over their banks.”

sn Verses 15-18 give a more detailed account of the priests’ crossing that had been briefly described in v. 11.

¹¹ **sn** The first month was the month Abib (= late March-early April in the modern calendar). The Passover in Egypt also occurred on the tenth day of the first month (Exod 12:2; 13:4).

¹² **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹³ **tn** *Heb* “these,” referring specifically to the twelve stones mentioned in vv. 3-7.

¹⁴ **tn** *Heb* “What are these stones?”

¹⁵ **tn** *Heb* “make known.”

¹⁶ **tn** *Heb* “crossed this Jordan”; the word “River” is not in the Hebrew text, but has been supplied to clarify the meaning.

¹⁷ **tn** *Heb* “just as the LORD your God did to the Red Sea when he dried [it] up before us while we crossed over.”

¹⁸ **tn** *Heb* “in order that.”

¹⁹ **tn** Or “peoples.”

²⁰ **tn** *Heb* “know the hand of the LORD that it is strong.”

²¹ **tn** *Heb* “fear.”

²² **tc** Another textual tradition has, “while we crossed.”

²³ **tn** *Heb* “their heart[s] melted and there was no longer in them breathe because of the sons of Israel.”

²⁴ **tn** *Heb* “return, circumcise the sons of Israel a second time.” The Hebrew term שָׁבַח (*shuv*, “return”) is used here in an adverbial sense to indicate the repetition of an action.

²⁵ **tn** Or “Gibeath Haaraloth.” This name means “Hill of the Foreskins.” Many modern translations simply give the Hebrew name, although an explanatory note giving the meaning of the name is often included.

sn The name given to the place, *Hill of the Foreskins* was an obvious reminder of this important event.

²⁶ **tn** *Heb* “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.”

²⁷ **tn** Or “indeed.”

²⁸ **tn** *Heb* “people.”

²⁹ **tn** *Heb* “all the people.”

³⁰ **tn** *Heb* “all the nation, the men of war who went out from Egypt, who did not listen to the voice of the LORD, came to an end.”

³¹ **tn** Some Hebrew MSS, as well as the Syriac version, support this reading. Most ancient witnesses read “us.”

³² **tn** *Heb* “flowing with.”

sn The word picture a *land rich in milk and honey* depicts the land as containing many grazing areas (which would produce *milk*) and flowering plants (which would support the bees that produced *honey*).

³³ **tn** *Heb* “their sons he raised up in their place.”

Joshua circumcised. They were uncircumcised; their fathers had not circumcised them along the way. **5:8** When all the men⁴ had been circumcised, they stayed there in the camp until they had healed. **5:9** The LORD said to Joshua, “Today I have taken away² the disgrace³ of Egypt from you.” So that place is called Gilgal⁴ even to this day.

5:10 So the Israelites camped in Gilgal and celebrated the Passover in the evening of the fourteenth day of the month on the plains of Jericho.⁵ **5:11** They ate some of the produce of the land the day after the Passover, including unleavened bread and roasted grain.⁶ **5:12** The manna stopped appearing the day they ate⁷ some of the produce of the land; the Israelites never ate manna again.⁸

Israel Conquers Jericho

5:13 When Joshua was near⁹ Jericho,¹⁰ he looked up and saw a man standing in front of him holding a drawn sword.¹¹ Joshua approached him and asked him, “Are you on our side or allied with our enemies?”¹² **5:14** He answered,¹³ “Truly I am the commander of the

LORD’s army.¹⁴ Now I have arrived!”¹⁵ Joshua bowed down with his face to the ground¹⁶ and asked, “What does my master want to say to his servant?” **5:15** The commander of the LORD’s army answered Joshua, “Remove your sandals from your feet, because the place where you stand is holy.” Joshua did so.

6:1 Now Jericho¹⁷ was shut tightly¹⁸ because of the Israelites. No one was allowed to leave or enter.¹⁹ **6:2** The LORD told Joshua, “See, I am about to defeat Jericho for you,²⁰ along with its king and its warriors. **6:3** Have all the warriors march around the city one time;²¹ do this for six days. **6:4** Have seven priests carry seven rams’ horns²² in front of the ark. On the seventh day march around the city seven times, while the priests blow the horns. **6:5** When you hear the signal from the ram’s horn,²³ have the whole army give a loud battle cry.²⁴ Then the city wall will collapse²⁵ and the warriors should charge straight ahead.”²⁶

6:6 So Joshua son of Nun summoned the priests and instructed them, “Pick up the ark of

¹ tn Heb “nation.”

² tn Heb “rolled away.”

³ sn One might take the *disgrace of Egypt* as a reference to their uncircumcised condition (see Gen 34:14), but the generation that left Egypt was circumcised (see v. 5). It more likely refers to the disgrace they experienced in Egyptian slavery. When this new generation reached the promised land and renewed their covenantal commitment to the Lord by submitting to the rite of circumcision, the LORD’s deliverance of his people from slavery, which had begun with the plagues and the crossing of the Red Sea, reached its climax. See T. C. Butler, *Joshua* (WBC), 59.

⁴ sn The name *Gilgal* sounds like the Hebrew verb “roll away” (גָּלַל, *galal*).

⁵ map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

⁶ tn Heb The Hebrew text adds, “on this same day.” This is somewhat redundant in English and has not been translated.

⁷ tn Heb “the day after, when they ate.” The present translation assumes this means the day after the Passover, though it is possible it refers to the day after they began eating the land’s produce.

⁸ tn Heb “and the sons of Israel had no more manna.”

⁹ tn Heb “in.”

¹⁰ map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹¹ tn Heb “he lifted up his eyes and looked. And look, a man was standing in front of him, and his sword was drawn in his hand.” The verb הִנֵּה (*hinneh*, “look”) invites the reader to view the scene through Joshua’s eyes. By calling the stranger “a man,” the author reflects Joshua’s perspective. The text shortly reveals his true identity (vv. 14-15).

¹² tn Heb “Are you for us or for our enemies?”

¹³ tc Heb “He said, ‘Neither.’” An alternative reading is לוֹ (*lo*, “[He said] to him”; cf. NEB). This reading is supported by many Hebrew mss, as well as the LXX and Syriac versions. The traditional reading of the MT (לוֹ, *lo*’, “no, neither”) is probably the product of aural confusion (the two variant readings sound the same in Hebrew). Although followed by a number of modern translations (cf. NIV, NRSV), this reading is problematic, for the commander of the LORD’s army would hardly have declared himself neutral.

¹⁴ sn The Lord’s heavenly army, like an earthly army, has a commander who leads the troops. For the phrase שַׂר־צְבָא (*sar-ts’va*, “army commander”) in the human sphere, see among many other references Gen 21:22, 32; 26:26; Judg 4:2, 7; 1 Sam 12:9.

¹⁵ sn The commander’s appearance seems to be for Joshua’s encouragement. Joshua could now lead Israel into battle knowing that the LORD’s invisible army would ensure victory.

¹⁶ tn Heb “Joshua fell on his face to the ground and bowed down.”

¹⁷ map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹⁸ tn Heb “was shutting and shut up.” HALOT 2:743 paraphrases, “blocking [any way of access] and blocked [against any who would leave].”

¹⁹ tn Heb “there was no one going out and there was no one coming in.”

²⁰ tn Heb “I have given into your hand Jericho.” The Hebrew verb נתתי (*natati*, “I have given”) is probably best understood as a perfect of certitude, indicating the certainty of the action. The Hebrew pronominal suffix “your” is singular, being addressed to Joshua as the leader and representative of the nation. To convey to the modern reader what is about to happen and who is doing it, the translation “I am about to defeat Jericho for you” has been used.

²¹ tn Heb “and go around the city, all [you] men of war, encircling the city one time.” The Hebrew verb סָבְבוּ (*sabbotem*, “and go around”) is plural, being addressed to the whole army.

²² tn Heb “rams’ horns, trumpets.”

²³ tn Heb “and it will be at the sounding of the horn, the ram’s horn, when you hear the sound of the ram’s horn.” The text of Josh 6:5 seems to be unduly repetitive, so for the sake of English style and readability, it is best to streamline the text here. The reading in the Hebrew looks like a conflation of variant readings, with the second (“when you hear the sound of the ram’s horn”) being an interpolation that assimilates the text to verse 20 (“when the army heard the sound of the horn”). Note that the words “when you hear the sound of the ram’s horn” do not appear in the LXX of verse 5.

²⁴ tn Heb “all the people will shout with a loud shout.”

²⁵ tn Heb “fall in its place.”

²⁶ tn Heb “and the people will go up, each man straight ahead.”

the covenant, and seven priests must carry seven rams' horns in front of the ark of the LORD." 6:7 And he told¹ the army,² "Move ahead³ and march around the city, with armed troops going ahead of the ark of the LORD."

6:8 When Joshua gave the army its orders,⁴ the seven priests carrying the seven rams' horns before the LORD moved ahead and blew the horns as the ark of the covenant of the LORD followed behind. 6:9 Armed troops marched ahead of the priests blowing the horns, while the rear guard followed along behind the ark blowing rams' horns. 6:10 Now Joshua had instructed the army,⁵ "Do not give a battle cry⁶ or raise your voices; say nothing⁷ until the day I tell you, 'Give the battle cry.'⁸ Then give the battle cry!"⁹ 6:11 So Joshua made sure they marched the ark of the LORD around the city one time.¹⁰ Then they went back to the camp and spent the night there.¹¹

6:12 Bright and early the next morning Joshua had the priests pick up the ark of the LORD.¹² 6:13 The seven priests carrying the seven rams' horns before the ark of the LORD marched along blowing their horns. Armed troops marched ahead of them, while the rear guard followed along behind the ark of the LORD blowing rams' horns. 6:14 They marched around the city one time on the second day, then returned to the camp. They did this six days in all.

6:15 On the seventh day they were up at the crack of dawn¹³ and marched around the city as before – only this time they marched around it seven times.¹⁴ 6:16 The seventh time around, the priests blew the rams' horns and Joshua told the army,¹⁵ "Give the battle cry,¹⁶ for the LORD is handing the city over to you!"¹⁷ 6:17 The city and all that is in it must be set apart for the LORD,¹⁸

except for Rahab the prostitute and all who are with her in her house, because she hid the spies¹⁹ we sent. 6:18 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.²⁰ 6:19 All the silver and gold, as well as bronze and iron items, belong to the LORD.²¹ They must go into the LORD's treasury."

6:20 The rams' horns sounded²² and when the army²³ heard the signal,²⁴ they gave a loud battle cry.²⁵ The wall collapsed²⁶ and the warriors charged straight ahead into the city and captured it.²⁷ 6:21 They annihilated with the sword everything that breathed in the city,²⁸ including men and women, young and old, as well as cattle, sheep, and donkeys. 6:22 Joshua told the two men who had spied on the land, "Enter the prostitute's house²⁹ and bring out the woman and all who belong to her as you promised her."³⁰ 6:23 So the young spies went and brought out Rahab, her father, mother, brothers, and all who belonged to her. They brought out her whole family and took them to a place outside³¹ the Israelite camp. 6:24 But they burned³² the city and all that was in it, except for the silver, gold, and bronze and iron items they put in the treasury of the LORD's house.³³ 6:25 Yet Joshua spared³⁴ Rahab the prostitute, her father's family,³⁵ and all who belonged to her. She lives in Israel³⁶ to this very day because she hid the messengers

the LORD's treasury (vv. 19, 21, 24).

¹⁹ *tn* Heb "messengers."

²⁰ *tn* Heb "Only you keep [away] from what is set apart [to the LORD] so that you might not, as you are setting [it] apart, take some of what is set apart [to the LORD] and make the camp of Israel set apart [to destruction by the LORD] and bring trouble on it."

²¹ *tn* Heb "it is holy to the LORD."

²² *tc* Heb "and the people shouted and they blew the rams' horns." The initial statement ("and the people shouted") seems premature, since the verse goes on to explain that the battle cry followed the blowing of the horns. The statement has probably been accidentally duplicated from what follows. It is omitted in the LXX.

²³ *tn* Heb "the people."

²⁴ *tn* Heb "the sound of the horn."

²⁵ *tn* Heb "they shouted with a loud shout."

²⁶ *tn* Heb "fell in its place."

²⁷ *tn* Heb "and the people went up into the city, each one straight ahead, and they captured the city."

²⁸ *tn* Heb "all which was in the city."

²⁹ *tn* Heb "the house of the woman, the prostitute."

³⁰ *tn* Heb "and bring out from there the woman and all who belong to her as you swore on oath to her."

³¹ *tn* Or "placed them outside."

³² *tn* The Hebrew text adds "with fire."

³³ *tn* Heb "the treasury of the house of the LORD." Technically the LORD did not have a "house" yet, so perhaps this refers to the tabernacle using later terminology.

³⁴ *tn* Heb "kept alive."

³⁵ *tn* Heb the house of her father."

³⁶ *tn* Or "among the Israelites"; Heb "in the midst of Israel."

¹ *tn* An alternative reading is "and they said." In this case the subject is indefinite and the verb should be translated as passive, "[the army] was told."

² *tn* Heb "the people."

³ *tn* Heb "pass by."

⁴ *tn* Heb "when Joshua spoke to the people."

⁵ *tn* Heb "the people."

⁶ *tn* Or "the shout."

⁷ *tn* Heb "do not let a word come out of your mouths."

⁸ *tn* Or "the shout."

⁹ *tn* Or "the shout."

¹⁰ *tn* Heb "and he made the ark of the LORD go around the city, encircling one time."

¹¹ *tn* Heb "and they entered the camp and spent the night in the camp."

¹² *tn* Heb "Joshua rose early in the morning and the priests picked up the ark of the LORD."

¹³ *tn* Heb "On the seventh day they rose early, when the dawn ascended."

¹⁴ *tn* Heb "and they went around the city according to this manner seven times, only on that day they went around the city seven times."

¹⁵ *tn* Heb "the people."

¹⁶ *tn* Or "the shout."

¹⁷ *tn* Heb "for the LORD has given to you the city." The verbal form is a perfect, probably indicating certitude here.

¹⁸ *tn* Or "dedicated to the LORD."

¹⁹ To make the city set apart for the LORD would involve annihilating all the people and animals and placing its riches in

Joshua sent to spy on Jericho.⁴ 6:26 At that time Joshua made this solemn declaration:² “The man who attempts to rebuild³ this city of Jericho⁴ will stand condemned before the LORD.⁵ He will lose his firstborn son when he lays its foundations and his youngest son when he erects its gates!”⁶ 6:27 The LORD was with Joshua and he became famous throughout the land.⁷

Achan Sins and is Punished

7:1 But the Israelites disobeyed the command about the city’s riches.⁸ Achan son of Carmi, son of Zabdi,⁹ son of Zerah, from the tribe of Judah, stole some of the riches.¹⁰ The LORD was furious with the Israelites.¹¹

7:2 Joshua sent men from Jericho¹² to Ai (which is located near Beth Aven, east of Bethel¹³) and instructed them, “Go up and spy on the land.” So the men went up and spied on Ai. 7:3 They returned and reported to Joshua,¹⁴ “Don’t send the whole army.¹⁵ About two or three thousand men are adequate to defeat Ai.¹⁶ Don’t tire out the whole army, for Ai is small.”¹⁷

7:4 So about three thousand men went up, but they fled from the men of Ai. 7:5 The men of Ai killed about thirty-six of them and chased them from in front of the city gate all the way to the fissures¹⁸ and defeated them on the steep slope.¹⁹ The people’s²⁰ courage melted away like water.²¹

7:6 Joshua tore his clothes,²² he and the leaders²³ of Israel lay face down on the ground before the ark of the LORD until evening²⁴ and threw dirt on their heads.²⁵ 7:7 Joshua prayed,²⁶ “O, Master, LORD! Why did you bring these people across the Jordan to hand us over to the Amorites so they could destroy us? 7:8 If only we had been satisfied to live on the other side of the Jordan! O Lord, what can I say now that Israel has retreated²⁷ before its enemies? 7:9 When the Canaanites and all who live in the land hear about this, they will turn against us and destroy the very memory of us²⁸ from the earth. What will you do to protect your great reputation?”²⁹

7:10 The LORD responded³⁰ to Joshua, “Get up! Why are you lying there face down?³¹ 7:11 Israel has sinned; they have violated my covenantal commandment!³² They have taken some of the riches;³³ they have stolen them and deceitfully put them among their own possessions.³⁴ 7:12 The Israelites are unable to stand before their enemies; they retreat because they have become subject to annihilation.³⁵ I will no longer be with you,³⁶ unless you destroy what has con-

¹ map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

² tn Normally the Hiphil of שָׁבַע (*shava'*) has a causative sense (“make [someone] take an oath”; see Josh 2:17, 20), but here (see also Josh 23:7) no object is stated or implied. If Joshua is calling divine judgment down upon the one who attempts to rebuild Jericho, then “make a solemn appeal [to God as judge]” or “pronounce a curse” would be an appropriate translation. However, the tone seems stronger. Joshua appears to be announcing the certain punishment of the violator. 1 Kgs 16:34, which records the fulfillment of Joshua’s prediction, supports this. Casting Joshua in a prophetic role, it refers to Joshua’s statement as the “word of the LORD” spoken through Joshua.

³ tn Heb “rises up and builds.”

⁴ tc The LXX omits “Jericho.” It is probably a scribal addition.

⁵ tn The Hebrew phrase אָרַר לִפְנֵי יְהוָה (*arur lifney y^hvah*, “cursed [i.e., condemned] before the LORD”) also occurs in 1 Sam 26:19.

⁶ tn Heb “With his firstborn he will lay its foundations and with his youngest he will erect its gates.” The Hebrew verb יָצַיִב (*yatsiv*, “he will erect”) is imperfect, not jussive, suggesting Joshua’s statement is a prediction, not an imprecation.

⁷ tn Heb “and the report about him was in all the land.” The Hebrew term אֶרֶץ (*eret*, “land”) may also be translated “earth.”

⁸ tn Heb “But the sons of Israel were unfaithful with unfaithfulness concerning what was set apart [to the LORD].”

⁹ tn 1 Chr 2:6 lists a “Zimri” (but no Zabdi) as one of the five sons of Zerah (cf. also 1 Chr 7:17, 18).

¹⁰ tn Heb “took from what was set apart [to the LORD].”

¹¹ tn Heb “the anger of the LORD burned against the sons of Israel.”

sn This incident illustrates well the principle of corporate solidarity and corporate guilt. The sin of one man brought the LORD’s anger down upon the entire nation.

¹² map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹³ map For the location of Bethel see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

¹⁴ tn Heb “and they returned to Joshua and said to him.”

¹⁵ tn Heb “Don’t let all the people go up.”

¹⁶ tn Heb “Let about two thousand men or about three thousand men go up to defeat Ai.”

¹⁷ tn Heb “all the people for they are small.”

¹⁸ tn The meaning and correct translation of the Hebrew word שְׂפָרִים (*sh^hvarim*) is uncertain. The translation “fissures” is based on usage of the plural form of the noun in Ps 60:4 HT (60:2 ET), where it appears to refer to cracks in the earth caused by an earthquake. Perhaps deep ravines or gorges are in view, or the word is a proper noun (“all the way to Shebarim”).

¹⁹ sn The precise geographical location of the Israelite defeat at this “steep slope” is uncertain.

²⁰ tn Or “army’s.”

²¹ tn Heb “and the heart of the people melted and became water.”

²² sn Tearing one’s clothes was an outward expression of extreme sorrow (see Gen 37:34; 44:13).

²³ tn Or “elders.”

²⁴ tn Heb “and fell on his face to the ground before the ark of the LORD until evening, he and the elders of Israel.”

²⁵ sn Throwing dirt on one’s head was an outward expression of extreme sorrow (see Lam 2:10; Ezek 27:30).

²⁶ tn Heb “said.”

²⁷ tn Heb “turned [the] back.”

²⁸ tn Heb “and cut off our name.”

²⁹ tn Heb “What will you do for your great name?”

³⁰ tn Heb “said.”

³¹ tn Heb “Why are you falling on your face?”

³² tn Heb “They have violated my covenant which I commanded them.”

³³ tn Heb “what was set apart [to the LORD].”

³⁴ tn Heb “and also they have stolen, and also they have lied, and also they have placed [them] among their items.”

³⁵ tn Heb “they turn [the] back before their enemies because they are set apart [to destruction by the LORD].”

³⁶ tn The second person pronoun is plural in Hebrew, indicating these words are addressed to the entire nation.

taminated you.¹ **7:13** Get up! Ritually consecrate the people and tell them this: ‘Ritually consecrate yourselves for tomorrow, because the LORD God of Israel says, “You are contaminated,² O Israel! You will not be able to stand before your enemies until you remove what is contaminating you.”³ **7:14** In the morning you must approach in tribal order.⁴ The tribe the LORD selects⁵ must approach by clans. The clan the LORD selects must approach by families.⁶ The family the LORD selects must approach man by man.⁷ **7:15** The one caught with the riches⁸ must be burned up⁹ along with all who belong to him, because he violated the LORD’s covenant and did such a disgraceful thing in Israel.”

7:16 Bright and early the next morning Joshua made Israel approach in tribal order¹⁰ and the tribe of Judah was selected. **7:17** He then made the clans of Judah approach and the clan of the Zerahites was selected. He made the clan of the Zerahites approach and Zabdi¹¹ was selected.¹² **7:18** He then made Zabdi’s¹³ family approach man by man¹⁴ and Achan son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, was selected. **7:19** So Joshua said to Achan, “My son, honor¹⁵ the LORD God of Israel and give him praise! Tell me what you did; don’t hide anything from me!” **7:20** Achan told Joshua, “It is true. I have sinned against the LORD God of Israel in this way:¹⁶ **7:21** I saw among the goods we seized a nice robe from Babylon,¹⁷ two hundred silver pieces,¹⁸ and a bar of gold weighing fifty shekels. I wanted them, so I took them. They are hidden in the ground right in the middle of my tent with the silver underneath.”

7:22 Joshua sent messengers who ran to the tent. The things were hidden right in his tent,

with the silver underneath.¹⁹ **7:23** They took it all from the middle of the tent, brought it to Joshua and all the Israelites, and placed²⁰ it before the LORD. **7:24** Then Joshua and all Israel took Achan, son of Zerah, along with the silver, the robe, the bar of gold, his sons, daughters, ox, donkey, sheep, tent, and all that belonged to him and brought them up to the Valley of Disaster.²¹ **7:25** Joshua said, “Why have you brought disaster²² on us? The LORD will bring disaster on you today!” All Israel stoned him to death. (They also stoned and burned the others.)²³ **7:26** Then they erected over him a large pile of stones (it remains to this very day²⁴) and the LORD’s anger subsided. So that place is called the Valley of Disaster to this very day.

Israel Conquers Ai

8:1 The LORD told Joshua, “Don’t be afraid and don’t panic!²⁵ Take the whole army with you and march against Ai!²⁶ See, I am handing over to you²⁷ the king of Ai, along with his people, city, and land. **8:2** Do to Ai and its king what you did to Jericho²⁸ and its king, except you may plunder its goods and cattle. Set an ambush behind the city!”

8:3 Joshua and the whole army marched against Ai.²⁹ Joshua selected thirty thousand brave warriors and sent them out at night. **8:4** He told³⁰ them, “Look, set an ambush behind the city. Don’t go very far from the city; all of you be ready! **8:5** I and all the troops³¹ who are with me will approach the city. When they come out to fight us like before, we will retreat from them. **8:6** They will attack³² us until we have lured them from the city, for they will say, ‘They are retreating from us like before.’ We will retreat from them. **8:7** Then you rise up from your hid-

¹ **tn** *Heb* “what is set apart [to destruction by the LORD] from your midst.”

² **tn** *Heb* “what is set apart [to destruction by the LORD] [is] in your midst.”

³ **tn** *Heb* “remove what is set apart [i.e., to destruction by the LORD] from your midst.”

⁴ **tn** *Heb* “by your tribes.”

⁵ **tn** *Heb* “takes forcefully, seizes.”

⁶ **tn** *Heb* “houses.”

⁷ **tn** *Heb* “by men.”

⁸ **tn** *Heb* “with what was set apart [to the LORD].”

⁹ **tn** *Heb* “burned with fire.”

¹⁰ **tn** *Heb* “by tribes.”

¹¹ **tn** See the note on “Zabdi” in Jos 7:1.

¹² **tn** *Heb* “and he selected Zabdi.” The LORD is the apparent subject. The LXX supports reading a passive (Niphal) form here, as does the immediate context.

¹³ **tn** *Heb* “his”; the referent (Zabdi) has been specified in the translation for clarity.

¹⁴ **tn** *Heb* “by men.”

¹⁵ **tn** *Heb* “give glory to.”

¹⁶ **tn** *Heb* “like this and like this I did.”

¹⁷ **tn** *Heb* “Shinar,” a reference to Babylon (cf. Gen 10:10; 11:2; 14:1). Many modern translations retain the Hebrew name “Shinar” (cf. NEB, NRSV) but some use the more familiar “Babylon” (cf. NIV, NLT).

¹⁸ **tn** *Heb* “shekels.”

¹⁹ **tn** *Heb* “Look, [it was] hidden in his tent, and the silver was beneath it.”

²⁰ **tn** *Heb* “poured out,” probably referring to the way the silver pieces poured out of their container.

²¹ **tn** Or “Trouble” The name is “Achor” in Hebrew, which means “disaster” or “trouble” (also in v. 26).

²² **tn** Or “trouble.” The word is “achor” in Hebrew (also in the following clause).

²³ **tc** *Heb* “and they burned them with fire and they stoned them with stones.” These words are somewhat parenthetical in nature and are omitted in the LXX; they may represent a later scribal addition.

²⁴ **tc** *Heb* “to this day.” The phrase “to this day” is omitted in the LXX and may represent a later scribal addition.

²⁵ **tn** Or perhaps “and don’t get discouraged!”

²⁶ **tn** *Heb* “Take with you all the people of war and arise, go up against Ai!”

²⁷ **tn** *Heb* “I have given into our hand.” The verbal form, a perfect, is probably best understood as a perfect of certitude, indicating the certainty of the action.

²⁸ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

²⁹ **tn** “And Joshua and all the people of war arose to go up [against] Ai.”

³⁰ **tn** Or “commanded, ordered.”

³¹ **tn** *Heb* “the people.”

³² **tn** *Heb* “come out after.”

ing place⁴ and seize² the city. The LORD your God will hand it over to you. **8:8** When you capture the city, set it³ on fire. Do as the LORD says! See, I have given you orders.”⁴ **8:9** Joshua sent them away and they went to their hiding place⁵ west of Ai, between Bethel⁶ and Ai.⁷ Joshua spent that night with the army.⁸

8:10 Bright and early the next morning Joshua gathered⁹ the army,¹⁰ and he and the leaders¹¹ of Israel marched¹² at the head of it¹³ to Ai. **8:11** All the troops that were with him marched up and drew near the city.¹⁴ They camped north of Ai on the other side of the valley.¹⁵ **8:12** He took five thousand men and set an ambush west of the city between Bethel¹⁶ and Ai. **8:13** The army was in position – the main army north of the city and the rear guard west of the city. That night Joshua went into¹⁷ the middle of the valley.

8:14 When the king of Ai saw Israel, he and his whole army quickly got up the next day and went out to fight Israel at the meeting place near the Arabah.¹⁸ But he did not realize¹⁹ men were hiding behind the city.²⁰ **8:15** Joshua and all Israel pretended to be defeated by them and they retreated along the way to the desert. **8:16** All the reinforcements²¹ in Ai²² were ordered²³ to chase them; they chased Joshua and were lured away from the city. **8:17** No men were left in Ai or Bethel;²⁴ they all went out after Israel.²⁵ They left the city wide open and chased Israel.

¹ **tn** *Heb* “from the ambush.”

² **tn** *Heb* “take possession of.”

³ **tn** *Heb* “the city.”

⁴ **tn** *Heb* “I have commanded you.”

⁵ **tn** Or “the place of ambush.”

⁶ **map** For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

⁷ **tn** *Heb* “and they stayed between Bethel and Ai, west of Ai.”

⁸ **tn** *Heb* “in the midst of the people.”

⁹ **tn** Or “summoned, mustered.”

¹⁰ **tn** *Heb* “the people.”

¹¹ **tn** Or “elders.”

¹² **tn** *Heb* “went up.”

¹³ **tn** *Heb* “them” (referring to “the people” in the previous clause, which requires a plural pronoun). Since the translation used “army” in the previous clause, a singular pronoun (“it”) is required in English.

¹⁴ **tn** *Heb* “All the people of war who were with him went up and approached and came opposite the city.”

¹⁵ **tn** *Heb* “and the valley [was] between them and Ai.”

¹⁶ **map** For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

¹⁷ **tn** Some Hebrew mss read, “spent the night in.”

¹⁸ **tn** *Heb* “When the king of Ai saw, the men of Ai hurried and rose early and went out to meet Israel for battle, he and all his people at the meeting place before the Arabah.”

¹⁹ **tn** Or “know.”

²⁰ **tn** *Heb* “that (there was) an ambush for him behind the city.”

²¹ **tn** *Heb* “All the people.”

²² **tc** Some textual witnesses read “the city.”

²³ **tn** Or “were summoned”; or “were mustered.”

²⁴ **tc** The LXX omits the words “or Bethel.”

map For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

²⁵ **tn** *Heb* “who did not go out after Israel.”

8:18 The LORD told Joshua, “Hold out toward Ai the curved sword in your hand, for I am handing the city²⁶ over to you.” So Joshua held out toward Ai the curved sword in his hand. **8:19** When he held out his hand, the men waiting in ambush rose up quickly from their place and attacked.²⁷ They entered the city, captured it, and immediately set it on fire. **8:20** When the men of Ai turned around, they saw²⁸ the smoke from the city ascending into the sky and were so shocked they were unable to flee in any direction.²⁹ In the meantime the men who were retreating to the desert turned against their pursuers. **8:21** When Joshua and all Israel saw that the men in ambush had captured the city and that the city was going up in smoke,³⁰ they turned around and struck down the men of Ai. **8:22** At the same time the men who had taken the city came out to fight, and the men of Ai were trapped in the middle.³¹ The Israelites struck them down, leaving no survivors or refugees. **8:23** But they captured the king of Ai alive and brought him to Joshua.

8:24 When Israel had finished killing all the men³² of Ai who had chased them toward the desert³³ (they all fell by the sword),³⁴ all Israel returned to Ai and put the sword to it. **8:25** Twelve thousand men and women died³⁵ that day, including all the men of Ai. **8:26** Joshua kept holding out his curved sword until Israel had annihilated all who lived in Ai.³⁶ **8:27** But Israel did plunder the cattle and the goods of the city, in accordance with the LORD’s orders to Joshua.³⁷ **8:28** Joshua burned Ai and made it a permanently uninhabited mound (it remains that way to this very day).³⁸ **8:29** He hung the king of Ai on a tree, leaving him exposed until

²⁶ **tn** *Heb* “it”; the referent (the city of Ai) has been specified in the translation for clarity.

²⁷ **tn** *Heb* “and ran.”

²⁸ **tn** *Heb* “and they saw, and look.” The Hebrew term *הִינֵה* (*hinneh*, “look”) draws attention to the scene and invites the audience to view the events from the perspective of the men of Ai.

²⁹ **tn** *Heb* “and there was not in them hands to flee here or there.” The Hebrew term *יָדַיִם* (*yadayim*, “hands”) is idiomatic for “strength.”

³⁰ **tn** *Heb* “and that the smoke of the city ascended.”

³¹ **tn** *Heb* “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.”

³² **tn** *Heb* “residents.”

³³ **tn** *Heb* “in the field, in the desert in which they chased them.”

³⁴ **tc** *Heb* “and all of them fell by the edge of the sword until they were destroyed.” The LXX omits the words, “and all of them fell by the edge of the sword.” They may represent a later scribal addition.

³⁵ **tn** *Heb* “fell.”

³⁶ **tn** *Heb* “Joshua did not draw back his hand which held out the curved sword until he had annihilated all the residents of Ai.”

³⁷ **tn** *Heb* “according to the word of the LORD which he commanded Joshua.”

³⁸ **tn** *Heb* “and made it a permanent mound, a desolation, to this day.”

evening.¹ At sunset Joshua ordered that his corpse be taken down from the tree.² They threw it down at the entrance of the city gate and erected over it a large pile of stones (it remains to this very day).³

Covenant Renewal

8:30 Then Joshua built an altar for the LORD God of Israel on Mount Ebal, **8:31** just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool.⁴ They offered burnt sacrifices on it and sacrificed tokens of peace.⁵ **8:32** There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses.⁶ **8:33** All the people,⁷ rulers,⁸ leaders, and judges were standing on either side of the ark, in front of the Levitical priests who carried the ark of the covenant of the LORD. Both resident foreigners and native Israelites were there.⁹ Half the people stood in front of Mount Gerizim and the other half in front of Mount Ebal, as Moses the LORD's servant had previously instructed to them to do for the formal blessing ceremony.¹⁰ **8:34** Then¹¹ Joshua read aloud all the words of the law, including the blessings and the curses, just as they are written in the law scroll. **8:35** Joshua read aloud every commandment Moses had given¹² before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.¹³

The Gibeonites Deceive Israel

9:1 When the news reached all the kings on the west side of the Jordan¹⁴ – in the hill country, the lowlands,¹⁵ and all along the Mediterranean

coast¹⁶ as far as¹⁷ Lebanon (including the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites) – **9:2** they formed an alliance to fight against Joshua and Israel.¹⁸

9:3 When the residents of Gibeon heard what Joshua did to Jericho¹⁹ and Ai, **9:4** they did something clever. They collected some provisions²⁰ and put worn-out sacks on their donkeys, along with worn-out wineskins that were ripped and patched. **9:5** They had worn-out, patched sandals on their feet and dressed in worn-out clothes. All their bread²¹ was dry and hard.²² **9:6** They came to Joshua at the camp in Gilgal and said to him and the men of Israel, "We have come from a distant land. Make a treaty with us." **9:7** The men of Israel said to the Hivites, "Perhaps you live near us."²³ So how can we make a treaty with you?" **9:8** But they said to Joshua, "We are willing to be your subjects."²⁴ So Joshua said to them, "Who are you and where do you come from?" **9:9** They told him, "Your subjects²⁵ have come from a very distant land because of the reputation²⁶ of the LORD your God, for we have heard the news about all he did in Egypt²⁷ **9:10** and all he did to the two Amorite kings on the other side of the Jordan – King Sihon of Heshbon and King Og of Bashan in Ashtaroth. **9:11** Our leaders and all who live in our land told us, 'Take provisions for your journey and go meet them. Tell them, "We are willing to be your subjects."²⁸ Make a treaty with us.'" **9:12** This bread of ours was warm when we packed it in our homes the day we started out to meet you,²⁹ but now it is dry and hard.³⁰ **9:13** These wineskins we filled were brand new, but look how they have ripped. Our clothes and sandals have worn out because it has been a very long journey." **9:14** The men examined³¹ some of their provisions, but they failed to ask the

¹ *tn* Heb "on a tree until evening." The words "leaving him exposed" are supplied in the translation for clarity.

² *sn* For the legal background of this action, see Deut 21:22-23.

³ *tn* Heb "to this day."

⁴ *tn* Heb "as it is written in the scroll of the law of Moses, an altar of whole stones on which no one had wielded iron." The expression "whole stones" refers to stones in their natural condition, i.e., not carved or shaped artificially with tools ("wielded iron").

⁵ *tn* Or "peace offerings."

⁶ *tn* Heb "and he wrote there on the stones a duplicate of the law of Moses which he wrote before the sons of Israel."

⁷ *tn* Heb "All Israel."

⁸ *tn* Or "elders."

⁹ *tn* Heb "like the resident foreigner, like the citizen." The language is idiomatic, meaning that both groups were treated the same, at least in this instance.

¹⁰ *tn* Heb "as Moses, the LORD's servant, commanded to bless the people, Israel, formerly."

sn Moses' earlier instructions are found in Deut 11:29.

¹¹ *tn* Or "afterward."

¹² *tn* Heb "There was not a word from all which Moses commanded that Joshua did not read aloud."

¹³ *tn* Heb "walked in their midst."

¹⁴ *tn* Heb "When all the kings who were beyond the Jordan heard."

¹⁵ *tn* Or "foothills"; Heb "the Shephelah."

¹⁶ *tn* Heb "all the coast of the Great Sea." The "Great Sea" was the typical designation for the Mediterranean Sea.

¹⁷ *tn* Heb "in front of."

¹⁸ *tn* Heb "they gathered together to fight against Joshua and Israel [with] one mouth."

¹⁹ *map* For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

²⁰ *tc* Heb "and they went and [?]." The root and meaning of the verb form וַיֵּצְאוּ (*viṣṭayyaru*) are uncertain. The form is most likely a corruption of וַיֵּצְאוּ (*viṣṭayyadu*), read by some Hebrew MSS and ancient versions, from the root יָצַד (*tsud*, "take provisions," BDB 845 s.v. יָצַד) which also occurs in v. 11. Note NRSV "they went and prepared provisions"; cf. NEB "They went and disguised themselves"; NIV "they went as a delegation."

²¹ *tn* Heb "all the bread of their provisions."

²² *tn* Or "moldy."

²³ *tn* Heb "in our midst."

²⁴ *tn* Heb "we are your servants."

²⁵ *tn* Or "servants."

²⁶ *tn* Heb "name."

²⁷ *tn* Heb "the report about him, all that he did in Egypt."

²⁸ *tn* Heb "your servants."

²⁹ *tn* Heb "in the day we went out to come to you."

³⁰ *tn* Or "moldy."

³¹ *tn* Heb "took." This probably means they tasted some of the food to make sure it was stale.

LORD's advice.¹ **9:15** Joshua made a peace treaty with them and agreed to let them live. The leaders of the community² sealed it with an oath.³

9:16 Three days after they made the treaty with them, the Israelites found out they were from the local area and lived nearby.⁴ **9:17** So the Israelites set out and on the third day arrived at their cities – Gibeon, Kephirah, Beeroth, and Kiriath Jearim. **9:18** The Israelites did not attack them because the leaders of the community had sworn an oath to them in the name of the LORD God of Israel.⁵ The whole community criticized⁶ the leaders, **9:19** but all the leaders told the whole community, “We swore an oath to them in the name of⁷ the LORD God of Israel. So now we can't hurt⁸ them! **9:20** We must let them live so we can escape the curse attached to the oath we swore to them.”⁹ **9:21** The leaders then added,¹⁰ “Let them live.” So they became¹¹ woodcutters and water carriers for the whole community, as the leaders had decided.¹²

9:22¹³ Joshua summoned the Gibeonites¹⁴ and said to them, “Why did you trick¹⁵ us by saying, ‘We live far away from you,’ when you really live nearby?”¹⁶ **9:23** Now you are condemned to perpetual servitude as woodcutters and water carriers for the house of my God.¹⁷ **9:24** They said to Joshua, “It was carefully reported to your subjects¹⁸ how the LORD your God commanded Moses his servant to assign you the whole land and to destroy all who live in the land from before you. Because of you we were terrified¹⁹ we would lose our lives, so we did this thing. **9:25** So now we are in your

power.²⁰ Do to us what you think is good and appropriate.²¹ **9:26** Joshua did as they said; he kept the Israelites from killing them²² **9:27** and that day made them woodcutters and water carriers for the community and for the altar of the LORD at the divinely chosen site. (They continue in that capacity to this very day.)²³

Israel Defeats an Amorite Coalition

10:1 Adoni-Zedek, king of Jerusalem,²⁴ heard how Joshua captured Ai and annihilated it and its king as he did Jericho²⁵ and its king.²⁶ He also heard how²⁷ the people of Gibeon made peace with Israel and lived among them. **10:2** All Jerusalem was terrified²⁸ because Gibeon was a large city, like one of the royal cities. It was larger than Ai and all its men were warriors. **10:3** So King Adoni-Zedek of Jerusalem sent this message to King Hoham of Hebron, King Piram of Jarmuth, King Japhia of Lachish, and King Debir of Eglon: **10:4** “Come to my aid²⁹ so we can attack Gibeon, for it has made peace with Joshua and the Israelites.” **10:5** So the five Amorite kings (the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon) and all their troops gathered together and advanced. They deployed their troops and fought against Gibeon.³⁰

10:6 The men of Gibeon sent this message to Joshua at the camp in Gilgal, “Do not abandon³¹ your subjects!³² Rescue us! Help us! For all the Amorite kings living in the hill country are attacking us.”³³ **10:7** So Joshua and his whole army, including the bravest warriors, marched up from Gilgal.³⁴ **10:8** The LORD told Joshua,

¹ **tn** *Heb* “but they did not ask the mouth of the LORD.” This refers to seeking the Lord's will and guidance through an oracle.

² **tn** Or “assembly.”

³ **tn** *Heb* “Joshua made peace with them and made a treaty with them to let them live, and the leaders of the community swore an oath to them.”

⁴ **tn** *Heb* “At the end of three days, after they made the treaty with them, they heard that they were neighbors to them and in their midst they were living.”

⁵ **tn** *Heb* “by the LORD God of Israel.”

⁶ **tn** Or “grumbled against.”

⁷ **tn** *Heb* “to them by....”

⁸ **tn** Or “touch.”

⁹ **tn** *Heb* “This is what we will do to them, keeping them alive so there will not be upon us anger concerning the oath which we swore to them.”

¹⁰ **tn** *Heb* “and the leaders said to them.” The LXX omits the words “and the leaders said to them.”

¹¹ **tn** The *vav* (v) consecutive construction in the Hebrew text suggests that the narrative resumes at this point. The LXX reads here, “and they will be,” understanding what follows to be a continuation of the leaders' words rather than a comment by the narrator.

¹² **tn** *Heb* “as the leaders said to them.”

¹³ **sn** Verses 22-27 appear to elaborate on v. 21b.

¹⁴ **tn** *Heb* “them.”

¹⁵ **tn** Or “deceive.”

¹⁶ **tn** *Heb* “live in our midst?”

¹⁷ **tn** *Heb* “Now you are cursed and a servant will not be cut off from you, woodcutters and water carriers for the house of my God.”

¹⁸ **tn** *Heb* “your servants.”

¹⁹ **tn** Or “we were very afraid.”

²⁰ **tn** *Heb* “so now, look, we are in your hand.”

²¹ **tn** *Heb* “according to what is good and according to what is upright in your eyes to do us, do.”

²² **tn** *Heb* “And he did to them so and he rescued them from the hand of the sons of Israel and they did not kill them.”

²³ **tn** *Heb* “and Joshua made them in that day woodcutters and water carriers for the community, and for the altar of the LORD to this day at the place which he chooses.”

²⁴ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁵ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

²⁶ **tn** *Heb* “as he had done to Jericho and to its king, so he did to Ai and to its king.”

²⁷ **tn** *Heb* “and how.”

²⁸ **tn** This statement is subordinated to v. 1 in the Hebrew text, which reads literally, “When Adoni-Zedek...they feared greatly.” The subject of the plural verb at the beginning of v. 2 is probably the residents of Jerusalem.

²⁹ **tn** *Heb* “Come up to me and help me.”

³⁰ **tn** *Heb* “and they camped against Gibeon and fought against it.”

³¹ **tn** *Heb* “do not let your hand drop from us.”

³² **tn** *Heb* “your servants!”

³³ **tn** *Heb* “have gathered against us.”

³⁴ **tn** *Heb* “And Joshua went up from Gilgal, he and all the people of war with him, and all the brave warriors.”

“Don’t be afraid of them, for I am handing them over to you.¹ Not one of them can resist you.”² **10:9** Joshua attacked them by surprise after marching all night from Gilgal.³ **10:10** The LORD routed⁴ them before Israel. Israel⁵ thoroughly defeated them⁶ at Gibeon. They chased them up the road to the pass⁷ of Beth Horon and struck them down all the way to Azekah and Makkedah. **10:11** As they fled from Israel on the slope leading down from⁸ Beth Horon, the LORD threw down on them large hailstones from the sky,⁹ all the way to Azekah. They died – in fact, more died from the hailstones than the Israelites killed with the sword.

10:12 The day the LORD delivered the Amorites over to the Israelites, Joshua prayed to the LORD before Israel:¹⁰

“O sun, stand still over Gibeon!
O moon, over the Valley of Aijalon!”

10:13 The sun stood still and the moon stood motionless while the nation took vengeance on its enemies. The event is recorded in the Scroll of the Upright One.¹¹ The sun stood motionless in the middle of the sky and did not set for about a full day.¹² **10:14** There has not been a day like it before or since. The LORD obeyed¹³ a man, for the LORD fought for Israel! **10:15** Then Joshua and all Israel returned to the camp at Gilgal.

10:16 The five Amorite kings¹⁴ ran away and hid in the cave at Makkedah. **10:17** Joshua was told, “The five kings have been found hiding in

the cave at Makkedah.” **10:18** Joshua said, “Roll large stones over the mouth of the cave and post guards in front of it.¹⁵ **10:19** But don’t you delay! Chase your enemies and catch them!¹⁶ Don’t allow them to retreat to¹⁷ their cities, for the LORD your God is handing them over to you.”¹⁸ **10:20** Joshua and the Israelites almost totally wiped them out, but some survivors did escape to the fortified cities.¹⁹ **10:21** Then the whole army safely returned to Joshua at the camp in Makkedah.²⁰ No one²¹ dared threaten the Israelites.²² **10:22** Joshua said, “Open the cave’s mouth and bring the five kings²³ out of the cave to me.” **10:23** They did as ordered;²⁴ they brought the five kings²⁵ out of the cave to him – the kings of Jerusalem,²⁶ Hebron, Jarmuth, Lachish, and Eglon. **10:24** When they brought the kings out to Joshua, he²⁷ summoned all the men of Israel and said to the commanders of the troops who accompanied him, “Come here²⁸ and put your feet on the necks of these kings.” So they came up²⁹ and put their feet on their necks. **10:25** Then Joshua said to them, “Don’t be afraid and don’t panic!³⁰ Be strong and brave, for the LORD will do the same thing to all your enemies you fight. **10:26** Then Joshua executed them³¹ and hung them on five trees. They were left hanging on the trees until evening. **10:27** At sunset Joshua ordered his men to take them down from the

1 *tn* *Heb* “I have given them into your hand.” The verbal form is a perfect of certitude, emphasizing the certainty of the action.

2 *tn* *Heb* “and not a man [or “one”] of them will stand before you.”

3 *tn* *Heb* “Joshua came upon them suddenly, all the night he went up from Gilgal.”

4 *tn* Or “caused to panic.”

5 *tn* *Heb* “he.” The referent is probably Israel (mentioned at the end of the previous sentence in the verse; cf. NIV, NRSV), but it is also possible that the LORD 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”).

6 *tn* *Heb* “struck them down with a great striking down.”

7 *tn* Or “ascent.”

8 *tn* *Heb* “on the descent of.”

9 *tn* Or “heaven” (also in v. 13). The Hebrew term שָׁמַיִם (*shamayim*) may be translated “heaven(s)” or “sky” depending on the context.

10 *tn* *Heb* “Then Joshua spoke to the LORD in the day the LORD placed the Amorites before the sons of Israel and he said in the eyes of Israel.” It is uncertain whether the phrase “before the sons of Israel” modifies the verb “placed” (as in the present translation, “delivered the Amorites over to the Israelites”) or the verb “spoke” (“Joshua spoke to the LORD before the sons of Israel in the day the LORD delivered over the Amorites”).

11 *tn* *Heb* “Is it not written down in the Scroll of the Upright One?” Many modern translations render this as “the Scroll [or Book] of Jashar,” leaving the Hebrew word (which means “Upright One”) untranslated.

sn *The Scroll of the Upright One* was apparently an ancient Israelite collection of songs and prayers (see also 2 Sam 1:18).

12 *tn* *Heb* “and did not hurry to set [for] about a full day.”

13 *tn* *Heb* “listened to the voice of.”

14 *tn* *Heb* “these five kings.”

15 *tn* *Heb* “and appoint by it men to guard them.”

16 *tn* *Heb* “But [as for] you, don’t stand still, chase after your enemies and attack them from the rear.”

17 *tn* Or “enter into.”

18 *tn* *Heb* “has given them into your hand.” The verbal form is a perfect of certitude, emphasizing the certainty of the action.

19 *tn* *Heb* “When Joshua and the sons of Israel finished defeating them with a very great defeat until they were destroyed (now the survivors escaped to the fortified cities).” In the Hebrew text the initial temporal clause (“when Joshua...finished”) is subordinated to v. 21 (“the whole army returned”).

20 *tn* *Heb* “all the people returned to the camp, to Joshua [at] Makkedah [in] peace.”

21 *tc* *Heb* “No man.” The *lamed* (ל) prefixed to אִישׁ (*ish*, “man”) is probably dittographic (note the immediately preceding יִשְׂרָאֵל [*isra’el*] which ends in *lamed*, ל); cf. the LXX.

22 *tn* *Heb* “no man sharpened [or perhaps, “pointed”] his tongue against the sons of Israel.” Cf. NEB “not a man of the Israelites suffered so much as a scratch on his tongue,” which understands “sharpened” as “scratched” (referring to a minor wound). Most modern translations understand the Hebrew expression “sharpened his tongue” figuratively for opposition or threats against the Israelites.

23 *tn* *Heb* “these five kings.”

24 *tn* *Heb* “they did so.”

25 *tn* *Heb* “these five kings.”

26 *map* For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

27 *tn* *Heb* “Joshua.” The translation has replaced the proper name with the pronoun (“he”) because a repetition of the proper name here would be redundant according to English style.

28 *tn* Or “Draw near.”

29 *tn* Or “drew near.”

30 *tn* Or perhaps “and don’t get discouraged!”

31 *tn* *Heb* “struck them down and killed them.”

trees.¹ They threw them into the cave where they had hidden and piled large stones over the mouth of the cave. (They remain to this very day.)²

Joshua Launches a Southern Campaign

10:28 That day Joshua captured Makedah and put the sword to it and its king. He annihilated everyone who lived in it; he left no survivors. He did to its king what he had done to the king of Jericho.³

10:29 Joshua and all Israel marched from Makedah to Libnah and fought against it.⁴

10:30 The LORD handed it and its king over to Israel, and Israel⁵ put the sword to all who lived there; they⁶ left no survivors. They⁷ did to its king what they⁸ had done to the king of Jericho.⁹

10:31 Joshua and all Israel marched from Libnah to Lachish. He deployed his troops¹⁰ and fought against it. **10:32** The LORD handed Lachish over to Israel and they¹¹ captured it on the second day. They put the sword to all who lived there, just as they had done to Libnah. **10:33** Then King Horam of Gezer came up to help Lachish, but Joshua struck down him and his army¹² until no survivors remained.

10:34 Joshua and all Israel marched from Lachish to Eglon. They deployed troops¹³ and fought against it. **10:35** That day they captured it and put the sword to all who lived there. That day they¹⁴ annihilated it just as they¹⁵ had done to Lachish.

10:36 Joshua and all Israel marched up from Eglon to Hebron and fought against it. **10:37** They captured it and put the sword to its king, all its surrounding cities, and all who lived in it; they¹⁶ left no survivors. As they¹⁷ had done at Eglon,

they¹⁸ annihilated it and all who lived there.

10:38 Joshua and all Israel turned to Debir and fought against it. **10:39** They¹⁹ captured it, its king, and all its surrounding cities and put the sword to them. They annihilated everyone who lived there; they²⁰ left no survivors. They²¹ did to Debir and its king what they²² had done to Libnah and its king and to Hebron.²³

10:40 Joshua defeated the whole land, including the hill country, the Negev, the lowlands,²⁴ the slopes, and all their kings. He left no survivors. He annihilated everything that breathed, just as the LORD God of Israel had commanded. **10:41** Joshua conquered the area between Kadesh Barnea and Gaza and the whole region of Goshen, all the way to Gibeon.²⁵ **10:42** Joshua captured in one campaign²⁶ all these kings and their lands, for the LORD God of Israel fought for Israel. **10:43** Then Joshua and all Israel returned to the camp at Gilgal.

Israel Defeats a Northern Coalition

11:1 When King Jabin of Hazor²⁷ heard the news, he organized a coalition, including²⁸ King Jobab of Madon, the king of Shimron, the king of Acshaph, **11:2** and the northern kings who ruled in²⁹ the hill country, the Arabah south of Kinnereth,³⁰ the lowlands, and the heights of Dor to the west. **11:3** Canaanites came³¹ from the east and west; Amorites, Hittites, Perizzites, and Jebusites from the hill country; and Hivites from below Hermon in the area³² of Mizpah. **11:4** These kings came out with their armies; they

¹ **sn** For the legal background of the removal of the corpses before sundown, see Deut 21:22-23.

² **tn** Heb "to this very day." The words "They remain" are supplied in the translation for clarification.

³ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

⁴ **tn** Heb "Libnah." Repetition of the proper name here would be redundant according to English style, so the pronoun ("it") has been employed in the translation.

⁵ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

⁶ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

⁷ **tn** Heb "He"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

⁸ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

⁹ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹⁰ **tn** Heb "encamped against it."

¹¹ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

¹² **tn** Heb "people."

¹³ **tn** Heb "they encamped against it."

¹⁴ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

¹⁵ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

¹⁶ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

¹⁷ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

¹⁸ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

¹⁹ **tn** Heb "He"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

²⁰ **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

²¹ **tn** Heb "He"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

²² **tn** Heb "he"; the implied subject may be Israel, or Joshua (as the commanding general of the army).

²³ **tn** Heb "as he did to Hebron, so he did to Debir and its king, and as he did to Libnah and its king." The clauses have been rearranged in the translation for stylistic reasons.

²⁴ **tn** Or "foothills"; Heb "the Shephelah."

²⁵ **tn** Heb "and Joshua struck them down, from Kadesh Barnea even to Gaza, and all the land of Goshen, even to Gibeon."

²⁶ **tn** Heb "at one time."

²⁷ **map** For location see Map1-D2; Map2-D3; Map3-A2; Map4-C1.

²⁸ **tn** Heb "he sent to."

²⁹ **tn** Heb "and to the kings who [are] from the north in."

³⁰ **tn** Heb "Chinneroth," a city and plain located in the territory of Naphtali in Galilee (BDB 490 s.v. כִּנְרֹת, כִּנְרֹת).

sn Kinnereth was a city in Galilee located near the Sea of Galilee (Deut 3:17). The surrounding region also became known by this name (1 Kgs 15:20; cf. Matt 14:34), and eventually even the lake itself (Josh 12:3; cf. Luke 5:1).

³¹ **tn** The verb "came" is supplied in the translation (see v. 4).

³² **tn** Or "land."

were as numerous as the sand on the seashore and had a large number of horses and chariots.¹ **11:5** All these kings gathered and joined forces² at the Waters of Merom to fight Israel.

11:6 The LORD told Joshua, “Don’t be afraid of them, for about this time tomorrow I will cause all of them to lie dead before Israel. You must hamstring their horses and burn³ their chariots.” **11:7** Joshua and his whole army caught them by surprise at the Waters of Merom and attacked them.⁴ **11:8** The LORD handed them over to Israel and they struck them down and chased them all the way to Greater Sidon,⁵ Misrephoth Maim,⁶ and the Mizpah Valley to the east. They struck them down until no survivors remained. **11:9** Joshua did to them as the LORD had commanded him; he hamstrung their horses and burned⁷ their chariots.

11:10 At that time Joshua turned, captured Hazor,⁸ and struck down its king with the sword, for Hazor was at that time⁹ the leader of all these kingdoms. **11:11** They annihilated everyone who lived there with the sword¹⁰ – no one who breathed remained – and burned¹¹ Hazor.

11:12 Joshua captured all these royal cities and all their kings and annihilated them with the sword,¹² as Moses the LORD’s servant had commanded. **11:13** But Israel did not burn any of the cities located on mounds,¹³ except for Hazor;¹⁴ it was the only one Joshua burned. **11:14** The Israelites plundered all the goods of these cities and the cattle, but they totally destroyed all the people¹⁵ and allowed no one who breathed to live. **11:15** Moses the LORD’s servant passed on the

LORD’s commands to Joshua, and Joshua did as he was told. He did not ignore any of the commands the LORD had given Moses.¹⁶

A Summary of Israel’s Victories

11:16 Joshua conquered the whole land,¹⁷ including the hill country, all the Negev, all the land of Goshen, the lowlands,¹⁸ the Arabah, the hill country of Israel and its lowlands, **11:17** from Mount Halak on up to Seir, as far as Baal Gad in the Lebanon Valley below Mount Hermon. He captured all their kings and executed them.¹⁹ **11:18** Joshua campaigned against²⁰ these kings for quite some time.²¹ **11:19** No city made peace with the Israelites (except the Hivites living in Gibeon);²² they had to conquer all of them,²³ **11:20** for the LORD determined to make them obstinate so they would attack Israel. He wanted Israel to annihilate them without mercy, as he had instructed Moses.²⁴

11:21 At that time Joshua attacked and eliminated the Anakites from the hill country²⁵ – from Hebron, Debir, Anab, and all the hill country of Judah and Israel.²⁶ Joshua annihilated them and their cities. **11:22** No Anakites were left in Israelite territory, though some remained in Gaza, Gath, and Ashdod. **11:23** Joshua conquered²⁷ the whole land, just as the LORD had promised Moses,²⁸ and he assigned Israel their tribal portions.²⁹ Then the land was free of war.

12:1 Now these are the kings of the land whom the Israelites defeated and drove from their land³⁰ on the east side of the Jordan,³¹ from the Arnon Valley to Mount Hermon, including all the eastern Arabah:

¹ **tn** Heb “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.”

² **tn** Heb “and came and camped together.”

³ **tn** Heb “burn with fire”; the words “with fire” are redundant in English and have not been included in the translation.

⁴ **tn** Heb “Joshua and all the people of war with him came upon them at the Waters of Merom suddenly and fell upon them.”

⁵ **map** For location see Map1-A1; JP3-F3; JP4-F3.

⁶ **tn** The meaning of the Hebrew name “Misrephoth Maim” is perhaps “lime-kilns by the water” (see HALOT 2:641).

⁷ **tn** Heb “burned with fire”; the words “with fire” are redundant in English and have not been included in the translation.

⁸ **map** For location see Map1-D2; Map2-D3; Map3-A2; Map4-C1.

⁹ **tn** Or “formerly.”

¹⁰ **tn** Heb “and they struck down all life which was in it with the edge of the sword, annihilating.”

¹¹ **tn** Heb “burned with fire”; the words “with fire” are redundant in English and have not been included in the translation.

¹² **tn** Heb “and he struck them down with the edge of the sword, he annihilated them.”

¹³ **tn** Heb “standing on their mounds.”

¹⁴ **map** For location see Map1-D2; Map2-D3; Map3-A2; Map4-C1.

¹⁵ **tn** Heb “but all the people they struck down with the edge of the sword until they destroyed them.”

¹⁶ **tn** Heb “As the LORD commanded Moses his servant, so Moses commanded Joshua, and Joshua acted accordingly; he did not turn aside a thing from all which the LORD commanded Moses.”

¹⁷ **tn** Heb “Joshua took all this land.”

¹⁸ **tn** Or “foothills”; Heb “the Shephelah.”

¹⁹ **tn** Heb “and struck them down and killed them.”

²⁰ **tn** Heb “made war with.”

²¹ **tn** Heb “for many days.”

²² **tn** The LXX omits this parenthetical note, which may represent a later scribal addition.

²³ **tn** Heb “the whole they took in battle.”

²⁴ **tn** Heb “for from the LORD it was to harden their heart[s] to meet for the battle with Israel, in order to annihilate them, so that they would receive no mercy, in order annihilate them, as the LORD commanded Moses.”

²⁵ **tn** Heb “went and cut off the Anakites from the hill country.”

²⁶ **tn** Heb “and from all the hill country of Israel.”

²⁷ **tn** Heb “took.”

²⁸ **tn** Heb “according to all which the LORD said to Moses.” The translation assumes this refers to the promise of the land (see 1:3). Another possibility is that it refers to the Lord’s instructions, in which case the phrase could be translated, “just as the LORD had instructed Moses” (so NLT; cf. also NIV “had directed Moses”).

²⁹ **tn** Heb “and Joshua gave it for an inheritance to Israel according to their allotted portions by their tribes.”

³⁰ **tn** Heb “and took possession of their land.”

³¹ **tn** Heb “beyond the Jordan, toward the rising of the sun.”

12:2 King Sihon of the Amorites who lived¹ in Heshbon and ruled from Aroer (on the edge of the Arnon Valley) – including the city in the middle of the valley² and half of Gilead – all the way to the Jabbok Valley bordering Ammonite territory. **12:3** His kingdom included³ the eastern Arabah from the Sea of Kinnereth⁴ to the Sea of the Arabah (the Salt Sea),⁵ including the route to Beth Jeshimoth and the area southward below the slopes of Pisgah.

12:4 The territory of King Og of Bashan, one of the few remaining Rephaites,⁶ who lived⁷ in Ashtaroth and Edrei **12:5** and ruled over Mount Hermon, Salecah, all of Bashan to the border of the Geshurites and Maacathites, and half of Gilead as far as the border of King Sihon of Heshbon.

12:6 Moses the LORD’s servant and the Israelites defeated them and Moses the LORD’s servant assigned their land⁸ to Reuben, Gad, and the half tribe of Manasseh.

12:7 These are the kings of the land whom Joshua and the Israelites defeated on the west side of the Jordan, from Baal Gad in the Lebanon Valley to Mount Halak on up to Seir. Joshua assigned this territory to the Israelite tribes,⁹ **12:8** including the hill country, the lowlands,¹⁰ the Arabah, the slopes, the wilderness, and the Negev – the land of¹¹ the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites:

- 12:9** the king of Jericho¹² (one), the king of Ai – located near Bethel – (one),
- 12:10** the king of Jerusalem¹³ (one), the king of Hebron (one),
- 12:11** the king of Jarmuth (one), the king of Lachish (one),
- 12:12** the king of Eglon (one), the king of Gezer (one),
- 12:13** the king of Debir (one), the king of Geder (one),
- 12:14** the king of Hormah (one), the king of Arad (one),

- 12:15** the king of Libnah (one), the king of Adullam (one),
- 12:16** the king of Makkedah (one), the king of Bethel¹⁴ (one),
- 12:17** the king of Tappuah (one), the king of Hepher (one),
- 12:18** the king of Aphek (one), the king of Lasharon (one),
- 12:19** the king of Madon (one), the king of Hazor¹⁵ (one),
- 12:20** the king of Shimron Meron (one), the king of Acshaph (one),
- 12:21** the king of Taanach (one), the king of Megiddo¹⁶ (one),
- 12:22** the king of Kedesh (one), the king of Jokneam near Carmel (one),
- 12:23** the king of Dor – near Naphath Dor – (one),
- the king of Goyim – near Gilgal – (one),
- 12:24** the king of Tirzah (one), a total of thirty-one kings.

The Lord Speaks to Joshua

13:1 When Joshua was very old,¹⁷ the LORD told him, “You are very old, and a great deal of land remains to be conquered. **13:2** This is the land that remains: all the territory of the Philistines and all the Geshurites, **13:3** from the Shihor River¹⁸ east of¹⁹ Egypt northward to the territory of Ekron (it is regarded as Canaanite territory),²⁰ including the area belonging to the five Philistine lords who ruled in Gaza, Ashdod, Ashkelon, Gath, and Ekron, as well as Avvite land²¹ **13:4** to the south;²² all the Canaanite territory,²³ from Arah²⁴ in the region of Sidon²⁵ to Aphek, as far as Amorite territory; **13:5** the territory of Byblos²⁶ and all Lebanon to the east, from Baal Gad below Mount Hermon to Lebo Hamath.²⁷

¹⁴ **map** For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

¹⁵ **map** For location see Map1-D2; Map2-D3; Map3-A2; Map4-C1.

¹⁶ **map** For location see Map1-D4; Map2-C1; Map4-C2; Map5-F2; Map7-B1.

¹⁷ **tn Heb** “was old, coming into the days.” This expression, referring to advancing in years, also occurs in the following clause.

¹⁸ **tn Heb** “the Shihor”; the word “River” is not in the Hebrew text, but has been supplied to clarify the meaning.

¹⁹ **tn Heb** “in front of.”

²⁰ **tn Heb** “it is reckoned to the Canaanites.”

²¹ **tn Heb** “the five lords of the Philistines, the Gazaite, the Ashdodite, the Ashkelonite, the Gathite, and the Ekronite, and the Avvites.”

²² **tn** Or “from Teman.” The phrase is especially problematic if taken with what follows, as the traditional verse division suggests. For further discussion see T. C. Butler, *Joshua* (WBC), 146.

²³ **tn Heb** “all the land of the Canaanites.”

²⁴ **tc** The reading “Arah” assumes a slight emendation of the Hebrew vowel pointing. The MT reads, “and a cave,” or “and Mearah” (if one understands the word as a proper noun).

²⁵ **tn Heb** “which belongs to the Sidonians.”

map For location see Map1-A1; JP3-F3; JP4-F3.

²⁶ **tn Heb** “and the land of the Gebalites.”

²⁷ **tn** Or “the entrance to Hamath.” Most modern translations take the phrase “Lebo Hamath” to be a proper name,

¹ **tn** Or perhaps, “reigned.”

² **tc** The MT reads here, “and the middle of the valley,” but the reading “the city in the middle of valley” can be reconstructed on the basis of Josh 13:9, 16.

³ **tn** The words “his kingdom included” are supplied in the translation for clarification.

⁴ **sn** The Sea of *Kinnereth* is another name for the Sea of Galilee. See the note on the word “Kinnereth” in 11:2.

⁵ **sn** The *Salt Sea* is another name for the Dead Sea.

⁶ **tn Heb** “from the remnant of the Rephaites.”

sn The *Rephaites* were apparently an extremely tall ethnic group. See Deut 2:10-11, 20; 3:11.

⁷ **tn** Or perhaps “who reigned.”

⁸ **tn Heb** “gave it for a possession.”

⁹ **tn Heb** “Joshua gave it to the tribes of Israel as a possession according to their allotted portions.”

¹⁰ **tn** Or “the foothills”; *Heb* “the Shephelah.”

¹¹ **tn** The words “the land of” are supplied in the translation for clarification.

¹² **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹³ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

13:6 I will drive out before the Israelites all who live in the hill country from Lebanon to Misrephoth Maim,⁴ all the Sidonians; you be sure to parcel it out to Israel as I instructed you.”² **13:7** Now, divide up this land³ among the nine tribes and the half-tribe of Manasseh.”

Tribal Lands East of the Jordan

13:8 The other half of Manasseh,⁴ Reuben, and Gad received their allotted tribal lands beyond the Jordan,⁵ just as Moses, the LORD’s servant, had assigned them. **13:9** Their territory started⁶ from Aroer (on the edge of the Arnon Valley), included the city in the middle of the valley, the whole plain of Medeba as far as Dibon, **13:10** and all the cities of King Sihon of the Amorites who ruled in Heshbon, and ended at the Ammonite border. **13:11** Their territory also included⁷ Gilead, Geshurite and Maacathite territory, all Mount Hermon, and all Bashan to Salecah – **13:12** the whole kingdom of Og in Bashan, who ruled in Ashtaroth and Edrei. (He was one of the few remaining Rephaites.)⁸ Moses defeated them and took their lands.⁹ **13:13** But the Israelites did not conquer¹⁰ the Geshurites and Maacathites; Geshur and Maacah live among Israel to this very day. **13:14** However, Moses¹¹ did not assign land as an inheritance¹² to the Levites; their inheritance¹³ is the sacrificial offerings¹⁴ made to the LORD God of Israel, as he instructed¹⁵ them.

13:15 Moses assigned land to the tribe of Reuben¹⁶ by its clans. **13:16** Their territory started at Aroer¹⁷ (on the edge of the Arnon Val-

ley) and included the city in the middle of the valley, the whole plain of Medeba, **13:17** Heshbon and all its surrounding cities on the plain, including Dibon, Bamoth Baal, Beth Baal Meon, **13:18** Jahaz, Kedemoth, Mephaath, **13:19** Kiriathaim, Sibmah, Zereth Shahar on the hill in the valley, **13:20** Beth Peor, the slopes of Pisgah, and Beth Jeshimoth. **13:21** It encompassed¹⁸ all the cities of the plain and the whole realm of King Sihon of the Amorites who ruled in Heshbon. Moses defeated him and the Midianite leaders Evi, Rekem, Zur, Hur, and Reba (they were subjects of Sihon and lived in his territory).¹⁹ **13:22** The Israelites killed Balaam son of Beor, the omen reader,²⁰ along with the others.²¹ **13:23** The border of the tribe of Reuben was the Jordan. The land allotted to the tribe of Reuben by its clans included these cities and their towns.²²

13:24 Moses assigned land to the tribe of Gad²³ by its clans. **13:25** Their territory included Jazer, all the cities of Gilead, and half of Ammonite territory²⁴ as far as Aroer near²⁵ Rabbah. **13:26** Their territory ran²⁶ from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the territory of Debir. **13:27** It included the valley of Beth Haram,²⁷ Beth Nimrah, Succoth, and Zaphon, and the rest of the realm of King Sihon of Heshbon, the area east of the Jordan to the end of the Sea of Kinnereth.²⁸ **13:28** The land allotted to the tribe of Gad by its clans included these cities and their towns.²⁹

13:29 Moses assigned land to the half-tribe of Manasseh³⁰ by its clans. **13:30** Their territory started at³¹ Mahanaim and encompassed all Bashan, the whole realm of King Og of Bashan, including all sixty cities in Havvoth Jair³² in Bashan. **13:31** Half of Gilead, Ashtaroth, and Edrei, cities in the kingdom of Og in Bashan, were assigned to the descendants of Makir son of

but often provide a note with the alternative, where “Hamath” is the proper name and חמַת (ḥamath) is taken to mean “entrance to.”

¹ **tn** The meaning of the Hebrew name “Misrephoth Maim” is perhaps “lime-kilns by the water” (see HALOT 2:641).

² **tn** *Heb* “only you, assign it by lots to Israel as an inheritance as I commanded you.”

³ **tn** *Heb* “now apportion this land as an inheritance.”

⁴ **tn** The MT reads “with him,” which is problematic, since the reference would be to the other half of the tribe of Manasseh (not the half mentioned in v. 7).

⁵ **tn** *Heb* “received their inheritance, which Moses had assigned to them beyond the Jordan.”

⁶ **tn** The words “their territory started” are supplied in the translation for clarification.

⁷ **tn** The words “their territory also included” are supplied in the translation for clarification.

⁸ **tn** *Heb* “from the remnant of the Rephaites.”

⁹ **tn** The Rephaites were apparently an extremely tall ethnic group. See Deut 2:10-11, 20; 3:11.

¹⁰ **tn** Or “dispossessed them.”

¹¹ **tn** Or “dispossess.”

¹² **tn** *Heb* “he”; the referent (Moses) has been specified in the translation for clarity.

¹³ **tn** *Heb* “did not assign an inheritance.”

¹⁴ **tn** That is, “their source of food and life.”

¹⁵ **tn** Or “offerings made by fire.”

¹⁶ **tn** Or “promised” (*Heb* “spoke”).

¹⁷ **tn** For the background of this observation, see Deut 18:1-2.

¹⁸ **tn** *Heb* “assigned to the sons of Reuben.”

¹⁹ **tn** *Heb* “their territory was from.”

¹⁸ **tn** The words “it encompassed” are supplied in the translation for clarification.

¹⁹ **tn** *Heb* “princes of Sihon, inhabitants of the land.”

²⁰ **tn** Or “diviner.”

²¹ **tn** *Heb* “Balaam son of Beor, the omen-reader, the Israelites killed with the sword, along with their slain ones.”

²² **tn** *Heb* “This is the inheritance of the sons of Reuben by their clans, the cities and their towns.”

²³ **tn** *Heb* “assigned to the tribe of Gad, to the sons of Gad.”

²⁴ **tn** *Heb* “and half of the land of the sons of Ammon.”

²⁵ **tn** *Heb* “in front of.”

²⁶ **tn** The words “Their territory ran” are not in the Hebrew text, but have been supplied for clarification.

²⁷ **tn** Or “it included in the valley, Beth Haram.”

²⁸ **sn** The Sea of Kinnereth is another name for the Sea of Galilee. See the note on the word “Kinnereth” in 11:2.

²⁹ **tn** *Heb* “This is the inheritance of the sons of Gad by their clans, the cities and their towns.”

³⁰ **tn** *Heb* “assigned to the half-tribe of Manasseh, and it belonged to the half-tribe of Manasseh.”

³¹ **tn** The words “their territory started at” are not in the Hebrew text, but have been supplied for clarification.

³² **sn** The Hebrew name *Havvoth Jair* means “the tent villages of Jair.”

Manasseh, to half the descendants of Makir by their clans.

13:32 These are the land assignments made by Moses¹ on the plains of Moab east of the Jordan River opposite Jericho.² **13:33** However, Moses did not assign land as an inheritance³ to the Levites; their inheritance⁴ is the LORD God of Israel, as he instructed⁵ them.

Judah's Tribal Lands

14:1 The following is a record of the territory assigned to the Israelites in the land of Canaan by Eleazar the priest, Joshua son of Nun, and the Israelite tribal leaders.⁶ **14:2** The land assignments to the nine-and-a-half tribes were made by drawing lots, as the LORD had instructed Moses.⁷ **14:3** Now Moses had assigned land⁸ to the two-and-a-half tribes east of the Jordan, but he assigned no land⁹ to the Levites.¹⁰ **14:4** The descendants of Joseph were considered as two tribes, Manasseh and Ephraim. The Levites were allotted no territory, though they were assigned cities in which to live, along with the grazing areas for their cattle and possessions.¹¹ **14:5** The Israelites followed the LORD's instructions to Moses and divided up the land.¹²

14:6 The men of Judah approached Joshua in Gilgal, and Caleb son of Jephunneh the Kenizzite said to him, "You know what the LORD said about you and me to Moses, the man of God, at Kadesh Barnea.¹³ **14:7** I was forty years old when Moses, the LORD's servant, sent me from Kadesh Barnea to spy on the land and I brought

back to him an honest report.¹⁴ **14:8** My countrymen¹⁵ who accompanied¹⁶ me frightened the people,¹⁷ but I remained loyal to the LORD my God.¹⁸ **14:9** That day Moses made this solemn promise:¹⁹ 'Surely the land on which you walked²⁰ will belong to you and your descendants permanently,²¹ for you remained loyal to the LORD your God.' **14:10** So now, look, the LORD has preserved my life, just as he promised, these past forty-five years since the LORD spoke these words to Moses, during which Israel traveled through the wilderness. Now look, I am today eighty-five years old. **14:11** Today I am still as strong as when Moses sent me out. I can fight and go about my daily activities with the same energy I had then.²² **14:12** Now, assign me this hill country which the LORD promised me at that time! No doubt you heard at that time that the Anakites live there in large, fortified cities.²³ But, assuming the LORD is with me, I will conquer²⁴ them, as the LORD promised."²⁵ **14:13** Joshua asked God to empower Caleb son of Jephunneh and assigned him Hebron.²⁵ **14:14** So Hebron remains the assigned land of Caleb son of Jephunneh the Kenizzite to this very day²⁶ because he remained loyal to the LORD God of Israel. **14:15** (Hebron used to be called Kiriath Arba. Arba was a famous Anakite.²⁷) Then the land was free of war.

15:1 The land allotted to the tribe of Judah by its clans reached to the border of Edom, to the Wilderness of Zin in the Negev far to the south.²⁸ **15:2** Their southern border started at the southern tip of the Salt Sea,²⁹ **15:3** extended³⁰ south of the Scorpion Ascent,³¹ crossed to Zin, went up from the south to Kadesh Barnea,

¹ **tn** *Heb* "These are [the lands] which Moses gave as an inheritance."

² **tn** *Heb* "beyond the Jordan, east of Jericho." The word "River" is not in the Hebrew text, but has been supplied to clarify the meaning.

map For the location of Jericho see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

³ **tn** *Heb* "Moses did not assign an inheritance." The word "land" has been supplied in the translation to clarify what the inheritance consisted of.

⁴ **tn** That is, "their source of food and life."

⁵ **tn** Or "as he promised"; *Heb* "as he spoke to."

⁶ **sn** For the background of this observation, see Deut 18:1-2.

⁷ **tn** *Heb* "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."

⁸ **tn** *Heb* "By lot was their inheritance, as the LORD had commanded by Moses, to the nine tribes and the half-tribe."

⁹ **tn** Or "assigned an inheritance."

¹⁰ **tn** Or "no inheritance."

¹¹ **tn** The Hebrew text adds, "in their midst."

¹² **tn** *Heb* "and they did not assign a portion to the Levites in the land, except cities [in which] to live and their pastures for their cattle and property."

¹³ **tn** *Heb* "Just as the LORD had commanded Moses, so the sons of Israel did, and they divided up the land."

¹⁴ **tn** *Heb* "You know the word which the LORD spoke to Moses, the man of God, because of me and because of you in Kadesh Barnea."

sn On this incident at Kadesh Barnea see Num 14:30.

¹⁴ **tn** *Heb* "and I brought back to him a word just as [was] in my heart."

¹⁵ **tn** *Heb* "brothers."

¹⁶ **tn** *Heb* "went up with."

¹⁷ **tn** *Heb* "made the heart[s] of the people melt."

¹⁸ **tn** *Heb* "I filled up after the LORD my God," an idiomatic statement meaning that Caleb remained loyal to the LORD.

¹⁹ **tn** *Heb* "swore an oath."

²⁰ **tn** *Heb* "on which your foot has walked."

²¹ **tn** *Heb* "will belong to you for an inheritance, and to your sons forever."

²² **tn** *Heb* "like my strength then, like my strength now, for battle and for going out and coming in."

²³ **tn** *Heb* "are there and large, fortified cities."

²⁴ **tn** Or "will dispossess."

²⁵ **tn** *Heb* "Joshua blessed him and gave Hebron to Caleb son of Jephunneh as an inheritance."

²⁶ **tn** *Heb* "Therefore Hebron belongs to Caleb son of Jephunneh for an inheritance to this day."

²⁷ **tn** *Heb* "And he was the great man among the Anakites."

²⁸ **tn** *Heb* "The lot was to the tribe of the sons of Judah by their clans to the border of Edom, the wilderness of Zin toward the south, southward."

²⁹ **tn** *Heb* "Their southern border was from the end of the Salt Sea, from the tongue that faces to the south."

sn The Salt Sea is another name for the Dead Sea (also in v. 5).

³⁰ **tn** *Heb* "went out."

³¹ **tn** Or "the Ascent of Scorpions" (עֲרַבְיָה [ʿaqrabbiim] means "scorpions" in Hebrew).

crossed to Hezron, went up to Addar, and turned toward Karka. **15:4** It then crossed to Azmon, extended to the Stream of Egypt,¹ and ended at the sea. This was their² southern border.

15:5 The eastern border was the Salt Sea to the mouth³ of the Jordan River.⁴

The northern border started north of the Salt Sea at the mouth of the Jordan,⁵ **15:6** went up to Beth Hoglah, crossed north of Beth Arabah, and went up to the Stone of Bohan son of Reuben. **15:7** It then went up to Debir from the Valley of Achor, turning northward to Gilgal (which is opposite the Pass⁶ of Adummim south of the valley), crossed to the waters of En Shemesh and extended to En Rogel. **15:8** It then went up the Valley of Ben Hinnom to the slope of the Jebusites on the south (that is, Jerusalem),⁷ going up to the top of the hill opposite the Valley of Ben Hinnom to the west, which is at the end of the Valley of the Rephaites to the north. **15:9** It then went from the top of the hill to the spring of the waters of Nephtoah, extended to the cities of Mount Ephron, and went to Baalah (that is, Kiriath Jearim). **15:10** It then turned from Baalah westward to Mount Seir, crossed to the slope of Mount Jearim on the north (that is Kesalon), descended to Beth Shemesh, and crossed to Timnah. **15:11** It then extended to the slope of Ekron to the north, went toward Shikkeron, crossed to Mount Baalah, extended to Jabneel, and ended at the sea.

15:12 The western border was the Mediterranean Sea.⁸ These were the borders of the tribe of Judah and its clans.⁹

15:13 Caleb son of Jephunneh was assigned Kiriath Arba (that is Hebron) within the tribe of Judah, according to the LORD's instructions to Joshua. (Arba was the father of Anak.)¹⁰ **15:14** Caleb drove out¹¹ from there three Anakites – Sheshai, Ahiman, and Talmi, descendants of Anak. **15:15** From there he attacked the people of Debir.¹² (Debir used to be called Kiriath Sep-

her.) **15:16** Caleb said, "To the man who attacks and captures Kiriath Sepher I will give my daughter Achsah as a wife." **15:17** When Othniel son of Kenaz, Caleb's brother,¹³ captured it, Caleb¹⁴ gave Achsah his daughter to him as a wife.

15:18 One time Achsah¹⁵ came and charmed her father¹⁶ so that she could ask him for some land. When she got down from her donkey, Caleb said to her, "What would you like?" **15:19** She answered, "Please give me a special present.¹⁷ Since you have given me land in the Negev, now give me springs of water. So he gave her both upper and lower springs.

15:20 This is the land assigned to the tribe of Judah by its clans:¹⁸ **15:21** These cities were located at the southern extremity of Judah's tribal land near the border of Edom:¹⁹ Kabzeel, Eder, Jagur, **15:22** Kinah, Dimonah, Adadah, **15:23** Kedesh, Hazor,²⁰ Ithnan, **15:24** Ziph, Telem, Bealoth, **15:25** Hazor Hadattah, Kerioth Hezron (that is, Hazor), **15:26** Amam, Shema, Moladah, **15:27** Hazar Gaddah, Heshbon, Beth Pelet, **15:28** Hazar Shual, Beer Sheba, Biziothiah, **15:29** Baalah, Iim, Ezem, **15:30** Eltolad, Kesil, Hormah, **15:31** Ziklag, Madmannah, Sansannah, **15:32** Lebaoth, Shilhim, Ain, and Rimmon – a total of twenty-nine cities and their towns.²¹

¹³ **tn** "Caleb's brother" may refer either to Othniel or to Kenaz. If Kenaz was the brother of Caleb, Othniel is Caleb's nephew.

¹⁴ **tn** *Heb* "he"; the referent (Caleb) has been specified in the translation for clarity.

¹⁵ **tn** *Heb* "she"; the referent (Achsah) has been specified in the translation for clarity.

¹⁶ **tn** *Heb* "him." The referent of the pronoun could be Othniel, in which case the translation would be, "she incited him [Othniel] to ask her father for a field." This is problematic, however, for Achsah, not Othniel, makes the request in v. 19. The LXX has "he [Othniel] urged her to ask her father for a field." This appears to be an attempt to reconcile the apparent inconsistency and probably does not reflect the original text. If Caleb is understood as the referent of the pronoun, the problem disappears. For a fuller discussion of the issue, see P. G. Mosca, "Who Seduced Whom? A Note on Joshua 15:18//Judges 1:14," *CBQ* 46 (1984): 18-22. This incident is also recorded in *Judg* 1:14.

¹⁷ **tn** Elsewhere this Hebrew word (בְּרִכָּה, *b^rrakhah*) is often translated "blessing," but here it refers to a gift (as in *Gen* 33:11; *1 Sam* 25:27; 30:26; and *2 Kgs* 5:15).

¹⁸ **tn** *Heb* "This is the inheritance of the tribe of the sons of Judah by their clans."

¹⁹ **tn** *Heb* "and the cities were at the end of the tribe of the sons of Judah, at the border of Edom, to the south."

²⁰ **map** For location see *Map*1-D2; *Map*2-D3; *Map*3-A2; *Map*4-C1.

²¹ **tn** The total number of names in the list is thirty-six, not twenty-nine. Perhaps (1) some of the names are alternatives (though the text appears to delineate clearly such alternative names here and elsewhere, see vv. 8, 9, 10, 13, 25b) or (2), more likely, later scribes added to a list originally numbering twenty-nine and failed to harmonize the concluding summary statement with the expanded list.

¹ **tn** Traditionally "the Brook of Egypt," although a number of recent translations have "the Wadi of Egypt" (cf. NAB, NIV, NRSV).

² **tn** The translation follows the LXX at this point. The MT reads, "This will be your southern border."

³ **tn** *Heb* "end."

⁴ **tn** The word "River" is not in the Hebrew text, but has been supplied for clarity.

⁵ **tn** *Heb* "the border on the northern side was from the tongue of the sea, from the end of the Jordan."

⁶ **tn** Or "ascent."

⁷ **map** For location see *Map*5-B1; *Map*6-F3; *Map*7-E2; *Map*8-F2; *Map*10-B3; *JP*1-F4; *JP*2-F4; *JP*3-F4; *JP*4-F4.

⁸ **tn** *Heb* "the Great Sea," the typical designation for the Mediterranean Sea.

⁹ **tn** *Heb* "this was the border of the sons of Judah about, by their clans."

¹⁰ **tn** *Heb* "To Caleb son of Jephunneh he gave a portion in the midst of the sons of Judah according to the mouth [i.e., command] of the Lord to Joshua, Kiriath Arba (the father of Anak), it is Hebron."

¹¹ **tn** Or "dispossessed."

¹² **tn** *Heb* "he went up against the inhabitants of Debir."

15:33 These cities were¹ in the lowlands:² Eshtaol, Zorah, Ashnah, **15:34** Zanoah, En Ganim, Tappuah, Enam, **15:35** Jarmuth, Adullam, Socoh, Azekah, **15:36** Shaaraim, Adithaim, and Gederah (or Gederothaim) – a total of fourteen cities and their towns.

15:37 Zenan, Hadashah, Migdal Gad, **15:38** Dilean, Mizpah, Joktheel, **15:39** Lachish, Bozkath, Eglon, **15:40** Cabbon, Lahmas, Kitlish, **15:41** Gederoth, Beth Dagon, Naamah, and Makkedah – a total of sixteen cities and their towns.

15:42 Libnah, Ether, Ashan, **15:43** Iphtah, Ashnah, Nezib, **15:44** Keilah, Achzib, and Mareshah – a total of nine cities and their towns.

15:45 Ekron and its surrounding towns³ and settlements; **15:46** from Ekron westward, all those in the vicinity of Ashdod and their towns; **15:47** Ashdod with its surrounding towns and settlements, and Gaza with its surrounding towns and settlements, as far as the Stream of Egypt⁴ and the border at the Mediterranean Sea.⁵

15:48 These cities were⁶ in the hill country: Shamir, Jattir, Socoh, **15:49** Dannah, Kiriath Sannah (that is, Debir), **15:50** Anab, Eshtemoh, Anim, **15:51** Goshen, Holon, and Giloh – a total of eleven cities and their towns.

15:52 Arab, Dumah,⁷ Eshan, **15:53** Janim, Beth Tappuah, Aphekah, **15:54** Humtah, Kiriath Arba (that is, Hebron), and Zior – a total of nine cities and their towns.

15:55 Maon, Carmel, Ziph, Juttah, **15:56** Jezreel, Jokdeam, Zanoah, **15:57** Kain, Gibeah, and Timnah – a total of ten cities and their towns.

15:58 Halhul, Beth Zur, Gedor, **15:59** Maarath, Beth Anoth, and Eltekon – a total of six cities and their towns.

15:60 Kiriath Baal (that is, Kiriath Jearim) and Rabbah – a total of two cities and their towns.

15:61 These cities were⁸ in the desert: Beth Arabah, Middin, Secacah, **15:62** Nibshan, the city of Salt, and En Gedi – a total of six cities and their towns.

15:63 The men of Judah were unable to conquer the Jebusites living in Jerusalem.⁹ The Je-

busites live with the people of Judah in Jerusalem to this very day.¹⁰

Joseph's Tribal Lands

16:1 The land allotted to Joseph's descendants extended from the Jordan at Jericho¹¹ to the waters of Jericho to the east, through the desert and on up from Jericho into the hill country of Bethel.¹² **16:2** The southern border¹³ extended from Bethel to Luz,¹⁴ and crossed to Arkite territory at Ataroth. **16:3** It then descended westward to Japhletite territory, as far as the territory of lower Beth Horon and Gezer, and ended at the sea.

16:4 Joseph's descendants, Manasseh and Ephraim, were assigned their land.¹⁵ **16:5** The territory of the tribe of Ephraim by its clans included the following:¹⁶ The border of their assigned land to the east was Ataroth Addar as far as upper Beth Horon. **16:6** It then extended on to the sea, with Micmethath on the north. It turned eastward to Tanaanah Shiloh and crossed it on the east to Janoah. **16:7** It then descended from Janoah to Ataroth and Naarah, touched Jericho,¹⁷ and extended to the Jordan River.¹⁸ **16:8** From Tappuah it went westward to the Valley of Kanah and ended at the sea. This is the land assigned to the tribe of Ephraim¹⁹ by its clans. **16:9** Also included were the cities set apart for the tribe of Ephraim within Manasseh's territory, along with their towns.²⁰

16:10 The Ephraimites²¹ did not conquer the Canaanites living in Gezer. The Canaanites live

¹⁰ **sn** The statement to *this very day* reflects the perspective of the author, who must have written prior to David's conquest of the Jebusites (see 2 Sam 5:6-7).

¹¹ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹² **tn** *Heb* "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."

map For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

¹³ **tn** *Heb* "it"; the referent (the southern border) has been specified in the translation for clarity.

¹⁴ **tn** In the Hebrew text the place name "Luz" 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. Judg 1:23), but here they appear to be distinct. Note that the NIV translates "from Bethel (that is, Luz)" here, following the reading of the LXX, εἰς Βαιθηλ Λουζα (*eis Baitheh Louza*, "from Bethel [Luz]").

¹⁵ **tn** Or "received their inheritance."

¹⁶ **tn** *Heb* "The territory of the sons of Ephraim was for their clans."

¹⁷ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹⁸ **tn** The word "River" is not in the Hebrew text, but has been supplied in the translation for clarity.

¹⁹ **tn** *Heb* "This is the inheritance of the tribe of the sons of Ephraim."

²⁰ **tn** *Heb* "and the cities set apart for the sons of Ephraim in the midst of the inheritance of the sons of Manasseh, all the cities and their towns."

²¹ **tn** *Heb* "they"; the referent (the Ephraimites) has been specified in the translation for clarity.

¹ **tn** The words "these cities were" have been supplied for English stylistic reasons.

² **tn** Or "the foothills"; *Heb* "the Shephelah."

³ **tn** *Heb* "daughters."

⁴ **tn** See the note on this place name in 15:4.

⁵ **tn** *Heb* "the Great Sea," the typical designation for the Mediterranean Sea.

⁶ **tn** The words "These cities were" have been supplied in the translation for English stylistic reasons.

⁷ **tc** Some Hebrew *mss* and some *mss* of the LXX read "Rumah" in place of "Dumah."

⁸ **tn** The words "These cities were" have been supplied for English stylistic reasons.

⁹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

among the Ephraimites to this very day and do hard labor as their servants.

17:1 The tribe of Manasseh, Joseph's firstborn son, was also allotted land.¹ The descendants of Makir, Manasseh's firstborn and the father of Gilead, received land, for they were warriors.² They were assigned Gilead and Bashan.³ **17:2** The rest of Manasseh's descendants were also assigned land⁴ by their clans, including the descendants of Abiezer, Helek, Asriel, Shechem, Hopher, and Shemida. These are the male descendants of Manasseh son of Joseph by their clans.

17:3 Now Zelophehad son of Hopher, son of Gilead, son of Makir, son of Manasseh, had no sons, only daughters. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. **17:4** They went before Eleazar the priest, Joshua son of Nun, and the leaders and said, "The LORD told Moses to assign us land among our relatives."⁵ So Joshua⁶ assigned them land among their uncles, as the LORD had commanded.⁷ **17:5** Manasseh was allotted ten shares of land,⁸ in addition to the land of Gilead and Bashan east of the Jordan, **17:6** for the daughters of Manasseh were assigned land among his sons. The land of Gilead belonged to the rest of the descendants of Manasseh.

17:7 The border of Manasseh went⁹ from Asher to Micmethath which is near¹⁰ Shechem. It then went south toward those who live in Tappuah. **17:8** (The land of Tappuah belonged to Manasseh, but Tappuah, located on the border of Manasseh, belonged to the tribe of Ephraim.) **17:9** The border then descended southward to the Valley of Kanah. Ephraim was assigned cities there among the cities of Manasseh,¹¹ but the border of Manasseh was north of the valley and ended at the sea. **17:10** Ephraim's territory was to the south, and Manasseh's to the north. The

sea was Manasseh's¹² western border and their territory¹³ touched Asher on the north and Issachar on the east. **17:11** Within Issachar's and Asher's territory Manasseh was assigned Beth Shean, Ibleam, the residents of Dor, En Dor, the residents of Taanach, the residents of Megiddo,¹⁴ the three of Napheth,¹⁵ and the towns surrounding all these cities.¹⁶ **17:12** But the men¹⁷ of Manasseh were unable to conquer these cities; the Canaanites managed¹⁸ to remain in those areas. **17:13** Whenever the Israelites were strong militarily, they forced the Canaanites to do hard labor, but they never totally conquered them.¹⁹

17:14 The descendants of Joseph said to Joshua, "Why have you assigned us only one tribal allotment? After all, we have many people, for until now the LORD has enabled us to increase in number."²⁰ **17:15** Joshua replied to them, "Since you have so many people,²¹ go up into the forest and clear out a place to live in the land of the Perizzites and Rephaites, for the hill country of Ephraim is too small for you." **17:16** The descendants of Joseph said, "The whole hill country²² is inadequate for us, and the Canaanites living down in the valley in Beth Shean and its surrounding towns and in the Valley of Jezreel have chariots with iron-rimmed wheels."²³ **17:17** Joshua said to the family²⁴ of Joseph – to both Ephraim and Manasseh: "You have many people and great military strength. You will not

¹² tn Heb "his"; the referent (Manasseh) has been specified in the translation for clarity.

¹³ tn Heb "they"; the referent (their territory) has been specified in the translation for clarity.

¹⁴ map For location see Map1-D4; Map2-C1; Map4-C2; Map5-F2; Map7-B1.

¹⁵ tn Or "the third [is] Napheth"; or "Napheth-dor." The meaning of the Hebrew phrase is uncertain.

¹⁶ tn Heb "Beth Shean and its surrounding towns, Ibleam and its surrounding towns, the residents of Dor and its surrounding towns, the residents of En Dor and its surrounding towns, the residents of Taanach and its surrounding towns, the residents of Megiddo and its surrounding towns, three of Napheth."

¹⁷ tn Heb "sons"; "men" has been used in the translation because the context involves the conquest of cities; therefore, warriors (hence males) would be in view here.

¹⁸ tn Or "were determined."

¹⁹ sn On the Israelites' failure to conquer the Canaanites completely, see Judg 1:27-28.

²⁰ tn Heb "Why have you given me as an inheritance one lot and one portion, though I am a great people until [the time] which, until now the LORD has blessed me?" The construction עַד הַיּוֹם הַזֶּה (ad-asher-ad-koh, "until [the time] which, until now") is extremely awkward. An emendation of the first עַד (ad) to עַל (al) yields a more likely reading: "for until now" (see HALOT 2:787).

²¹ tn Heb "If you are a great people."

²² tn The Hebrew text has simply "the hill country," which must here include the hill country of Ephraim and the forest regions mentioned in v. 15.

²³ tn Heb "and there are iron chariots among all the Canaanites who live in the land of the valley, to those who are in Beth Shean and its daughters and to those who are in the Valley of Jezreel." Regarding the translation "chariots with iron-rimmed wheels" see Y. Yadin, *The Art of Warfare in Biblical Lands*, 255 and R. Drews, "The 'Chariots of Iron' of Joshua and Judges," *JOT 45* (1989): 15-23.

²⁴ tn Heb "house."

¹ tn Heb "and the lot belonged to the tribe of Manasseh, for he was the firstborn of Joseph."

² tn Heb "to Makir, the firstborn of Manasseh, the father of Gilead, for he was a man of war."

³ tn Heb "Gilead and Bashan belonged to him."

sn On the assignment of Manasseh's territory in Gilead and Bashan, see Josh 13:31.

⁴ tn Heb "and it belonged to the sons of Manasseh who remained."

⁵ tn Heb "The LORD commanded Moses to assign to us an inheritance in the midst of our brothers." Since Zelophehad had no sons, "brothers" must refer to their uncles, as the next sentence makes clear.

⁶ tn Heb "he." The referent is probably Joshua, although Eleazar is mentioned first in the preceding list.

⁷ tn Heb "and he assigned to them in accordance with the mouth [i.e., command] of the LORD an inheritance in the midst of the brothers of their father."

⁸ tn Heb "and the allotted portions of Manasseh fell out ten."

⁹ tn Heb "was."

¹⁰ tn Heb "in front of"; perhaps "east of."

¹¹ tn Heb "these cities belonged to Ephraim in the midst of the cities of Manasseh."

have just one tribal allotment. **17:18** The whole hill country¹ will be yours; though it is a forest, you can clear it and it will be entirely yours.² You can conquer the Canaanites, though they have chariots with iron-rimmed wheels and are strong.”

The Tribes Meet at Shiloh

18:1 The entire Israelite community assembled at Shiloh and there they set up the tent of meeting.³ Though they had subdued the land,⁴ **18:2** seven Israelite tribes had not been assigned their allotted land.⁵ **18:3** So Joshua said to the Israelites: “How long do you intend to put off occupying⁶ the land the LORD God of your ancestors⁷ has given you? **18:4** Pick three men from each tribe. I will send them out to walk through the land and make a map of it for me.⁸ **18:5** Divide it into seven regions.⁹ Judah will stay¹⁰ in its territory in the south, and the family¹¹ of Joseph in its territory in the north. **18:6** But as for you, map out the land into seven regions and bring it to me. I will draw lots for you here before the LORD our God. **18:7** But the Levites will not have an allotted portion among you, for their inheritance is to serve the LORD.¹² Gad, Reuben, and the half-tribe of Manasseh have already received their allotted land¹³ east of the Jordan which Moses the LORD’s servant assigned them.”

18:8 When the men started out, Joshua told those going to map out the land, “Go, walk through the land, map it out, and return to me. Then I will draw lots for you before the LORD here in Shiloh.” **18:9** The men journeyed¹⁴ through the land and mapped it and its cities out into seven regions on a scroll. Then they came to Joshua at the camp in Shiloh. **18:10** Joshua drew lots for them in Shiloh before the LORD and divided the land among the Israelites according to their allotted portions.

Benjamin’s Tribal Lands

18:11 The first lot belonged to the tribe of Benjamin¹⁵ by its clans. Their allotted territory was between Judah and Joseph.¹⁶ **18:12** Their northern border started at the Jordan, went up to the slope of Jericho¹⁷ on the north, ascended westward to the hill country, and extended to the desert of Beth Aven. **18:13** It then crossed from there to Luz, to the slope of Luz to the south (that is, Bethel),¹⁸ and descended to Ataroth Addar located on the hill that is south of lower Beth Horon. **18:14** It then turned on the west side southward from the hill near Beth Horon on the south and extended to Kiriath Baal (that is, Kiriath Jearim), a city belonging to the tribe¹⁹ of Judah. This is the western border.²⁰ **18:15** The southern side started on the edge of Kiriath Jearim and extended westward to the spring of the waters of Nephtoah. **18:16** The border then descended to the edge of the hill country near the Valley of Ben Hinnom located in the Valley of the Rephaites to the north. It descended through the Valley of Hinnom to the slope of the Jebusites to the south and then down to En Rogel. **18:17** It went northward, extending to En Shemesh and Geliloth opposite the Pass²¹ of Adummim, and descended to the Stone of Bohan son of Reuben. **18:18** It crossed to the slope in front of the Arabah to the north and descended into the Arabah. **18:19** It then crossed to the slope of Beth Hoglah to the north and ended at the northern tip of the Salt Sea²² at the mouth of the Jordan River.²³ This was the southern border. **18:20** The Jordan River borders it on the east. These were the borders of the land assigned to the tribe of Benjamin by its clans.²⁴

18:21 These cities belonged to the tribe²⁵ of Benjamin by its clans: Jericho,²⁶ Beth Hoglah, Emek Keziz, **18:22** Beth Arabah, Zemaraim, Beth-el,²⁷ **18:23** Avvim, Parah, Ophrah, **18:24** Kephrah Ammoni, Ophni, and Geba – a total of twelve cities and their towns.

¹ **tn** The Hebrew text has simply “the hill country,” which must here include the hill country of Ephraim and the forest regions mentioned in v. 15.

² **tn** *Heb* “and its limits will be yours.”

³ **tn** *Heb* “the tent of assembly.”

sn On the *tent of meeting* see Exod 33:7-11.

⁴ **tn** *Heb* “and the land was subdued before them.”

⁵ **tn** *Heb* “there were left among the sons of Israel who had not divided up their inheritance seven tribes.”

⁶ **tn** *Heb* “How long are you putting off entering and possessing.”

⁷ **tn** Or “fathers.”

⁸ **tn** *Heb* “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.”

⁹ **tn** *Heb* “portions.”

¹⁰ **tn** *Heb* “stand.”

¹¹ **tn** *Heb* “the house.”

¹² **tn** Or “the priesthood of the LORD.”

¹³ **tn** Or “inheritance.”

¹⁴ **tn** *Heb* “went and passed through.”

¹⁵ **tn** *Heb* “and the lot came up for the tribe of the sons of Benjamin.”

¹⁶ **tn** *Heb* “and the territory of their allotment went out between the sons of Judah and the sons of Joseph.”

¹⁷ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

¹⁸ **map** For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

¹⁹ **tn** *Heb* “sons,” here referring to the tribe.

²⁰ **tn** Or “side.”

²¹ **tn** Or “ascent.”

²² **sn** The Salt Sea is another name for the Dead Sea.

²³ **tn** *Heb* “to the tongue of the Salt Sea to the north, to the end of the Jordan to the south.” The word “River” is not in the Hebrew text, but is supplied in the translation for clarity (also in the following verse).

²⁴ **tn** *Heb* “This was the inheritance of the sons of Benjamin by its borders round about, by their clans.”

²⁵ **tn** *Heb* “the sons,” here referring to the tribe.

²⁶ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

²⁷ **map** For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

18:25 Gibeon, Ramah, Beeroth, **18:26** Mizpah, Kephirah, Mozah, **18:27** Rekem, Irpeel, Taralah, **18:28** Zelah, Haeleph, the Jebusite city⁴ (that is, Jerusalem),² Gibeah, and Kiriath – a total of fourteen cities and their towns.³ This was the land assigned to the tribe of Benjamin⁴ by its clans.

Simeon's Tribal Lands

19:1 The second lot belonged to the tribe of Simeon by its clans.⁵ **19:2** Their assigned land included⁶ Beer Sheba,⁷ Moladah, **19:3** Hazar Shual, Balah, Ezem, **19:4** Eltolad, Bethul, Hormah, **19:5** Ziklag, Beth Marcaboth, Hazar Susah, **19:6** Beth Lebaath, and Sharuhem – a total of thirteen cities and their towns, **19:7** Ain, Rimmon, Ether, and Ashan – a total of four cities and their towns, **19:8** as well as all the towns around these cities as far as Baalath Beer (Ramah of the Negev). This was the land assigned to the tribe of Simeon by its clans.⁸ **19:9** Simeon's assigned land was taken from Judah's allotted portion, for Judah's territory was too large for them; so Simeon was assigned land within Judah.⁹

Zebulun's Tribal Lands

19:10 The third lot belonged to the tribe of Zebulun¹⁰ by its clans. The border of their territory¹¹ extended to Sarid. **19:11** Their border went up westward to Maralah and touched Dab-

besheth and the valley near¹² Jokneam. **19:12** From Sarid it turned eastward¹³ to the territory of Kisloth Tabor, extended to Daberath, and went up to Japhia. **19:13** From there it crossed eastward to Gath Hefher and Eth Kazin and extended to Rimmon, turning toward Neah. **19:14** It then turned on the north to Hannathon and ended at the Valley of Iphtah El. **19:15** Their territory included Kattah, Nahalal, Shimron, Idalah, and Bethlehem;¹⁴ in all they had twelve cities and their towns.¹⁵ **19:16** This was the land assigned to the tribe of Zebulun¹⁶ by its clans, including these cities and their towns.

Issachar's Tribal Lands

19:17 The fourth lot belonged to the tribe of Issachar¹⁷ by its clans. **19:18** Their assigned land¹⁸ included Jezreel, Kesulloth, Shunem, **19:19** Hapharaim, Shion, Anaharath, **19:20** Rabbith, Kishion, Ebez, **19:21** Remeth, En Gannim, En Haddah and Beth Pазzez. **19:22** Their border touched Tabor, Shahazumah, and Beth Shemesh, and ended at the Jordan. They had sixteen cities and their towns. **19:23** This was the land assigned to the tribe of Issachar¹⁹ by its clans, including the cities and their towns.

Asher's Tribal Lands

19:24 The fifth lot belonged to the tribe of Asher²⁰ by its clans. **19:25** Their territory included Helkath, Hali, Beten, Acshaph, **19:26** Alammelech, Amad, and Mishal. Their border touched Carmel to the west and Shihor Libnath. **19:27** It turned eastward toward Beth Dagon, touched Zebulun and the Valley of Iphtah El to the north, as well as the Valley of Emek and Neiel, and extended to Cabul on the north²¹ **19:28** and on to Ebron,²² Rehob, Hammon, and Kanah, as far as Greater Sidon.²³ **19:29** It then turned toward Ramah as far as the fortified city of Tyre,²⁴ turned to Hosah, and ended at the sea near Hebel, Achzib, **19:30** Umah, Aphek, and

¹ **tn** The word "city" is supplied in the translation for clarification.

² **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

³ **tn** The structure of this list presents problems. In v. 28 no conjunction appears before "Haeleph" or "Kiriath" in the Hebrew text. This suggests they should be compounded with the preceding names, yielding "Zelah Haeleph" and "Gibeah Kiriath" respectively. This results in a list of only twelve cities, however, while the summary statement (v. 28) gives the number fourteen. One should note, however, that the city lists in chap. 15 do not consistently use the conjunction before the name of each city. See also Josh 19:7, where no conjunction appears before "Rimmon," but the summary assumes that Ain and Rimmon are distinct.

⁴ **tn** *Heb* "This is the inheritance of the sons of Benjamin."

⁵ **tn** *Heb* "and the second lot came out for Simeon, for the tribe of the sons of Simeon by their clans."

⁶ **tn** *Heb* "and they had in their inheritance."

⁷ **tc** The MT has "and Sheba" listed after "Beer Sheba." The LXX suggests "Shema." The Hebrew text appears to be corrupt, since the form "Sheba" duplicates the latter part of the preceding name. If Sheba (or Shema) is retained, the list numbers fourteen, one more than the number given in the concluding summary (v. 6).

⁸ **tn** *Heb* "this was the inheritance of the tribe of the sons of Simeon."

⁹ **tn** *Heb* "from the portion of the sons of Judah was the inheritance of the sons of Simeon for the portion of the sons of Judah was too large for them, and the sons of Simeon received an inheritance in the midst of their inheritance."

¹⁰ **tn** *Heb* "and the third lot came up for the sons of Zebulun."

¹¹ **tn** Or "inheritance."

¹² **tn** *Heb* "in front of"; perhaps "east of."

¹³ **tn** *Heb* "eastward toward the rising of the sun."

¹⁴ **map** For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

¹⁵ **tn** *Heb* "Kattah, Nahalal, Shimron, Idalah, and Bethlehem, twelve cities and their towns." The words "their territory included" and "in all they had" are supplied in the translation for clarification.

¹⁶ **tn** *Heb* "this is the inheritance of the sons of Zebulun."

¹⁷ **tn** *Heb* "the fourth lot came out for the sons of Issachar."

¹⁸ **tn** Or "their inheritance."

¹⁹ **tn** *Heb* "this was the inheritance of the tribe of the sons of Issachar."

²⁰ **tn** *Heb* "and the fifth lot came out for the tribe of the sons of Asher."

²¹ **tn** *Heb* "left."

²² **tc** Some Hebrew mss read "Abdon."

²³ **map** For location see Map1-A1; JP3-F3; JP4-F3.

²⁴ **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

Rehob. In all they had¹ twenty-two cities and their towns. **19:31** This was the land assigned to the tribe of Asher² by its clans, including these cities and their towns.

Naphtali's Tribal Lands

19:32 The sixth lot belonged to the tribe of Naphtali³ by its clans. **19:33** Their border started at Heleph and the oak of Zaananim, went to Adami Nekeb, Jabneel and on to Lakkum,⁴ and ended at the Jordan River.⁵ **19:34** It turned westward to Aznoth Tabor, extended from there to Hukok, touched Zebulun on the south, Asher on the west, and the Jordan⁶ on the east. **19:35** The fortified cities included Ziddim, Zer, Hammath, Rak-kath, Kinnereth, **19:36** Adamah, Ramah, Hazor,⁷ **19:37** Kedesh, Edrei, En Hazor, **19:38** Yiron,⁸ Migdal El, Horem, Beth Anath, and Beth Shemesh. In all they had⁹ nineteen cities and their towns. **19:39** This was the land assigned to the tribe of Naphtali¹⁰ by its clans, including the cities and their towns.

Dan's Tribal Lands

19:40 The seventh lot belonged to the tribe of Dan¹¹ by its clans. **19:41** They assigned land included Zorah, Eshtaol, Ir Shemesh, **19:42** Shaalabbin, Aijalon, Ithlah, **19:43** Elon, Timnah, Ekron, **19:44** Eltekeh, Gibbethon, Baalath, **19:45** Jehud, Bene Berak, Gath Rimmon, **19:46** the waters of Jarkon, and Rakkon, including the territory in front of Joppa. **19:47** (The Danites failed to conquer their territory,¹² so they went up and fought with Leshem and captured it. They put the sword to it, took possession of it, and lived in it. They renamed it¹³ Dan after their ancestor.¹⁴) **19:48** This was the land assigned to

the tribe of Dan¹⁵ by its clans, including these cities and their towns.

Joshua Receives Land

19:49 When they finished dividing the land into its regions, the Israelites gave Joshua son of Nun some land.¹⁶ **19:50** As the LORD had instructed, they gave him the city he requested – Timnath Serah in the Ephraimite hill country. He built up the city and lived in it.

19:51 These are the land assignments which Eleazar the priest, Joshua son of Nun, and the Israelite tribal leaders¹⁷ made by drawing lots in Shiloh before the LORD at the entrance of the tent of meeting.¹⁸ So they finished dividing up the land.

Israel Designates Cities of Refuge

20:1 The LORD instructed Joshua: **20:2** “Have the Israelites select¹⁹ the cities of refuge²⁰ that I told you about through Moses. **20:3** Anyone who accidentally kills someone can escape there;²¹ these cities will be a place of asylum from the avenger of blood. **20:4** The one who committed manslaughter²² should escape to one of these cities, stand at the entrance of the city gate, and present his case to the leaders of that city.²³ They should then bring him into the city, give him a place to stay, and let him live there.²⁴ **20:5** When the avenger of blood comes after him, they must not hand over to him the one who committed manslaughter, for he accidentally killed his fellow man without premeditation.²⁵ **20:6** He must remain²⁶ in that city until his case is decided by the assembly²⁷ and the high priest dies.²⁸ Then the one who committed manslaughter may return home to the city from which he escaped.”²⁹

¹ **tn** The words “in all they had” are supplied in the translation for clarification.

² **tn** *Heb* “this was the inheritance of the tribe of the sons of Asher.”

³ **tn** *Heb* “the sixth lot came out for the sons of Naphtali, for the sons of Naphtali.”

⁴ **tn** *Heb* “and their border was from Heleph, from the oak of Zaananim, and Adami Nekeb, and Jabneel to Lakkum.”

⁵ **tn** The word “River” is not in the Hebrew text, but has been supplied for clarity.

⁶ **tc** The MT reads “Judah, the Jordan”; the LXX omits “Judah.” Perhaps there was a town named Judah, distinct from the tribe of Judah, located near the northern end of the Jordan.

⁷ **map** For location see Map1-D2; Map2-D3; Map3-A2; Map4-C1.

⁸ **sn** Instead of *Yiron* some English translations read *Iron*.

⁹ **tn** The words “in all they had” are supplied in the translation for clarification.

¹⁰ **tn** *Heb* “this was the inheritance of the tribe of the sons of Naphtali.”

¹¹ **tn** *Heb* “the seventh lot came out for the sons of Dan.”

¹² **tn** *Heb* “the territory of the sons of Dan went out from them.”

¹³ **tn** *Heb* “Leshem.” The pronoun (“it”) has replaced the name “Leshem” in the translation for stylistic reasons.

¹⁴ **tn** *Heb* “according to the name of their father.”

¹⁵ **tn** *Heb* “this was the inheritance of the tribe of the sons of Dan.”

¹⁶ **tn** *Heb* “an inheritance in their midst.”

¹⁷ **tn** *Heb* “the leaders of the fathers of the tribes.”

¹⁸ **tn** *Heb* “at the entrance of the tent of assembly.”

sn On the *tent of meeting* see Exod 33:7-11.

¹⁹ **tn** *Heb* “Say to the sons of Israel, ‘Set aside for yourselves.’”

²⁰ **tn** Or “asylum.”

²¹ **tn** *Heb* “so that the one who kills, taking life accidentally without knowledge, may flee there.”

²² **tn** *Heb* “he”; the referent (the one who accidentally kills another, cf. v. 2) has been specified in the translation for clarity.

²³ **tn** *Heb* “and speak into the ears of the elders of that city his words.”

²⁴ **tn** *Heb* “and they should gather him into the city to themselves, give to him a place, and he will live with them.”

²⁵ **tn** *Heb* “for without knowledge he killed his neighbor, and he was not hating him prior to that.”

²⁶ **tn** Or “live.”

²⁷ **tn** *Heb* “until he stands before the assembly for judgment.”

²⁸ **tn** *Heb* “until the death of the high priest who is in those days.”

²⁹ **tn** *Heb* “may return and enter his city and his house, the city from which he escaped.”

20:7 So they selected¹ Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (that is, Hebron) in the hill country of Judah. **20:8** Beyond the Jordan east of Jericho² they selected³ Bezer in the desert on the plain belonging to the tribe of Reuben, Ramoth in Gilead belonging to the tribe of Gad, and Golan in Bashan belonging to the tribe of Manasseh. **20:9** These were the cities of refuge⁴ appointed for all the Israelites and for resident foreigners living among them. Anyone who accidentally killed someone could escape there and not be executed by⁵ the avenger of blood, at least until his case was reviewed by the assembly.⁶

Levitical Cities

21:1 The tribal leaders of the Levites went before Eleazar the priest and Joshua son of Nun and the Israelite tribal leaders **21:2** in Shiloh in the land of Canaan and said, “The LORD told Moses to assign us cities in which to live along with the grazing areas for our cattle.” **21:3** So the Israelites assigned these cities and their grazing areas to the Levites from their own holdings, as the LORD had instructed.

21:4 The first lot belonged to⁷ the Kohathite clans. The Levites who were descendants of Aaron the priest were allotted thirteen cities from the tribes of Judah, Simeon, and Benjamin. **21:5** The rest of Kohath’s descendants were allotted ten cities from the clans of the tribe of Ephraim, and from the tribe of Dan and the half-tribe of Manasseh. **21:6** Gershon’s descendants were allotted thirteen cities from the clans of the tribe of Issachar, and from the tribes of Asher and Naphtali and the half-tribe of Manasseh in Bashan. **21:7** Merari’s descendants by their clans were allotted twelve cities from the tribes of Reuben, Gad, and Zebulun. **21:8** So the Israelites assigned to the Levites by lot these cities and their grazing areas, as the LORD had instructed Moses.

21:9 They assigned from the tribes of Judah and Simeon the cities listed below. **21:10** They were assigned to the Kohathite clans of the Levites who were descendants of Aaron,⁸ for the first lot belonged to them. **21:11** They assigned them Kiriath Arba (Arba was the father of Anak), that is, Hebron, in the hill country of Judah, along with its surrounding grazing areas.

21:12 (Now the city’s fields and surrounding towns they had assigned to Caleb son of Jephunneh as his property.) **21:13** So to the descendants of Aaron the priest they assigned Hebron (a city of refuge for one who committed manslaughter), Libnah, **21:14** Jattir, Eshtemoa, **21:15** Holon, Debir, **21:16** Ain, Juttah, and Beth Shemesh, along with the grazing areas of each – a total of nine cities taken from these two tribes. **21:17** From the tribe of Benjamin they assigned⁹ Gibeon, Geba, **21:18** Anathoth, and Almon, along with the grazing areas of each – a total of four cities. **21:19** The priests descended from Aaron received thirteen cities and their grazing areas.

21:20 The rest of the Kohathite clans of the Levites were allotted cities from the tribe of Ephraim. **21:21** They assigned them Shechem (a city of refuge for one who committed manslaughter) in the hill country of Ephraim, Gezer, **21:22** Kibzaim, and Beth Horon, along with the grazing areas of each – a total of four cities. **21:23** From the tribe of Dan they assigned Eltekeh, Gibbethon, **21:24** Aijalon, and Gath Rimmon, along with the grazing areas of each – a total of four cities. **21:25** From the half-tribe of Manasseh they assigned Taanach and Gath Rimmon,¹⁰ along with the grazing areas of each – a total of two cities. **21:26** The rest of the Kohathite clans received ten cities and their grazing areas.

21:27 They assigned to the Gershonite clans of the Levites the following cities:¹¹ from the half-tribe of Manasseh: Golan in Bashan (a city of refuge for one who committed manslaughter) and Beeshtarah, along with the grazing areas of each – a total of two cities; **21:28** from the tribe of Issachar: Kishon, Daberath, **21:29** Jarmuth, and En Gannim, along with the grazing areas of each – a total of four cities; **21:30** from the tribe of Asher: Mishal, Abdon, **21:31** Helkath, and Rehob, along with the grazing areas of each – a total of four cities; **21:32** from the tribe of Naphtali: Kedesh in Galilee (a city of refuge for one who committed manslaughter), Hammoth Dor, and Kartan, along with the grazing areas of each – a total of three cities. **21:33** The Gershonite clans received thirteen cities and their grazing areas.

21:34 They assigned to the Merarite clans (the remaining Levites) the following cities: from the tribe of Zebulun: Jokneam, Kartah, **21:35** Dimnah, and Nahalal, along with the graz-

¹ *tn* Heb “set apart.”

² *map* For the location of Jericho see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

³ *tn* Or “set aside.”

⁴ *tn* The Hebrew text reads simply “the cities.” The words “for refuge” are supplied for clarification.

⁵ *tn* Heb “and not die by the hand of.”

⁶ *tn* Heb “until he stands before the assembly.” The words “at least” are supplied for clarification.

⁷ *tn* Heb “came out for.”

⁸ *tn* Heb “and it belonged to the sons of Aaron, from the Kohathite clans, from the sons of Levi.”

⁹ *tn* The words “they assigned” are supplied for clarification (also in vv. 23, 25).

¹⁰ *tn* The name “Gath Rimmon” is problematic here, for it appears in the preceding list of Danite cities. The LXX reads “lebatha”; 1 Chr 6:55 HT (6:70 ET) reads “Bileam.” Most modern translations retain the name “Gath Rimmon,” however.

¹¹ *tn* The words “they assigned” and “the following cities” are supplied for clarification (also in v. 34).

ing areas of each – a total of four cities; **21:36**¹ from the tribe of Reuben: Bezer, Jahaz, **21:37** Kedemoth, and Mephaath, along with the grazing areas of each – a total of four cities; **21:38** from the tribe of Gad: Ramoth in Gilead (a city of refuge for one who committed manslaughter), Mahanaim, **21:39** Heshbon, and Jazer, along with the grazing areas of each – a total of four cities. **21:40** The Merarite clans (the remaining Levites) were allotted twelve cities.

21:41 The Levites received within the land owned by the Israelites² forty-eight cities in all and their grazing areas. **21:42** Each of these cities had grazing areas around it; they were alike in this regard.³

21:43 So the LORD gave Israel all the land he had solemnly promised to their ancestors,⁴ and they conquered⁵ it and lived in it. **21:44** The LORD made them secure,⁶ in fulfillment of all he had solemnly promised their ancestors.⁷ None of their enemies could resist them.⁸ **21:45** Not one of the LORD's faithful promises to the family of Israel⁹ was left unfulfilled; every one was realized.¹⁰

Joshua Sends Home the Eastern Tribes

22:1 Then Joshua summoned the Reubenites, Gadites, and the half-tribe of Manasseh **22:2** and told them: "You have carried out all the instructions of Moses the LORD's servant, and you have obeyed all I have told you."¹¹ **22:3** You have not abandoned your fellow Israelites¹² this entire time,¹³ right up to this very day. You have completed the task given you by the LORD your God.¹⁴ **22:4** Now the LORD your God has made your fellow Israelites secure,¹⁵ just as he promised them. So now you may turn around and go

to your homes¹⁶ in your own land¹⁷ which Moses the LORD's servant assigned to you east of the Jordan. **22:5** But carefully obey the commands and instructions Moses the LORD's servant gave you. Love¹⁸ the LORD your God, follow all his instructions,¹⁹ obey²⁰ his commands, be loyal to him,²¹ and serve him with all your heart and being!²²

22:6 Joshua rewarded²³ them and sent them on their way; they returned to their homes.²⁴ **22:7** (Now to one half-tribe of Manasseh, Moses had assigned land in Bashan; and to the other half Joshua had assigned land on the west side of the Jordan with their fellow Israelites.) When Joshua sent them home,²⁵ he rewarded²⁶ them, **22:8** saying, "Take home²⁷ great wealth, a lot of cattle,²⁸ silver, gold, bronze, iron, and a lot of²⁹ clothing. Divide up the goods captured from your enemies with your brothers." **22:9** So the Reubenites, Gadites, and half-tribe of Manasseh left the Israelites in Shiloh in the land of Canaan and headed home to their own land in Gilead,³⁰ which they acquired by the LORD's command through Moses.

Civil War is Averted

22:10 The Reubenites, Gadites, and half-tribe of Manasseh came to Geliloth near the Jordan in the land of Canaan and built there, near the Jordan, an impressive altar.³¹ **22:11** The Israelites received this report.³² "Look, the Reubenites, Gadites, and half-tribe of Manasseh have built an altar at the entrance to³³ the land of Canaan, at Geliloth near the Jordan on the Israelite side." **22:12** When the Israelites heard this, the entire Israelite community assembled at Shiloh to launch an attack against them.³⁴

22:13 The Israelites sent Phinehas, son of Eleazar, the priest, to the land of Gilead to the

¹ **tc** **21:36-37** are accidentally omitted from a number of significant Hebrew mss. They are, however, found in some Hebrew mss, the LXX and Vulgate.

² **tn** *Heb* "in the midst of the possession of the sons of Israel."

³ **tn** *Heb* "these cities were city [by] city, and its grazing areas [were] around it; so [it was] for all these cities."

⁴ **tn** *Heb* "which he had sworn to give to their fathers."

⁵ **tn** Or "possessed."

⁶ **tn** *Heb* "gave them rest all around."

⁷ **tn** *Heb* "according to all he swore to their fathers."

⁸ **tn** *Heb* "not a man stood from before them from all their enemies."

⁹ **tn** *Heb* "the house of Israel." Cf. NCV "the Israelites"; TEV "the people of Israel"; CEV, NLT "Israel."

¹⁰ **tn** *Heb* "not a word from all the good word which the LORD spoke to the house of Israel fell; the whole came to pass."

¹¹ **tn** *Heb* "You have kept all which Moses, the LORD's servant, commanded you, and you have listened to my voice, to all which I commanded you."

¹² **tn** *Heb* "your brothers" (also in vv. 4, 7), but this does not refer to siblings or necessarily even to relatives. It refers to the Israelites of the remaining tribes.

¹³ **tn** *Heb* "these many days."

¹⁴ **tn** *Heb* "you have kept the charge of the command of the LORD your God."

¹⁵ **tn** *Heb* "has given rest to your brothers."

¹⁶ **tn** *Heb* "tents."

¹⁷ **tn** *Heb* "the land of your possession."

¹⁸ **tn** *Heb* "But be very careful to do the commandment and the law which Moses, the LORD's servant, commanded you, to love."

¹⁹ **tn** *Heb* "walk in all his paths."

²⁰ **tn** Or "keep."

²¹ **tn** *Heb* "hug him."

²² **tn** Or "soul."

²³ **tn** *Heb* "blessed." However, see v. 8, where rewards are given.

²⁴ **tn** *Heb* "and they went to their tents."

²⁵ **tn** *Heb* "to their tents."

²⁶ **tn** *Heb* "blessed."

²⁷ **tn** *Heb* "return to your tents with."

²⁸ **tn** *Heb* "very many cattle."

²⁹ **tn** *Heb* "very much clothing."

³⁰ **tn** *Heb* "returned and went from the sons of Israel, from Shiloh which is in the land of Canaan, to go to the land of Gilead, to the land of their possession."

³¹ **tn** *Heb* "and they went to Geliloth of the Jordan which is in the land of Canaan, and the sons of Reuben, the sons of Gad, and the half-tribe of Manasseh built there an altar near the Jordan, an altar great with respect to appearance."

³² **tn** *Heb* "the sons of Israel heard, saying."

³³ **tn** *Heb* "toward the front of."

³⁴ **tn** *Heb* "to go up against them for battle."

Reubenites, Gadites, and the half-tribe of Manasseh. **22:14** He was accompanied by ten leaders, one from each of the Israelite tribes, each one a family leader among the Israelite clans.¹ **22:15** They went to the land of Gilead to the Reubenites, Gadites, and the half-tribe of Manasseh, and said to them: **22:16** “The entire community of the LORD says, ‘Why have you disobeyed the God of Israel by turning back today from following the LORD? You built an altar for yourselves and have rebelled today against the LORD.’” **22:17** The sin we committed at Peor was bad enough. To this very day we have not purified ourselves; it even brought a plague on the community of the LORD.² **22:18** Now today you dare to turn back⁴ from following the LORD! You are rebelling today against the LORD; tomorrow he may break out in anger against⁵ the entire community of Israel. **22:19** But if your own land⁶ is impure,⁷ cross over to the LORD’s own land,⁸ where the LORD himself lives,⁹ and settle down among us.¹⁰ But don’t rebel against the LORD or us¹¹ by building for yourselves an altar aside from the altar of the LORD our God. **22:20** When Achan son of Zerah disobeyed the command about the city’s riches, the entire Israelite community was judged,¹² though only one man had sinned. He most certainly died for his sin!”¹³

¹ **tn** *Heb* “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.”

² **tn** *Heb* “What is this unfaithfulness with which you have been unfaithful against the God of Israel, turning today from after the LORD, when you built for yourselves an altar, rebelling today against the LORD?”

³ **tn** *Heb* “Was the sin of Peor too insignificant for us, from which we have not made purification to this day? And there was a plague in the assembly of the LORD.”

⁴ **tn** *Heb* “you are turning back.”

⁵ **tn** Or “he will be angry with.”

⁶ **tn** *Heb* “the land of your possession.”

⁷ **sn** The western tribes here imagine a possible motive for the action of the eastern tribes. T. C. Butler explains the significance of the land’s “impurity”: “East Jordan is impure because it is not Yahweh’s possession. Rather it is simply ‘your possession.’ That means it is land where Yahweh does not live, land which his presence has not sanctified and purified” (*Joshua* [WBC], 247).

⁸ **tn** *Heb* “the land of the possession of the LORD.”

⁹ **tn** *Heb* “where the dwelling place of the LORD resides.”

sn The phrase *where the LORD himself lives* refers to the tabernacle.

¹⁰ **tn** *Heb* “and take for yourselves in our midst.”

¹¹ **tc** *Heb* “and us to you rebel.” The reading of the MT, the accusative sign with suffix (וְאִתְּכֶם, *v^eotanu*), is problematic with the verb “rebel” (מָרַד, *marad*). Many Hebrew MSS correctly read the negative particle אַל (*al*) for the preposition אִתְּ (‘*el*, “to”).

¹² **tn** *Heb* “Is it not [true that] Achan son of Zerah was unfaithful with unfaithfulness concerning what was set apart [to the LORD] and against all the assembly of Israel there was anger?”

¹³ **tn** The second half of the verse reads literally, “and he [was] one man, he did not die for his sin.” There are at least two 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 אֶחָד מֵאִשׁ אֲחֵרִים (*v^ehu’ish ekhad*, “and he [was]

22:21 The Reubenites, Gadites, and the half-tribe of Manasseh answered the leaders¹⁴ of the Israelite clans: **22:22** “El, God, the LORD!¹⁵ El, God, the LORD! He knows the truth!¹⁶ Israel must also know! If we have rebelled or disobeyed the LORD,¹⁷ don’t spare us¹⁸ today! **22:23** If we have built¹⁹ an altar for ourselves to turn back from following the LORD by making²⁰ burnt sacrifices and grain offerings on it, or by offering²¹ tokens of peace²² on it, the LORD himself will punish us.²³ **22:24** We swear we have done this because we were worried that²⁴ in the future your descendants would say to our descendants, ‘What relationship do you have with the LORD God of Israel?’²⁵ **22:25** The LORD made the Jordan a boundary between us and you Reubenites and Gadites. You have no right to worship the LORD.²⁶ In this way your descendants might cause our descendants to stop obeying²⁷ the LORD. **22:26** So we decided to build this altar, not for burnt offerings and sacrifices, **22:27** but as a reminder to us and you,²⁸ and to our descendants who follow us, that we will honor the LORD in his very presence²⁹ with burnt offerings, sacrifices, and tokens of peace.³⁰ Then in the future your descendants will not be able to say to our descendants, ‘You have no right to

one man”) as a concessive clause and join it with what precedes. The remaining words (לֹא יָנוּחַ בְּעֵינַי, *lo’ gava’ ba’avono*) must then be taken as a rhetorical question (“Did he not die for his sin?”). Taking the last sentence as interrogative is consistent with the first part of the verse, a rhetorical question introduced with the interrogative particle. The present translation has converted these rhetorical questions into affirmative statements to bring out more clearly the points they are emphasizing. For further discussion, see T. C. Butler, *Joshua* (WBC), 240.

¹⁴ **tn** *Heb* “answered and spoke to the heads of.”

¹⁵ **sn** Israel’s God is here identified with three names: (1) אֱלֹהִים (*‘el*), “El” (or “God”); (2) אֱלֹהִים (*‘elohim*), “Elohim” (or “God”), and (3) יְהוָה (*y^ehwh*), “Yahweh” (or “the LORD”). The name אֱלֹהִים (*‘el*, “El”) is often compounded with titles, for example, *El Elyon*, “God Most High.”

¹⁶ **tn** *Heb* “he knows.”

¹⁷ **tn** *Heb* “if in rebellion or if in unfaithfulness against the LORD.”

¹⁸ **tn** *Heb* “do not save us.” The verb form is singular, being addressed to either collective Israel or the Lord himself. The LXX translates in the third person.

¹⁹ **tn** *Heb* “by building.” The prepositional phrase may be subordinated to what precedes, “if in unfaithfulness...by building.”

²⁰ **tn** *Heb* “or if to offer up.”

²¹ **tn** *Heb* “or if to make.”

²² **tn** Or “peace offerings.”

²³ **tn** *Heb* “the LORD, he will seek.” Perhaps this is a self-imprecation in an oath, “may the LORD himself punish us.”

²⁴ **tn** *Heb* “Surely, from worry concerning a matter we have done this, saying.”

²⁵ **tn** *Heb* “What is there to you and to the LORD God of Israel?” The rhetorical question is sarcastic in tone and anticipates a response, “Absolutely none!”

²⁶ **tn** *Heb* “You have no portion in the LORD.”

²⁷ **tn** *Heb* “fearing.”

²⁸ **tn** *Heb* “but it is a witness between us and you.”

²⁹ **tn** *Heb* “to do the service of the LORD before him.”

³⁰ **tn** Or “peace offerings.”

worship the LORD.¹ **22:28** We said, ‘If in the future they say such a thing² to us or to our descendants, we will reply, “See the model of the LORD’s altar that our ancestors³ made, not for burnt offerings or sacrifices, but as a reminder to us and you.”’⁴ **22:29** Far be it from us to rebel against the LORD by turning back today from following after the LORD by building an altar for burnt offerings, sacrifices, and tokens of peace⁵ aside from the altar of the LORD our God located in front of his dwelling place!⁶

22:30 When Phinehas the priest and the community leaders and clan leaders who accompanied him heard the defense of the Reubenites, Gadites, and the Manassehites,⁷ they were satisfied.⁸ **22:31** Phinehas, son of Eleazar, the priest, said to the Reubenites, Gadites, and the Manassehites,⁹ “Today we know that the LORD is among us, because you have not disobeyed the LORD in this.¹⁰ Now¹¹ you have rescued the Israelites from the LORD’s judgment.”¹²

22:32 Phinehas, son of Eleazar, the priest, and the leaders left the Reubenites and Gadites in the land of Gilead and reported back to the Israelites in the land of Canaan.¹³ **22:33** The Israelites were satisfied with their report and gave thanks to God.¹⁴ They said nothing more about launching an attack to destroy the land in which the Reubenites and Gadites lived.¹⁵ **22:34** The Reubenites and Gadites named the altar, “Surely it is a Reminder to us¹⁶ that the LORD is God.”

Joshua Challenges Israel to be Faithful

23:1 A long time¹⁷ passed after the LORD made Israel secure from all their enemies,¹⁸ and

Joshua was very old.¹⁹ **23:2** So Joshua summoned all Israel, including the elders, rulers, judges, and leaders, and told them: “I am very old. **23:3** You saw everything the LORD your God did to all these nations on your behalf, for the LORD your God fights for you.²⁰ **23:4** See, I have parceled out to your tribes these remaining nations,²¹ from the Jordan to the Mediterranean Sea²² in the west, including all the nations I defeated.²³ **23:5** The LORD your God will drive them out from before you and remove them,²⁴ so you can occupy²⁵ their land as the LORD your God promised²⁶ you. **23:6** Be very strong! Carefully obey²⁷ all that is written in the law scroll of Moses so you won’t swerve from it to the right or the left, **23:7** or associate with these nations that remain near²⁸ you. You must not invoke or make solemn declarations by the names of their gods!²⁹ You must not worship³⁰ or bow down to them! **23:8** But you must be loyal to³¹ the LORD your God, as you have been³² to this very day.

23:9 “The LORD drove out from before you great and mighty nations; no one has been able to resist you³³ to this very day. **23:10** One of you makes a thousand run away,³⁴ for the LORD your God fights for you³⁵ as he promised you he would.³⁶ **23:11** Watch yourselves carefully! Love the LORD your God!³⁷ **23:12** But if you ever turn away and make alliances with³⁸ these nations

¹⁹ tn Heb “was old, coming into the days.” This expression, referring to advancing in years, also occurs in the following verse.

²⁰ tn Heb “for the LORD your God, he [is] the one who fights for you.”

²¹ tn Heb “I have assigned by lots to you these remaining nations as an inheritance for your tribes.”

²² tn Heb “the Great Sea,” the typical designation for the Mediterranean Sea.

²³ tn Heb “from the Jordan and all the nations which I cut off and the Great Sea [at] the place where the sun sets.” The relationship of the second half of the verse, which mentions nations already conquered, to the first half, which speaks of “remaining nations,” is difficult to understand.

²⁴ tn The Hebrew text reads, “from before you.” This has not been included in the translation because it is redundant in English.

²⁵ tn Or “take possession of.”

²⁶ tn Heb “said to.”

²⁷ tn Heb “Be strong so you can be careful to do.”

²⁸ tn Heb “with.”

²⁹ tn Heb “and in the name of their gods you must not invoke and you must not make solemn declarations.” The words “and you must not make solemn declarations” are omitted in the LXX and may represent a later scribal addition to elucidate the immediately preceding command. The Hiphil of שָׁוָא (shava’) without an object occurs only here and in Josh 6:26.

³⁰ tn Or “serve.”

³¹ tn Heb “hug.”

³² tn Heb “done.”

³³ tn Heb “not a man has stood before you.”

³⁴ tn Or “chases a thousand.”

³⁵ tn Heb “for the LORD your God, he [is] the one who fights for you.”

³⁶ tn Heb “as he said to you.”

³⁷ tn Heb “Watch carefully yourselves so as to love the LORD your God.”

³⁸ tn Heb “and hug.”

¹ tn Heb “You have no portion in the LORD.”
² tn The words “such a thing” are supplied in the translation for clarification.
³ tn Heb “fathers.”
⁴ tn Heb “but it is a witness between us and you.”
⁵ tn Or “peace offerings.”
⁶ sn The Lord’s dwelling place here refers to the tabernacle.
⁷ tn Heb “the sons of Reuben, and the sons of Gad, and the sons of Manasseh.”
⁸ tn Heb “it was good in their eyes.”
⁹ tn Heb “the sons of Reuben, and the sons of Gad, and the sons of Manasseh.”
¹⁰ tn Heb “because you were not unfaithful with this unfaithfulness against the LORD.”
¹¹ tn On the use of יָנַח in a logical sense, see Waltke-O’Connor, *Hebrew Syntax*, 667.
¹² tn Heb “the hand (i.e., power) of the LORD.”
¹³ tn Heb “and Phinehas...returned from the sons of Reuben and from the sons of Gad, from the land of Gilead to the land of Canaan, to the sons of Israel. And they brought back to them a word.”
¹⁴ tn Heb “and the word was good in the eyes of the sons of Israel and the sons of Israel blessed God.”
¹⁵ tn Heb “and they did not speak about going up against them for battle to destroy the land in which the sons of Reuben and the sons of Gad were living.”
¹⁶ tn Heb “a witness between us.”
¹⁷ tn Heb “many days.”
¹⁸ tn Heb “the LORD had given rest to Israel from their enemies all around.”

that remain near you,¹ and intermarry with them and establish friendly relations with them,² **23:13** know for certain that the LORD our God will no longer drive out these nations from before you. They will trap and ensnare you,³ they will be a whip that tears⁴ your sides and thorns that blind⁵ your eyes until you disappear⁶ from this good land the LORD your God gave you.

23:14 “Look, today I am about to die.⁷ You know with all your heart and being⁸ that not even one of all the faithful promises the LORD your God made to you is left unfulfilled; every one was realized – not one promise is unfulfilled!⁹ **23:15** But in the same way every faithful promise the LORD your God made to you has been realized,¹⁰ it is just as certain, if you disobey, that the LORD will bring on you every judgment¹¹ until he destroys you from this good land which the LORD your God gave you. **23:16** If you violate the covenantal laws of the LORD your God which he commanded you to keep,¹² and follow, worship, and bow down to other gods,¹³ the LORD will be very angry with you and you will disappear¹⁴ quickly from the good land which he gave to you.”

Israel Renews its Commitment to the Lord

24:1 Joshua assembled all the Israelite tribes at Shechem. He summoned Israel’s elders, rulers, judges, and leaders, and they appeared before God. **24:2** Joshua told all the people, “Here is what the LORD God of Israel says: ‘In the distant past your ancestors¹⁵ lived beyond the Euphrates River,¹⁶ including Terah the father of Abraham and Nahor. They worshiped¹⁷ other gods, **24:3** but I took your father Abraham from beyond the Euphrates¹⁸ and brought him into¹⁹ the entire land of Canaan. I made his descen-

dants numerous; I gave him Isaac, **24:4** and to Isaac I gave Jacob and Esau. To Esau I assigned Mount Seir,²⁰ while Jacob and his sons went down to Egypt. **24:5** I sent Moses and Aaron, and I struck Egypt down when I intervened in their land.²¹ Then I brought you out. **24:6** When I brought your fathers out of Egypt, you arrived at the sea. The Egyptians chased your fathers with chariots and horsemen to the Red Sea. **24:7** Your fathers²² cried out for help to the LORD; he made the area between you and the Egyptians dark,²³ and then drowned them in the sea.²⁴ You witnessed with your very own eyes²⁵ what I did in Egypt. You lived in the wilderness for a long time.²⁶ **24:8** Then I brought you to the land of the Amorites who lived east of the Jordan. They fought with you, but I handed them over to you; you conquered²⁷ their land and I destroyed them from before you. **24:9** Balak son of Zippor, king of Moab, launched an attack²⁸ against Israel. He summoned²⁹ Balaam son of Beor to call down judgment³⁰ on you. **24:10** I refused to respond to Balaam; he kept³¹ prophesying good things about³² you, and I rescued you from his power.³³ **24:11** You crossed the Jordan and came to Jericho.³⁴ The leaders³⁵ of Jericho, as well as the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Jebusites, fought with you, but I handed them over to you. **24:12** I sent terror³⁶ ahead of you to drive out before you the two³⁷ Amorite kings. I gave you the victory; it was not by your swords or bows.³⁸ **24:13** I gave

1 tn Heb “the remnant of these nations, these nations that are with you.”

2 tn Heb “and go into them, and they into you.”

3 tn Heb “be a trap and a snare to you.”

4 tn Heb “in.”

5 tn Heb “thorns in your eyes.”

6 tn Or “perish.”

7 tn Heb “go the way of all the earth.”

8 tn Or “soul.”

9 tn Heb “one word from all these words which the LORD your God spoke to you has not fallen, the whole has come to pass for you, one word from it has not fallen.”

10 tn Heb “and it will be as every good word which the LORD your God spoke to you has come to pass.”

11 tn Heb “so the LORD will bring every injurious [or “evil”] word [or “thing”] upon you.”

12 tn Heb “when you violate the covenant of the LORD your God which he commanded you.”

13 tn Heb “and you walk and serve other gods and bow down to them.”

14 tn Or “perish.”

15 tn Heb “your fathers.”

16 tn Heb “the river,” referring to the Euphrates. This has been specified in the translation for clarity.

17 tn Or “served.”

18 tn Heb “the river,” referring to the Euphrates. This has been specified in the translation for clarity.

19 tn Or “through.”

20 tn Heb “I gave to Esau Mount Seir to possess it.”

21 tn Heb “by that which I did in its midst.”

22 tn Heb “they”; the referent (the fathers) has been specified in the translation for clarity (see the previous verse).

23 tn Or “put darkness between you and the Egyptians.”

24 tn Heb “and he brought over them the sea and covered them.”

25 tn Heb “your eyes saw.”

26 tn Heb “many days.”

27 tn Or “took possession of.”

28 tn Heb “arose and fought.”

29 tn Heb “sent and called.”

30 tn Or “to curse.”

31 tn The infinitive absolute follows the finite verb in the Hebrew text and indicates continuation or repetition of the action. Balaam pronounced several oracles of blessing over Israel (see Num 23-24).

32 tn Heb “blessing.” Balaam’s “blessings” were actually prophecies of how God would prosper Israel.

33 tn Heb “hand.”

34 map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

35 tn Or perhaps, “citizens.”

36 tn Traditionally, “the hornet” (so KJV, NKJV, NASB, NIV, NRSV) but the precise meaning of the Hebrew word is uncertain (cf. NEB “panic”).

37 tn The LXX has “twelve,” 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 Josh 2:10; 9:10).

38 tn Heb “and it drove them out from before you, the two kings of the Amorites, not by your sword and not by your bow.” The words “I gave you the victory” are supplied for clarification.

you a land in¹ which you had not worked hard; you took up residence in cities you did not build and you are eating the produce of² vineyards and olive groves you did not plant.³

24:14 Now³ obey⁴ the LORD and worship⁵ him with integrity and loyalty. Put aside the gods your ancestors⁶ worshiped⁷ beyond the Euphrates⁸ and in Egypt and worship⁹ the LORD. **24:15** If you have no desire¹⁰ to worship¹¹ the LORD, choose today whom you will worship,¹² whether it be the gods whom your ancestors¹³ worshiped¹⁴ beyond the Euphrates,¹⁵ or the gods of the Amorites in whose land you are living. But I and my family¹⁶ will worship¹⁷ the LORD!¹⁸

24:16 The people responded, “Far be it from us to abandon the LORD so we can¹⁸ worship¹⁹ other gods! **24:17** For the LORD our God took us and our fathers out of slavery²⁰ in the land of Egypt²¹ and performed these awesome miracles²² before our very eyes. He continually protected us as we traveled and when we passed through nations.²³ **24:18** The LORD drove out from before us all the nations, including the Amorites who lived in the land. So we too will worship²⁴ the LORD, for he is our God!”

24:19 Joshua warned²⁵ the people, “You will not keep worshiping²⁶ the LORD, for²⁷ he is a holy

God.²⁸ He is a jealous God who will not forgive²⁹ your rebellion or your sins. **24:20** If³⁰ you abandon the LORD and worship³¹ foreign gods, he will turn against you;³² he will bring disaster on you and destroy you,³³ though he once treated you well.”³⁴

24:21 The people said to Joshua, “No! We really will³⁵ worship³⁶ the LORD!” **24:22** Joshua said to the people, “Do you agree to be witnesses against yourselves that you have chosen to worship the LORD?”³⁷ They replied, “We are witnesses!”³⁸ **24:23** Joshua said,³⁹ “Now put aside the foreign gods that are among you and submit to⁴⁰ the LORD God of Israel.”

24:24 The people said to Joshua, “We will worship⁴¹ the LORD our God and obey him.”⁴²

24:25 That day Joshua drew up an agreement⁴³ for the people, and he established rules and regulations⁴⁴ for them in Shechem. **24:26** Joshua wrote these words in the Law Scroll of God. He then took a large stone and set it up there under the oak tree near the LORD’s shrine. **24:27** Joshua said to all the people, “Look, this stone will be a witness against you, for it has heard everything the LORD said to us.⁴⁵ It will be a witness against you if⁴⁶ you deny your God.” **24:28** When Joshua dismissed the people, they went to their allotted portions of land.⁴⁷

1 tn Or perhaps, “for.”
2 tn The words “the produce of” are supplied for clarification.
3 sn Joshua quotes the LORD’s words in vv. 2b-13 (note that the LORD speaks in the first person in these verses); in vv. 14-15 Joshua himself exhorts the people (note the third person references to the LORD).
4 tn Heb “fear.”
5 tn Or “and serve.”
6 tn Heb “your fathers.”
7 tn Or “served.”
8 tn Heb “the river,” referring to the Euphrates. This has been specified in the translation for clarity; see v. 3.
9 tn Or “and serve.”
10 tn Heb “if it is bad in your eyes.”
11 tn Or “to serve.”
12 tn Or “will serve.”
13 tn Heb “your fathers.”
14 tn Or “served.”
15 tn Heb “the river,” referring to the Euphrates. This has been specified in the translation for clarity; see v. 3.
16 tn Heb “house.”
17 tn Or “will serve.”
18 tn Heb “to.”
19 tn Or “can serve.”
20 tn Heb “of the house of slavery.”
21 tn Heb “for the LORD our God, he is the one who brought up us and our fathers from the land of Egypt, from the house of slaves.”
22 tn Or “great signs.”
23 tn Heb “and he guarded us in all the way in which we walked and among all the peoples through whose midst we passed.”
24 tn Or “will serve.”
25 tn Heb “said to.”
26 tn Heb “you are not able to serve.”
27 sn For an excellent discussion of Joshua’s logical argument here, see T. C. Butler, *Joshua* (WBC), 274-75.

28 tn In the Hebrew text both the divine name (אֱלֹהִים, *elo-him*) and the adjective (קְדוֹשִׁים, *q^ddoshim*, “holy”) are 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. See GKC §124.i and IBHS 122.
29 tn Heb “lift up” or “take away.”
sn This assertion obviously needs qualification, for the OT elsewhere affirms that God does forgive. Joshua is referring to the persistent national rebellion against the Mosaic covenant that eventually cause God to decree unconditionally the nation’s exile.
30 tn Or “when.”
31 tn Or “and serve.”
32 tn The words “against you” are added for clarification.
33 tn Heb “bring you to an end.”
34 tn Heb “after he did good for you.”
35 tn The translation assumes that כִּי (*ki*) is emphatic. Another option is to take it as explanatory, “No, for we will....”
36 tn Or “will serve.”
37 tn Heb “You are witnesses against yourselves that you have chosen for yourselves the LORD to serve him.”
38 sn Like witnesses in a court of law, Israel’s solemn vow to worship the Lord will testify against them in the divine court if the nation ever violates its commitment.
39 tn The words “Joshua said” are supplied for clarification.
40 tn Heb “bend your heart toward.” The term לִבְבֶךָ (*levav*, “heart”) probably here refers to the people’s volition or will.
41 tn Or “will serve.”
42 tn Heb “and listen to his voice.”
43 tn Heb “cut a covenant.”
44 tn Heb “a statute and a judgment.”
45 tn Heb “all the words of the LORD which he spoke with us.”
46 tn Or “lest,” “so that you might not.”
47 tn Heb “And Joshua sent the people away, each to his inheritance.”

An Era Ends

24:29 After all this¹ Joshua son of Nun, the LORD's servant, died at the age of one hundred ten. **24:30** They buried him in his allotted territory² in Timnath Serah in the hill country of Ephraim, north of Mount Gaash. **24:31** Israel worshiped³ the LORD throughout Joshua's lifetime and as long as the elderly men who outlived him remained alive.⁴ These men had experienced firsthand everything the LORD had done for Israel.⁵

24:32 The bones of Joseph, which the Israelites had brought up from Egypt, were buried at Shechem in the part of the field that Jacob bought from the sons of Hamor, the father of Shechem, for one hundred pieces of money.⁶ So it became the inheritance of the tribe of Joseph.⁷

24:33 Eleazar son of Aaron died, and they buried him in Gibeah in the hill country of Ephraim, where his son Phinehas had been assigned land.⁸

¹ **tn** *Heb* "after these things."

² **tn** *Heb* "in the territory of his inheritance."

³ **tn** Or "served."

⁴ **tn** *Heb* "all the days of Joshua and all the days of the elders who outlived him."

⁵ **tn** *Heb* "who knew all the work of the LORD which he had done for Israel."

⁶ **tn** *Heb* "one hundred qesitahs." The Hebrew word קֶסֶיטָה (*qesitah*) is generally understood to refer to a unit of money, but the value and/or weight is unknown. The word occurs only here and in Gen 33:19 and Job 42:11.

⁷ **tn** *Heb* "and they became for the sons of Joseph an inheritance." One might think "bones" is the subject of the verb "they became," but the verb is masculine, while "bones" is feminine. The translation follows the emendation suggested in the *BHS* note, which appeals to the Syriac and Vulgate for support. The emended reading understands "the part (of the field)" as the subject of the verb "became." The emended verb is feminine singular; this agrees with "the part" (of the field), which is feminine in Hebrew.

⁸ **tn** *Heb* "in Gibeah of Phinehas, his son, which had been given to him in the hill country of Ephraim."