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# יהושוע • JOSHUA

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## INTRODUCTION

The *Book of Joshua* picks up the history of Israel from the point shortly after Moses' death. The storyline can be divided into four major sections:

1. Joshua leads Israel into the promised land (Chs 1-5).
2. The Canaanites greet them with hostility and they engage in battle (Chs 6-12).
3. Joshua divides up the conquered land as inheritances for the 12 Tribes (Chs 13-21).
4. Joshua delivers his parting words to his people (Chs 22-24).

The first two sections are composed of material from several different traditions, which run parallel at times. The story of the Gibeonites (Ch. 9) links different traditions which were likely drawn near the beginning of the monarchical period. The third section is very different in style and is, essentially, a geographical treatise. The final section bears signs of both Deuteronomic and Priestly editing; it is based on an independent tradition of uncertain origin and age. Ch 24 preserves the ancient and authentic memory of an assembly held at Shechem and of the religious pact concluded there. The part played by Joshua in the settlement of central Palestine, from the crossing of the Jordan to the assembly at Shechem, should be retained as historical.

The *Masoretic Text* differs very significantly from the text preserved in the *Septuagint*, with most scholars accepting that the *LXX* represents an earlier version of the book. There are only 2 *Qumran MSS* for the *Book of Joshua*: 4Q47 (4QJosh<sup>a</sup>) and 4Q48 (4QJosh<sup>b</sup>); the former agrees largely with the *MT* and the latter presents a 3<sup>rd</sup> 'recension', differing from both the *MT* & *LXX*.

## AUTHORSHIP AND DATES

It is rightly conceded by Jewish tradition that the book was not written by Joshua; various sources have been used, some of which were no doubt ancient oral/written traditions, dating back to the time of the book's setting.

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

In view of the date generally suggested for the Exodus, the following chronology may be put forward: *circa* 1250 BCE, entry of southern groups; from 1225 BCE, occupation of central Palestine by groups coming from across the Jordan; *circa* 1200 BCE, expansion of northern tribes.

## יהושוע פרק א

א וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה  
אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מִשְׁרֵת מֹשֶׁה לֵאמֹר: ב מֹשֶׁה  
עֲבָדִי מָתָּה וְעַתָּה קוּם עֲבַר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה  
וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם  
לְבְנֵי יִשְׂרָאֵל: ג כָּל־מְקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלֶיךָ  
בּוֹ לָכֶם נִתְּתִיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה:  
ד מִהַמְּדָבָר וְהַלְּבָנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־  
פָּרָת כָּל אֶרֶץ הַחֲתִים וְעַד־הַיָּם הַגָּדוֹל מִבּוֹא  
הַשֶּׁמֶשׁ יִהְיֶה גְבוּלְכֶם: ה לֹא־יִתְּצֵב אִישׁ לִפְנֵיךָ כָּל  
יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא  
אֶרְפָּךְ וְלֹא אֶעְזֹבְךָ:

## JOSHUA 1

1 After Moses, the servant of Yahweh, was dead, Yahweh spoke to Joshua son of Nun, Moses' adjutant. He said, 2 "Moses my servant is dead; now get ready - it is time - and cross the Jordan here, you and all this people with you, into the land which I am giving to them, to the sons of Israel. 3 Every place you tread with the soles of your feet I shall give you as I declared to Moses that I would. 4 From the desert and the Lebanon to the Great River, the Euphrates, the entire country of the Hittites, and as far as the Great Sea westwards, is to be your territory. 5 All the days of your life, no one shall be able to stand in your way: as I was with Moses, so I will be with you; I will not abandon you or leave you alone.

### JOSHUA 1

- <sup>1</sup> 'Adjutant' (מִשְׁרֵת) is the title habitually given to Joshua (Ex 24:13, 33:11, Nb 11:28); more honourable than עֶבֶד ('servant') - except in the expression 'servant of Yahweh', the term is also used for royal officials (1Ch. 27:1) and in liturgical functions. In the LXX (νῆϛ Ναυη) and (original) Vg, Joshua is called 'son of Naue', the result of a mistake in the earliest LXX MSS, which read NAYH (Naue) instead of NAYN (Naun); the name is corrected in the Clementine Vg (*filium Nun*).
- <sup>2</sup> The death of Moses provided the signal for entrance of the Israelites into Canaan, since God did not allow Moses to enter the land (Dt 32:48-52). The Jordan was the natural eastern boundary of Canaan.
- <sup>3</sup> The 2P pronouns in vv. 3-4 are plural, indicating that all the people are addressed here.
- <sup>4</sup> The boundaries assigned to the country destined for conquest (see Gn 15:18, Dt 1:7, 11:24 and #Jg 20:1) are the ideal frontiers of the Promised Land; they go far beyond those of the country partitioned in Chs 13-19. 'The entire country of the Hittites', omitted by the LXX and parenthesised in the NJB, may be gloss; the expression does not refer to Anatolia (modern Turkey), where the ancient Hittite kingdom of the 2<sup>nd</sup> Millennium BCE was located, but rather to Syria, the 'Hatti land', mentioned in inscriptions of the 1<sup>st</sup> Millennium BCE.
- <sup>5</sup> The 2P pronouns in this verse are singular, indicating Joshua is the addressee.

י חֲזַק וְאַמֵץ כִּי אַתָּה תִּנְחַל אֶת־הָעָם הַזֶּה אֶת־  
הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאַבוֹתָם לָתֵת לָהֶם: ז רַק  
חֲזַק וְאַמֵץ מְאֹד לְשָׁמֵר לַעֲשׂוֹת כְּכֹל־הַתּוֹרָה אֲשֶׁר  
צִוָּךְ מֹשֶׁה עַבְדִּי אֶל־תִּסּוּר מִמֶּנּוּ יָמִין וּשְׂמָאוֹל  
לְמַעַן תִּשְׁכִּיל בְּכֹל אֲשֶׁר תִּלְדֶּה: ח לֹא־יָמוּשׁ סֵפֶר  
הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם וּלְיַלְה לְמַעַן  
תִּשְׁמֹר לַעֲשׂוֹת כְּכֹל־הַכְּתוּב בּוֹ כִּי־אֲז תִּצְלִיחַ אֶת־  
דְּרָכְךָ וְאֲז תִּשְׁכִּיל: ט הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמֵץ אֶל־  
תַּעֲרֹךְ וְאֶל־תַּחַת כִּי עִמָּךְ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר  
תִּלְדֶּה: {פ}

י וַיִּצְוּ יְהוֹשֻׁעַ אֶת־שֹׁטְרֵי הָעָם לֵאמֹר: יא עֲבְרוּ  
בְּקֶרֶב הַמַּחֲנֶה וּצְווּ אֶת־הָעָם לֵאמֹר הִכִּינוּ לָכֶם  
צִידָה כִּי בְּעוֹד | שְׁלֹשַׁת יָמִים אַתֶּם עֹבְרִים אֶת־  
הַיַּרְדֵּן הַזֶּה לְבוֹא לְרִשֵׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה  
אֱלֹהֵיכֶם נָתַן לָכֶם לְרִשְׁתָּהּ: {פ}

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

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

6 The pronoun ‘them’ at the end of the verse refers to either the ‘people’ or to ‘their fathers’.

7 The literal translation of ‘successful’ (here following the NRSV & NETB) is ‘wise’; the NJB has ‘happy’. Other readings for ‘stand firm’ (as NJB) are ‘be brave’ (as NETB) and ‘be courageous’ (as WEBBE).

8 Obedience to the ‘book of this Law’ (Deuteronomy) is the only requirement for the success of the project that the Israelites are to undertake. The ancient practice of reading aloud to oneself as an aid to memorization is in view here.

9 The opening rhetorical question emphasises the importance of the following command by reminding the listener that it is being repeated.

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

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

יב וְלְרֵאוּבֵנִי וְלְגָדִי וְלַחֲצִי שִׁבְט הַמְּנַשֶּׁה אָמַר  
 יְהוֹשֻׁעַ לֵאמֹר: יג זְכוֹר אֶת־הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם  
 מֹשֶׁה עַבְד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מְנִיחַ לָכֶם  
 וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת: יד נְשִׁיכֶם טַפְּכֶם  
 וּמִקְנֵיכֶם יֵשְׁבוּ בָאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֵבֶר  
 הַיַּרְדֵּן וְאַתֶּם תַּעֲבְרוּ חֲמִשִּׁים לִפְנֵי אַחֵיכֶם כָּל  
 גְּבוּרֵי הַחֵיל וְעֲזַרְתֶּם אוֹתָם: טו עַד אֲשֶׁר־יִנַּח  
 יְהוָה | לְאַחֵיכֶם כָּכֶם וְיִרְשׁוּ גַם־הֵמָּה אֶת־הָאָרֶץ  
 אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם וּשְׁבַתְּם לְאָרֶץ  
 יְרֻשַׁתְּכֶם וְיִרְשַׁתֶּם אוֹתָהּ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה  
 עַבְד יְהוָה בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: טז וַיַּעֲנוּ  
 אֶת־יְהוֹשֻׁעַ לֵאמֹר כָּל אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֵל־  
 כָּל־אֲשֶׁר תִּשְׁלַחֵנוּ נֵלֵךְ: יז כָּכֵל אֲשֶׁר־שָׁמְעָנוּ אֶל־  
 מֹשֶׁה בֶּן נִשְׁמַע אֱלִיָּה רַק יְהִי־הוּא אֱלֹהֵיךָ עַמּוּךָ  
 כַּאֲשֶׁר הָיָה עִם־מֹשֶׁה: יח כָּל־אִישׁ אֲשֶׁר־יִמְרָה  
 אֶת־פִּיךָ וְלֹא־יִשְׁמַע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־תִּצְוֶנוּ  
 יוֹמַת רַק חֲזַק וְאַמְץ: {פ}

12 Then to the Reubenites, to the Gadites, and to the half-tribe of Manasseh, Joshua said, 13 “Remember the word that Moses the servant of Yahweh commanded you, saying, “Yahweh your God, granting you a place to find rest, has given you this land.” 14 Your wives, your little ones and your cattle must stay in the country that Moses gave you beyond the Jordan. But all warriors among you must cross in battle formation at the head of your brothers and help them, 15 until Yahweh grants rest to your brothers and you alike, when they too have taken possession of the land that Yahweh your God is giving them. Then you may go back again to the land that is yours to hold, which Moses the servant of Yahweh gave you beyond the Jordan, to the east.” 16 Then they answered Joshua, “We will do all that you have commanded us, and wherever you send us we will go. 17 Just as we obeyed Moses in all things, so now we will obey you. Only may Yahweh your God be with you, as he was with Moses! 18 If anyone rebels against your orders or will not listen to your commands, let him be put to death. Only be strong and stand firm.”

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

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

14 The conquest is here represented as the achievement of the whole nation, not as the result of individual tribal efforts on isolated fronts.

15 After the Transjordanian groups helped the other Israelites, they were to return to the territory that ‘Moses the servant of Yahweh’ gave them.

16 For this verse, here following the NJB & NRSV, NETB reads, “They told Joshua, ‘We will do everything you say. We will go wherever you send us.’”

17 Here and in v. 18 the word, ‘Only’, qualifies what precedes it (see also v. 7).

18 NETB has ‘But’ in place of ‘Only’ (as also in v. 17).

## יהושוע פרק ב

א וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן-נֹון מִן-הַשְּׁטִים שְׁנַיִם-אֲנָשִׁים מְרַגְלִים חָרַשׁ לֵאמֹר לְכוּ רְאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וְיָלְכוּ וַיָּבֹאוּ בֵּית-אִשָּׁה זֹנָה וְשָׁמָּה רָחַב וַיִּשְׁכְּבוּ-שָׁמָּה: ב וַיֹּאמֶר לְמֶלֶךְ יְרִיחוֹ לֵאמֹר הִנֵּה אֲנָשִׁים בָּאוּ הַנֵּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לְחַפֵּר אֶת-הָאָרֶץ: ג וַיִּשְׁלַח מֶלֶךְ יְרִיחוֹ אֶל-רָחַב לֵאמֹר הֲוָיָאִי הָאֲנָשִׁים הַבָּאִים אֵלֶיךָ אֲשֶׁר-בָּאוּ לְבֵיתְךָ כִּי לְחַפֵּר אֶת-כָּל-הָאָרֶץ בָּאוּ: ד וְתַקַּח הָאִשָּׁה אֶת-שְׁנֵי הָאֲנָשִׁים וְתַצְפֶּנּוּ וְתֹאמְרִי כֵן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאִיִן הֵמָּה: ה וַיְהִי הַשָּׁעַר לְסָגוֹר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אָנָּה הָלְכוּ הָאֲנָשִׁים רָדְפוּ מֵהָר אַחֲרֵיהֶם כִּי תִשְׁיָגוּם: ו וְהָיָא הָעֵלְתָם הַגָּגָה וְתִטְמְנֶם בְּפִשְׁתֵּי הָעֵץ הָעֲרֻכּוֹת לָהּ עַל-הַגָּג: ז וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם

## JOSHUA 2

<sup>1</sup> From Shittim, Joshua son of Nun secretly sent two men to reconnoitre. He said, "Go and explore the country, including Jericho." They went, and they entered the house of a harlot whose name was Rahab; there they lodged. <sup>2</sup> The king of Jericho received the following report, "Behold, some men have come here tonight from the Israelites, to reconnoitre the country." <sup>3</sup> Then the king of Jericho sent a message to Rahab, "Send out the men who came to you and are lodging in your house, for they have come to reconnoitre the whole country." <sup>4</sup> However, the woman took the two men and hid them; and she answered, "True, the men came to me, but I did not know here they came from." <sup>5</sup> When it was time to close the city at nightfall, the men went out and I cannot say where they went. Follow them quickly, you may still overtake them." <sup>6</sup> She had taken them up to the roof and hidden them under stalks of flax she had heaped up there. <sup>7</sup> Meanwhile, the

### JOSHUA 2

<sup>1</sup> Literally translated, this verse opens, "Joshua, son of Nun, sent from Shittim two men, spies, secretly, saying..."

<sup>2</sup> 'Behold', from הִנֵּה, means look at, take notice, observe, see, or gaze at; it is often used as an interjection.

<sup>3</sup> The idiom 'came to' probably has sexual connotations here, as it often does elsewhere when a man 'comes to' a woman.

<sup>4</sup> The 3MS pronominal suffix on 'hid' has to be a scribal error.

<sup>5</sup> Literally translated, this verse opens, "And the gate was to be shut in the darkness and the men went out."

<sup>6</sup> NETB places this entire verse in parentheses.

<sup>7</sup> Another reading for vv. 6-7 would be, "While she took them up to the roof and hid them ... the king's men pursued them ..." Both main clauses have the subject prior to the predicate, perhaps indicating simultaneous action. In this case, Rahab moves the spies to a safer hiding place.

דָּרָךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשְּׁעָר סָגְרוּ אַחֲרָי  
כַּאֲשֶׁר יֵצְאוּ הָרֹדְפִים אַחֲרֵיהֶם:

<sup>ח</sup> וְהֵמָּה טָרִם יִשְׁכְּבוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל־הַגָּג:  
<sup>ט</sup> וְתֹאמַר אֶל־הָאֲנָשִׁים יַדְעֹתִי כִּי־נָתַן יְהוָה לָכֶם  
אֶת־הָאָרֶץ וְכִי־נִפְלָה אִימַתְכֶם עָלֵינוּ וְכִי נִמְגּוּ בְּלִי־  
יָשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם: <sup>י</sup> כִּי שָׁמַעְנוּ אֶת אֲשֶׁר־  
הוֹבִישׁ יְהוָה אֶת־מִי יַס־סוּף מִפְּנֵיכֶם בְּצִאתְכֶם  
מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשֵׁנֵי מַלְכֵי הָאֲמֹרִי אֲשֶׁר  
בַּעֲבַר הַיַּרְדֵּן לְסִיחֹן וְלַעֲזֹג אֲשֶׁר הִחְרַמְתֶּם אוֹתָם:  
<sup>יא</sup> וְנִשְׁמַע וַיִּמָּס לְבַבְנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ  
מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת: <sup>יב</sup> וְעַתָּה הִשְׁבְּעוּ־נָא לִי  
בַּיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חֶסֶד וְעָשִׂיתֶם גַּם־אֵתָם  
עִם־בֵּית אָבִי חֶסֶד וְנָתַתֶּם לִי אוֹת אֲמֵת:  
<sup>יג</sup> וְהַחִיתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אֲחֵי וְאֶת־

king's men pursued them towards the Jordan, as far as the fords, and the gate was shut once the pursuers had gone through.

<sup>8</sup> The others had not yet gone to sleep when Rahab came up to them on the roof. <sup>9</sup> She said to the men, "I know that Yahweh has given you this land, and that we ourselves are afraid of you, and that all the inhabitants of this territory have been seized with terror at your approach. <sup>10</sup> For, we have heard how Yahweh dried up water of the Sea of Reeds before you, when you came out of Egypt, and what you did with the two kings of the Amorites, who were beyond the Jordan, Sihon and Og, how you annihilated them. <sup>11</sup> When we heard this, our hearts failed us, and now no one has any courage left to resist you, since Yahweh your God is God both in heaven above and on earth beneath. <sup>12</sup> Swear to me now by Yahweh, then, since I myself have shown you kindness, that you too will show kindness to the people of my father's house. Give me a sure sign of this, <sup>13</sup> that you will spare the lives of my father and mother, my

<sup>8</sup> The MT (and NRSV) has simply 'she' in place of 'Rahab', here added for clarity (following the NJB & NETB).

<sup>9</sup> Rahab's statement uses the Hebrew perfect, suggesting certitude.

<sup>10</sup> In place of 'how you annihilated them', here following NETB, the NJB reads 'whom you put under the ban'.

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

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

<sup>13</sup> The *Kethib/Qere* difference here would benefit from an explanation.

אָחִיּוֹתַי אַחֻוֹתַי וְאֵת כָּל־אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת־  
נַפְשֵׁינוּ מִמָּוֶת: <sup>ד</sup> וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ  
תַּחְתִּיכֶם לְמוֹת אִם לֹא תִגִּידוּ אֶת־דְּבָרֵנוּ זֶה וְהָיָה  
בְּתַת־יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד  
וְאֶמֶת:

<sup>טו</sup> וַתּוֹרְדֵם בַּחֲבֵל בְּעַד הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר  
הַחוּמָה וּבַחוּמָה הִיא יוֹשֶׁבֶת: <sup>טז</sup> וַתֹּאמֶר לָהֶם  
הֲהִרָה לָכֹן פֶּן־יִפְגְּעוּ בְכֶם הָרֹדְפִים וְנַחֲבַתֶּם שָׁמָּה  
שְׁלֹשַׁת יָמִים עַד שׁוּב הָרֹדְפִים וְאַחַר תֵּלְכוּ  
לְדַרְכְּכֶם:

<sup>יז</sup> וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נָקִים אֲנַחְנוּ מִשְׁבַּעְתְּךָ  
הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ: <sup>יח</sup> הִנֵּה אֲנַחְנוּ בְּאִים בְּאָרֶץ  
אֶת־תַּקּוֹת חוּט־הַשָּׁנִי הַזֶּה תִּקְשְׂרִי בַחַלּוֹן אֲשֶׁר  
הוֹרְדַתָּנוּ בּוֹ וְאֶת־אֲבִיךָ וְאֶת־אִמְךָ וְאֶת־אֲחִיךָ

brothers and sisters and all who belong to them, and will preserve us from death.” <sup>14</sup> Then the men answered her, “If we do not, it is we, not you, who will deserve to die, unless you tell of our agreement. When Yahweh has given us the land, we will deal with you kindly and faithfully.”

<sup>15</sup> Then Rahab let them down by a rope through the window, for her house was against the city wall and she lived inside the wall itself. <sup>16</sup> She said, “You must make for the hills, to escape your pursuers. Hide there for three days until the pursuers have returned, and then go on your way.”

<sup>17</sup> The men said to her, “This is how we shall fulfil the oath that you have made us swear: <sup>18</sup> when we invade the country, you must tie this line of scarlet thread to the window from which you let us down, and collect your father, mother, brothers and entire family inside your house. <sup>19</sup> If

<sup>14</sup> The 1<sup>st</sup> 2P pronoun (*‘not you’*) is masculine plural, indicating that Rahab’s entire family is in view, whereas the 2<sup>nd</sup> (*‘unless you tell’*) is feminine singular, referring specifically to Rahab.

<sup>15</sup> The phrase *‘by a rope’* is omitted in the LXX; if original, the omission is likely due to homoiarcton: a translator’s eye could have jumped from the initial ב in the phrase בַּחֲבֵל (*‘with a rope’*) to the initial ב on the immediately following בָּעַד and accidentally omitted the intervening letters. The explanatory notes at the end of this verse (*‘for her house...’*) are omitted by the LXX and probably represent a later scribal addition.

<sup>16</sup> In place of *‘the pursuers’*, here following the NJB & NRSV, NETB has *‘those chasing you’*.

<sup>17</sup> Vv. 17–21 would seem to be more in place before v. 15; there is no further mention of the scarlet thread.

<sup>18</sup> More literally translated, this verse opens, *“Look! We are about to enter the country.”*

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

וְאֵת כָּל־בַּיִת אֲבִיךָ תֹאסֹפִי אֵלֶיךָ הַבַּיְתָה: יט וְהִיא  
כָּל אֲשֶׁר־יֵצֵא מִדְּלֹתַי בַּיְתָךְ | הַחוּצָה דָּמוֹ בְּרֹאשׁוֹ  
וְאִנְחֵנוּ נְקִיִּים וְכֹל אֲשֶׁר יִהְיֶה אֵתְךָ בַּבַּיִת דָּמוֹ  
בְּרֹאשׁוֹ אִם־יָד תִּהְיֶה־בּוֹ: כ וְאִם־תִּגִּידֵי אֶת־  
דְּבָרֵנוּ זֶה וְהִינּוּ נְקִיִּים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ:  
כא וְתֹאמַר כְּדַבְּרֵיכֶם כֹּן־הוּא וְתִשְׁלַחַם וַיֵּלְכוּ  
וַתִּקְשֹׁר אֶת־תְּקוּת הַשָּׁנִי בַחֲלוֹן:

כב וַיֵּלְכוּ וַיָּבֹאוּ הַהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשַׁת יָמִים עַד־  
שָׁבוּ הָרֹדְפִים וַיִּבְקְשׂוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא  
מָצְאוּ: כג וַיֵּשְׁבוּ שְׁנֵי הָאֲנָשִׁים וַיֵּרְדוּ מֵהָהָר וַיַּעֲבְרוּ  
וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בֶּן־נֹון וַיְסַפְּרוּ־לוֹ אֵת כָּל־  
הַמַּצָּאוֹת אוֹתָם: כד וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן  
יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נִמְגּוּ כָּל־יֹשְׁבֵי  
הָאָרֶץ מִפְּנֵינוּ: {ס}

anybody passes through the doors of your house to go out, his blood shall be on his own head and we shall not be to blame; but the blood of all who stay with you in the house shall be on our heads, if a hand is laid on any of them. <sup>20</sup> If you make this business of ours known, we shall be free of the oath that you made us swear.” <sup>21</sup> She replied, “Let it be as you say.” She let them go, and they left. Then she tied the line of scarlet thread to the window.

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

<sup>20</sup> NETB opens this verse, “If you should report what we’ve been up to.”

<sup>21</sup> The literal translation of ‘let it be as you say’ is ‘according to your words, so it [will be]’.

<sup>22</sup> Literally translated, this verse ends, “The pursuers looked in all the way and did not find [them].”

<sup>23</sup> The words ‘the river’, though not in the MT, are added for clarification.

<sup>24</sup> The literal translation of ‘all tremble’ (here following the NJB) is ‘are melting away’.

## יהושוע פרק ג

א וַיִּשְׁכֶּם יְהוֹשֻׁעַ בְּבֹקֶר וַיִּסְעוּ מֵהַשְּׁטִים וַיָּבֹאוּ עַד־  
הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל וַיְלַנּוּ שָׁם טָרַם יַעֲבְרוּ:  
ב וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעֲבְרוּ הַשְּׁטָרִים בְּקֶרֶב  
הַמַּחֲנֶה: ג וַיִּצְווּ אֶת־הָעָם לֵאמֹר כִּרְאֲתְכֶם אֵת  
אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַפְּהַנִּים הַלְוִיִּם נֹשְׂאִים  
אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם וְהִלַּכְתֶּם אַחֲרָיו:  
ד אַךְ רְחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵנָיו כְּאַלְפִים אַמָּה  
בַּמַּדָּה אַל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשַׁר־תִּדְעוּ אֵת־  
הַדֶּרֶךְ אֲשֶׁר תִּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ  
מִתְּמוֹל שְׁלֹשִׁים: {פ}

ה וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הַתְּקַדְּשׁוּ כִּי מָחָר יַעֲשֶׂה  
יְהוָה בְּקֶרְבְּכֶם נִפְלְאוֹת: ו וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־  
הַכֹּהֲנִים לֵאמֹר שָׂאוּ אֶת־אֲרוֹן הַבְּרִית וְעֲבְרוּ לִפְנֵי

## JOSHUA 3

<sup>1</sup> Bright and early the next morning, Joshua struck camp and set out from Shittim with all the Israelites. They reached the Jordan and camped there before they crossed the river. <sup>2</sup> At the end of three days, the officers went through the camp <sup>3</sup> and gave the people these instructions, “When you see the Ark of the Covenant of Yahweh your God and the Levitical priests carrying it, you must leave the place where you are standing. Follow the Ark. <sup>4</sup> However, you must keep a distance between you and the Ark, about two thousand cubits by measure; do not come near to it. Thus, you shall know which way to take; you have never gone this way before.”

<sup>5</sup> Joshua said to the people, “Sanctify yourselves, because tomorrow Yahweh will work wonders among you.” <sup>6</sup> Then Joshua said to the priests, “Take up the Ark of the Covenant, and cross at the head of the

### JOSHUA 3

<sup>1</sup> The words ‘the river’, though not in the MT, are added for clarification.

<sup>2</sup> In place of ‘at the end of three days’, here following the NRSV, the NJB has ‘three days later’ and NETB has ‘after three days’.

<sup>3</sup> The ‘Ark of the Covenant’ is the sign of God’s presence among the tribes; only priests can carry it.

<sup>4</sup> The NJB places the words ‘however ... near to it’ (which it considers a ‘Priestly’ addition) at the end of the verse and splits this into 4a & 4b; here, we follow the MT. The precise distance is uncertain but the measurement designated אַמָּה (‘cubit’) was probably equivalent to approximately 45 cm in length; thus, 2,000 cubits (about a kilometre) is a Sabbath day’s journey.

<sup>5</sup> ‘Sanctify yourselves’ reflects the cultic background to this story; it requires the Israelites to render themselves ritually pure. After ‘yourselves’, the NJB repeats ‘for tomorrow’; here, we follow the NRSV & NETB.

<sup>6</sup> The NJB has ‘he’ in place of ‘Joshua’, here following the MT, NRSV & NETB.

הָעָם וַיִּשְׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם: {ס}

וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֶחָל גְּדֹלְךָ בְּעֵינַי כָּל־יִשְׂרָאֵל אֲשֶׁר יִדְעוּן כִּי כִּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ: <sup>ח</sup> וְאַתָּה תְצַוֶּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן־הַבְּרִית לֵאמֹר כְּבֹאֲכֶם עַד־קִצְהָ מֵי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמְדוּ: {פ}

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשּׁוּ הִנֵּה וּשְׁמְעוּ אֶת־דְּבָרֵי יְהוָה אֱלֹהֵיכֶם: <sup>י</sup> וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְעוּן כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַיְבוּסִי: <sup>יא</sup> הִנֵּה אֲרוֹן הַבְּרִית אֹדוֹן כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בַּיַּרְדֵּן: <sup>יב</sup> וְעַתָּה קְחוּ לָכֶם שְׁנַי עֶשֶׂר אִישׁ מִשְּׁבֵטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לִשְׁבֵט: <sup>יג</sup> וְהָיָה כַּנּוֹחַ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה אֹדוֹן כָּל־הָאָרֶץ

people.” They took up the Ark of the Covenant and moved to the front of the people.

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

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

<sup>7</sup> In place of ‘exalt you’, here following the NRSV, the NJB has ‘make you a great man’.

<sup>8</sup> At the end of this verse, the NJB adds ‘itself’ and NETB has ‘waters’ in place of ‘Jordan’; here, we follow the NRSV.

<sup>9</sup> In place of ‘come closer’, here following the NJB, the NRSV has ‘draw near’ and NETB has ‘come here’.

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

<sup>11</sup> Alternative readings for ‘Lord’ (as NJB & NRSV) are ‘Ruler’ (as NETB) and ‘Master’; the word translates אֲדֹנָי (‘Adonai’).

<sup>12</sup> The NRSV & NETB have ‘now’ in place of the more emphatic ‘at once’, here following the NJB.

<sup>13</sup> For this verse, the NJB reads, “As soon as the priests ... have set foot in the waters.”

בְּמֵי הַיַּרְדֵּן מִי הַיַּרְדֵּן יִכָּרְתוּן הַמַּיִם הַיַּרְדִּים  
מִלְמַעְלָה וַיַּעֲמְדוּ גַד אֶחָדָד:

י<sup>ד</sup> וַיְהִי בְּנִסְעֵי הָעָם מֵאֶהְלִיָּהֶם לַעֲבֹר אֶת־הַיַּרְדֵּן  
וְהַפְּהָנִים נִשְׁאַי הָאָרוֹן הַבְּרִית לִפְנֵי הָעָם: טו וַיִּכְבְּאוּ  
נִשְׁאַי הָאָרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַפְּהָנִים נִשְׁאַי  
הָאָרוֹן נִטְבְּלוּ בַקָּצָה הַמַּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־  
גְּדוֹתָיו כָּל יְמֵי קִצִּיר: טז וַיַּעֲמְדוּ הַמַּיִם הַיַּרְדִּים  
מִלְמַעְלָה קָמוּ גַד־אֶחָד הַרְחֵק מֵאֵד בְּאֵדָם מֵאֵדָם  
הָעִיר אֲשֶׁר מִצַּד צָרְתָן וְהַיַּרְדִּים עַל יַם הָעֲרָבָה  
יַם־הַמֶּלַח תָּמוּ נִכְרְתוּ וְהָעָם עָבְרוּ נִגְד יְרִיחוֹ:  
יז וַיַּעֲמְדוּ הַפְּהָנִים נִשְׁאַי הָאָרוֹן בְּרִית־יְהוָה  
בַּחֲרָבָה בְּתוֹךְ הַיַּרְדֵּן הַכֵּן וְכָל־יִשְׂרָאֵל עָבְרִים  
בַּחֲרָבָה עַד אֲשֶׁר־תָּמוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן:

of the Jordan flowing down will be stopped in their course and stand still in one mass.”

<sup>14</sup> So, when the people left their tents to cross the Jordan, the priests who carried the Ark of the Covenant went ahead of the people. <sup>15</sup> Now the Jordan overflows the whole length of its banks throughout the harvest season. As soon as the bearers of the Ark reached the Jordan and the feet of the priests carrying it touched the waters, <sup>16</sup> the upper waters stood still and made a single mass over a great distance, at Adam the town near Zarethan, while those flowing down to the Sea of the Arabah, the Salt Sea, stopped running altogether. The people crossed opposite Jericho. <sup>17</sup> The priests who carried the Ark of the Covenant of Yahweh stood still on dry ground in mid-Jordan and all Israel continued to cross dry-shod until the whole nation had finished crossing the Jordan.

<sup>14</sup> The MT has no verb in the 2<sup>nd</sup> part of this verse – ‘carried’ has been added following the NJB.

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

<sup>16</sup> According to an Arab historian, something similar happened in 1267 CE: landslides blocked the valley in this very area, Adama-Damieh (*Adam* is probably the town Tell ed-Damieh, 30 km north of Jericho; *Zarethan* is further north), and the Jordan ceased to flow for ten hours. The *Kethib/Qere* difference here would benefit from an explanation.

<sup>17</sup> Literally translated, this verse ends, “... and all Israel was crossing over on dry ground until all the nation had finished crossing the Jordan.”

## יהושוע פרק ד

א וַיְהִי כַּאֲשֶׁר־תָּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן {פ} וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: ב קַח לָךְ מִן־הָעָם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ־אֶחָד מִשִּׁבְטֵי: ג וְצִוּ אוֹתָם לֵאמֹר שְׂאוּ־לָכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן מִמִּצֵּב רַגְלֵי הַכֹּהֲנִים הַכִּין שְׁתֵּים־עָשָׂר אֲבָנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם בְּמַלְּוֹן אֲשֶׁר־תָּלִינוּ בוֹ הַלַּיְלָה: {ס}

ד וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שְׁנַיִם הָעָשָׂר אִישׁ אֲשֶׁר הָכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ־אֶחָד מִשִּׁבְטֵי: ה וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עֲבְרוּ לִפְנֵי אַרְזוֹן יְהוָה אֱלֹהֵיכֶם אֶל־תּוֹךְ הַיַּרְדֵּן וְהָרִימוּ לָכֶם אִישׁ אֶבֶן אַחַת עַל־שִׁכְמוֹ לְמִסְפַּר שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל: ו לְמַעַן תִּהְיֶה זֹאת אוֹת בְּקִרְבְּכֶם כִּי־שָׂאֲלוּ בְנֵיכֶם מַחֲר לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם: ז וַאֲמַרְתֶּם לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּמֵּי הַיַּרְדֵּן מִפְּנֵי

## JOSHUA 4

<sup>1</sup> The whole nation had thus finished crossing over the Jordan.

And then Yahweh spoke to Joshua, saying, <sup>2</sup> “Select for yourselves twelve men from the people, taking one man from each tribe, <sup>3</sup> and give them this command: “Take from here, from the middle of the Jordan, from the very place where the priests’ feet were standing, twelve stones; carry them over with you and set them down in the campsite where you will be spending the night.””

<sup>4</sup> Then Joshua summoned the twelve men from among the Israelites, whom he had appointed, one man for each tribe. <sup>5</sup> Joshua told them, “Pass on before the Ark of Yahweh your God into the middle of the Jordan; and each of you is to take up one stone on his shoulder, according to the number of the tribes of Israel, <sup>6</sup> in order that this might be a sign among you. For, when in days to come your children ask you, “What do these stones mean for you?” <sup>7</sup> then you shall tell them, “The waters of the Jordan were cut off in front of the Ark of the Covenant of

### JOSHUA 4

<sup>1</sup> Most English translations merge the 1<sup>st</sup> & 2<sup>nd</sup> parts of this verse; here, however, we have preserved the ‘paragraph break’ ({פ}) in the MT.

<sup>2</sup> The NJB & NRSV lack the words ‘for yourselves’, here following NETB.

<sup>3</sup> The NRSV & NETB end this verse with, “... in the place where you camp tonight.”

<sup>4</sup> The NRSV & NETB have simply ‘one per tribe’ in place of ‘one man for each tribe’, here following the NJB.

<sup>5</sup> The NJB opens this verse with ‘he’ in place of ‘Joshua’, here following the MT, NRSV & NETB.

<sup>6</sup> In place of ‘in order that this might be a sign among you’ (following the MT), the NJB has ‘to make a memorial of this in your midst’.

<sup>7</sup> The NJB has ‘separated’ in place of the 1<sup>st</sup> instance of ‘were cut off’ and ‘vanished’ in place of the 2<sup>nd</sup> instance; here, we follow the NRSV.

אָרוֹן בְּרִית־יְהוָה בְּעָבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מִי הַיַּרְדֵּן  
וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְזִכְרוֹן לְבְנֵי יִשְׂרָאֵל עַד־  
עוֹלָם: <sup>ח</sup> וַיַּעֲשׂוּ־כֵן בְּנֵי־יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוֹשֻׁעַ  
וַיִּשְׂאוּ שְׁתֵּי־עֶשְׂרֵה אֲבָנִים מִתּוֹךְ הַיַּרְדֵּן כְּאֲשֶׁר  
דִּבֶּר יְהוָה אֶל־יְהוֹשֻׁעַ לְמִסְפַּר שְׁבֹטֵי בְנֵי־יִשְׂרָאֵל  
וַיַּעֲבְרוּם עִמָּם אֶל־הַמְּלֹךְ וַיִּנְחֹמוּ שָׁם: <sup>ט</sup> וְשֵׁתִים  
עֶשְׂרֵה אֲבָנִים הָקִים יְהוֹשֻׁעַ בְּתוֹךְ הַיַּרְדֵּן תַּחַת  
מַצֵּב רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אָרוֹן הַבְּרִית וַיְהִיו שָׁם  
עַד הַיּוֹם הַזֶּה:

יְ וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן עֹמְדִים בְּתוֹךְ הַיַּרְדֵּן עַד  
תָּם כָּל־הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה אֶת־יְהוֹשֻׁעַ לְדַבֵּר  
אֶל־הָעָם כְּכֹל אֲשֶׁר־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וַיִּמְהָרוּ  
הָעָם וַיַּעֲבְרוּ: <sup>י</sup> וַיְהִי כְּאֲשֶׁר־תָּם כָּל־הָעָם לַעֲבוֹר  
וַיַּעֲבֹר אָרוֹן־יְהוָה וְהַכֹּהֲנִים לִפְנֵי הָעָם: <sup>יב</sup> וַיַּעֲבְרוּ  
בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֻצֵי שֵׁבֶט הַמַּנַּשֶּׁה חֲמִשִּׁים  
לִפְנֵי בְנֵי יִשְׂרָאֵל כְּאֲשֶׁר דִּבֶּר אֲלֵיהֶם מֹשֶׁה:

Yahweh and, when it crossed over the Jordan, the waters of the Jordan were cut off. So, these stones shall be an everlasting reminder of this to the Israelites.”” <sup>8</sup> The Israelites did as Joshua told them; they took up twelve stones from the middle of the Jordan, according to the number of the tribes of Israel, as Yahweh had told Joshua; they carried them over with them to the place where they camped and set them down there. <sup>9</sup> Then Joshua set up twelve stones in the middle of the Jordan in the spot where the feet of the priests who carried the Ark had rested; they are there even now.

<sup>10</sup> The priests carrying the Ark stood still in the middle of the Jordan until everything was finished that Yahweh had directed Joshua to tell the people, all as Moses had instructed Joshua; and the people hurried across. <sup>11</sup> When they were all over, the Ark of Yahweh then crossed with the priests, in the presence of the people. <sup>12</sup> The Reubenites, the Gadites and the half-tribe of Manasseh crossed over armed in front of the Israelites, as Moses had ordered them. <sup>13</sup> They were about forty

<sup>8</sup> The NJB & NRSV lack the words ‘with them’, here following NETB.

<sup>9</sup> There are 2 sets of ‘twelve stones’: 1: The circle of stones that used to stand at Gilgal (vv. 19–20), related to the crossing of the twelve tribes; 2: The stones that were visible in the bed of the Jordan, related to the crossing of the Ark (this verse). The NRSV places this entire verse in parentheses.

<sup>10</sup> NETB adds ‘of the Covenant’ after ‘Ark’; here, we follow the NJB & NRSV.

<sup>11</sup> In place of ‘in the presence of the people’, the NJB has ‘at the head of the people’ and the NRSV has ‘in front of the people’.

<sup>12</sup> On the armed crossing of the Reubenites, Gadites and Manassehites, see Nb 32:29.

<sup>13</sup> The literal translation of ‘warriors in arms’ is ‘men equipped for battle’.

יג פֶּאֶרְבָּעִים אֶלֶף חִלּוּצֵי הַצָּבָא עָבְרוּ לִפְנֵי יְהוָה לְמַלְחָמָה אֶל עַרְבֹת יְרִיחוֹ: {ס}

thousand warriors in arms and they crossed before Yahweh, ready for battle, towards the plain of Jericho.

יד בַּיּוֹם הַהוּא גָדַל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי כָל־יִשְׂרָאֵל וַיִּרְאוּ אֹתוֹ כַּאֲשֶׁר יִרְאוּ אֶת־מֹשֶׁה כָּל־יְמֵי חַיָּיו: {פ}

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

טו וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: טז צַוָּה אֶת־הַכֹּהֲנִים נְשֵׂאֵי אֲרוֹן הָעֵדוּת וַיַּעֲלוּ מִן־הַיַּרְדֵּן: טז וַיֵּצֵאוּ יְהוֹשֻׁעַ אֶת־הַכֹּהֲנִים לֵאמֹר עָלוּ מִן־הַיַּרְדֵּן: יח וַיְהִי בַעֲלוֹת כַּעֲלוֹת הַכֹּהֲנִים נְשֵׂאֵי אֲרוֹן בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל־הַחֲרֵבָה וַיֵּשְׁבוּ מִיַּתְדֵי הַיַּרְדֵּן לְמִקְוָם וַיִּלְכוּ כַּתְּמוּל־שִׁלְשׁוֹם עַל־כָּל־גְּדוֹתָיו:

15 Then Yahweh said to Joshua, 16 “Command the priests who bear the Ark of the Testimony to come up from the Jordan.” 17 Joshua therefore commanded the priests: “Come up from out of the Jordan!” 18 Now, when the priests carrying the Ark of the Covenant of Yahweh came up from the Jordan, their feet had no sooner touched the bank than the waters of the Jordan returned to their bed and ran on overflowing as before.

יט וַהֲעֵם עָלוּ מִן־הַיַּרְדֵּן בַּעֲשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיַּחֲנוּ בְּגִלְגָּל בְּקִצָּה מִזְרַח יְרִיחוֹ: כ וְאֵת שְׁתֵּים עָשָׂר הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ מִן־הַיַּרְדֵּן

19 It was the tenth day of the first month when the people came up from the Jordan and made their camp at Gilgal, on the eastern border of Jericho. 20 As for these twelve stones, which they had taken from the

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

15 The NJB, NRSV & NETB lack the opening ‘then’ (literally, ‘and’).

16 The ‘Testimony’ refers to the Mosaic covenant and the body of stipulations contained within it.

17 The NJB lacks the words ‘out of’, here following the NRSV.

18 The *Kethib*/*Qere* difference here would benefit from an explanation.

19 The word ‘Gilgal’ (גִּלְגָּל) means ‘ring’ (of stones); it was used as a proper name for several places (see Dt 11:30, 2K 2:1). The ‘first month’ was Abib (March–April), later called Nisan; the Passover in Egypt also occurred on the 10<sup>th</sup> day of the 1<sup>st</sup> month (Ex 12:2; 13:4).

20 The ‘twelve stones’ here are specifically those mentioned in vv. 3–7.

הַקִּים יְהוֹשֻׁעַ בְּגִלְגָל: <sup>כא</sup> וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל  
לֵאמֹר אֲשֶׁר יִשְׁאַלֶנּוּ בְנֵיכֶם מָחָר אֶת־אֲבוֹתָם  
לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה: <sup>כב</sup> וְהוֹדַעְתֶּם אֶת־  
בְּנֵיכֶם לֵאמֹר בֵּיבֶשֶׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן  
הַזֶּה: <sup>כג</sup> אֲשֶׁר־הוֹבִישׁ יְהוָה אֱלֹהֵיכֶם אֶת־מֵי הַיַּרְדֵּן  
מִפְּנֵיכֶם עַד־עֲבָרְכֶם כַּאֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם  
לִים־סוּף אֲשֶׁר־הוֹבִישׁ מִפְּנֵינוּ עַד־עֲבָרְנוּ: <sup>כד</sup> לְמַעַן  
דַּעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יַד יְהוָה כִּי חֲזָקָה הִיא  
לְמַעַן יֵרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים: {פ}

Jordan, Joshua set them up at Gilgal. <sup>21</sup> Then he said to the Israelites, “When your children in days to come ask their fathers, “What is the meaning of these stones?” <sup>22</sup> Explain this to them, “You see the Jordan: Israel crossed over it dry-shod. <sup>23</sup> For Yahweh your God dried up the waters of the Jordan in front of you until you had crossed, just as Yahweh your God did with the Sea of Reeds, which he dried up before us until we had crossed it; <sup>24</sup> so that all the peoples of the earth may know how mighty the hand of Yahweh is, and so that you may always stand in awe of Yahweh your God.””

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<sup>21</sup> Literally translated, the question is, “What are these stones?”

<sup>22</sup> A more literal translation of ‘explain’ is ‘make (it) known’.

<sup>23</sup> Here again, the parallel with the Exodus is emphasised.

<sup>24</sup> The NJB lacks the words ‘and so that you may’ (here following the NRSV), thus applying the last clause to ‘all the peoples’.

## JOSHUA 5

## יהושוע פרק ה

א וַיְהִי כִשְׁמַע כָּל־מְלָכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן יָמָּה וְכָל־מְלָכֵי הַכְּנַעֲנִי אֲשֶׁר עַל־הַיָּם אֶת אֲשֶׁר־  
הוֹבִישׁ יְהוָה אֶת־מֵי הַיַּרְדֵּן מִפְּנֵי בְנֵי־יִשְׂרָאֵל עַד־  
עֲבָרָם עֲבָרְנוּ וַיִּמָּס לְבָבָם וְלֹא־הָיָה בָּם עוֹד רוּחַ  
מִפְּנֵי בְנֵי יִשְׂרָאֵל: {פ}

ב בָּעֵת הַהִיא אָמַר יְהוָה אֶל־יְהוֹשֻׁעַ עֲשֵׂה לְךָ  
חַרְבוֹת צָרִים וְשׁוּב מִלְּאֶת־בְּנֵי־יִשְׂרָאֵל שְׁנִית:  
ג וַיַּעַשׂ־לוֹ יְהוֹשֻׁעַ חַרְבוֹת צָרִים וַיִּמַּל אֶת־בְּנֵי  
יִשְׂרָאֵל אֶל־גִּבְעַת הָעֵרְלוֹת:

ד זֶה הַדָּבָר אֲשֶׁר־מָל יְהוֹשֻׁעַ כָּל־הָעָם הַיֵּצֵא  
מִמִּצְרַיִם הַזְּכָרִים כָּל־אֲנָשֵׁי הַמְּלַחְמָה מֵתוּ  
בַּמִּדְבָּר בַּדֶּרֶךְ בְּצֵאתָם מִמִּצְרַיִם: ה כִּי־מְלִים הָיוּ  
כָּל־הָעָם הַיֵּצֵאִים וְכָל־הָעָם הַיְלֵדִים בַּמִּדְבָּר בַּדֶּרֶךְ  
בְּצֵאתָם מִמִּצְרַיִם לֹא־מָלוּ: ו כִּי אַרְבַּעַיִם שָׁנָה  
הָלְכוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תָּם כָּל־הַגּוֹי אֲנָשֵׁי

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

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

4 This is the reason why Joshua circumcised them: all the men old enough to fight when they left Egypt died in the desert on their journey from Egypt. 5 Now all the men who came out had been circumcised; yet all those born in the desert, during the journey, after leaving Egypt, were uncircumcised. 6 For the Israelites walked the desert for forty years, until the whole nation had died, that is, the men who had come out of Egypt

## JOSHUA 5

<sup>1</sup> Some versions of the MT have 'we had crossed' (עֲבָרְנוּ, as in the *Ketiv*) in place of 'they had crossed' (עֲבָרָם, here following the *Qere*).

<sup>2</sup> The parenthesised 'a second time' is a gloss on 'again' (the NRSV omits 'again').

<sup>3</sup> The NRSV uses the Hebrew name 'Gibeath-Haaraloth' (גִּבְעַת הָעֵרְלוֹת) for the 'Hill of Foreskins'.

<sup>4</sup> Literally translated, this verse ends, "... the males, all the men of war, died in the desert in the way when they went out from Egypt."

<sup>5</sup> The literal translation of 'men' is 'people'.

<sup>6</sup> In place of 'give us', some Hebrew MSS, as well as the *Peshitta*, have 'give them' (as does NETB).

הַמְּלַחֲמָה הַיִּצְאָיִם מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל  
 יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבָלְתִי הָרְאוֹתָם אֶת־  
 הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתָם לָתֵת לָנוּ אֶרֶץ  
 זָבַת חֶלֶב וְדָבָשׁ: <sup>ז</sup> וְאֶת־בְּנֵיהֶם הַקִּיִּם תַּחַתְּם אַתֶּם  
 מִלֵּךְ יְהוֹשֻׁעַ כִּי־עֲרָלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדֶּרֶךְ:  
<sup>ח</sup> וַיְהִי כִּאֲשֶׁר־תָּמּוּ כָל־הַגּוֹי לְהַמּוֹל וַיֵּשְׁבוּ תַּחַתְּם  
 בַּמַּחֲנֶה עַד חַיִּוְתָם: {פ}

<sup>ט</sup> וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גִּלְגָּלִי אֶת־חֲרַפְתִּי  
 מִצְרַיִם מֵעַלְיֵיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל  
 עַד הַיּוֹם הַזֶּה: <sup>י</sup> וַיַּחֲנוּ בְנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ  
 אֶת־הַפֶּסַח בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב  
 בְּעַרְבֹת יְרִיחוֹ: <sup>יא</sup> וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת  
 הַפֶּסַח מִצּוֹת וּקְלוֹי בַעֲצָם הַיּוֹם הַזֶּה: <sup>יב</sup> וַיֵּשְׁבֹת  
 הַמָּן מִמַּחֲרַת בְּאֹכְלֵם מֵעֵבֹר הָאָרֶץ וְלֹא־הָיָה עוֹד  
 לְבִנְיַיִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוּאֹת אֶרֶץ כְּנָעַן בַּשָּׁנָה  
 הַהִיא: {ס}

of age to bear arms; they had not obeyed the voice of Yahweh. Yahweh had sworn to them never to let them see the land that he had sworn to our fathers to give us, a land where milk and honey flow. <sup>7</sup> So, it was their sons, whom he set in their place, that Joshua circumcised, for they were uncircumcised, since they could not be circumcised on the journey. <sup>8</sup> When the circumcising of the nation was done, they stayed to rest in the camp until they were well again.

<sup>9</sup> And Yahweh said to Joshua, “Today I have rolled away the shame of Egypt away from you.” So that place has been called Gilgal ever since.

<sup>10</sup> The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening on the plains of Jericho.

<sup>11</sup> On the day after the Passover, they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. <sup>12</sup> From that

time, the day they ate the produce of the land, the manna stopped falling; and having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

<sup>7</sup> The literal translation of ‘set’ is ‘raised up’.

<sup>8</sup> The NJB and NRSV have ‘all’ before ‘the nation’.

<sup>9</sup> Note the wordplay on גִּלְגָּל (‘Gilgal’) and גִּלְגָּלִי (‘I have rolled away’). The ‘shame’ consists in being uncircumcised, as the author supposes the Egyptians to have been; alternatively (as suggested in the NRSV), it may refer to the abject social status of the Hebrew slaves in Egypt.

<sup>10</sup> The NJB has ‘in the plain’ in place of ‘on the plains’, here following the NRSV & NETB.

<sup>11</sup> NETB omits the phrase, ‘that same day’.

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

יג וַיְהִי בַּהֵיזוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיֵּשֶׂא עֵינָיו וַיֵּרָא  
 וְהִנֵּה-אִישׁ עֹמֵד לִנְגֻדוֹ וְחַרְבּוֹ שְׁלֹפָה בְיָדוֹ וַיֵּלֶךְ  
 יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם-לְצָרֵינוּ:  
 טד וַיֹּאמֶר | לֹא כִי אֲנִי שַׂר-צְבָא־יְהוָה עִתָּה בָּאתִי  
 וַיִּפֹּל יְהוֹשֻׁעַ אֶל-פָּנָיו אֶרְצָה וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר לוֹ מָה  
 אֲדַנִּי מִדְּבַר אֶל-עַבְדְּךָ: טו וַיֹּאמֶר שַׂר-צְבָא יְהוָה  
 אֶל-יְהוֹשֻׁעַ שֶׁל־נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר  
 אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:

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

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

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

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

## יהושוע פרק ו

## JOSHUA 6

א ויריחו סגרת ומסגרת מפני בני ישראל אין יוצא ואין בא: {ס}

ב ויאמר יהוה אל־יהושע ראה נתתי בידך את־יריחו ואת־מלכה גבורי החיל: ג וסבתם את־העיר כל אנשי המלחמה הקיף את־העיר פעם אחת כה תעשה ששת ימים: ד ושבעה כהנים ישאו שבעה שופרות היובלים לפני הארון וביום השביעי תסבו את־העיר שבע פעמים והכהנים יתקעו בשופרות: ה והיה במשך בקרן היובל בשמעכם כשמעכם את־קול השופר יריעו כל־העם תרועה גדולה ונפלה חומת העיר תחתיה ועלו העם איש נגדו:

ו ויקרא יהושע בן־נון אל־הכהנים ויאמר אלהם ישאו את־ארון הברית ושבעה כהנים ישאו

1 Now Jericho was tightly shut against the Israelites; no one came out, no one went in.

2 Then Yahweh said to Joshua, “Look, I have delivered Jericho into your hands, along with its picked troops and its king. <sup>3</sup> All you warriors must march round the city and make the circuit once, and for six days, you will do the same thing. <sup>4</sup> Seven priests must carry seven ram’s horn trumpets in front of the Ark. On the seventh day, you shall march seven times around the town and the priests shall blow their trumpets. <sup>5</sup> When the ram’s horn rings out – when you hear the sound of the trumpet – all the people must utter a mighty war cry and the town will collapse then and there; then the people can storm the town, each man going straight ahead.”

<sup>6</sup> So, Joshua son of Nun called the priests and said to them, “Take up the Ark of the Covenant, and seven priests are to carry seven trumpets of

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### JOSHUA 6

<sup>1</sup> For vv. 1-16, the text of the MT is markedly longer than that of the LXX, the latter omitting the repetitions (in violet type herein).

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

<sup>3</sup> The verb וסבתם (*‘and go around’*) is plural, being addressed to the whole army.

<sup>4</sup> The sacred number, *seven*, occurs repeatedly in this chapter.

<sup>5</sup> The words *‘when you hear the sound of the trumpet’* do not appear in the LXX. The *Kethib/Qere* difference here would benefit from an explanation.

<sup>6</sup> The NJB lacks the opening *‘so’*, here following the NRSV & NETB.

שְׁבַעַה שׁוֹפְרוֹת יוֹבְלִים לְפָנֵי אֲרוֹן יְהוָה: ז' וַיֹּאמְרוּ  
וַיֹּאמֶר אֶל־הָעָם עֲבְרוּ וְסָבוּ אֶת־הָעִיר וְהַחֲלוּץ  
יַעֲבֹר לְפָנֵי אֲרוֹן יְהוָה: ח' וַיְהִי כַּאֲמַר יְהוֹשֻׁעַ אֶל־  
הָעָם וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שְׁבַעַה שׁוֹפְרוֹת  
הַיּוֹבְלִים לְפָנֵי יְהוָה עֲבְרוּ וְתִקְעוּ בְּשׁוֹפְרוֹת וְאֲרוֹן  
בְּרִית יְהוָה הַלֵּךְ אַחֲרֵיהֶם: ט' וְהַחֲלוּץ הַלֵּךְ לְפָנֵי  
הַכֹּהֲנִים תִּקְעוּ תִקְעֵי הַשׁוֹפְרוֹת וְהַמֶּאֱסָף הַלֵּךְ  
אַחֲרֵי הָאֲרוֹן הַלֵּךְ וְתִקְוֶעַ בְּשׁוֹפְרוֹת:

י' וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תִרְעוּ וְלֹא־  
תִּשְׁמִיעוּ אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דְּבַר עַד יוֹם  
אֲמַרְי אֵלֵיכֶם הִרְיעוּ וְהִרְיעַתֶּם: י"א וַיִּסָּב אֲרוֹן־יְהוָה  
אֶת־הָעִיר הַקָּף פַּעַם אַחַת וַיָּבֹאוּ הַמַּחֲנֶה וַיֵּלִינוּ  
בַּמַּחֲנֶה: {פ}

י"ב וַיִּשְׁכֶּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־אֲרוֹן  
יְהוָה: י"ג וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שְׁבַעַה שׁוֹפְרוֹת  
הַיּוֹבְלִים לְפָנֵי אֲרוֹן יְהוָה הַלְכִים הַלֵּךְ וְתִקְעוּ

ram's horn in front of the Ark of Yahweh." <sup>7</sup> And he said to the army, "Forward! March round the town and let the vanguard march before the Ark of Yahweh." <sup>8</sup> As Joshua had commanded the people, seven priests carrying the seven trumpets of ram's horn in front of Yahweh moved onwards and blew their trumpets; the Ark of the Covenant of Yahweh came behind them, <sup>9</sup> the vanguard marched in front of the priests with their trumpets, the rear-guard followed behind the Ark; the men marched, the trumpets sounded.

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

<sup>12</sup> Joshua rose early and the priests took up the Ark of Yahweh. <sup>13</sup> Bearing the seven ram's horn trumpets, the seven priests walked before the Ark of Yahweh sounding their trumpets as they went, while

<sup>7</sup> The *Ketiv* opens this verse with 'and they said' (וַיֹּאמְרוּ) in place of 'and he said', here following the *Qere* (וַיֹּאמֶר); in the case of the *Ketiv* reading, the verb would better be translated as passive ('[the army] was told').

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

<sup>9</sup> The *Kethib/Qere* difference here would benefit from an explanation.

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

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

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

<sup>13</sup> In place of 'armed men', here following *NETB*, the *NJB* has 'the vanguard'. The *Kethib/Qere* difference here would benefit from an explanation.

בְּשׁוֹפְרוֹת וְהַחֲלוּץ הַלֵּךְ לִפְנֵיהֶם וְהַמְּאַסֵּף הַלֵּךְ  
אַחֲרַי אֲרוֹן יְהוָה הוֹלֵךְ הַלֹּדֵד וְתִקְוֵעַ בְּשׁוֹפְרוֹת:

י<sup>14</sup> וַיֵּסְבוּ אֶת־הָעִיר בַּיּוֹם הַשְּׁנַי פַּעַם אַחַת וַיָּשׁוּבוּ  
הַמַּחֲנֶה כֹּה עָשׂוּ שֵׁשֶׁת יָמִים: <sup>טו</sup> וַיְהִי בַּיּוֹם  
הַשְּׁבִיעִי וַיִּשְׁכְּמוּ כַעֲלוֹת הַשָּׁחַר וַיֵּסְבוּ אֶת־הָעִיר  
כַּמְּשַׁפֵּט הַזֶּה שֶׁבַע פַּעְמִים רַק בַּיּוֹם הַהוּא סָבְבוּ  
אֶת־הָעִיר שֶׁבַע פַּעְמִים: <sup>טז</sup> וַיְהִי בַּפַּעַם הַשְּׁבִיעִית  
תִּקְעוּ הַכֹּהֲנִים בְּשׁוֹפְרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם  
הֲרִיעוּ כִּי־נָתַן יְהוָה לָכֶם אֶת־הָעִיר:

יז<sup>17</sup> וְהִיְתָה הָעִיר חֵרֶם הִיא וְכָל־אֲשֶׁר־בָּהּ לִיהוָה רַק  
רַחֵב הַזּוֹנָה תַּחֲיָה הִיא וְכָל־אֲשֶׁר אִתָּהּ בְּבַיִת כִּי  
הִחְבְּאתָהּ אֶת־הַמְּלָאכִים אֲשֶׁר שְׁלַחְנוּ: <sup>יח</sup> וְרַק־  
אִתָּם שָׁמְרוּ מִן־הַחֵרֶם פְּנוֹת־חַרְיָמוֹ וּלְקַחְתָּם מִן־  
הַחֵרֶם וּשְׂמַתָּם אֶת־מַחֲנֶה יִשְׂרָאֵל לְחֵרֶם וְעַכְרָתָם  
אוֹתוֹ: <sup>יט</sup> וְכָל־כֶּסֶף וְזָהָב וְכָל־נְחֹשֶׁת וּבְרֹזֶל קֹדֶשׁ  
הוּא לִיהוָה אוֹצֵר יְהוָה יָבוֹא:

armed men marched before them and the rear-guard behind the Ark of Yahweh, and the march went on to the sound of the trumpet.

<sup>14</sup> They marched once round the town on the second day and returned to the camp; and they did this for six days. <sup>15</sup> On the seventh day, they rose at dawn and marched seven times round the town in the same manner. Only on that day did they march round the town seven times.

<sup>16</sup> And, at the seventh time, when the priests had blown their trumpets, Joshua said to the people, "Raise the war cry, because Yahweh has given the town into your hands.

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

<sup>14</sup> The LXX lacks the words 'on the second day' (see #1).

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

<sup>16</sup> The verbal form translated 'has given' is a perfect, probably indicating certitude here.

<sup>17</sup> The NJB opens with, "The city and everyone in it;" here, the text follows that of the NRSV. The 'devotion ... for destruction' (חֵרֶם) makes over all that is captured to God; hence men and animals are killed and booty given to the sanctuary.

<sup>18</sup> For this verse, here following the NRSV, the NJB has, "Beware of the curse of destruction yourselves; do not be moved by greed and take something that is under the curse; that would lay the whole camp of Israel under to the same curse and bring disaster on it."

<sup>19</sup> In place of 'are consecrated to', here following the NJB, the NRSV has 'are sacred to' and NETB has 'belong to'.

כ וירע העם ויתקעו בשפרות ויהי כשמע העם את קול השופר ויריעו העם תרועה גדולה ותפל החומה תחתיה ויעל העם העירה איש נגדו וילכדו את העיר: כא ויחרמו את כל אשר בעיר מאיש ועד אשה מנער ועד זקן ועד שור ושה וחמור לפי חרב:

כב ולשנים האנשים המרגלים את הארץ אמר יהושע באו בית האשה הזונה והוציאו משם את האשה ואת כל אשר לה כאשר נשבעתם לה: כג ויבאו הנערים המרגלים ויצאו את רחב ואת אביה ואת אמה ואת אחיה ואת כל אשר לה ואת כל משפחותיה הוציאו ויניחום מחוץ למחנה ישראל: כד והעיר שרפו באש וכל אשר בה רק הכסף והזהב וכלי הנחשת והברזל נתנו אוצר בית יהוה: כה ואת רחב הזונה ואת בית אביה ואת כל אשר לה החיה יהושע ותשב בקרב ישראל עד היום הזה כי החביאה את

<sup>20</sup> The people shouted; the trumpets sounded. When they heard the sound of the trumpet, the people raised a mighty war cry and the wall fell down flat. At once, the people stormed the town, every man going straight ahead; and they captured the town. <sup>21</sup> They enforced the ban on everything in the town: men and women, young and old, even the oxen, sheep, and donkeys, massacring them all.

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

<sup>20</sup> 'Fell down flat' follows the NRSV; the NJB has 'collapsed then and there'; the literal translation is 'fell in its place'.

<sup>21</sup> The literal translation of 'everything' is 'all that breathed'.

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

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

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

<sup>25</sup> The NRSV opens the 2<sup>nd</sup> sentence with, 'Her family...' rather than, 'She...' The NJB uses 'among Israel' rather than 'among the Israelites' (the literal translation is 'in the midst of Israel').

הַמְּלֵאכִים אֲשֶׁר־שָׁלַח יְהוֹשֻׁעַ לְרַגֵּל אֶת־  
יְרִיחוֹ: {פ} because she concealed the messengers Joshua sent to reconnoitre  
Jericho.

כִּי וַיִּשְׁבַּע יְהוֹשֻׁעַ בְּעַת הַהִיא לֵאמֹר אָרוּר הָאִישׁ  
לְפָנַי יִהְיֶה אֲשֶׁר יָקוּם וּבְנֶה אֶת־הָעִיר הַזֹּאת אֶת־  
יְרִיחוֹ בְּבָכְרוֹ יִסְדְּנָה וּבְצַעֲרִיו יֵצִיב דְּלֹתֶיהָ: {ס} 26 At that time, Joshua pronounced this oath: “Cursed before Yahweh be  
the man who rises up and rebuilds this city (Jericho)! On his first-born  
will he lay its foundations, on his youngest son set up its gates.”

כִּי וַיְהִי יְהוָה אֶת־יְהוֹשֻׁעַ וַיְהִי שְׁמֹעוֹ בְּכָל־הָאָרֶץ: 27 Yahweh was with Joshua, and his fame was in all the land.

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<sup>26</sup> After ‘oath’, the NJB adds ‘before Yahweh’. The fulfilment of this curse is recorded in 1K 16:34.

<sup>27</sup> The literal translation of ‘his fame was in all the land’ is ‘the report about him was in all the land’; the term אָרֶץ (‘land’) may also be translated ‘earth’.

## JOSHUA 7

## יהושוע פרק ז

א וַיִּמְעַלּוּ בְנֵי־יִשְׂרָאֵל מֵעַל בְּחָרָם וַיִּקַּח עֲכָן בֶּן־  
כַּרְמִי בֶן־זַבְדִּי בֶן־זֶרַח לְמַטֵּה יְהוּדָה מִן־הַחֲרָם  
וַיַּחֲרֹאֲף יְהוָה בְּבָנֵי יִשְׂרָאֵל: {ס}

ב וַיִּשְׁלַח יְהוֹשֻׁעַ אַנְשִׁים מִירִיחוֹ הָעִי אֲשֶׁר עַם־בֵּית  
אֲזָן מִקְדָּם לְבֵית־אֵל וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר עֲלוּ  
וְרַגְלוּ אֶת־הָאָרֶץ וַיַּעֲלוּ הָאֲנָשִׁים וַיִּרְגְּלוּ אֶת־הָעִי:  
ג וַיָּשׁוּבוּ אֶל־יְהוֹשֻׁעַ וַיֹּאמְרוּ אֵלָיו אֵלֵינוּ כָּל־הָעָם:  
כְּאַלְפִים אִישׁ אִו כְּשָׁלֹשֶׁת אַלְפִים אִישׁ יַעֲלוּ וַיָּבֹאוּ  
אֶת־הָעִי אֶל־תֵּיגֵע־שֶׁמָּה אֶת־כָּל־הָעָם כִּי מְעַט  
הֵמָּה: ד וַיַּעֲלוּ מִן־הָעָם שְׁמָה כְּשָׁלֹשֶׁת אַלְפִים אִישׁ  
וַיִּנָּסוּ לִפְנֵי אַנְשֵׁי הָעִי: ה וַיָּבֹאוּ מֵהֶם אַנְשֵׁי הָעִי  
כְּשָׁלֹשִׁים וְשָׁשָׁה אִישׁ וַיִּרְדְּפוּם לִפְנֵי הַשַּׁעַר עַד־  
הַשְּׁבָרִים וַיִּכּוּם בַּמֹּרְד וַיִּמָּס לְבַב־הָעָם וַיְהִי  
לְמִים: 1 But the Israelites broke faith regarding the devoted things. Achan son of Carmi son of Zabdi son of Zerah, of the tribe of Judah, took some of the devoted things and Yahweh's anger burned against the Israelites.

2 Now Joshua sent men from Jericho to Ai, which is near Beth-Aven, to the east of Bethel; his command was: "Go up and reconnoitre the country." The men went up and reconnoitred Ai. 3 Then they came back to Joshua and said to him, "There is no need for all the people to go up; let about two or three thousand men go and attack Ai. Do not make the whole people toil up there; the enemy are not many." 4 So about three thousand men of the people marched up to Ai, but they broke before the men of Ai. 5 These killed some thirty-six of them and drove the men back from the town gate to Shebarim; there on the slope they made havoc of them. Then the people lost heart and their courage melted away.

## JOSHUA 7

- 1 The episode of Achan was originally independent of the capture of Jericho and Ai; Achan is a Judaeen, and the plain of Achor is in Judah, far away from Ai and Jericho. This is an independent tradition, probably originating in Benjamin, since it is hostile to Judah.
- 2 Ai (עֵי, meaning 'the ruin') is the modern et-Tell (same meaning in Arabic). The site, 3 km east of Bethel, dates from the early Iron Age (around 1125 BCE). The phrase, 'which is near Beth-Aven', is a gloss, introducing the nickname 'house of vanity' later applied to Bethel (Ho 4:15, Am 5:5).
- 3 Literally translated, the 2<sup>nd</sup> part of the 1<sup>st</sup> sentence reads, "let about two thousand men or about three thousand men go up to defeat Ai."
- 4 The cause of Israel's defeat is a too-optimistic report on Ai's defences.
- 5 In place of the name 'Shebarim' (שְׁבָרִים), NETB has 'the fissures', based on the usage of the plural form of the noun in Ps 60:4, where it appears to refer to cracks in the earth caused by an earthquake; but the meaning and translation is uncertain and, here, we follow the NJB & NRSV.

וַיִּקְרַע יְהוֹשֻׁעַ שְׂמֹלֹתָיו וַיִּפֹּל עַל-פְּנָיו אֶרְצָה לִפְנֵי  
 אֲרוֹן יְהוָה עַד-הָעֶרֶב הוּא וְזִקְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עִפְרוֹ  
 עַל-רֵאשֵׁם: <sup>א</sup> וַיֹּאמֶר יְהוֹשֻׁעַ אֵהָא אֲדַנִּי יְהוָה לָמָּה  
 הֶעֱבַרְתָּ הָעָבִיר אֶת-הָעַם הַזֶּה אֶת-הַיַּרְדֵּן לְתַת  
 אַתָּנוּ בְּיַד הָאֲמֹרִי לְהֶאֱבִידֵנוּ וְלוֹ הוּאֲלָנוּ וְנִשָּׁב  
 בְּעֵבֶר הַיַּרְדֵּן: <sup>ב</sup> בִּי אֲדַנִּי מָה אֲמַר אַחֲרַי אֲשֶׁר  
 הִפְךָ יִשְׂרָאֵל עֶרְף לִפְנֵי אִיבָיו: <sup>ט</sup> וַיִּשְׁמְעוּ הַכְּנַעֲנִי  
 וְכָל יֹשְׁבֵי הָאָרֶץ וְנִסְבּוּ עָלֵינוּ וְהִכְרִיתוּ אֶת-שְׁמֵנוּ  
 מִן-הָאָרֶץ וּמָה-תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל:

וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ קִם לְךָ לָמָּה זֶה אַתָּה נֹפֵל  
 עַל-פְּנֶיךָ: <sup>י</sup> חָטָא יִשְׂרָאֵל וְגַם עָבְרוּ אֶת-בְּרִיתִי  
 אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן-הַחֶרֶם וְגַם גָּנְבוּ  
 וְגַם כָּחְשׁוּ וְגַם שָׂמוּ בְכַלְיָהֶם: <sup>יב</sup> וְלֹא יָכְלוּ בְּנֵי  
 יִשְׂרָאֵל לָקוּם לִפְנֵי אִיבֵיהֶם עֶרְף יִפְנוּ לִפְנֵי

<sup>6</sup> Joshua tore his clothes; he and the elders of Israel prostrated themselves before the Ark of Yahweh until evening; and all put dust on their heads. <sup>7</sup> Joshua said, “Alas, Lord Yahweh! Why did you bring this nation over the Jordan, only to hand us over to the Amorites and destroy us? I wish we had won a place to live in on the other side of the Jordan! <sup>8</sup> Forgive me, Lord, but what can I say, now that Israel has turned its back on the enemy! <sup>9</sup> The Canaanites will hear of it, and all the inhabitants of the country; they will unite against us to wipe our name off the face of the earth. What are you going to do for your great name?”

<sup>10</sup> Yahweh answered Joshua, “Stand up! Why have you fallen on your face? <sup>11</sup> Israel has sinned; they have violated the covenant I imposed on them. They have taken what was under the ban, stolen and hidden it and put it into their baggage. <sup>12</sup> Therefore, the Israelites cannot stand up to their foes; they have turned their backs on their enemies because they

<sup>6</sup> Tearing one’s clothes was an outward expression of extreme sorrow (see Gn 37:34, 44:13).

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

<sup>8</sup> In place of ‘turned its back on the enemy’, here following the NJB, NETB has ‘retreated before its enemies’.

<sup>9</sup> In place of ‘wipe our name of the face of the earth’, NETB has ‘destroy the very memory of us from earth’.

<sup>10</sup> The NJB ends this verse, here following the NRSV (and MT), “Why are you lying prostrate like this?”

<sup>11</sup> Literally translated, this verse ends, “and also they have stolen, and also they have lied, and also they have placed [them] among their items.”

<sup>12</sup> The violation of the curse of destruction is a sacrilege (see #6:17) and the whole community is contaminated by the presence of the booty that has been pilfered. The community can be released from the effects of the curse only when this has been executed on the guilty individual.

אִיבִיָּהֶם כִּי הָיוּ לַחֲרָם לֹא אוֹסִיף לִהְיוֹת עִמָּכֶם  
אִם-לֹא תִשְׁמָדוּ הַחֲרָם מִקִּרְבְּכֶם:

י' קָם קִדָּשׁ אֶת-הָעָם וְאָמְרָתָּ הַתְּקַדְּשׁוּ לְמַחֵר כִּי  
כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל חֲרָם בְּקִרְבְּךָ יִשְׂרָאֵל  
לֹא תוֹכֵל לָקוּם לִפְנֵי אִיבֵיךָ עַד-הִסִּירְכֶם הַחֲרָם  
מִקִּרְבְּכֶם: י" וְנִקְרַבְתֶּם בַּבֹּקֶר לְשִׁבְטֵיכֶם וְהָיָה  
הַשִּׁבֵט אֲשֶׁר-יִלְכְּדֵנוּ יְהוָה יִקְרַב לְמִשְׁפַּחֹת  
וְהַמִּשְׁפָּחָה אֲשֶׁר-יִלְכְּדָנָה יְהוָה תִּקְרַב לְבָתָיִם  
וְהַבֵּית אֲשֶׁר יִלְכְּדֵנוּ יְהוָה יִקְרַב לְגִבְרִים: ט"ו וְהָיָה  
הַנִּלְכָּד בַּחֲרָם יִשְׂרָף בְּאֵשׁ אֹתוֹ וְאֶת-כָּל-אֲשֶׁר-לוֹ  
כִּי עָבַר אֶת-בְּרִית יְהוָה וְכִי-עָשָׂה נִבְלָה בְּיִשְׂרָאֵל:  
ט"ז וַיִּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּקְרַב אֶת-יִשְׂרָאֵל  
לְשִׁבְטָיו וַיִּלְכְּד שִׁבֵט יְהוּדָה: י"ז וַיִּקְרַב אֶת-  
מִשְׁפַּחַת יְהוּדָה וַיִּלְכְּד אֶת מִשְׁפַּחַת הַזְּרַחִי וַיִּקְרַב  
אֶת-מִשְׁפַּחַת הַזְּרַחִי לְגִבְרִים וַיִּלְכְּד זַבְדִּי: י"ח וַיִּקְרַב  
אֶת-בֵּיתוֹ לְגִבְרִים וַיִּלְכְּד עָכָן בֶּן-כַּרְמִי בֶן-זַבְדִּי בֶן-  
זֶרַח לְמַטֵּה יְהוּדָה:

have come under the ban themselves. I will be with you no longer unless you remove what is under the ban from among you.

<sup>13</sup> “Get up! Sanctify the people and say, “Sanctify yourselves for tomorrow; for, Yahweh the God of Israel says: You are contaminated, Israel; you cannot stand up to your enemies until you remove what is set apart among you.” <sup>14</sup> So, in the morning you will approach, by tribes; and the tribe that Yahweh takes will approach by clans; and the clan that Yahweh takes will approach by family; and the family that Yahweh takes will approach one by one. <sup>15</sup> And the one taken with the devoted things is to be burned with fire, he and all that he has, because he has violated the covenant with Yahweh and committed an infamy in Israel.”

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

<sup>13</sup> The literal translation of ‘you are contaminated’ (here following NETB) is ‘there are devoted things among you’ (as NRSV).

<sup>14</sup> In place of ‘takes’ (here following the MT & NRSV), the NJB has ‘marks out by lot’.

<sup>15</sup> In place of ‘an infamy’, here following the NJB, the NRSV has ‘an outrageous thing’ and NETB has ‘such a disgraceful thing’.

<sup>16</sup> The NJB ends this verse with ‘and the lot marked out the tribe of Judah’ (see #14).

<sup>17</sup> The MT has ‘man by man’ in place of ‘family by family’; here, the translation follows the Peshitta.

<sup>18</sup> In place of ‘his family’, here following the MT, the NJB has ‘the family of Zabdi’.

יט וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-עֶכָּן בְּנֵי שִׁים-נָא כְבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתָלוּ תוֹדָה וְהִגַּדְנָא לִי מָה עָשִׂיתָ אֶל-תִּכְחַד מִמֶּנִּי: כ וַיֵּעַן עֶכָּן אֶת-יְהוֹשֻׁעַ וַיֹּאמֶר אֱמֹנָה אֲנִכִּי חָטָאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִזַּאת וְכִזַּאת עָשִׂיתִי: כא וַאֲרָאָה וַאֲרָא בַשָּׁלַל אֲדָרַת שֹׁנֵעַר אַחַת טוֹבָה וּמֵאֲתַיִם שְׁקָלִים כֶּסֶף וּלְשׁוֹן זָהָב אֶחָד חֲמֵשִׁים שְׁקָלִים מִשְׁקָלוֹ וְאֶחָד־מִדָּם וְאֶקְחֵם וְהֵנָּם טְמוּנִים בְּאֶרֶץ בְּתוֹךְ הָאֹהֶלִי וְהַכֶּסֶף תַּחְתֵּיהֶ: כב וַיִּשְׁלַח יְהוֹשֻׁעַ מַלְאָכִים וַיִּרְצוּ הָאֹהֶלִי וְהֵנָּה טְמוּנָה בְּאֹהֶלֹו וְהַכֶּסֶף תַּחְתֵּיהֶ: כג וַיִּקְחוּם מִתּוֹךְ הָאֹהֶל וַיִּבְאוּם אֶל-יְהוֹשֻׁעַ וְאֵל כָּל-בְּנֵי יִשְׂרָאֵל וַיִּצְקֵם לִפְנֵי יְהוָה: כד וַיִּקַּח יְהוֹשֻׁעַ אֶת-עֶכָּן בֶּן-זֶרַח וְאֶת-הַכֶּסֶף וְאֶת-הָאֲדָרַת וְאֶת-לְשׁוֹן הַזָּהָב וְאֶת-בָּנָיו וְאֶת-בָּנֹתָיו וְאֶת-שׁוֹרֹו וְאֶת-חֲמֹרוֹ וְאֶת-צֹאֲנֹו וְאֶת-אֹהֶלֹו וְאֶת-כָּל-אֲשֶׁר-לֹו וְכָל-יִשְׂרָאֵל עִמּוֹ וַיַּעֲלוּ אֹתָם עִמָּק עֶכָּוֹר:

19 Then Joshua said to Achan, “My son, give glory to Yahweh the God of Israel, and pay him homage; tell me now what you have done and don’t hide anything from me.” 20 And Achan answered Joshua, “It is true! I am the man who has sinned against Yahweh the God of Israel; and this is what I have done: 21 When I saw among the spoil a beautiful mantle from Shinar, and two hundred shekels of silver, and an ingot of gold weighing fifty shekels, I coveted them and took them. They are hidden there in the ground inside my tent, and the silver is underneath.” 22 Joshua sent out messengers; they ran to the tent, and the mantle was, indeed, hidden inside the tent, and the silver was underneath. 23 They took everything from inside the tent, brought it to Joshua and the elders of Israel, and laid it out before Yahweh. 24 Then Joshua, with all Israel with him, took Achan son of Zerah, with the silver and the mantle and the ingot of gold – and, with him, his sons and his daughters, and his oxen, and his donkeys and his sheep, his tent and everything that belonged to him – and led him up to the Valley of Achor.

19 The NRSV has ‘make confession to him’ in place of ‘pay him homage’, here following the NJB.

20 The literal translation of ‘and this is what I have done’ is ‘like this and like this I did’.

21 ‘Shinar’ is a region in Upper Mesopotamia (modern Jebel es-Sinjar); but in the Bible, the name is often used for Babylonia (Gn 10:10, 11:2, Dn 1:2), which is the meaning here, Babylonia being renowned for its luxury. The *Kethib/Qere* difference here (dropping a letter) would benefit from an explanation. A ‘shekel’ is about 10 grams.

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

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

24 In place of ‘Valley of Achor’, NETB has ‘Valley of Disaster’; ‘Achor’ (עֶכָּוֹר) means ‘trouble’ or ‘disaster’.

כה ויאמר יהושע מה עברתנו יעברך יהוה ביום הזה וירגמו אתו כל-ישראל אבן וישרפו אתם באש ויסקלו אתם באבנים: כו ויקימו עליו גל-אבנים גדול עד היום הזה וישב יהוה מחרון אפו על-כן קרא שם המקום ההוא עמק עכור עד היום הזה: {פ}

25 Joshua said, “Why did you bring evil on us? May Yahweh bring evil on you today!” All Israel stoned him to death and burned them and threw stones at them. 26 They cast stones on them and raised a great cairn over him, which is still there today. Then Yahweh ceased from his burning anger, so they called the place the Valley of Achor, its name to this day.

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

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

## יהושוע פרק ח

א וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא וְאֶל־תַּחַת קַח עִמָּךְ אֶת כָּל־עַם הַמִּלְחָמָה וְקוּם עֲלֵה הָעֵי רְאֵה נִתַּתִּי בְיָדְךָ אֶת־מֶלֶךְ הָעֵי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ: ב וְעָשִׂיתָ לָּעֵי וּלְמִלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לְיִרְיָחוֹ וּלְמִלְכָּהּ רַק־שִׁלְלָהּ וּבַהֲמֹתָהּ תִּבְזְזוּ לָכֶם שִׁים־לָךְ אַרְבַּ לְעִיר מֵאַחֲרֶיהָ:

ג וַיִּקַּם יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה לַעֲלוֹת הָעֵי וַיִּבְחַר יְהוֹשֻׁעַ שְׁלֹשִׁים אַלְפֵי אִישׁ גְּבוּרֵי הַחֵיל וַיִּשְׁלַחם לַיְלָה: ד וַיֵּצְאוּ אֹתָם לֵאמֹר רְאוּ אַתֶּם אַרְבָּים לְעִיר מֵאַחֲרֵי הָעִיר אֶל־תִּרְחִיקוּ מִן־הָעִיר מֵאֲדָ וְהִייתֶם כָּלְכֶם נֹכְנִים: ה וְאֲנִי וְכָל־הָעַם אֲשֶׁר אִתִּי נִקְרַב אֶל־הָעִיר וְהָיָה כִּי־יֵצְאוּ לִקְרַאתֵנוּ כַּאֲשֶׁר בְּרַאשֹׁנָה וְנִסְנוּ לִפְנֵיהֶם: ו וַיֵּצְאוּ אַחֲרֵינוּ עַד הַתִּיקְנוּ אוֹתָם מִן־הָעִיר כִּי יֹאמְרוּ נָסִים לִפְנֵינוּ כַּאֲשֶׁר בְּרַאשֹׁנָה וְנִסְנוּ לִפְנֵיהֶם: ז וְאַתֶּם תִּקְמוּ

## JOSHUA 8

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

<sup>3</sup> Joshua prepared to march against Ai with all the fighting men. He chose thirty thousand men from among the bravest and sent them out by night <sup>4</sup> after giving them these instructions, “Listen! You are to take up a concealed position against the town, but at the rear not far from the town, but all of you stay alert! <sup>5</sup> I and all the people with me will go forward until we are near the town, and when the people of Ai come out against us as they did the first time, we will run away from them. <sup>6</sup> Then they will give chase, and we shall draw them away from the town, because they will think, “They are running from us as they did

### JOSHUA 8

- <sup>1</sup> Vv. 1–29 present a detailed report of a military expedition. Except for a few references to God’s role in the taking of the city (vv. 1, 7b, 18, 27), the account is without miraculous elements.
- <sup>2</sup> For the last sentence, here following the NJB, the NRSV has “Set an ambush against the city, behind it.”
- <sup>3</sup> Literally translated, the 1<sup>st</sup> sentence reads, “And Joshua and all the people of war arose to go up [against] Ai.”
- <sup>4</sup> Another reading for ‘after giving them these instruction’ (as NJB) is ‘with the command’ (as NRSV).
- <sup>5</sup> The phrase, ‘the people of Ai’ follows the LXX; the MT and the NRSV have ‘they’.
- <sup>6</sup> The literal translation of ‘give chase’ is ‘come after us’.

מֵהָאֹרֶב וְהוֹרִשְׁתֶּם אֶת־הָעִיר וּנְתַנֶּה יְהוָה  
אֱלֹהֵיכֶם בְּיַדְכֶם: <sup>ח</sup> וְהָיָה כִּתְּפֹשְׁכֶם אֶת־הָעִיר  
תַּעֲצִיתוּ אֶת־הָעִיר בְּאֵשׁ כַּדְּבַר יְהוָה תַּעֲשׂוּ רְאוּ  
צִוִּיתִי אֶתְכֶם: <sup>ט</sup> וַיִּשְׁלַחֵם יְהוֹשֻׁעַ וַיִּלְכוּ אֶל־הַמְּאָרֶב  
וַיֵּשְׁבוּ בֵּין בֵּית־אֵל וּבֵין הָעֵי מִיַּם לְעֵי וַיִּלֶן יְהוֹשֻׁעַ  
בְּלִילָה הַהוּא בַּתּוֹךְ הָעָם: <sup>י</sup> וַיִּשְׁכֶם יְהוֹשֻׁעַ בְּבֶקֶר  
וַיִּפְקֹד אֶת־הָעָם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל לִפְנֵי הָעָם  
הָעֵי: <sup>יא</sup> וְכָל־הָעָם הַמְּלַחֲמָה אֲשֶׁר אִתּוֹ עָלוּ וַיִּגְשׂוּ  
וַיָּבֹאוּ נֹגֵד הָעִיר וַיַּחֲנוּ מִצְּפוֹן לְעֵי וְהָגִי בֵּינוּ וּבֵין־  
הָעֵי: <sup>יב</sup> וַיִּקַּח כַּחֲמֶשֶׁת אַלְפִים אִישׁ וַיִּשֶׂם אוֹתָם  
אֶרֶב בֵּין בֵּית־אֵל וּבֵין הָעֵי מִיַּם לְעִיר: <sup>יג</sup> וַיִּשְׁיִמוּ  
הָעָם אֶת־כָּל־הַמַּחֲנֶה אֲשֶׁר מִצְּפוֹן לְעִיר וְאֶת־  
עַקְבוֹ מִיַּם לְעִיר וַיִּלְךְ יְהוֹשֻׁעַ בְּלִילָה הַהוּא בַּתּוֹךְ  
הָעֵמֶק: <sup>יד</sup> וַיְהִי כִּרְאוֹת מַלְאָךְ־הָעֵי וַיִּמְהָרוּ וַיִּשְׁכְּיִמוּ  
וַיִּצְאוּ אַנְשֵׁי־הָעִיר לִקְרַאת־יִשְׂרָאֵל לַמְּלַחֲמָה הוּא

last time.” <sup>7</sup> While we flee from them, you will rise from your concealed position and seize the town; Yahweh your God will deliver it into your hands. <sup>8</sup> When you have captured the town, set fire to it, as Yahweh has ordered. See to it: the orders come from me!” <sup>9</sup> Joshua sent them off, and they made their way to the concealed position, at a point between Bethel and Ai, to the west of Ai. Joshua spent the night among the people, <sup>10</sup> then, rising early next day, mustered the army and marched on Ai; he and the elders of Israel marched at the head of it. <sup>11</sup> All the warriors with him marched up towards the front of the town; they pitched camp north of Ai, with the ravine between Joshua and the town. <sup>12</sup> He took some five thousand men and concealed these between Bethel and Ai, to the west of the town. <sup>13</sup> The people pitched their camp north of the town, while the concealed position lay to the west. Joshua spent that night in the valley itself. <sup>14</sup> When the king of Ai saw how things lay, he and all the people hurried out to engage Israel at the meeting place facing

<sup>7</sup> The opening clause, “While we flee from them,” is from the NRSV; the NJB omits it, explaining the phrase in a footnote as a dittography of v. 5.  
<sup>8</sup> In place of ‘it’ (after ‘set fire to’), the MT repeats ‘the town’.  
<sup>9</sup> The NRSV ends with, “Joshua spent that night in the camp.” ‘Bethel’, the modern Beitin, is 17½ km north of Jerusalem. Later, it became one of the principal shrines of the Northern Kingdom (1K 12:28–30).  
<sup>10</sup> For the final ‘it’, the MT has ‘them’ (referring to ‘the people’ in the previous clause, which requires a plural pronoun).  
<sup>11</sup> Literally translated, this verse opens, “All the people of war who were with him went up and approached and came opposite the town.”  
<sup>12</sup> The figure of 5,000 is more credible than the 30,000 of v. 3.  
<sup>13</sup> NETB, following a few Hebrew MSS, has ‘went into’ in place of ‘spent that night in’.  
<sup>14</sup> ‘At the meeting place’ (following NETB) is a literal translation of לְמוֹעֵד; the NJB has a conjectural translation of ‘on the slope’ (בְּמוֹרֵד, see 7:5).

וּכְלַעֲמוֹ לְמוֹעֵד לְפָנֵי הָעֲרֵבָה וְהוּא לֹא יָדַע כִּי-  
אָרֵב לוֹ מֵאַחֲרֵי הָעִיר: <sup>טו</sup> וַיִּנְגְעוּ יְהוֹשֻׁעַ וְכָל-  
יִשְׂרָאֵל לְפָנֵיהֶם וַיִּנְסוּ דֶרֶךְ הַמִּדְבָּר: <sup>טז</sup> וַיִּזְעְקוּ כָל-  
הָעָם אֲשֶׁר בְּעִיר בְּעֵי לְרֹדְף אַחֲרֵיהֶם וַיִּרְדְּפוּ  
אַחֲרֵי יְהוֹשֻׁעַ וַיִּנְתְּקוּ מִן־הָעִיר: <sup>יז</sup> וְלֹא־נִשְׂאָר אִישׁ  
בְּעֵי וּבֵית אֵל אֲשֶׁר לֹא־יֵצְאוּ אַחֲרֵי יִשְׂרָאֵל וַיַּעֲזְבוּ  
אֶת־הָעִיר פְּתוּחָה וַיִּרְדְּפוּ אַחֲרֵי יִשְׂרָאֵל: {פ}

<sup>יח</sup> וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ נָטָה בְּכַיִּדּוֹן אֲשֶׁר־בְּיָדְךָ  
אֶל־הָעִי כִּי בְיָדְךָ אֶתְנַנֶּה וַיִּט יְהוֹשֻׁעַ בְּכַיִּדּוֹן אֲשֶׁר־  
בְּיָדוֹ אֶל־הָעִיר: <sup>יט</sup> וְהָאוֹרֵב קָם מֵהָרָה מִמְּקוֹמוֹ  
וַיִּרְוּצוּ כַּנְּטוֹת יָדוֹ וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיִּמְהָרוּ  
וַיִּצְיְתוּ אֶת־הָעִיר בָּאֵשׁ:

<sup>כ</sup> וַיִּפְּנוּ אַנְשֵׁי הָעִי אַחֲרֵיהֶם וַיִּרְאוּ וַהֲנֵה עָלָה עֲשָׁן  
הָעִיר הַשָּׁמַיְמָה וְלֹא־הָיָה בָהֶם יָדַיִם לָנוֹס הֲנֵה  
וַהֲנֵה וְהָעָם הִנֵּס הַמִּדְבָּר נֶהֱפָךְ אֶל־הַרְוֹדָף:  
<sup>כא</sup> וַיִּהְיוּשֻׁעַ וְכָל־יִשְׂרָאֵל רְאוּ כִּי־לָכַד הָאֹרֵב אֶת־

Arabah; he did not know that there was an ambush laid against him to the rear of the town. <sup>15</sup> Joshua and all Israel with him let themselves be driven back, taking flight towards the desert. <sup>16</sup> All the people who were in the town followed them in loud pursuit and, in pursuing Joshua, they left the town itself unguarded. <sup>17</sup> Not a man was left in Ai, nor in Bethel, all had gone out in pursuit of Israel; they left the town undefended and pursued Israel.

<sup>18</sup> Then Yahweh said to Joshua, "Point the sabre in your hand at Ai; for I am about to put it in your power." Then Joshua pointed the sabre in his hand towards the town. <sup>19</sup> As soon as he stretched out his hand, the men in ambush rose quickly from their position, ran forward, and entered the town; they captured it and quickly set it on fire.

<sup>20</sup> When the men of Ai looked back, they saw smoke rising from the town into the sky. They had no power to flee this way or that, for the people fleeing towards the desert turned back on their pursuers.

<sup>21</sup> When Joshua and all Israel saw that the ambush had seized the town,

<sup>15</sup> The NRSV has 'wilderness' in place of 'desert', here following the NJB.

<sup>16</sup> NETB has 'Ai' in place of 'the town'. The Kethib/Qere difference here would benefit from an explanation.

<sup>17</sup> 'Nor in Bethel' is a gloss, omitted by the LXX.

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

<sup>19</sup> The NRSV has 'rushed' in place of 'ran', here following the NJB.

<sup>20</sup> The term וַהֲנֵה ('looked') draws attention to the scene and invites the audience to view the events from the perspective of the men of Ai.

<sup>21</sup> After 'smoke was rising', the MT adds 'into the sky'; here, we follow the NRSV.

הָעִיר וְכִי עָלָה עֲשָׁן הָעִיר וַיֵּשְׁבוּ וַיִּכּוּ אֶת־אֲנָשֵׁי  
הָעִיר: <sup>כב</sup> וְאֵלֶּה יֵצְאוּ מִן־הָעִיר לִקְרַאתָם וַיְהִי  
לְיִשְׂרָאֵל בְּתוֹךְ אֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה וַיִּכּוּ אוֹתָם  
עַד־בִּלְתֵּי הַשָּׁאִיר־לוֹ שָׁרִיד וּפְלִיט: <sup>כג</sup> וְאֶת־מֶלֶךְ  
הָעִיר תָּפְשׂוּ חֵי וַיִּקְרְבוּ אֹתוֹ אֶל־יְהוֹשֻׁעַ: <sup>כד</sup> וַיְהִי  
כְּכַלּוֹת יִשְׂרָאֵל לְהַרְגֹּת אֶת־כָּל־יֹשְׁבֵי הָעִיר בַּשָּׂדֶה  
בַּמִּדְבָּר אֲשֶׁר רִדְפוּם בּוֹ וַיִּפְּלוּ כָּל־מִן לְפִי־חֶרֶב עַד־  
תָּמָם וַיֵּשְׁבוּ כָּל־יִשְׂרָאֵל הָעִיר וַיִּכּוּ אֹתָהּ לְפִי־חֶרֶב:  
<sup>כה</sup> וַיְהִי כָּל־הַנְּפִלִים בַּיּוֹם הַהוּא מֵאִישׁ וְעַד־אִשָּׁה  
שְׁנַיִם עָשָׂר אָלֶף כָּל אֲנָשֵׁי הָעִיר: <sup>כו</sup> וַיְהוֹשֻׁעַ לֹא־  
הֵשִׁיב יָדוֹ אֲשֶׁר נָטָה בַּכִּידּוֹן עַד אֲשֶׁר הִחְרִים אֶת  
כָּל־יֹשְׁבֵי הָעִיר: <sup>כז</sup> וְרַק הַבְּהֵמָה וְשִׁלַּל הָעִיר הָיָא  
בְּזָזוֹ לָהֶם יִשְׂרָאֵל כַּדָּבָר יְהוָה אֲשֶׁר צִוָּה אֶת־  
יְהוֹשֻׁעַ: <sup>כח</sup> וַיִּשְׂרֹף יְהוֹשֻׁעַ אֶת־הָעִיר וַיִּשְׁיֶמֶה תֵּל־  
עוֹלָם שְׂמָמָה עַד הַיּוֹם הַזֶּה: <sup>כט</sup> וְאֶת־מֶלֶךְ הָעִיר  
תָּלָה עַל־הָעֵץ עַד־עֵת הָעֶרֶב וַכְּבוֹא הַשֶּׁמֶשׁ צִוָּה

and that the smoke was rising from the town, they turned round and attacked the men of Ai. <sup>22</sup> The others came out from the town against them, so that the men of Ai were surrounded by Israelites, some on this side and some on that. These set about them until not one was alive and none left to flee; <sup>23</sup> but the king of Ai was taken alive and brought to Joshua. <sup>24</sup> When Israel had finished killing all the inhabitants of Ai in the open ground and where they followed them into the desert, and when all of them fell by the edge of the sword, all Israel returned to Ai and slaughtered all its people. <sup>25</sup> The number of those who fell that day – both men and women – was twelve thousand, all people of Ai. <sup>26</sup> Joshua did not draw back the hand with which he had pointed the sword until he had dealt with all the dwellers in Ai as with men under a ban. <sup>27</sup> For booty, Israel took only the cattle and the spoils of the town, according to the order Yahweh had given to Joshua. <sup>28</sup> Then Joshua burned Ai, making it a heap of ruins for evermore, a desolate place even today. <sup>29</sup> He hanged the king of Ai from a tree until evening; but at sunset,

<sup>22</sup> A more literal opening is, “They 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.”

<sup>23</sup> The NJB has ‘captured’ in place of ‘taken’, here following the NRSV.

<sup>24</sup> The LXX omits the words, “and all of them fell by the edge of the sword;” they may represent a later scribal addition.

<sup>25</sup> In place of ‘both men and women’, here following the NRSV, the NJB has ‘men and women together’.

<sup>26</sup> The NJB has ‘javelin’ in place of ‘sword’, here following the NRSV.

<sup>27</sup> Literally translated, this verse ends, “according to the word of Yahweh which he commanded Joshua.”

<sup>28</sup> A more literal translation for ‘heap of ruins’ (here following the NRSV) is ‘permanent mound’ (as NETB).

<sup>29</sup> The ‘great cairn’ was a reminder that Israel acquired its land in part by force of arms (compare 4:9, 7:26, Jg 6:24, 1S 6:18).

יְהוֹשֻׁעַ וַיִּרְדּוּ אֶת־נַבְלָתוֹ מִן־הָעֵץ וַיִּשְׁלִיכוּ אוֹתָהּ  
אֶל־פֶּתַח שַׁעַר הָעִיר וַיְקִימוּ עָלָיו גְּדֹל אֲבָנִים גָּדוֹל  
עַד הַיּוֹם הַזֶּה: {פ}

לְאִזּוֹ יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר  
עֵיבָל: לֹא כַאֲשֶׁר צִוָּה מֹשֶׁה עַבְד־יְהוָה אֶת־בְּנֵי  
יִשְׂרָאֵל כִּכְתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבֵּחַ אֲבָנִים  
שְׁלֵמוֹת אֲשֶׁר לֹא־הֵנִיף עָלֶיהֶן בְּרֹזֶל וַיַּעֲלוּ עָלָיו  
עֹלוֹת לַיהוָה וַיִּזְבְּחוּ שְׁלָמִים:

לְב וַיִּכְתֹּב־שָׁם עַל־הָאֲבָנִים אֶת מִשְׁנֵה תּוֹרַת מֹשֶׁה  
אֲשֶׁר כָּתַב לִפְנֵי בְנֵי יִשְׂרָאֵל: לְג וְכָל־יִשְׂרָאֵל וְזִקְנָיו  
וְשֹׁטְרִים | וְשֹׁפְטָיו עֹמְדִים מִזֶּה | וּמִזֶּה | לְאַרְוֹן נָגִד  
הַכֹּהֲנִים הַלְוִיִּם נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה כָּגֹר  
כְּאֲזָרַח חֲצִיו אֶל־מֹול הַר־גְּרִזִים וְהַחֲצִיו אֶל־מֹול  
הַר־עֵיבָל כַּאֲשֶׁר צִוָּה מֹשֶׁה עַבְד־יְהוָה לְבָרֵךְ אֶת־  
הָעָם יִשְׂרָאֵל בְּרֵאשִׁיטָה: לְד וְאַחֲרֵי־כֵן קָרָא אֶת־

Joshua commanded, and they took his body down from the tree, threw it down at the entrance to the town gate and raised over it a great cairn; and that is still there today.

<sup>30</sup> Then Joshua built an altar to Yahweh the God of Israel on Mount Ebal, <sup>31</sup> as Moses, Yahweh's servant, had ordered the sons of Israel, as is written in the Book of the Law of Moses, "an altar of undressed stones that no iron tool has ever worked." On this day, they offered holocausts to Yahweh and offered communion sacrifices as well.

<sup>32</sup> There, he wrote on the stones a copy of the Law that Moses had written for the Israelites. <sup>33</sup> All Israel, alien as well as citizen, with their elders, officers and judges, stood on opposite sides of the Ark in front of the Levitical priests who carried the Ark of the Covenant of Yahweh, half in front of Mount Gerizim and half in front of Mount Ebal, as Moses the servant of Yahweh had earlier commanded them to bless the people of Israel. <sup>34</sup> After this, he read all the words of the Law – the blessing and

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

<sup>31</sup> The NRSV reads 'an altar of unhewn (or whole) stones, on which no iron tool has been used'.

<sup>32</sup> The NRSV, NJB & NETB have 'Joshua' in place of 'he', here following the MT.

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

<sup>34</sup> The NJB has 'Joshua' in place of 'he', here following the MT & NRSV.

כָּל־דְּבָרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְּלָלָה כְּכֹל־הַכְּתוּב  
בְּסֵפֶר הַתּוֹרָה: לֵאמֹר לֹא־הָיָה דְבָר מִכֹּל אֲשֶׁר־צִוָּה  
מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל־קְהַל יִשְׂרָאֵל  
וְהַנָּשִׁים וְהַטֹּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם:

the cursing – exactly as it stands written in the Book of the Law.<sup>35</sup> Of every word laid down by Moses there was not one left unread by Joshua in the presence of the full assembly of Israel, with the women and children there, and the strangers living among the people.

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<sup>35</sup> The literal translation of *'living among the people'* is *'who walked in their midst'*.

## יהושוע פרק ט

א \* וַיְהִי כַשְׁמַע כָּל־הַמְּלָכִים אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן בְּהַר  
וּבַשְּׁפֵלָה וּבְכָל חוֹף הַיָּם הַגָּדוֹל אֶל־מֹל הַלְּבָנוֹן  
הַחֲתִי וְהָאֹמִרִי הַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי:  
ב וַיִּתְקַבְּצוּ יַחְדָּו לְהִלָּחֵם עִם־יְהוֹשֻׁעַ וְעִם־יִשְׂרָאֵל  
פֶּה אֶחָד: {פ}

ג וַיִּשְׁבִּי גִבְעוֹן שָׁמְעוּ אֶת אֲשֶׁר עָשָׂה יְהוֹשֻׁעַ  
לְיִרְיָחוֹ וְלָעִי: ד וַיַּעֲשׂוּ גַם־הֵמָּה בְּעֶרְמָה וַיִּלְכוּ  
וַיִּצְטִירוּ וַיִּקְחוּ שָׁקִים בָּלִים לַחֲמוּרֵיהֶם וְנֹאדוֹת יַיִן  
בָּלִים וּמִבְקָעִים וּמִצְרָרִים: ה וַנַּעֲלוֹת בָּלוֹת  
וּמְטֹלָאוֹת בְּרַגְלֵיהֶם וּשְׁלֵמוֹת בָּלוֹת עֲלֵיהֶם וְכָל  
לֶחֶם צִידָם יָבֵשׁ הָיָה נֹקְדִים: ו וַיִּלְכוּ אֶל־יְהוֹשֻׁעַ  
אֶל־הַמַּחֲנֶה הַגִּלְגָּל וַיֹּאמְרוּ אֵלָיו וְאֶל־אִישׁ יִשְׂרָאֵל  
מֵאָרֶץ רְחוֹקָה בָּאנוּ וְעַתָּה כְּרַתוּ־לָנוּ בְרִית:

## JOSHUA 9

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

3 When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, 4 they acted craftily: they set out provided with supplies, loading their donkeys with old sacks and with old wineskins that had burst and been sewn up again, 5 and with worn-out, patched sandals on their feet; the garments they wore were threadbare. The bread they took with them was all dry and crumbling. 6 They came to Joshua in the camp at Gilgal and, speaking to him and the men of Israel, they said, “We have come from a distant country, so now make a treaty with us.” 7 The men

## JOSHUA 9

1 An alternative translation of ‘lowlands’ (שְׁפֵלָה) is ‘foothills’.

2 The literal translation of ‘accord’ is ‘mouth’.

3 The existence of an ancient treaty of alliance between Gibeon and Israel is attested by the reparation made by David to the Gibeonites (2S 21); but the fact is presented here with theological preoccupation: such a treaty was a contravention of the rules governing the holy war (#6:17).

4 The phrase ‘provided with supplies’ is a conjectural translation (וַיִּצְטִירוּ) of וַיִּצְטִירוּ; the NRSV reads: “They went and prepared provisions” (see v. 11), NETB has ‘They went and disguised themselves’ and the NIV has ‘they went as a delegation’.

5 The NRSV has ‘mouldy’ in place of ‘crumbling’, here following the NJB.

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

7 The Kethib/Qere differences here would benefit from explanations.

וַיֹּאמְרוּ וַיֹּאמֶר אִישׁ־יִשְׂרָאֵל אֶל־הַחִוִּי אֹלֵי  
בְּקֶרְבִי אַתָּה יוֹשֵׁב וְאֵיךְ אֶכְרַתְּ לָךְ בְּרִית׃  
וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ עַבְדֶּיךָ אֲנַחְנוּ וַיֹּאמֶר אֲלֵיהֶם  
יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאֵינן תָּבֹאוּ׃<sup>ט</sup> וַיֹּאמְרוּ אֲלָיו  
מֵאֶרֶץ רְחוֹקָה מְאֹד בָּאוּ עַבְדֶּיךָ לְשֵׁם יְהוָה אֱלֹהֶיךָ  
כִּי־שָׁמַעְנוּ שְׁמֵעוּ וְאֵת כָּל־אֲשֶׁר עָשָׂה בְּמִצְרַיִם׃  
וְאֵת כָּל־אֲשֶׁר עָשָׂה לְשָׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר  
בְּעֵבֶר הַיַּרְדֵּן לְסִיחֹן מֶלֶךְ חֶשְׁבֹּן וְלִעֹג מֶלֶךְ־  
הַבָּשָׁן אֲשֶׁר בַּעֲשָׂתְרוֹת׃<sup>א</sup> וַיֹּאמְרוּ אֲלֵינוּ זְקֵינֵינוּ  
וְכָל־יֹשְׁבֵי אֶרֶצְנוּ לֵאמֹר קָחוּ בְיַדְכֶם צִידָה לַדֶּרֶךְ  
וּלְכוּ לְקַרְאֲתֶם וְאִמְרֹתֶם אֲלֵיהֶם עַבְדֵיכֶם אֲנַחְנוּ  
וְעַתָּה בְּרַתּוֹ־לָנוּ בְּרִית׃<sup>ב</sup> זֶה לַחֲמֵנוּ חֶם הַצֵּטִי־דָנוּ  
אֹתוֹ מִבִּתְּיָנוּ בַּיּוֹם צִאתְנוּ לָלֶכֶת אֲלֵיכֶם וְעַתָּה  
הִנֵּה יָבֵשׁ וְהָיָה נִקְדָּים׃<sup>ג</sup> וְאֵלֶּה נֹאדוֹת הַיַּיִן אֲשֶׁר  
מָלֵאנוּ חֲדָשִׁים וְהִנֵּה הִתְּבַקְעוּ וְאֵלֶּה שְׁלֹמוֹתֵינוּ  
וְנִעְלֵינוּ בָּלוּ מְרַב הַדֶּרֶךְ מְאֹד׃<sup>ד</sup> וַיִּקְחוּ הָאֲנָשִׁים  
מִצִּידָם וְאֶת־פִּי יְהוָה לֹא שָׁאָלוּ׃<sup>טו</sup> וַיַּעַשׂ לָהֶם

of Israel answered these Hivites, “It may be that you live in our neighbourhood; how then can we make a treaty with you?”<sup>8</sup> But they answered Joshua, “We are your servants.” So, Joshua asked them, “Who are you? And where do you come from?”<sup>9</sup> They answered, “Your servants have come from a country very far away, because of the fame of Yahweh your God. For, we have heard a report of him and all that he has done in Egypt,<sup>10</sup> and all that he has done to the two Amorite kings whose realm was beyond the Jordan, Sihon the king of Heshbon and Og the king of Bashan who lived at Ashtaroath.<sup>11</sup> Then our elders and all the people of our country said to us, “Take provisions with you for the journey; go to meet them and say to them: We are your servants; so, make a treaty with us.”<sup>12</sup> Here is our bread; it was warm when we took it from home for our journey on the day we set out to come to you, and now you see it is dry and crumbling.<sup>13</sup> These wineskins were new when we filled them; you see they have burst; and our clothes and sandals are all worn out from travelling such a long way.”<sup>14</sup> The men took the provisions they offered but did not consult the oracle of Yahweh.

<sup>8</sup> The NJB omits the opening ‘so’ (literally, ‘and’), here following the MT & NRSV.

<sup>9</sup> The Gibeonites pretend to be from ‘a country very far away’ so as to take advantage of the more lenient treatment afforded to such people.

<sup>10</sup> The NRSV has simply ‘who were’ in place of ‘whose realm was’, here following the NJB.

<sup>11</sup> In place of ‘we are your servants’, here following the MT, NJB & NRSV, NETB has ‘we are willing to be your subjects’.

<sup>12</sup> The literal translation of ‘set out’ is ‘went out’.

<sup>13</sup> NETB has ‘ripped’ in place of ‘burst’, here following the NJB & NRSV.

<sup>14</sup> The NJB & NRSV, following the LXX (ἄρχοντες), have ‘leaders’ in place of ‘men’, here following the MT & NETB.

יְהוֹשֻׁעַ שָׁלוֹם וַיְכַרְתָּ לָהֶם בְּרִית לְחַיֹּתָם וַיִּשָּׁבְעוּ  
לָהֶם נְשִׂאֵי הָעֵדָה:

טו וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים אַחֲרֵי אֲשֶׁר־כָּרְתוּ לָהֶם  
בְּרִית וַיִּשְׁמְעוּ כִּי־קִרְבִים הֵם אֵלָיו וּבְקִרְבוֹ הֵם  
יֹשְׁבִים: ז' וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עָרֵיהֶם  
בַּיּוֹם הַשְּׁלִישִׁי וְעָרֵיהֶם גִּבְעוֹן וְהַכְּפִירָה וּבְאֲרוֹת  
וְקִרְיַת יַעֲרִים: י"ח וְלֹא הָכּוּם בְּנֵי יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ  
לָהֶם נְשִׂאֵי הָעֵדָה בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּלְנוּ כָּל־  
הָעֵדָה עַל־הַנְּשִׂאִים:

יט וַיֹּאמְרוּ כָּל־הַנְּשִׂאִים אֶל־כָּל־הָעֵדָה אֲנַחְנוּ  
נִשְׁבַּעְנוּ לָהֶם בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל וְעַתָּה לֹא נוֹכַל  
לְנַגֵּעַ בָּהֶם: כ' זֹאת נַעֲשֶׂה לָהֶם וְהַחִיָּה אוֹתָם וְלֹא־  
יְהִי עָלֵינוּ קֶצֶף עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ  
לָהֶם: כא וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים יַחֲיוּ וַיְהִיו חֹטְבֵי  
עֵצִים וְשֹׂאֲבֵי־מַיִם לְכָל־הָעֵדָה כַּאֲשֶׁר דִּבְּרוּ לָהֶם

<sup>15</sup> Joshua granted them peace, guaranteeing their lives by treaty, and the leaders of the community ratified it by oath.

<sup>16</sup> Now it so happened that three days after they had made the treaty with them, they found out that they were a neighbouring people whose home was in the midst of Israel. <sup>17</sup> The Israelites set out from the camp and, on the third day, came to their towns, which were Gibeon, Chephirah, Beeroth and Kiriath-Jearim. <sup>18</sup> The Israelites did not attack them because the leaders of the community had sworn to them by Yahweh the God of Israel, but the community grumbled at the leaders.

<sup>19</sup> All the leaders declared in full assembly, “We swore an oath to them by Yahweh the God of Israel, so we cannot touch them. <sup>20</sup> This is what we will do to them: let them live, so that we can escape the curse of the oath that we swore to them.” <sup>21</sup> The leaders went on, “Let them live,” so they became wood-cutters and water-carriers in the service of the whole community, as the leaders had decided. <sup>22</sup> Joshua summoned them and

<sup>15</sup> The ‘community’ is a technical term meaning the Israelites when assembled for public worship or for transacting business of public importance.

<sup>16</sup> The Israelites discover Gibeonites’ ruse; they admit their deception (vv. 24–25), knowing that Israel has to honour the pact (v. 20).

<sup>17</sup> NETB uses the alternative spelling, ‘Kephirah’ (following the LXX – *Κεφίρα*), for ‘Chephirah’ (הַכְּפִירָה).

<sup>18</sup> A more literal translation of ‘grumbled at’ (here following the NJB) is ‘murmured against’ (as NRSV).

<sup>19</sup> The NJB has ‘we have sworn’ in place of ‘we swore’, here following NETB.

<sup>20</sup> In the phrase, ‘let them live’, the verb is singular: presumably, the discourse to the assembly is interrupted by a sentence addressed to Joshua in particular; the NRSV reads, incorrectly, ‘we will let them live’.

<sup>21</sup> The LXX omits the words ‘the leaders went on’.

<sup>22</sup> The NJB has ‘sent for the Gibeonites’ in place of ‘summoned them’, here following the MT & NRSV.

הַנְּשִׂאִים: <sup>כב</sup> וַיִּקְרָא לָהֶם יְהוֹשֻׁעַ וַיְדַבֵּר אֲלֵיהֶם  
לֵאמֹר לָמָּה רָמִיתֶם אֹתָנוּ לֵאמֹר רְחוּקִים אֲנַחְנוּ  
מִכֶּם מְאֹד וְאַתֶּם בְּקִרְבָּנוּ יֹשְׁבִים: <sup>כג</sup> וְעַתָּה  
אֲרוּרִים אַתֶּם וְלֹא־יִכְרַת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים  
וְשֹׂאֲבֵי מַיִם לְבֵית אֱלֹהֵי: <sup>כד</sup> וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ  
וַיֹּאמְרוּ כִּי הִגֵּד הַגֵּד לְעַבְדֶיךָ אֵת אֲשֶׁר צִוָּה יְהוָה  
אֱלֹהֶיךָ אֶת־מֹשֶׁה עַבְדּוֹ לְתַת לָכֶם אֶת־כָּל־הָאָרֶץ  
וְלִהְשָׁמִיד אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וַיָּנִיחָא  
מְאֹד לְנַפְשֵׁינֹו מִפְּנֵיכֶם וְנַעֲשֶׂה אֶת־הַדְּבָר הַזֶּה:  
<sup>כה</sup> וְעַתָּה הִנְנוּ בְיַדְךָ כְּטוֹב וְכַיִּשָׁר בְּעֵינֶיךָ לַעֲשׂוֹת  
לָנוּ עֲשֵׂה: <sup>כו</sup> וַיַּעַשׂ לָהֶם כֵּן וַיִּצַּל אוֹתָם מִיַּד בְּנֵי־  
יִשְׂרָאֵל וְלֹא הִרְגוּם: <sup>כז</sup> וַיִּתְּנֵם יְהוֹשֻׁעַ בַּיּוֹם הַהוּא  
חֹטְבֵי עֵצִים וְשֹׂאֲבֵי מַיִם לְעֵדָה וּלְמִזְבֵּחַ יְהוָה עַד־  
הַיּוֹם הַזֶּה אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר: {פ}

asked them, “Why did you trick us with these words, “We live very far away,” when in fact you live right among us? <sup>23</sup> From now you are accursed, and you shall never cease being serfs, wood-cutters and water-carriers in the house of my God.” <sup>24</sup> They answered Joshua, “We did it because your servants had become convinced that Yahweh your God had ordered Moses his servant to give you this whole country and destroy its inhabitants before you; also, because we were extremely afraid that you would kill us. That was why we did this. <sup>25</sup> Now see, we are in your power; do with us whatever you think right and good.” <sup>26</sup> What he did with them was this: He saved them from the hands of the Israelites, and they did not kill them. <sup>27</sup> However, from that day forward, Joshua made them woodcutters and water-carriers for the community, and bound them, down to the present day, to wait on Yahweh’s altar wherever Yahweh might choose.

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

<sup>24</sup> After ‘because’, the NJB, following the LXX (*ἀπὸ προσώπου ὑμῶν* – literally, ‘from in front of you’), has ‘as you advanced on us’.

<sup>25</sup> The literal translation of ‘power’ is ‘hand’.

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

<sup>27</sup> This verse explains the presence of non-Israelites in the service of Israelite sanctuaries. The story also explains the survival of some Canaanites despite the command to exterminate them.

## יהושוע פרק י

א ויהי כשמע אדני־זדק מלך ירושלם כי־לכד יהושע את־העי ויחרימה כאשר עשה ליריחו ולמלכה כן־עשה לעי ולמלכה וכי השלימו ישבי גבעון את־ישראל ויהיו בקרבם: ב ויראו מאד כי עיר גדולה גבעון באחת ערי הממלכה וכי היא גדולה מן־העי וכל־אנשיה גברים: ג וישלח אדני־זדק מלך ירושלם אל־הוהם מלך־חברון ואל־פראם מלך־ירמות ואל־יפיע מלך־לכיש ואל־דביר מלך־עגלון לאמר: ד עלו־אלי ועזרני ונכה את־גבעון כיהשלימה את־יהושע ואת־בני ישראל: ה ויאספו ויעלו חמשת מלכי האמרי מלך ירושלם מלך־חברון מלך־ירמות מלך־לכיש מלך־עגלון הם וכל־מחניהם ויחנו על־גבעון וילחמו עליה: ו וישלחו אנשי גבעון אל־יהושע אל־המחנה הגלגלה לאמר אל־תִּרַף יָדֶיךָ

## JOSHUA 10

1 When Adoni-Zedek, the king of Jerusalem, heard that Joshua had conquered Ai and put the town under a ban, dealing with Ai and the king as he had dealt with Jericho and its king; and also that the inhabitants of Gibeon had made their peace with Israel and entered their community, 2 they became greatly frightened, since Gibeon was as important a town as one of the royal towns themselves, and larger than Ai, while all its citizens were fighting men. 3 Then King Adoni-Zedek of Jerusalem sent word to King Hoham of Hebron, King Piram of Jarmuth, King Japhia of Lachish, and King Debir of Eglon, 4 “Join me and help me to conquer Gibeon, because it has made peace with Joshua and the Israelites.” 5 The five Amorite kings joined forces and set off together, that is, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish and the king of Eglon, they and all their armies; they besieged Gibeon and attacked it. 6 The men of Gibeon sent word to Joshua in the camp at Gilgal, “Do not abandon your servants; come up

### JOSHUA 10

- 1 The treaty between Gibeon and Israel incited the kings of five Amorite city-states to attack Gibeon. The Gibeonites call upon their Israelite allies and Joshua defeats the coalition.
- 2 The NRSV opens with ‘he’ instead of ‘they’, here following the MT; the subject of the plural verb is probably the residents of Jerusalem.
- 3 The five city-states were to the south of Gibeon.
- 4 Literally translated, this verse opens, “Come up to me and help me.”
- 5 Gn 10:16 lists the Amorites as descendants of Canaan.
- 6 The literal translation of ‘do not abandon your servants’ is ‘do not let your hand drop from us’.

מֵעֲבָדֶיךָ עֲלֵה אֲלֵינוּ מִהָרָה וְהוֹשִׁיעָה לָנוּ וְעֲזֹרְנוּ  
כִּי נִקְבְּצוּ אֲלֵינוּ כָּל־מְלָכֵי הָאֲמֹרִי יֹשְׁבֵי הָהָר:  
וַיַּעַל יְהוֹשֻׁעַ מִן־הַגִּלְגָּל הוּא וְכָל־עַם הַמִּלְחָמָה  
עִמּוֹ וְכָל גְּבוּרֵי הַחַיִל: {פ}

וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא מֵהֶם כִּי בְיָדְךָ  
נִתְּתִים לֹא־יַעֲמֹד אִישׁ מֵהֶם בְּפָנֶיךָ: וַיָּבֵא אֲלֵיהֶם  
יְהוֹשֻׁעַ פֶּתָאִם כָּל־הַלַּיְלָה עָלָה מִן־הַגִּלְגָּל: וַיַּהַמֵם  
יְהוָה לִפְנֵי יִשְׂרָאֵל וַיִּכֶם מִכַּה־גְדוּלָה בְּגִבְעוֹן  
וַיִּרְדְּפֵם דֶּרֶךְ מַעְלֵה בֵית־חֹרֹן וַיִּכֶם עַד־עֲזֻקָה  
וְעַד־מַקְדָּה: וַיְהִי בְּנִסְסָם מִפְּנֵי יִשְׂרָאֵל הֵם  
בְּמוֹרֵד בֵּית־חֹרֹן וַיְהוֶה הַשֶּׁלֶיךְ עֲלֵיהֶם אֲבָנִים  
גְּדוֹלוֹת מִן־הַשָּׁמַיִם עַד־עֲזֻקָה וַיָּמָתוּ רַבִּים אֲשֶׁר־  
מָתוּ בְּאֲבָנֵי הַבָּרָד מֵאֲשֶׁר הִרְגוּ בְּנֵי יִשְׂרָאֵל  
בְּחָרָב: {ס}

יְבֹאזוּ יְדַבֵּר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם תָּתַת יְהוָה אֶת־  
הָאֲמֹרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ

here quickly to save us and help us, because all the Amorite kings living in the mountains have allied themselves against us. <sup>7</sup> Joshua came up from Gilgal in person, bringing all the fighting men and all the bravest of his army with him.

<sup>8</sup> Yahweh said to Joshua, “Do not fear them; I have delivered them into your power; not one of them shall stand before you.” <sup>9</sup> Having marched from Gilgal throughout the night, Joshua caught them unawares. <sup>10</sup> Yahweh drove them headlong before Israel; he utterly defeated them at Gibeon; furthermore, he pursued them towards the descent of Beth-Horon and harassed them as far as Azekah, and as far as Makkedah. <sup>11</sup> As they fled from Israel down the Descent of Beth-Horon, Yahweh hurled huge hailstones from heaven on them all the way to Azekah, which killed them. More of them died under the hailstones than at the edge of Israel’s sword.

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

<sup>7</sup> Literally translated, this verse reads, “And Joshua went up from Gilgal, he and all the people of war with him, and all the brave warriors.”

<sup>8</sup> The literal translation of ‘I have delivered them into your power’ is ‘I have given them into your hand’.

<sup>9</sup> Literally translated, this verse reads, “Joshua came upon them suddenly, all the night he went up from Gilgal.”

<sup>10</sup> The referent of the 1<sup>st</sup> instance of the pronoun ‘he’ is probably Israel (cf. NRSV, NIV) but it is also possible that Yahweh should be understood as the referent (cf. NASB ‘and He slew them with a great slaughter at Gibeon’), or even Joshua (cf. NEB ‘and Joshua defeated them utterly in Gibeon’).

<sup>11</sup> The ‘Descent of Beth-Horon’ is the normal invasion route: cf. Saul’s pursuit of the Philistines (1S 14:23, 31) and the Syrian invasion (1M 3:16, 24).

<sup>12</sup> The rhyming couplet is a poetic image, comparable to Ex 14 (the Song of Moses) and Jg 5 (the Song of Deborah), for the supernatural help given to Israel by Yahweh (see v. 11). However, the editor takes it literally and uses it to emphasise the greatness of Joshua (see v. 14).

לְעֵינֵי יִשְׂרָאֵל שֶׁמֶשׁ בְּגִבְעוֹן  
זֶה וַיֵּרַח בְּעַמְקֵי אֵיִלּוֹן:  
וַיֵּדֶם הַשֶּׁמֶשׁ וַיֵּרַח עָמָד <sup>ג</sup>  
עַד־יָקָם גּוֹי אֹיְבָיו

“Sun, stand still over Gibeon,  
and, moon, you also, over the Vale of Aijalon.”

<sup>13</sup> And the sun stood still, and the moon halted,  
until the people had vengeance on their enemies.

הֲלֹא־הִיא כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר וַיַּעֲמֵד הַשֶּׁמֶשׁ  
בַּחֲצֵי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא כִּיּוֹם תָּמִים: <sup>ד</sup> וְלֹא  
הָיָה כִּיּוֹם הַהוּא לְפָנָיו וְאַחֲרָיו לְשִׁמְעַת יְהוָה בְּקוֹל  
אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל: {ס}

Is this not written in the Book of the Just? The sun stood still in the  
middle of the sky and delayed its setting for almost a whole day.  
<sup>14</sup> There was never a day like that before or since, when Yahweh obeyed  
the voice of a man, for Yahweh was fighting for Israel.

<sup>טו</sup> וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה  
הַגִּלְגָּלָה: <sup>טז</sup> וַיִּנְסוּ חֲמִשַּׁת הַמְּלָכִים הָאֵלֶּה וַיִּחְבְּאוּ  
בַּמְעָרָה בַּמְקֵדָה: <sup>יז</sup> וַיִּגַּד לְיְהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ  
חֲמִשַּׁת הַמְּלָכִים נִחְבְּאִים בַּמְעָרָה בַּמְקֵדָה:  
<sup>יח</sup> וַיֹּאמֶר יְהוֹשֻׁעַ גְּלוּ אֲבָנִים גְּדוֹלוֹת אֶל־פִּי הַמְעָרָה  
וְהִפְקִידוּ עָלֶיהָ אַנְשִׁים לְשִׁמְרָם: <sup>יט</sup> וְאַתֶּם אֲלֹ-  
תַעֲמְדוּ רַדְפוּ אַחֲרַי אִיְבֵיכֶם וְזַנְבְּתֶם אוֹתָם אֲלֹ-

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

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

<sup>14</sup> The literal translation of ‘obeyed’ (here following the NJB) is ‘listened to’.

<sup>15</sup> However, cf. v. 21. This chapter draws on various sources.

<sup>16</sup> The story of vv. 16–27 belongs to a tradition distinct from that of the battle of Gibeon, where the mention of Makkedah in v. 10 is an addition.

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

<sup>18</sup> Some might see in this verse a connexion to the burial of Jesus.

<sup>19</sup> The verbal form translated ‘is putting’ is a perfect of certitude, emphasising the certainty of the action.

תִּתְּנוּם לְבוֹא אֶל-עָרֵיהֶם כִּי נִתְּנָם יְהוָה אֱלֹהֵיכֶם  
בְּיַדְכֶם:

כ וַיְהִי כְּכַלּוֹת יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל לְהַכּוֹתָם מִכָּה  
גְּדוֹלָה-מְאֹד עַד-תָּמָם וְהַשְׂרִידִים שָׂרְדוּ מֵהֶם  
וַיָּבֹאוּ אֶל-עָרֵי הַמְּבֻצָּר: כֹּא וַיָּשְׁבוּ כָל-הָעָם אֶל-  
הַמַּחֲנֶה אֶל-יְהוֹשֻׁעַ מִקְדָּה בְּשָׁלוֹם לֹא-חָרַץ לְבְנֵי  
יִשְׂרָאֵל לְאִישׁ אֶת-לִשְׁנוֹ:

כב וַיֹּאמֶר יְהוֹשֻׁעַ פְּתֹחוּ אֶת-פִּי הַמְּעָרָה וְהוֹצִיאוּ  
אֵלַי אֶת-חַמֶּשֶׁת הַמְּלָכִים הָאֵלֶּה מִן-הַמְּעָרָה:  
כג וַיַּעֲשׂוּ כֵן וַיֹּצִיאוּ אֵלָיו אֶת-חַמֶּשֶׁת הַמְּלָכִים  
הָאֵלֶּה מִן-הַמְּעָרָה אֶת מֶלֶךְ יְרוּשָׁלַם אֶת-מֶלֶךְ  
חֶבְרוֹן אֶת-מֶלֶךְ יֶרְמוֹת אֶת-מֶלֶךְ לָכִישׁ אֶת-מֶלֶךְ  
עֶגְלוֹן: כד וַיְהִי כִּהּוֹצִיָאם אֶת-הַמְּלָכִים הָאֵלֶּה אֶל-  
יְהוֹשֻׁעַ וַיִּקְרָא יְהוֹשֻׁעַ אֶל-כָּל-אִישׁ יִשְׂרָאֵל וַיֹּאמֶר  
אֶל-קִצְיָנָי אֲנֹשֵׁי הַמִּלְחָמָה הִהְלָכוּ אֹתוֹ קִרְבוּ  
שִׁימוּ אֶת-רַגְלֵיכֶם עַל-צוּאְרֵי הַמְּלָכִים הָאֵלֶּה

enter their towns, for Yahweh your God is putting them into your power.”

<sup>20</sup> When Joshua and the sons of Israel had finished inflicting a great slaughter on them, until they completely routed them, the survivors who had escaped alive took refuge in their fortresses. <sup>21</sup> The people came back to Joshua’s camp at Makkedah; they were all safe, and no man dared to threaten the Israelites.

<sup>22</sup> Then Joshua said, “Clear the entrance of the cave and bring those five kings out to me from the cave.” <sup>23</sup> They did so and brought those five kings out to him from the cave: the king of Jerusalem, and the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Eglon. <sup>24</sup> And it came to pass that, when they had brought these kings out to Joshua, Joshua gathered together all the men of Israel and he said to the commanders of the men of war who had fought with him, “Come forward and put your feet on the necks of these kings!” Then they came forward and put their feet on their necks. <sup>25</sup> Then Joshua said to them,

<sup>20</sup> NETB does not subordinate the initial temporal clause (here following the MT).

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

<sup>22</sup> The NJB omits ‘from the cave’, here following the MT & NRSV.

<sup>23</sup> NETB simplifies the list of kings, reading, “the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon;” here, we follow the MT.

<sup>24</sup> An alternative reading for ‘come forward’ is ‘draw near’.

<sup>25</sup> In place of ‘have confidence and be resolute’, here following the NJB, the NRSV has ‘be strong and courageous’.

וַיִּקְרְבוּ וַיִּשְׂימוּ אֶת־רַגְלֵיהֶם עַל־צוּאֲרֵיהֶם: <sup>כ</sup> וַיֹּאמֶר אֲלֵיהֶם יְהוָה הַיּוֹשֵׁעַ אֶל־תִּירְאוּ וְאֶל־תַּחַתּוּ חֲזִקוּ וְאַמְצוּ כִּי כֹכָה יַעֲשֶׂה יְהוָה לְכָל־אֹיְבֵיכֶם אֲשֶׁר אַתֶּם נֹלְחָמִים אוֹתָם: <sup>כ</sup> וַיִּכֶם יְהוָה אַחֲרַי־כֵּן וַיְמִיתֵם וַיִּתְּלֵם עַל חֲמֹשֶׁה עֵצִים וַיְהִיו תְּלוּיִם עַל־הָעֵצִים עַד־הָעֶרֶב: <sup>כ</sup> וַיְהִי לַעֲתָ| בּוֹא הַשֶּׁמֶשׁ צוּהַ יְהוָה הַיּוֹשֵׁעַ וַיְרִידוּם מֵעַל הָעֵצִים וַיִּשְׁלַכֵם אֶל־הַמַּעְרָה אֲשֶׁר נִחְבְּאוּ־שָׁם וַיִּשְׂמוּ אַבְנִים גְּדוֹלוֹת עַל־פִּי הַמַּעְרָה עַד־עַצְם הַיּוֹם הַזֶּה: {ס}

<sup>כ</sup> וְאַת־מַקְדָּה לָכֵד יְהוָה בַּיּוֹם הַהוּא וַיִּבֶה לְפִי־חֶרֶב וְאַת־מַלְכָּה הַחֶרֶם אוֹתָם וְאַת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא הָשְׂאִיר שְׂרִיד וַיַּעַשׂ לְמַלְךְ מַקְדָּה כַּאֲשֶׁר עָשָׂה לְמַלְךְ יְרִיחוֹ: {ס}

<sup>כ</sup> וַיַּעֲבֵר יְהוָה וְכָל־יִשְׂרָאֵל עִמּוֹ מִמַּקְדָּה לְבִנָּה וַיִּלָּחֶם עִם־לְבִנָּה: ל וַיִּתֵּן יְהוָה גַּם־אוֹתָהּ בְּיַד יִשְׂרָאֵל וְאַת־מַלְכָּה וַיִּבֶה לְפִי־חֶרֶב וְאַת־כָּל־

“Do not be afraid or dismayed; have confidence and be resolute; for, this is how Yahweh shall deal with all the enemies against whom you fight.”

<sup>26</sup> With this, Joshua struck them down and put them to death; and he had them hanged on five trees; and they remained hanging on the trees until the evening. <sup>27</sup> And it came to pass that, at the hour of the going down of the sun, Joshua gave his order; they took them down from the trees and threw them into the cave in which they had hidden themselves. And they set great stones at the entrance of the cave, and these are still there today.

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

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

<sup>26</sup> The *NJB* avoids repeating ‘trees’ and ends with, ‘and they hung there until evening’.

<sup>27</sup> For the legal background of the removal of the corpses before sunset, see Dt 21:22-23.

<sup>28</sup> The conquest of Hebron and Debir cannot be credited to Joshua (see 15:13-17; Jg 1:10-15 ascribes the defeat of Jerusalem, Hebron and Debir to Judah and Caleb); while Libnah, Lachish and Eglon did not become Israelite until much later. Archaeology does not support this summary of Joshua’s southern campaign. Most of these territories became part of Israel during the time of David and Solomon.

<sup>29</sup> The *NJB* & *NETB* replace the 2<sup>nd</sup> instance of the name ‘Libnah’ (לְבִנָּה) with the pronoun ‘it’; here, we follow the *MT* & *NRSV*.

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

הַנֶּפֶשׁ אֲשֶׁר-בָּהּ לֹא-הִשְׁאִיר בָּהּ שְׂרִיד וַיַּעַשׂ  
לְמַלְכָּהּ כַּאֲשֶׁר עָשָׂה לְמֶלֶךְ יְרִיחוֹ: {ס}

לֹא וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ מִלִּבְנָה לְכִישָׁה  
וַיַּחֲנוּ עָלֶיהָ וַיִּלָּחֶם בָּהּ: <sup>ל</sup>ב וַיִּתֵּן יְהוָה אֶת-לְכִישׁ בְּיַד  
יִשְׂרָאֵל וַיִּלְכְּדֶהּ בַּיּוֹם הַשֵּׁנִי וַיִּבֶה לְפִי-חֶרֶב וְאֶת-  
כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ כָּכָל אֲשֶׁר-עָשָׂה לְלִבְנָה: {פ}

<sup>ל</sup>ג אַז עָלָה הָרֶם מֶלֶךְ גֶּזֶר לַעְזֹר אֶת-לְכִישׁ וַיִּבֶהוּ  
יְהוֹשֻׁעַ וְאֶת-עַמּוֹ עַד-בִּלְתִּי הַשְׁאִיר-לוֹ שְׂרִיד:  
<sup>ל</sup>ד וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ מִלְּכִישׁ עַגְלוֹן  
וַיַּחֲנוּ עָלֶיהָ וַיִּלָּחֶמוּ עָלֶיהָ: <sup>ל</sup>ה וַיִּלְכְּדוּהָ בַּיּוֹם הַהוּא  
וַיִּבֹוּהָ לְפִי-חֶרֶב וְאֶת כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ בַּיּוֹם  
הַהוּא הִחָרִים כָּכָל אֲשֶׁר-עָשָׂה לְלְכִישׁ: {פ}

<sup>ל</sup>ו וַיַּעַל יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ מֵעַגְלוֹן חֶבְרוֹן  
וַיִּלָּחֶמוּ עָלֶיהָ: <sup>ל</sup>ז וַיִּלְכְּדוּהָ וַיִּבֹוּהָ לְפִי-חֶרֶב וְאֶת-  
מַלְכָּהּ וְאֶת-כָּל-עָרֶיהָ וְאֶת-כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ  
לֹא-הִשְׁאִיר שְׂרִיד כָּכָל אֲשֶׁר-עָשָׂה לְעַגְלוֹן וַיַּחָרֵם  
אוֹתָהּ וְאֶת-כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ: {ס}

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

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

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

<sup>36</sup> Joshua, and all Israel with him, marched up from Eglon to Hebron. They attacked it, <sup>37</sup> took it and struck it with the edge of the sword, with its king, all the places belonging to it and every living creature in it. As he had treated Eglon, so here, he left not a man alive. He delivered it over to the ban, with every living creature in it.

<sup>31</sup> The literal translation of 'besieged it' is 'encamped against it'.

<sup>32</sup> On the use of 3PS pronouns in this verse, see #30.

<sup>33</sup> NETB has 'army' in place of 'people', here following the MT, NJB & NRSV.

<sup>34</sup> The literal translation of 'besieged it' is 'encamped against it'.

<sup>35</sup> On the use of 3PS pronouns in this verse, see #30.

<sup>36</sup> In place of 'attacked it', here following the NJB, the NRSV has 'assaulted it' and NETB has 'fought against it'.

<sup>37</sup> On the use of 3PS pronouns in this verse, see #30.

לח וישב יהושע וכל־ישראל עמו דברו וילחם עליה: לט וילכדה ואת־מלכה ואת־כל־עריה ויכוס לפי־חרב ויחרימו את־כל־נפש אשר־בה לא השאיר שריד כאשר עשה לחברון בן־עשה לדברה ולמלכה וכאשר עשה ללבנה ולמלכה:

מ ויבה יהושע את־כל־הארץ ההר והנגב והשפלה והאשדות ואת כל־מלכיהם לא השאיר שריד ואת כל־הנשמה החרים כאשר צוה יהוה אלהי ישראל: מא ויבם יהושע מקדש ברנע ועד־עזה ואת כל־ארץ גשן ועד־גבעון: מב ואת כל־המלכים האלה ואת־ארצם לכד יהושע פעם אחת כי יהוה אלהי ישראל נלחם לישראל: מג וישב יהושע וכל־ישראל עמו אל־המחנה הגלגלה: {פ}

38 Joshua, and all Israel with him, turned aside to Debir and attacked it.

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

40 Thus, Joshua subdued the whole land: the hill country and the Negeb, and the lowlands and the hillsides, and all the kings in them. He left not a man remaining alive and utterly destroyed everything that breathed, just as Yahweh the God of Israel had commanded. 41 And Joshua conquered them from Kadesh-Barnea to Gaza, and the whole region of Goshen as far as Gibeon. 42 All these kings and their kingdoms Joshua mastered in one campaign, because Yahweh the God of Israel fought for Israel. 43 Then Joshua, and all Israel with him, returned to the camp at Gilgal.

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

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

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

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

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

43 With the campaign over, Joshua and his army returned to their (temporary) headquarters.

## יהושוע פרק יא

## JOSHUA 11

א וַיְהִי כִשְׁמַע יָבִין מֶלֶךְ־חֲצוֹר וַיִּשְׁלַח אֶל־יֹזָבָב  
מֶלֶךְ מָדוֹן וְאֶל־מֶלֶךְ שִׁמְרוֹן וְאֶל־מֶלֶךְ אַכְשָׁף:  
ב וְאֶל־הַמְּלָכִים אֲשֶׁר מִצְפּוֹן בְּהָר וּבְעֶרְבָה נֹגֵב  
כַּנְרֹת וּבְשִׁפְלָה וּבְנִפּוֹת דֹּר מִיָּם: ג הַכְּנַעֲנִי  
מִמְזָרַח וּמִיָּם וְהָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַיְבוּסִי  
ד בְּהָר וְהַחֲוִי תַחַת חֶרְמוֹן בְּאַרְץ הַמְּצַפָּה: ד וַיֵּצְאוּ  
הֵם וְכָל־מַחְנֵיהֶם עִמָּם עִסְרָב כַּחֹל אֲשֶׁר עַל־  
שְׂפַת־הַיָּם לָרֹב וְסוֹס וְרֶכֶב רַב־מְאֹד: ה וַיִּוָּעְדוּ כָּל־  
וַיִּבְאוּ וַיִּחַנּוּ יַחְדָּו אֶל־מִי מְרוֹם  
וְהִלָּחֶם עִם־יִשְׂרָאֵל: {פ}

ו וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא מִפְּנֵיהֶם כִּי־  
ז מֵחָר כַּעֲת הַזֹּאת אֲנֹכִי נֹתֵן אֶת־כָּלָם חֲלָלִים לְפָנָי  
ח יִשְׂרָאֵל אֶת־סוּסֵיהֶם תַּעֲקֹר וְאֶת־מְרַכְבֹּתֵיהֶם

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

<sup>6</sup> Then Yahweh said to Joshua, "Do not be afraid of these men for, by this time tomorrow, I will cause all of them to lie slain before Israel; you shall hamstring their horses and burn their chariots with fire." <sup>7</sup> So,

### JOSHUA 11

<sup>1</sup> For 'Madon', following the MT (מָדוֹן) and the NRSV, the NJB has 'Merom', following the LXX (Μαργω).

<sup>2</sup> The 'Arabah' is the Jordan Valley, 'Chinneroth' the Sea of Galilee.

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

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

<sup>5</sup> The 'Waters of Merom' refers to the source of Merom's water supply, probably located at Tell El-Khureibah, 15 Km to the west of Hazor on a plateau where chariots could manoeuvre.

<sup>6</sup> The NJB reads, "...I shall hand them all over, cut to pieces, to Israel."

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

תִּשְׂרֹף בְּאֵשׁ: <sup>ז</sup> וַיִּבֹּא יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה  
 עִמּוֹ עָלֵיהֶם עַל־יְמֵי מְרוֹם פְּתָאִים וַיִּפְּלוּ בָהֶם:  
<sup>ח</sup> וַיִּתְּנֵם יְהוָה בְּיַד־יִשְׂרָאֵל וַיִּכּוּם וַיִּרְדְּפוּם עַד־  
 צִידוֹן רַבָּה וְעַד מְשֻׁרְפוֹת מַיִם וְעַד־בְּקַעַת מִצְפָּה  
 מִזְרַחָהּ וַיִּכּוּם עַד־בְּלַתֵּי הַשְּׂאִיר־לָהֶם שְׂרִיד:  
<sup>ט</sup> וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר־לוֹ יְהוָה אֶת־  
 סוּסֵיהֶם עֶקֶר וְאֶת־מְרַכְבֵּיהֶם שָׂרַף בְּאֵשׁ: {ס}  
<sup>י</sup> וַיָּשָׁב יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיִּלְכֹּד אֶת־חָצוֹר וְאֶת־  
 מֶלֶכָהּ הַבָּה בַּחֲרָב כִּי־חָצוֹר לְפָנָיִם הִיא רֹאשׁ כָּל־  
 הַמְּמַלְכוֹת הָאֵלֶּה: <sup>יא</sup> וַיִּכּוּ אֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ  
 לְפִי־חָרֶב הַחֶרֶם לֹא נֹתֵר כָּל־נִשְׁמָה וְאֶת־חָצוֹר  
 שָׂרַף בְּאֵשׁ: <sup>יב</sup> וְאֶת־כָּל־עָרֵי הַמְּלָכִים־הָאֵלֶּה וְאֶת־  
 כָּל־מְלִכֵיהֶם לָכַד יְהוֹשֻׁעַ וַיִּכּוּם לְפִי־חָרֶב הַחֲרִים  
 אוֹתָם כְּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה: <sup>יג</sup> רַק כָּל־  
 הָעָרִים הָעִמּוֹדוֹת עַל־תֵּלָם לֹא שָׂרַפָם יִשְׂרָאֵל  
 זֹלָתֵי אֶת־חָצוֹר לְבִדָּה שָׂרַף יְהוֹשֻׁעַ: <sup>יד</sup> וְכָל שְׁלָל  
 הָעָרִים הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי יִשְׂרָאֵל רַק

Joshua and all his warriors caught them unawares by the waters of Merom and fell on them. <sup>8</sup> Yahweh delivered them into the power of Israel, who defeated them and pursued them to Sidon the Great and to Misrephoth-Maim, and eastwards as far as the Valley of Mizpah; and Israel struck them down until not one was left to escape. <sup>9</sup> Joshua treated them as Yahweh had ordered; he hamstrung their horses and burnt their chariots with fire.

<sup>10</sup> Joshua then came back and captured Hazor, putting its king to the sword. Hazor in earlier days was the capital of all these kingdoms; <sup>11</sup> they put to the sword every living creature there, because of the ban. Not a soul remained there, and lastly he burned Hazor with fire. <sup>12</sup> Joshua conquered all these royal cities and their kings and struck them with the edge of the sword and annihilated them, as Moses the servant of Yahweh had ordered. <sup>13</sup> Yet, of all these towns standing on their mounds Israel burned none, apart from Hazor, which Joshua gave to the flames. <sup>14</sup> As for the spoils of these towns and the cattle, the Israelites took them for themselves; but they struck all the human beings with the

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

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

<sup>10</sup> Vv. 10-14 describe an incident in the settlement of the northern tribes, who had a history different from that of the House of Joseph.

<sup>11</sup> The NJB & NETB omit 'with fire', here following the MT & NRSV.

<sup>12</sup> The NJB has 'because of the ban' in place of 'and annihilated them', here following NETB.

<sup>13</sup> No explanation is given for the singular treatment of Hazor.

<sup>14</sup> In place of 'anyone who breathed', here following the NRSV, the NJB has 'one single soul'.

אֶת־כָּל־הָאָדָם הָכּוּ לְפִי־חֶרֶב עַד־הַשְּׂמַדִּים אוֹתָם  
 לֹא הִשְׁאִירוּ כָּל־נִשְׁמָה: <sup>טו</sup> כַּאֲשֶׁר צִוָּה יְהוָה אֶת־  
 מֹשֶׁה עַבְדּוֹ כִּי־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וְכֵן עָשָׂה  
 יְהוֹשֻׁעַ לֹא־הִסִּיר דְבַר מִכָּל אֲשֶׁר־צִוָּה יְהוָה אֶת־  
 מֹשֶׁה: <sup>טז</sup> וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הַזֹּאת הַהָר  
 וְאֶת־כָּל־הַנֶּגֶב וְאֶת כָּל־אֶרֶץ הַגִּישָׁן וְאֶת־הַשְּׁפֵלָה  
 וְאֶת־הָעֲרָבָה וְאֶת־הָר יִשְׂרָאֵל וְשִׁפְלֹתָהּ:

<sup>יז</sup> מִן־הָהָר הַחֲלָק הָעוֹלָה שֵׁעִיר וְעַד־בְּעֵל גֹּד  
 בְּבַקְעַת הַלְּבָנוֹן תַּחַת הַר־חֶרְמוֹן וְאֶת כָּל־  
 מַלְכֵיהֶם לְכַד וַיִּבְּסוּ וַיְמִיתוּם: <sup>יח</sup> יָמִים רַבִּים עָשָׂה  
 יְהוֹשֻׁעַ אֶת־כָּל־הַמְּלָכִים הָאֵלֶּה מִלְחָמָה: <sup>יט</sup> לֹא־  
 הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָה אֶל־בְּנֵי יִשְׂרָאֵל בְּלִתֵּי  
 הַחַיִּי יִשְׁבִּי גִבְעוֹן אֶת־הַכָּל לְקַחוּ בְּמִלְחָמָה: <sup>כ</sup> כִּי  
 מֵאֵת יְהוָה הָיְתָה לְחִזְקָם אֶת־לִבָּם לְקַרְאֵת  
 הַמְּלָחָמָה אֶת־יִשְׂרָאֵל לְמַעַן הַחְרִימָם לְבִלְתֵּי  
 הָיִיתְלָהֶם תַּחֲנוּהַ כִּי לְמַעַן הַשְּׂמִידֵם כַּאֲשֶׁר צִוָּה  
 יְהוָה אֶת־מֹשֶׁה: {ס}

edge of the sword and wiped them all out; they did not leave anyone who breathed. <sup>15</sup> What Yahweh had ordered his servant Moses, Moses in turn had ordered Joshua, and Joshua carried it out; he left nothing unaccomplished that Yahweh had ordered Moses. <sup>16</sup> Thus, Joshua mastered the whole country: the highlands, the whole Negeb and the whole land of Goshen, the foothills, the Arabah, the highlands, and the lowlands of Israel.

<sup>17</sup> From Mount Halak, which rises towards Seir, to Baal-Gad in the Valley of Lebanon below Mount Hermon, he captured all their kings, struck them down, and put them to death. <sup>18</sup> For a very long time, Joshua made war on all these kings; <sup>19</sup> there was not a city that had made peace with the sons of Israel, except for the Hivites, the inhabitants of Gibeon; all the rest they conquered in battle. <sup>20</sup> For, it was Yahweh's doing to make the hearts of these men so stubborn that they would come against Israel in battle, in order that they might be utterly destroyed, and that they might receive no mercy, but be exterminated, just as Yahweh had ordered Moses.

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

<sup>16</sup> An alternative reading for 'foothills' (שְׁפֵלָה) is 'lowlands'.

<sup>17</sup> The NJB has 'slaughtered them' in place of 'put them to death', here following the NRSV.

<sup>18</sup> For this verse, here following the NJB, the NRSV reads, "Joshua made war a long time with all those kings."

<sup>19</sup> The LXX omits the parenthetical note, 'except the Hivites, the inhabitants of Gibeon', which may represent a later scribal addition.

<sup>20</sup> See Dt 7:2ff and 20:16-18, where reasons for this massacre are given.

כא וַיָּבֹא יְהוֹשֻׁעַ בְּעֵת הַהִיא וַיִּכְרֹת אֶת־הָעֲנָקִים  
מִן־הַהָר מִן־חֶבְרוֹן מִן־דְּבִיר מִן־עֵינָב וּמִכָּל הַר  
יְהוּדָה וּמִכָּל הַר יִשְׂרָאֵל עַם־עֲרִיָּהֶם הִחְרִימָם  
יְהוֹשֻׁעַ: כב לֹא־נֹתַר עֲנָקִים בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל רַק  
בְּעֵזָה בְּגַת וּבְאַשְׁדּוֹד נִשְׁאַרוּ: כג וַיִּקַּח יְהוֹשֻׁעַ אֶת־  
כָּל־הָאָרֶץ כְּכֹל אֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיִּתְּנָהּ  
יְהוֹשֻׁעַ לְנַחֲלָה לְיִשְׂרָאֵל כַּמַּחְלָקָתָם לְשִׁבְטֵיהֶם  
וְהָאָרֶץ שָׁקֵטָה מִמִּלְחָמָה: {ס}

<sup>21</sup> Then Joshua came and wiped out the Anakim from the highlands, from Hebron, from Debir, from Anab, from all the highlands of Judah and all the highlands of Israel; Joshua utterly destroyed both them and their towns. <sup>22</sup> None of the Anakim was left in the land of the Israelites; some remained only in Gaza, in Gath, and in Ashdod. <sup>23</sup> Joshua mastered the whole country, just as Yahweh had told Moses, and he gave it to Israel as an inheritance according to their division by tribes; and the country had rest from war.

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

<sup>22</sup> For this verse, here following the NRSV, the NJB reads, "No more Anakim remained in Israelite territory except at Gaza, Gath and Ashdod."

<sup>23</sup> This is the final summary, to be followed by the distribution of the land.

## יהושוע פרק יב

א ואלה מלכי הארץ אשר הכו בני ישראל וירשו את ארצם בעבר הירדן מזרחה השמש מנחל ארנון עד החרמון וכל הערבה מזרחה:  
ב סיחון מלך האמרי היושב בחשבון משל מערוער אשר על שפת נחל ארנון ותוך הנחל וחצי הגלעד ועד יבק הנחל גבול בני עמון:  
ג והערבה עדים פנרות מזרחה ועד ים הערבה ים המלח מזרחה דרך בית הישמות ומתימן תחת אשדות הפסגה:

ד וגבול עוג מלך הבשן מיתר הרפאים היושב בעשתרות ובאדרעי: ה ומשל בהר חרמון ובסלכה ובכל הבשן עד גבול הגשורי והמעכתי וחצי הגלעד גבול סיחון מלך חשבון: ו משה עבד יהוה ובני ישראל הכו ויתנה משה עבד-

## JOSHUA 12

<sup>1</sup> These are the kings of the land, whom the Israelites conquered, whose territories they took, on the further, eastern side of the Jordan, from the Wadi Arnon to Mount Hermon, with the entire Arabah to the east:

<sup>2</sup> Sihon king of the Amorites, who lived at Heshbon, ruled from Aroer, which is on the edge of the Wadi Arnon, including the middle of the valley and half of Gilead as far as the river Jabbok, bordering Ammonite territory; <sup>3</sup> the eastern Arabah up to the Sea of Chinneroth, and as far as the Sea of the Arabah, or Salt Sea, on the eastern side, towards Beth-Jeshimoth, and, in the south, the watered foothills of Mount Pisgah.

<sup>4</sup> The territory of King Og of Bashan, one of the last of the Rephaim, who lived at Ashtaroth and Edrei, <sup>5</sup> ruled over Mount Hermon and Salecah and all Bashan to the boundary of the Geshurites and the Maacathites, and over half of Gilead to the boundary of King Sihon of Heshbon.

<sup>6</sup> Moses, the servant of Yahweh, and the Israelites, defeated them, and

### JOSHUA 12

<sup>1</sup> The literal translation of 'on the further, eastern side of the Jordan' is 'beyond the Jordan, toward the rising of the sun'.

<sup>2</sup> In place of 'middle of the valley', here following the MT & NRSV, then NJB reads 'bottom of the valley' and NETB, reconstructing from 13:9, 16, has 'the city in the middle of the valley'.

<sup>3</sup> The 'Sea of Chinnereth' is another name for the Sea of Galilee, and the 'Sea of the Arabah' (or 'Salt Sea') is the Dead Sea.

<sup>4</sup> The NJB & NRSV, following the LXX, omit 'the territory of', here following the MT & NETB. The 'Rephaim' (רפאים) were apparently an extremely tall ethnic group: see Dt 2:10-11, 20, 3:11.

<sup>5</sup> 'King Sihon' ruled the other half of Gilead (v. 2).

<sup>6</sup> More literally translated, 'given their land' would read 'given their land as a possession'.

יְהוֹה יְרָשָׁה לְרֵאוּבֵנִי וְלִגְדֵי וְלַחֲצֵי שֵׁבֶט  
הַמְּנַשֶּׁה: {ס}

Moses, the servant of Yahweh, had given their land to the Reubenites, the Gadites and the half-tribe of Manasseh.

וְאֵלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הִכָּה יְהוֹשֻׁעַ וּבְנֵי  
יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן יְמֵה מִבְּעַל גַּד בְּבַקְעַת  
הַלְּבָנוֹן וְעַד-הָהָר הַחֹלֶק הָעֹלֶה שְׁעִירָה וַיִּתְּנָה  
יְהוֹשֻׁעַ לְשֵׁבֶטֵי יִשְׂרָאֵל יְרָשָׁה כַּמְחֻלְקָתָם:

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

בְּהָרִים וּבַשְּׁפֵלָה וּבַעֲרָבָה וּבְאֲשׁוּדוֹת וּבַמִּדְבָּר  
וּבְנִגְבַּת הַחֲתִי הָאֲמֹרִי וְהַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי  
וְהַיְבוּסִי:  
{ש}

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

ט מֶלֶךְ יְרִיחוֹ {ס} אֶחָד {ס}  
מֶלֶךְ הָעֵי אֲשֶׁר-מִצְדַּת בֵּית-אֵל {ס} אֶחָד: {ר}  
י מֶלֶךְ יְרוּשָׁלַם {ס} אֶחָד {ס}  
מֶלֶךְ חֶבְרוֹן {ס} אֶחָד: {ר}  
יא מֶלֶךְ יַרְמוּת {ס} אֶחָד {ס}  
מֶלֶךְ לַכִּישׁ {ס} אֶחָד: {ר}

<sup>9</sup> the king of Jericho, one;  
the king of Ai near Bethel, one;  
<sup>10</sup> the king of Jerusalem, one;  
the king of Hebron, one;  
<sup>11</sup> the king of Jarmuth, one;  
the king of Lachish, one;

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

<sup>8</sup> In place of 'slopes', here following the NRSV & NETB, the NJB has 'watered foothills'.

<sup>9</sup> The formatting of the English text here follows that of the NJB; NETB does not tabulate the numbers but lists them in parentheses and the NRSV does neither. The formatting of the Hebrew text follows the style of *Mechon Mamre*. For 'of Ai' (הָעֵי), the LXX reads *Γαι*.

<sup>10</sup> In some LXX MSS, the number 'one' at the end of each line (*ενα*) is omitted.

<sup>11</sup> For 'Jarmuth' (יַרְמוּת), the LXX reads *Ιερμουθ*.

יב	מֶלֶךְ עֶגְלוֹן {ס} אֶחָד {ס}	12	the king of Eglon,	one;
	מֶלֶךְ גֶּזֶר {ס} אֶחָד: {ר}		the king of Gezer,	one;
יג	מֶלֶךְ דְּבִיר {ס} אֶחָד {ס}	13	the king of Debir,	one;
	מֶלֶךְ גֶּדֶר {ס} אֶחָד: {ר}		the king of Geder,	one;
יד	מֶלֶךְ חֶרְמָה {ס} אֶחָד {ס}	14	the king of Hormah,	one;
	מֶלֶךְ עָרָד {ס} אֶחָד: {ר}		the king of Arad,	one;
טו	מֶלֶךְ לִבְנָה {ס} אֶחָד {ס}	15	the king of Libnah,	one;
	מֶלֶךְ עַדְלָם {ס} אֶחָד: {ר}		the king of Adullam,	one;
טז	מֶלֶךְ מַקְדָּה {ס} אֶחָד {ס}	16	the king of Makkedah,	one;
	מֶלֶךְ בֵּית-אֵל {ס} אֶחָד {ר}		the king of Bethel,	one;
יז	מֶלֶךְ תַּפּוּחַ {ס} אֶחָד {ס}	17	the king of Tappuah,	one;
	מֶלֶךְ חֶפֶר {ס} אֶחָד {ר}		the king of Hopher,	one;
יח	מֶלֶךְ אַפֶּק {ס} אֶחָד {ס}	18	the king of Aphek,	one;
	מֶלֶךְ לַשָּׁרוֹן {ס} אֶחָד {ר}		the king of Lasharon,	one;
יט	מֶלֶךְ מַדּוֹן {ס} אֶחָד {ס}	19	the king of Madon,	one;
	מֶלֶךְ חֲצוֹר {ס} אֶחָד: {ר}		the king of Hazor,	one;

<sup>12</sup> For 'Eglon' (עֶגְלוֹן), the LXX reads *Αιλαμ*.

<sup>13</sup> For 'Debair' (דְּבִיר), the LXX reads *Δαβιρ* and, for 'Geder' (גֶּדֶר) it has *Γαδερ*.

<sup>14</sup> For 'Hormah' (חֶרְמָה), the LXX has *Ερμαθ*.

<sup>15</sup> For 'Adullam' (עַדְלָם), the LXX reads *Οδολλαμ*.

<sup>16</sup> Most LXX MSS omit the 2<sup>nd</sup> line of this verse.

<sup>17</sup> For 'Hopher' (חֶפֶר), the LXX reads *Οφερ*.

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

<sup>19</sup> In place of 'Madon', here following the MT (מַדּוֹן) and NRSV, the NJB has 'Merom'; the name is missing from the LXX.

כ	מֶלֶךְ שִׁמְרוֹן מֶרֶון מְרֹאֵן {ס} אֶחָד {ס}	20	the king of Shimron-Meron,	one;
	מֶלֶךְ אַחְשָׁף {ס} אֶחָד: {ר}		the king of Achshaph,	one;
כא	מֶלֶךְ תַּעֲנָךְ {ס} אֶחָד {ס}	21	the king of Taanach,	one;
	מֶלֶךְ מִגְדּוֹ {ס} אֶחָד: {ר}		the king of Megiddo,	one;
כב	מֶלֶךְ קֶדֶשׁ {ס} אֶחָד {ס}	22	the king of Kedesh,	one;
	מֶלֶךְ יִקְנֵעַם לְבַרְמֶל {ס} אֶחָד: {ר}		the king of Jokneam in Carmel,	one;
כג	מֶלֶךְ דּוֹר לְנִפְתַּיִם דּוֹר {ס} אֶחָד {ס}	23	the king of Dor on the hillsides of Dor,	one;
	מֶלֶךְ גּוֹיִם לְגִלְגָל {ס} אֶחָד: {ר}		the king of Goim in Gilgal,	one;
כד	מֶלֶךְ תִּרְצָה {ס} אֶחָד {ס}	24	the king of Tirzah,	one.
	כָּל־מְלָכִים שְׁלֹשִׁים {ס} וְאַחָד: {ר}		Total number of all these kings:	thirty-one.
	{ש}			

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

<sup>21</sup> The LXX has the 1<sup>st</sup> line of v. 22 (*βασιλέα Καδης*) here and moves the 2<sup>nd</sup> line to v. 22.

<sup>22</sup> For 'Jokneam in Carmel' (*יִקְנֵעַם לְבַרְמֶל*), the LXX reads *Ιεκοναμ τοῦ Χερμελ*.

<sup>23</sup> The NJB & NRSV, following the LXX (*Γωιμ τῆς Γαλιλαίας*), have 'Galilee' in place of 'Gilgal', here following the MT (*גִּלְגָל*) and NETB.

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

## יהושוע פרק יג

א ויהושע זקן בא בימים ויאמר יהוה אליו אתה זקנתה באת בימים והארץ נשארה הרבה-מאד לרשתה: ב זאת הארץ הנשארת כל-גלילות הפלשתים וכל-הגשורים: ג מן-השיחור אשר על-פני מצרים ועד גבול עקרון צפונה לכנעני תחשב חמשת סרני פלשתים העזתי והאשדודי האשקלוני הגתי והעקרוני והעונים: ד מתימן כל-ארץ הכנעני ומערה אשר לצידנים עד-אפקה עד גבול האמרי: ה והארץ הגבלי וכל-הלבנון מזרח השמש מבעל גד תחת הר-חרמון עד לבוא חמת: ו כל-ישבי ההר מן-הלבנון עד-משרפת מים כל-צידנים אנכי אורישם מפני בני ישראל רק הפלה לישראל בנחלה כאשר צויתיד: ז ועתה

## JOSHUA 13

<sup>1</sup> Now Joshua was old and advanced in years. Yahweh said to him, “You are old and advanced in years, yet much of the land remains to be conquered. <sup>2</sup> This is the land that remains: all the regions of the Philistines and all those of the Geshurites; <sup>3</sup> from the Shihor, east of Egypt, to the frontier of Ekron northwards, it is reckoned as Canaanite. The five rulers of the Philistines have their seats at Gaza, Ashdod, Ashkelon, Gath, and Ekron; and the Avvites are in <sup>4</sup> the south. All the land of the Canaanites and Mearah, which belongs to the Sidonians, as far as Aphek and the frontier of the Amorites; <sup>5</sup> and the land of the Gebalites and all Lebanon eastwards from Baal-Gad below Mount Hermon to the Pass of Hamath. <sup>6</sup> All who live in the highlands from Lebanon to Misrephoth-Maim – all the Sidonians – I myself will drive out before the Israelites; be sure to allot the land among the Israelites as

### JOSHUA 13

- <sup>1</sup> The Israelite hegemony in Canaan was not the product of a total military conquest but a complicated and gradual process. It was completed under David.
- <sup>2</sup> The places mentioned in vv. 2–7 never became part of Israel although they are included in the ideal plan of the Holy Land (1:4) and in the outline of Nb 34:1–12; to the south, the territory of the Philistines and Geshurites (see 1S 27:8) and also the Avvites (see Dt 2:23); to the north, the territory of the Sidonians (i.e. Phoenicia).
- <sup>3</sup> The NJB has ‘facing Egypt’ in place of ‘east of Egypt’, here following the NRSV.
- <sup>4</sup> In place of ‘Aphek’, here following the NRSV & NETB, the NJB has ‘Aphakah’.
- <sup>5</sup> The NRSV & NETB do not translate ‘Pass of Hamath’ (here following the NJB) but leave the proper name, ‘Lebo-Hamath’ (לְבוֹא חַמַּת).
- <sup>6</sup> On the name ‘Misrephoth-Maim’, see #11:8.

חָלַק אֶת־הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתִשְׁעַת הַשְּׁבֵטִים  
וְחֻצֵי הַשֶּׁבֶט הַמְּנַשֶּׁה:

ח עִמּוֹ הָרְאוּבֵנִי וְהַגָּדִי לָקְחוּ נַחֲלָתָם אֲשֶׁר נָתַן  
לָהֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה כְּאֲשֶׁר נָתַן לָהֶם  
מֹשֶׁה עֶבֶד יְהוָה: ט מֵעֲרוֹעֵר אֲשֶׁר עַל־שֵׁפֶת־נַחַל  
אֲרָנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֵׁר  
מִיַּדְבָּא עַד־דִּיבּוֹן: י וְכָל עֵרִי סִיחוֹן מִלְּךְ הָאֲמֹרִי  
אֲשֶׁר מִלְּךְ בְּחֶשְׁבּוֹן עַד־גְּבוּל בְּנֵי עַמּוֹן: יא וְהַגְּלָעַד  
וְגְבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי וְכָל הַר חֶרְמוֹן וְכָל־הַבָּשָׁן  
עַד־סֹלְכָה: יב כָּל־מַמְלָכוֹת עוֹג בְּבָשָׁן אֲשֶׁר־מִלְּךְ  
בְּעִשְׁתָּרוֹת וּבְאֶדְרֵעִי הוּא נִשְׂאָר מִיֵּתֵר הָרֶפְאִים  
וַיִּכְּסֵם מֹשֶׁה וַיִּרְשָׁם: יג וְלֹא הוֹרִישׁוּ בְּנֵי יִשְׂרָאֵל אֶת־  
הַגְּשׁוּרִי וְאֶת־הַמַּעֲכָתִי וַיֵּשֶׁב גְּשׁוּר וּמַעֲכָת בְּקֶרֶב  
יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה: יד רַק לְשֶׁבֶט הַלְוִי לֹא נָתַן

I have ordered you. <sup>7</sup> The time has come to divide this land among the nine tribes and the half-tribe of Manasseh.”

<sup>8</sup> With him, the Reubenites and the Gadites received the allotted inheritance given them by Moses beyond the Jordan eastwards, as Moses the servant of Yahweh gave them <sup>9</sup> the land onward from Aroer, on the edge of the Wadi Arnon, and from the town within the gorge itself; all the tableland of Medeba to Dibon; <sup>10</sup> all the towns of King Sihon of the Amorites, who reigned in Heshbon, to the Ammonite border; <sup>11</sup> and Gilead, the territory of the Geshurites and Maacathites, all Mount Hermon and all Bashan to Salecah; <sup>12</sup> all the kingdom of Og in Bashan, who reigned in Ashteroth and Edrei, the last survivor of the Rephaim. Moses conquered and dispossessed these. <sup>13</sup> Yet, the Israelites did not dispossess the Geshurites or the Maacathites, hence Geshur and Maacah live in Israel even today. <sup>14</sup> To the tribe of Levi alone Moses gave no

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

<sup>8</sup> The opening, ‘With him’, follows the MT; the NJB & NRSV, following the LXX (ταῖς δὲ δύο φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση), have ‘as regards the other half-tribe of Manasseh’.

<sup>9</sup> The NRSV & NJB, following the LXX, have ‘from Medeba’ (ἀπὸ Μαυδαβα) rather than ‘of Medeba’, here following the MT.

<sup>10</sup> The NJB has ‘had reigned’ in place of ‘reigned’, here following the NRSV & NETB.

<sup>11</sup> The NJB has ‘including Salecah’ in place of ‘to Salecah’, here following the NRSV & NETB.

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

<sup>13</sup> The statement that ‘the Israelites did not dispossess the Geshurites’ is the first of a series of passages in Jos/Jg, from an ancient source, showing that the conquest was less thorough than later editors would have their readers understand (15:63, 16:10, 17:12–13, Jg 1:19, 21, 27–35).

<sup>14</sup> The NJB, following the LXX, omits, ‘the burnt offerings for’; here, we follow the MT & NRSV.

נחלה אשר יהוה אלהי ישראל הוא נחלתו כאשר  
דבר-לו: {פ}

<sup>טו</sup> ויתן משה למטה בני־ראובן למשפחתם: <sup>טז</sup> ויהי  
להם הגבול מערוער אשר על־שפת־נחל ארנון  
והעיר אשר בתוך־הנחל וכל־המישר על־מידבא:  
<sup>יז</sup> חשבון וכל־עריה אשר במישר דיבן ובמות בעל  
ובית בעל מעון: <sup>יח</sup> ויהצה וקדמת ומפעת:  
<sup>יט</sup> וקריתים ושבמה וצרת השחר בהר העמק:  
<sup>כ</sup> ובית פעור ואשדות הפסגה ובית הישמות:  
<sup>כא</sup> וכל ערי המישר וכל־ממלכות סיחון מלך  
האמרי אשר מלך בחשבון אשר הכה משה אתו  
ואת־נשיאי מדין את־אוי ואת־רקם ואת־צור  
ואת־חור ואת־רבע נסיכי סיחון ישבי הארץ:  
<sup>כב</sup> ואת־בלעם בן־בעור הקוסם הרגו בני־ישראל

inheritance; the burnt offerings for Yahweh the God of Israel are their inheritance, as he had told them.

<sup>15</sup> Moses gave the tribe of the Reubenites a portion according to their clans. <sup>16</sup> Thus, the land they received stretched from Aroer, on the edge of the Wadi Arnon, and the town within the gorge itself, and all the tableland by Medeba, <sup>17</sup> and Heshbon with all its towns on the tableland: Dibon, Bamoth-Baal, Beth-Baal-Meon, <sup>18</sup> Jahaz, Kedemoth, Mephaath, <sup>19</sup> Kiriathaim, Sibmah and Zereth-Shahar on the hill in the valley, <sup>20</sup> Beth-Peor, the slopes of Pisgah, Beth-Jeshimoth: <sup>21</sup> all the towns on the tableland and the whole kingdom of King Sihon of the Amorites, who reigned in Heshbon; whom Moses defeated with the princes of Midian, Evi, Rekem, Zur, Hur and Reba, vassals of Sihon who lived in the land. <sup>22</sup> As for Balaam son of Beor, the diviner, the Israelites had put him to the sword with others they had slaughtered. <sup>23</sup> The border of the

<sup>15</sup> The NJB has 'had given' in place of 'gave', here following the NRSV & NETB.

<sup>16</sup> In place of 'by Medeba', here following the NRSV, the NJB has 'up to Medeba'.

<sup>17</sup> The NJB has 'all the towns' in place of 'all its towns', here following the NRSV.

<sup>18</sup> For 'Jahaz' (יהצה), the LXX reads *Iασσα*.

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

<sup>20</sup> The LXX translates 'the slopes of Pisgah' (אשדות הפסגה) as a proper name (*Ασηδωθ Φασγα*).

<sup>21</sup> At the beginning of this verse, the NRSV adds 'that is' and NETB has 'it encompassed'.

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

<sup>23</sup> For the 1<sup>st</sup> sentence, here following NETB, the NJB has 'Thus, the land of the Reubenites stretched to the Jordan'.

בְּחֶרֶב אֶל־חִלְלֵיהֶם: כִּי וַיְהִי גְבוּל בְּנֵי רְאוּבֵן הַיַּרְדֵּן  
וּגְבוּל זֹאת נַחֲלַת בְּנֵי־רְאוּבֵן לְמִשְׁפְּחוֹתֵם הָעָרִים  
וַחֲצָרֵיהֶן: {פ}

כִּד וַיִּתֵּן מֹשֶׁה לְמִטֵּה־גָד לְבְנֵי־גָד לְמִשְׁפְּחוֹתָם:  
כִּה וַיְהִי לָהֶם הַגְּבוּל יַעֲזֹר וְכַל־עָרֵי הַגְּלָעָד וַחֲצֵי  
אֶרֶץ בְּנֵי עַמּוֹן עַד־עֲרוֹעֵר אֲשֶׁר עַל־פְּנֵי רַבָּה:  
כּו וּמַחֲשֶׁבוֹן עַד־רַמַּת הַמִּצְפָּה וּבִטְנַיִם וּמַמְחַנַּיִם  
עַד־גְּבוּל לְדָבָר: כִּי וּבְעֵמֶק בֵּית הָרֶם וּבֵית נַמְרָה  
וְסִכּוֹת וְצַפּוֹן יֵתֵר מִמְּלִכוֹת סִיחוֹן מִלְּךְ חֶשְׁבוֹן  
הַיַּרְדֵּן וּגְבֹל עַד־קֶצֶה יַם־כַּנְרֶת עֵבֶר הַיַּרְדֵּן  
מִזְרָחָה: כִּח זֹאת נַחֲלַת בְּנֵי־גָד לְמִשְׁפְּחוֹתֵם הָעָרִים  
וַחֲצָרֵיהֶם: {ס}

כִּט וַיִּתֵּן מֹשֶׁה לְחֻצֵי שִׁבַּט מְנַשֶּׁה וַיְהִי לְחֻצֵי מִטֵּה  
בְּנֵי־מְנַשֶּׁה לְמִשְׁפְּחוֹתָם: ל וַיְהִי גְבוּלָם מִמְּחַנֵּי  
כָּל־הַבָּשָׁן כָּל־מְמַלְכוֹת | עוֹג מִלְּךְ־הַבָּשָׁן וְכָל־חֲנוֹת

tribe of Reuben was the Jordan. This was the inheritance of the sons of Reuben according to their clans, with the towns and their outlying villages.

<sup>24</sup> Moses gave the tribe of Gad, the Gadites, a portion according to their clans. <sup>25</sup> Their territory was Jazer, all the towns of Gilead, half the land of the Ammonites up to Aroer facing Rabbah, <sup>26</sup> and from Heshbon to Ramath-Mizpeh and Betonim, and from Mahanaim to the border of Lo-Debar; <sup>27</sup> and in the valley: Beth-Haram, Beth-Nimrah, Succoth, and Zaphon: the rest of the kingdom of King Sihon of Heshbon, the Jordan and its banks, up to the lower end of the Sea of Chinnereth, eastward beyond the Jordan. <sup>28</sup> This was the inheritance of the sons of Gad by their clans, with their towns and villages.

<sup>29</sup> Moses gave the half-tribe of Manasseh (and this was for the half-tribe of the sons of Manasseh) a share by their clans. <sup>30</sup> Their territory stretched from Mahanaim through all Bashan, with the whole kingdom

<sup>24</sup> The NJB has 'had given' in place of 'gave', here following the NRSV & NETB.

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

<sup>26</sup> The NRSV and NETB, following the LXX (*Δαβιρ*), have 'Debir' in place of 'Lo-debar' (לְדָבָר).

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

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

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

<sup>30</sup> NETB does not translate the name 'Havvoth Jair' ('The Encampments of Jair').

יֵאִיר אֲשֶׁר בְּבָשָׁן שְׁשִׁים עִיר: לֹא וַחֲצֵי הַגִּלְעָד  
וְעִשְׂתָּרוֹת וְאֶדְרֵי עָרֵי מַמְלְכוֹת עֹג בְּבָשָׁן לְבְנֵי  
מַכִּיר בֶּן־מְנַשֶּׁה לְחֲצֵי בְנֵי־מַכִּיר לְמִשְׁפְּחוֹתָם:  
לְבִּי אֱלֹהֵי אֲשֶׁר־נָחַל מֹשֶׁה בְּעַרְבֹת מוֹאָב מֵעֵבֶר  
לְיַרְדֵּן יְרִיחוֹ מִזְרְחָה: {פ}

לֹא וְלִשְׁבֵט הַלְוִי לֹא־נָתַן מֹשֶׁה נַחֲלָה יְהוָה אֱלֹהֵי  
יִשְׂרָאֵל הוּא נַחֲלָתָם כַּאֲשֶׁר דִּבֶּר לָהֶם: {ס}

of King Og of Bashan and all the Encampments of Jair in Bashan: sixty towns. <sup>31</sup> Half of Gilead, with Ashtaroth and Edrei, cities of Og in Bashan, were allotted to the sons of Machir son of Manasseh, to half the Machirites by their clans. <sup>32</sup> These are the allotments made by Moses in the plains of Moab, beyond the Jordan east of Jericho.

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

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<sup>31</sup> The NJB adds 'the royal' before 'cities'; here, we follow the NRSV & NETB.

<sup>32</sup> In place of 'east of Jericho', the NJB has 'and facing Jericho eastwards'.

<sup>33</sup> On 'Levi', see Ch. 21.

## JOSHUA 14

## יהושוע פרק יד

א ואלה אשר נחלו ב־בְנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן  
אֲשֶׁר נָחְלוּ אוֹתָם אֶלְעָזָר הַכֹּהֵן וַיהוֹשֻׁעַ בֶּן־נּוֹן  
וְרָאשֵׁי אֲבוֹת הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל: ב־בְּגוֹרָל  
נָחַלְתֶּם כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה לְתַשְׁעַת  
הַמִּטּוֹת וַחֲצֵי הַמַּטֵּה: ג־כִּי־נָתַן מֹשֶׁה נַחֲלַת שְׁנֵי  
הַמִּטּוֹת וַחֲצֵי הַמַּטֵּה מֵעַבְרָ לִירְדֵן וְלִלְוִיִּם לֹא־נָתַן  
נַחֲלָה בְּתוֹכָם: ד־כִּי־הָיוּ בְנֵי־יוֹסֵף שְׁנֵי מִטּוֹת מְנַשֶּׁה  
וְאֶפְרַיִם וְלֹא־נָתְנוּ חֵלֶק לְלוֹיִם בְּאֶרֶץ כְּנָעַן כִּי אִם־עָרִים  
לְשִׁבַת וּמִגְרָשֵׁיהֶם לְמִקְנֵיהֶם וְלִקְנִינָם: ה־כַּאֲשֶׁר  
צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עֶשְׂו בְנֵי יִשְׂרָאֵל וַיַּחֲלֶקוּ  
אֶת־הָאָרֶץ: {פ}

ו וַיָּגֶשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָל וַיֹּאמֶר אֵלָיו  
כָּלֵב בֶּן־יִפְנֵה הַקְּנִזִּי אֶתָּה יָדַעְתָּ אֶת־הַדָּבָר אֲשֶׁר־  
דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל אֲדוֹתַי וְעַל

<sup>1</sup> These are the inheritances that the Israelites received in the land of Canaan, assigned to them by Eleazar the priest and by Joshua son of Nun and by the heads of the families of the tribes of Israel. <sup>2</sup> Their inheritance was by lot, as Yahweh had ordered through Moses for the nine and one half tribes. <sup>3</sup> Moses had given an inheritance to the two and one half tribes beyond the Jordan but had given the Levites no inheritance among them. <sup>4</sup> For the sons of Joseph formed two tribes, Manasseh and Ephraim, and no share in the land was given to the Levites, only towns to live in, with their pasturelands for their cattle and property. <sup>5</sup> The Israelites did as Yahweh commanded Moses; they allotted the land.

<sup>6</sup> Then, the sons of Judah approached Joshua at Gilgal; and Caleb the son of Jephunneh, the Kenizzite, said to him, "You know what Yahweh said to Moses, the man of God, at Kadesh-Barnea concerning you and

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<sup>1</sup> Literally translated, this verse reads, "These are [the lands] that 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."

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

<sup>3</sup> NETB omits the words 'among them'.

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

<sup>5</sup> For this verse, here following the NRSV & MT, the NJB reads, "In apportioning the land, the Israelites did as Yahweh had ordered Moses to do."

<sup>6</sup> Caleb was a Kenizzite (vv. 6 & 14) and therefore not an Israelite (see #Nb 24:21).

אֲדוֹתַיִךְ בְּקֹדֶשׁ בְּרַנַּע: <sup>ז</sup> בֶּן־אַרְבַּעַיִם שָׁנָה אָנֹכִי  
בְּשִׁלַּח מֹשֶׁה עֶבְד־יְהוָה אֹתִי מִקְדָּשׁ בְּרַנַּע לְרַגֵּל  
אֶת־הָאָרֶץ וְאָשַׁב אֹתוֹ דִּבֶּר כַּאֲשֶׁר עַם־לִבְבִי:  
<sup>ח</sup> וְאֲחִי אֲשֶׁר עָלוּ עִמִּי הִמְסִיּוּ אֶת־לֵב הָעָם וְאֲנֹכִי  
מִלְּאֲתִי אַחֲרַי יְהוָה אֱלֹהֵי: <sup>ט</sup> וַיִּשָּׁבַע מֹשֶׁה בַּיּוֹם  
הַהוּא לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ רַגְלֶךָ בָּהּ  
לְךָ תִּהְיֶה לְנַחֲלָה וּלְבָנֶיךָ עַד־עוֹלָם כִּי מִלְּאֲתִי  
אַחֲרַי יְהוָה אֱלֹהֵי: <sup>י</sup> וְעַתָּה הִנֵּה הִחֲלִיהַ יְהוָה אוֹתִי  
כַּאֲשֶׁר דִּבַּרְתָּ זֶה אַרְבַּעַיִם וַחֲמִשׁ שָׁנָה מֵאָז דִּבַּרְתָּ  
יְהוָה אֶת־הַדְּבָר הַזֶּה אֶל־מֹשֶׁה אֲשֶׁר־הִלְךְ יִשְׂרָאֵל  
בַּמִּדְבָּר וְעַתָּה הִנֵּה אָנֹכִי הַיּוֹם בֶּן־חֲמִשׁ וּשְׁמֹנִים  
שָׁנָה: <sup>יא</sup> עוֹדֵנִי הַיּוֹם חֹזֵק כַּאֲשֶׁר בַּיּוֹם שִׁלַּח אוֹתִי  
מֹשֶׁה כִּכְחִי אָז וּכְכַחִי עַתָּה לְמַלְחָמָה וּלְצִאֵת  
וּלְבוֹא: <sup>יב</sup> וְעַתָּה תִּנְהַלֵּי אֶת־הָהָר הַזֶּה אֲשֶׁר־דִּבַּר  
יְהוָה בַּיּוֹם הַהוּא כִּי אֶתֶּה־שְׂמַעְתָּ בַּיּוֹם הַהוּא כִּי־  
עָנְקִים שָׁם וְעָרִים גְּדוֹלוֹת בְּצִרוֹת אוֹלֵי יְהוָה אוֹתִי  
וְהוֹרֵשְׁתִּים כַּאֲשֶׁר דִּבַּר יְהוָה:

me. <sup>7</sup> I was forty years old when Moses the servant of Yahweh sent me from Kadesh-Barnea to reconnoitre this country, and of this, I most faithfully made report to him. <sup>8</sup> However, the brothers who had gone up with me discouraged the people, whereas I myself did the whole will of Yahweh my God. <sup>9</sup> That day Moses swore an oath, saying, “Be sure of this: that the land your foot has trodden shall be an inheritance for you and your children forever, because you have wholeheartedly followed the will of Yahweh my God.” <sup>10</sup> From then until now, as you see, Yahweh has kept me alive in accordance with his promise. It is forty-five years since Yahweh made this promise to Moses (it was while Israel was journeying through the desert), and now I am eighty-five years old. <sup>11</sup> Today I am still as strong as the day when Moses sent me out on that errand; for fighting, for going and coming, I am as strong now as then. <sup>12</sup> It is time you gave me the highlands that Yahweh promised me then. You heard then how the Anakim peopled it, and how its towns were great and strong. If Yahweh is with me, I shall drive them out as Yahweh said.”

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

<sup>8</sup> The NRSV, literally translating the MT, reads, ‘made the heart of the people melt’ in place of ‘discouraged the people’, here following the NJB.

<sup>9</sup> The NJB has ‘you have done the whole will’ in place of ‘you have wholeheartedly followed the will’, here following the NRSV.

<sup>10</sup> The NJB lacks ‘as you see’, here following the NRSV.

<sup>11</sup> Literally translated, this verse ends, “like my strength then, like my strength now, for battle and for going out and coming in.”

<sup>12</sup> In place of ‘and how its towns were great and strong’, here following the NJB, the NRSV has ‘with great fortified cities’.

יג וַיְבָרֶכְהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת-חֶבְרוֹן לְכָלֵב בֶּן-יִפְנֵה  
 לְנַחֲלָה: יד עַל-כֵּן הִיְתָה-חֶבְרוֹן לְכָלֵב בֶּן-יִפְנֵה  
 הַקְּנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מָלֵא אֶתְרֵי  
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל: טו וְשֵׁם חֶבְרוֹן לְפָנִים קְרִית  
 אַרְבַּע הָאָדָם הַגְּדוֹל בְּעִנְקִים הוּא וְהָאָרֶץ שָׁקֵטָה  
 מִמִּלְחָמָה: {פ}

13 Joshua blessed Caleb son of Jephunneh and gave him Hebron as an inheritance; 14 and hence Hebron down to the present day has remained the possession of Caleb son of Jephunneh the Kenizzite, because he did the whole will of Yahweh the God of Israel. 15 The name of Hebron in earlier times was Kiriath-Arba; Arba was the greatest of the Anakim. The land had rest from warfare.

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

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

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

## יהושוע פרק טו

## JOSHUA 15

א ויהי הגזרל למטה בני יהודה למשפחתם אל-גבול אדום מדבר-צן נגבה מקצה תימן: ב ויהי להם גבול נגב מקצה ים המלח מן-הלשן הפנה נגבה: ג ויצא אל-מנגב למעלה עקרבים ועבר צנה ועלה מנגב לקדש ברנע ועבר חצרון ועלה אדרה ונסב הקרקעה: ד ועבר עצמונה ויצא נחל מצרים והיה והיו תצאות הגבול ימה זה-יהיה לכם גבול נגב: ה וגבול קדמה ים המלח עד-קצה הירדן וגבול לפאת צפונה מלשון הים מקצה הירדן: ו ועלה הגבול בית חגלה ועבר מצפון לבית הערבה ועלה הגבול אבן ביהן בן-ראובן: ז ועלה הגבול דברה מעמק עכור וצפונה פנה אל-הגלגל אשר-נכח למעלה אדמים אשר מנגב לנחל ועבר הגבול אל-מי-עין שמש והיו תצאתיו

1 The lot for the tribe of the sons of Judah according to their clans was near the boundary of Edom, to the desert of Zin at the farthest south. 2 Their southern frontier begins at the tip of the Salt Sea, at the bay that faces south. 3 It goes south of the Ascent of Scorpions, passes through Zin and up south of Kadesh-Barnea, through Hezron, up to Addar, turns to Karka, 4 skirts Azmon, comes out at the Wadi of Egypt and ends at the sea. This will be your southern boundary. 5 Eastwards, the boundary is the Salt Sea as far as the mouth of the Jordan; and the northern boundary runs from the bay at the mouth of the Jordan. 6 This boundary goes up to Beth-Hoglah, passes north of Beth-Arabah and reaches the Stone of Bohan son of Reuben. 7 The boundary goes up to Debir from the Vale of Achor and turns towards Gilgal, opposite the Ascent of Adummim, south of the Wadi; the boundary goes on to the waters of En-Shemesh and ends at En-Rogel. 8 Then it goes up to the

### JOSHUA 15

- 1 The NJB, following the LXX, has 'from the desert' (ἀπὸ τῆς ἐρήμου) in place of 'to the desert' and 'to Kadesh in the south' (εἰς Καδης πρὸς λίβα) in place of 'at the farthest south'; here, we follow the MT & NRSV.
- 2 The 'Salt Sea' is another name for the Dead Sea (also in v. 5).
- 3 The NRSV uses the Hebrew name, 'Akrabbim' (עקרבים) in place of 'Scorpions'.
- 4 The Kethib/Qere difference here would benefit from an explanation.
- 5 The NJB includes the 2<sup>nd</sup> part of this verse in v. 6; here, we follow the NRSV & NETB.
- 6 Throughout this section, the NJB & NETB use the past tense when describing the boundaries; here, we follow the NRSV.
- 7 The NJB has 'the stone circle' in place of 'Gilgal', here following the MT (גלגל), NRSV & NETB.
- 8 For 'Wadi Ben-Hinnom', here following the NJB, the NRSV has 'the valley of the sons of Hinnom'.

אֶל-עֵין רֶגֶל: <sup>ח</sup> וְעַל־הַגְּבוּל גַּי בֶּן-הַנֶּחֱם אֶל-כַּתְּף הַיְבוּסִי מִזֶּגֶב הַיָּא יְרוּשָׁלַם וְעַל־הַגְּבוּל אֶל-רֹאשׁ הַהָר אֲשֶׁר עַל-פְּנֵי גַי-הַנֶּחֱם יָמָה אֲשֶׁר בְּקֶצֶה עַמְק־רַפָּאִים צְפוֹנָה: <sup>ט</sup> וְתֹאֵר הַגְּבוּל מִרֹאשׁ הַהָר אֶל-מַעַן מִי נִפְתָּח וַיֵּצֵא אֶל-עָרֵי הַר-עֶפְרוֹן וְתֹאֵר הַגְּבוּל בְּעֵלָה הַיָּא קְרִית יַעֲרִים: <sup>י</sup> וְנִסַּב הַגְּבוּל מִבְּעֵלָה יָמָה אֶל-הָר שֵׁעִיר וְעָבַר אֶל-כַּתְּף הַר-יַעֲרִים מִצְּפוֹנָה הַיָּא כְּסָלוֹן וַיֵּרַד בֵּית-שֶׁמֶשׁ וְעָבַר תִּמְנָה: <sup>יא</sup> וַיֵּצֵא הַגְּבוּל אֶל-כַּתְּף עֶקְרוֹן צְפוֹנָה וְתֹאֵר הַגְּבוּל שְׁכֵרוֹנָה וְעָבַר הַר-הַבְּעֵלָה וַיֵּצֵא יַבְנֵאל וְהָיוּ תְּצֵאוֹת הַגְּבוּל יָמָה: <sup>יב</sup> וְגְבוּל יָם הַיָּמָה הַגְּדוֹל וְגְבוּל זֶה גְבוּל בְּנֵי-יְהוּדָה סָבִיב לְמִשְׁפַּחְתָּם:

<sup>יג</sup> וְלְכָל־בֶּן יִפְנֶה נָתַן חֶלֶק בְּתוֹךְ בְּנֵי-יְהוּדָה אֶל-פִּי יְהוָה לִיהוֹשֻׁעַ אֶת-קְרִית אַרְבַּע אַבִּי הָעֵנֶק הַיָּא חֶבְרוֹן: <sup>יד</sup> וַיִּרְשׁ מִשָּׁם כָּל־בֶּן אֶת-שְׁלוֹשָׁה בְּנֵי הָעֵנֶק אֶת-שֵׁשׁי וְאֶת-אַחִימָן וְאֶת-תַּלְמִי וְאֶת-יְלִידֵי הָעֵנֶק:

Wadi Ben-Hinnom, coming from the southern flank of the Jebusites (that is, Jerusalem) and climbs to the top of the mountain barring the Wadi Hinnom, westward and at the northern end of the Valley of Rephaim. <sup>9</sup> From the mountain top, the boundary bends towards the spring of the Waters of Nephtoah, passes from there towards Mount Ephron and then turns towards Baalah (that is, Kiriath-Jearim). <sup>10</sup> From Baalah the boundary bends westwards to the Mount Seir, skirts the northern slope of Mount Jearim (that is, Chesalon), goes down to Beth-Shemesh and crosses to Timnah, <sup>11</sup> reaches the slope to the north of Ekron, turns towards Shikkeron, passes by the Hill of Baalah, then on to Jabneel, and ends at the sea. <sup>12</sup> The western boundary is the Great Sea itself. This is the boundary enclosing the lands assigned to the clans of the sons of Judah.

<sup>13</sup> According to the word given by Yahweh to Joshua, he gave to Caleb son of Jephunneh a portion among the sons of Judah. Joshua gave him Kiriath-Arba (the father of Anak), which is Hebron. <sup>14</sup> Caleb drove the three sons of Anak out of it: Sheshai, Ahiman and Talmi, children of

<sup>9</sup> In place of 'spring', here following the NRSV & NETB, the NJB has 'source'.

<sup>10</sup> The NJB has 'though Timnah' in place of 'crosses to Timnah', here following the NRSV.

<sup>11</sup> In place of 'the slope to the north', here following the NRSV, the NJB has 'the north side'.

<sup>12</sup> The 'Great Sea' is the Mediterranean.

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

<sup>14</sup> The LXX lacks the phrase, 'children of Anak' and, for the three 'sons', reads, Σουσι, Θολμι & Αχιμα.

<sup>טו</sup> וַיַּעַל מִשָּׁם אֶל-יִשְׁבֵי דְבִיר וְשִׁם-דְּבִיר לַפְּנִים  
 קִרְיַת-סֶפֶר: <sup>טז</sup> וַיֹּאמֶר כָּלֵב אֲשֶׁר-יִכָּה אֶת-קִרְיַת-  
 סֶפֶר וּלְכַדָּה וְנָתַתִּי לוֹ אֶת-עַכְסָה בְּתִי לְאִשָּׁה:  
<sup>יז</sup> וַיִּלְכְּדָה עֹתְנִיָאֵל בֶּן-קִנְזוֹ אַחֵי כָלֵב וַיִּתֶּן-לוֹ אֶת-  
 עַכְסָה בְּתוֹ לְאִשָּׁה: <sup>יח</sup> וַיְהִי בְּבֹאָהּ וַתְּסִיְתֶהּ  
 לְשֹׂאֵל מֵאֵת-אָבִיהָ שָׂדֶה וַתַּצְנַח מֵעַל הַחֲמֹר  
 וַיֹּאמֶר-לָהּ כָּלֵב מֵהַלֵּךְ: <sup>יט</sup> וַתֹּאמֶר תְּנֵה-לִי בְרָכָה  
 כִּי אֶרֶץ הַנֶּגֶב נָתַתָּנִי וְנָתַתָּה לִי גְלֹת מַיִם וַיִּתֶּן-לָהּ  
 אֶת גְּלֹת עֲלִיּוֹת וְאֶת גְּלֹת תַּחְתִּיּוֹת: {פ}

<sup>כ</sup> זֹאת נַחֲלַת מַטֵּה בְנֵי-יְהוּדָה לְמִשְׁפַּחְתָּם: <sup>כא</sup> וַיְהִי  
 הָעָרִים מִקְצֵה לְמַטֵּה בְנֵי-יְהוּדָה אֶל-גְּבוּל אֲדוֹם  
 בְּנִגְבָּה קַבְצֵאֵל וְעֵדֶר וַיַּגּוֹר: <sup>כב</sup> וְקִינָה וְדִמּוֹנָה  
 וְעַדְעֵדָה: <sup>כג</sup> וְקֶדֶשׁ וְחֶצְרוֹר וַיִּתְּנוּ: <sup>כד</sup> זִיף וְטַלֵּם  
 וּבְעֻלּוֹת: <sup>כה</sup> וְחֶצְרוֹר חֲדַתָּה וְקִרְיַת חֶצְרוֹן הֵיא

Anak. <sup>15</sup> From there, he went against the inhabitants of Debir, the name  
 of which was once Kiriath-Sepher. <sup>16</sup> Then Caleb said, “To the man who  
 attacks and takes Kiriath-Sepher, I will give my daughter Achsah as  
 wife.” <sup>17</sup> Othniel son of Kenaz, Caleb’s brother, took it; he gave him his  
 daughter Achsah as wife. <sup>18</sup> When she came to him, she urged him to  
 ask her father for a field; as she dismounted her donkey, Caleb asked  
 her, “What do you want?” <sup>19</sup> She said, “Grant me a favour; since you  
 have set me in the land of the Negeb, grant me some springs of water.”  
 So, Caleb gave her the upper springs and the lower springs.

<sup>20</sup> This was the inheritance of the tribe of the children of Judah,  
 according to their clans. <sup>21</sup> These are the furthestmost towns of the tribe  
 of the sons of Judah, towards the boundary of Edom in the Negeb:  
 Kabzeel, Eder, Jagur, <sup>22</sup> and Kinah, Dimonah, Adadah, <sup>23</sup> and Kedesh,  
 Hazor, Ithnan, <sup>24</sup> and Ziph, Telem, Bealoth, <sup>25</sup> and Hazor-Hadattah,

<sup>15</sup> The NJB has ‘marched’ in place of ‘went’, here following the MT & NRSV.

<sup>16</sup> Vv. 16–19 are almost identical to Jg 1:11–15.

<sup>17</sup> ‘Othniel’ (עֹתְנִיָאֵל) will reappear as one of the ‘Judges’ of Israel (Jg 3:7–11).

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

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

<sup>20</sup> The MT of vv. 20–63 is not very well preserved; the NJB emends some names in the light of the LXX or other Biblical texts.

<sup>21</sup> The NJB, following the LXX, has ‘Arad’ (Αρα) in place of ‘Eder’, here following the MT (וְעֵדֶר).

<sup>22</sup> The NJB has ‘Aroer’ (cf., LXX: Αρωρηλ) in place of ‘Adadah’ (עַדְעֵדָה).

<sup>23</sup> The NJB lists ‘Hazor’ and ‘Ithnan’ as a single town, ‘Hazor-Ithnan’ (cf. LXX: Ασοριωναν).

<sup>24</sup> For this verse, the LXX lists only 2 towns: Μαιναμ και Βαλμαιναν.

<sup>25</sup> The LXX has only 2 towns in this verse, Ασερων & Ασωρ (Rahlf’s-Hanhart has the 2<sup>nd</sup> in brackets, suggesting doubts as to its authenticity).

חֲצֹר: כִּי אָמַם וְשָׁמַע וּמִלֹּדֶה: כִּי וַחֲצֹר גְּדָה  
וְחֶשְׁמוֹן וּבֵית פֶּלֶט: כִּי וַחֲצֹר שׁוּעַל וּבְאֵר שֶׁבַע  
וּבִזְיוֹתִיָּה: כִּסְט בַּעֲלָה וְעֵיִם וְעֵצִים: לְ וְאֶלְתוֹלַד וּכְסִיל  
וְחֶרְמָה: לֵא וְצִקְלָג וּמִדְּמָנָה וְסַנְסָנָה: לֵב וּלְבָאוֹת  
וְשִׁלְחִים וְעֵזֶן וְרִמּוֹן כָּל־עָרִים עֶשְׂרִים וְתִשְׁעַ  
וַחֲצַרְיָהוּן: {ס}

Kiriath-Hezron (that is to say, Hazor),<sup>26</sup> and Amam, Shema, Moladah,<sup>27</sup> and Hazar-Gaddah, Heshmon, Beth-Pelet,<sup>28</sup> and Hazar-Shual, Beersheba and Biziothiah,<sup>29</sup> and Baalah, Iim, Ezem,<sup>30</sup> and Eltolad, Chesil, Hormah,<sup>31</sup> and Ziklag, Madmannah and Sansannah,<sup>32</sup> and Lebaath, and Shilhim, Ain and Rimmon: in all, twenty-nine towns, with their outlying villages.

לֵב בַּשְּׁפֵלָה אֲשֶׁתְּאוֹל וְצַרְעָה וְאַשְׁנָה: לֵד וְזַנּוּחַ וְעֵזֶן  
גְּנִים תַּפּוּחַ וְהַעִינָם: לֵה יִרְמוֹת וְעַדְלָם שׁוֹכָה  
וְעִזְקָה: לוֹ וְשַׁעֲרִים וְעֵדִיתִים וְהַגְּדָרָה וְגִדְרֹתֵים  
עָרִים אַרְבַּע־עֶשְׂרֵה וַחֲצַרְיָהוּן: {ס}

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

<sup>26</sup> The LXX has: *καὶ Σην καὶ Σαλμσα καὶ Μωλαδα.*

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

<sup>28</sup> The NJB, following the LXX (*αἱ κῶμαι αὐτῶν*), conjecturally interprets the name, ‘Biziothiah’ (בִּזְיוֹתִיָּה), as ‘its dependencies’; here, we follow the NRSV.

<sup>29</sup> For ‘Iim’ (עֵיִם) & ‘Ezem’ (עֵצִים), the LXX reads *Βακωκ καὶ Ασομ.*

<sup>30</sup> The LXX has *Βαιθηλ* in place of ‘Chesil’ (כְּסִיל).

<sup>31</sup> For this verse, the LXX reads: *καὶ Σεκελακ καὶ Μαχαριμ καὶ Σεθεννακ.*

<sup>32</sup> The LXX lists only 3 towns in this verse: *καὶ Λαβωσ καὶ Σαλη καὶ Ερωμωθ.* The total number of names in the list is 36, not 29. Perhaps some names are alternatives (though the text appears to delineate clearly such alternative names here and elsewhere, see vv. 8, 9, 10, 13, 25b); or, more likely, later scribes added to a list originally numbering 29 and failed to harmonise the summary statement with the expanded list.

<sup>33</sup> An alternative reading for ‘lowlands’ (שְׁפֵלָה) is ‘foothills’. The LXX has *Paa* for ‘Zorah’ (צַרְעָה).

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

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

<sup>36</sup> ‘Gederothaim’ (גִּדְרֹתֵים) is doubtful and the total number of towns comes to 15. Some propose to emend, following the LXX, to read: ‘Gederah and its enclosures’ (*Γαδηρα καὶ αἱ ἐπαύλεις αὐτῆς*) but the entire list in the LXX is rather different. The MT can potentially be explained as understanding dependence on some town (perhaps Tappuah); or, perhaps, the last two names were alternatives for the same place.

לֹזְנָן וְחַדְשָׁה וּמִגְדַל-גַּד: <sup>37</sup> לַח וְדִלְעָן וְהַמְצֵפָה  
 וַיִּקְתְּאוּל: <sup>38</sup> לִטְ לְכִישׁ וּבְצַקַת וְעַגְלוֹן: <sup>39</sup> מְ וְכַבּוֹן וְלַחְמָס  
 וְכַתְלִישׁ: <sup>40</sup> מֵאָ וְגִדְרוֹת בֵּית-דָּגוֹן וְנַעְמָה וּמִקְדָּה  
 עָרִים שֵׁשׁ-עֶשְׂרֵה וְחַצְרֵיהֶן: {ס} <sup>41</sup> מִבְּ לַבְנָה וְעֵתֶר  
 וְעֵשׂוֹן: <sup>42</sup> מִגְּ וַיִּפְתַּח וְאַשְׁנָה וְנַצִּיב: <sup>43</sup> מִדְּ וּקְעִילָה וְאַכְזִיב  
 וּמְרֵאשָׁה עָרִים תִּשְׁעַ וְחַצְרֵיהֶן: {ס} <sup>44</sup> מֵהָ עַקְרוֹן  
 וּבְנֹתֵיהָ וְחַצְרֵיהָ: <sup>45</sup> מִוְּ מִעַקְרוֹן וַיִּמָּה כָּל אֲשֶׁר-עַל-יַד  
 אֲשְׁדוֹד וְחַצְרֵיהֶן: {ס} <sup>46</sup> מִזְּ אֲשְׁדוֹד בְּנֹתֵיהָ וְחַצְרֵיהָ  
 עֵזָה בְּנֹתֵיהָ וְחַצְרֵיהָ עַד-נַחַל מִצְרַיִם וְהַיָּם הַגָּבוֹל  
 הַגָּדוֹל וְגָבוֹל: {ס} <sup>47</sup> מִחַ וּבְהַר שְׁמִיר וַיִּתִּיר וְשׁוֹכָה:  
 מִטְּ וְדָנָה וְקִרְיַת-סִנָּה הִיא דָּבָר: {ס} <sup>48</sup> יִ וְעֵנָב

<sup>37</sup> Zenan, and Hadashah, and Migdal-Gad, <sup>38</sup> and Dilean, and Mizpeh,  
 and Jokteel, <sup>39</sup> and Lachish, and Bozkath, and Eglon, <sup>40</sup> and Cabbon,  
 Lahmas, Chitlish, <sup>41</sup> and Gederoth, Beth-Dagon, Naamah, Makkedah:  
 sixteen towns with their villages. <sup>42</sup> Libnah and Ether and Asham,  
<sup>43</sup> and Iphtah and Ashnah and Nezib, <sup>44</sup> and Keilah and Achzib and  
 Mareshah: nine towns with their villages. <sup>45</sup> Ekron, with its  
 dependencies and its villages: <sup>46</sup> from Ekron to the sea, everything to the  
 side of Ashdod, with its villages. <sup>47</sup> Ashdod, its towns and outlying  
 villages, Gaza, its towns and villages, as far as the Wadi of Egypt. The  
 Great Sea marks the boundary. <sup>48</sup> In the highlands: Shamir, Jattir,  
 Socoh, <sup>49</sup> Dannah, Kiriath-Sannah, which is now Debir, <sup>50</sup> and Anab,

<sup>37</sup> For 'Migdal-Gad' (מִגְדַל-גַּד), the LXX reads *Μαγαδαγαδ*.

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

<sup>39</sup> The LXX has *Ιδεαδαλαεα* in place of 'Eglon' (עַגְלוֹן).

<sup>40</sup> For 'Lahmas' (לַחְמָס), here following the MT, NJB & NETB, the NRSV has 'Lahmam'.

<sup>41</sup> For the towns in this verse, the LXX reads: *Γεδδωρ και Βαγαδιηλ και Νωμαν και Μακηδαν*.

<sup>42</sup> For this verse, the LXX lists only 2 towns: *Λεμνα και Ιθακ*.

<sup>43</sup> For 'Iphtah' (יִפְתָּח) & 'Ashnah' (אַשְׁנָה), the LXX has *Ανωχ και Ιανα*.

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

<sup>45</sup> In fact, 'Ekron' (עַקְרוֹן) remained Philistine until the time of David, and from Ahaz (736–716 BCE) until the Persian period (Am 1:8, Zc 9:5–7).

<sup>46</sup> In place of 'to the sea', here following the NJB & NRSV, NETB has 'westward'.

<sup>47</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>48</sup> The NRSV & NETB have 'hill country' in place of 'highlands', here following the NJB.

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

<sup>50</sup> For the 3 towns in this verse, the LXX has: *Ανων και Εσκαιμαν και Αισαμ*.

וְאֶשְׁתֵּמֹה וְעַנִּים: <sup>נא</sup> וְגֹשֶׁן וְחֹלֶן וְגִלּוֹה עָרִים אַחַת-  
 עֶשְׂרֵה וְחֻצְרֵיהֶן: {ס} <sup>נב</sup> אַרְבַּ וְרוּמָה וְאַשְׁשֻׁן:  
<sup>נג</sup> וַיְנִים וַיְנוּם וּבֵית-תַּפּוּחַ וְאַפְקָה: <sup>נד</sup> וְחַמְטָה  
 וְקִרְיַת אַרְבַּע הִיא חֶבְרוֹן וְצִיֶּעַר עָרִים תִּשְׁעַ  
 וְחֻצְרֵיהֶן: {ס} <sup>נה</sup> מַעֲזֹן כַּרְמֶל וְזִיף וַיּוֹטָה:  
<sup>נו</sup> וַיִּזְרְעָאֵל וַיְקַדְעֵם וְזִנּוּחַ: <sup>נד</sup> הַקִּיָּן גִּבְעָה וְתַמְנָה  
 עָרִים עֶשֶׂר וְחֻצְרֵיהֶן: {ס} <sup>נח</sup> חַלְחוּל בֵּית-צֹר  
 וְגִדְדוֹר: <sup>נט</sup> וּמַעֲרַת וּבֵית-עֲנֹת וְאַלְתֵּקֶן עָרִים שֵׁשׁ  
 וְחֻצְרֵיהֶן: {פ}

and Eshtemoh, and Anim, <sup>51</sup> and Goshen, and Holon and Giloh: eleven towns with their villages. <sup>52</sup> Arab, and Rumah, and Eshan, <sup>53</sup> and Janum, and Beth-Tappuah, and Aphekah, <sup>54</sup> and Humtah, and Kiriath-Arba (which is the same as Hebron) and Zior: nine towns with their villages. <sup>55</sup> Maon, and Carmel, and Ziph, and Juttah, <sup>56</sup> and Jezreel, and Jokdeam, and Zanoah, <sup>57</sup> and Kain, and Gibeah, and Timnah: a total of ten towns with their villages. <sup>58</sup> Halhul, Beth-Zur, and Gedor, <sup>59</sup> and Maarath, and Beth-Anoth, and Eltekon: six towns with their villages.

Θεκω και Εφραθα αυτη εστιν Βαιθλεεμ και Φαγορ και Αιταν και Κουλον και Ταταμ και Εωβης και Καρεμ και Γαλεμ και Θεδηρ και Μανοχω, πόλεις ένδεκα και αι κωμαι αυτων

Tekoa, and Ephrathah, which is now Bethlehem, and Peor, and Etam, and Kulon, and Tatam, and Sores, and Carem, and Gallim, and Bether, and Manach: eleven towns with their villages.

קִרְיַת-בַּעַל הִיא קִרְיַת יַעֲרִים וְהַרְבֵּה עָרִים  
 שְׁתַּיִם וְחֻצְרֵיהֶן: {ס} <sup>סא</sup> בְּמִדְבַּר בֵּית הָעֲרָבָה מִדִּין

<sup>60</sup> Kiriath-Baal (which is now Kiriath-Jearim), and Rabbah: two towns with their villages. <sup>61</sup> In the desert: Beth-Arabah, Middin and

<sup>51</sup> For this verse, the LXX & MT are in accord: και Γοσομ και Χαλου και Χαννα, πόλεις ένδεκα και αι κωμαι αυτων.  
<sup>52</sup> Many Hebrew MSS and some MSS of the LXX read 'Dumah' (דוּמָה) in place of 'Rumah' (רוּמָה), as do the NJB, NRSV & NETB.  
<sup>53</sup> The NRSV & NETB, following the Ketiv (וינים) have 'Janim' in place of 'Janum', here following the Qere (וינים).  
<sup>54</sup> For 'Humtah' (חַמְטָה), the LXX has Ευμα.  
<sup>55</sup> The LXX has Οζιβ in place of 'Ziph' (זִיף).  
<sup>56</sup> For the towns in this verse, the LXX has: Ιαριηλ και Ιαρικαμ και Ζακαναιμ.  
<sup>57</sup> The LXX lists only 2 towns in this verse, giving a subtotal of 9 towns: Γαβαα και Θαμναθα, πόλεις έννεα και αι κωμαι αυτων.  
<sup>58</sup> For the towns in this verse, the LXX has: Αλουα και Βαιθσουρ και Γεδδων.  
<sup>59</sup> The addition at the end of this verse (following the LXX) is also included in the NJB. Rahlfs-Hanhart has αυτη εστιν Βαιθλεεμ in brackets.  
<sup>60</sup> Curiously, the LXX transliterates 'Kiriath-Baal' (Καριαθβααλ) but translates 'Kiriath-Jearim' (קִרְיַת יַעֲרִים) into 'the City of Jearim' (η πόλις Ιαριμ).  
<sup>61</sup> The LXX lists 4 towns in this verse: Βαδδαργις και Θαραβααμ και Αινων και Αιχιοζα.

וּסְכָכָה: <sup>סב</sup> וְהַנְּבִשָּׁן וְעִיר־הַמֶּלַח וְעֵין גִּדִי עָרִים  
שֵׁשׁ וְחֲצָרִיָּה: <sup>סג</sup> וְאֶת־הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַם לֹא־  
יָכְלוּ יוֹכְלוּ בְנֵי־יְהוּדָה לְהוֹרִישֵׁם וַיֵּשֶׁב הַיְבוּסִי אֶת־  
בְּנֵי יְהוּדָה בְּיְרוּשָׁלַם עַד הַיּוֹם הַזֶּה: {פ}

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

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<sup>62</sup> The LXX gives a subtotal of 7 towns (πόλεις ἑπτὰ) – see # 61.

<sup>63</sup> The *Kethib*/*Qere* difference here would benefit from an explanation. The statement, ‘*as they still do today*’, reflects the perspective of the author, who must have written prior to David’s conquest of the Jebusites (2S 5:6-7).

## יהושוע פרק טז

## JOSHUA 16

א וַיֵּצֵא הַגּוֹרֵל לְבְנֵי יוֹסֵף מִיַּרְדֵּן יְרִיחוֹ לְמִי יְרִיחוֹ  
מִזְרַחָהּ הַמְדָּבָר עֲלֵה מִיְרִיחוֹ בְּהַר בֵּית-אֵל:  
ב וַיֵּצֵא מִבֵּית-אֵל לֹזָה וְעֵבֶר אֶל-גְּבוּל הָאֲרָכִי  
עֵטְרוֹת: ג וַיֵּרַד-יָמָּה אֶל-גְּבוּל הַיַּפְּלָטִי עַד גְּבוּל  
בֵּית-חֹרֶן תַּחְתּוֹן וְעַד-גְּזֹר וְהָיוּ תְצִאתוֹ יָמָּה:  
ד וַיִּנְחְלוּ בְנֵי-יוֹסֵף מְנַשֶּׁה וְאֶפְרַיִם: ה וַיְהִי גְבוּל בְּנֵי-  
אֶפְרַיִם לְמִשְׁפַּחְתָּם וַיְהִי גְבוּל נַחֲלָתָם מִזְרַחָה  
עֵטְרוֹת אֲדָר עַד-בֵּית חֹרֶן עֲלִיזֹן: ו וַיֵּצֵא הַגְּבוּל  
הַיָּמָּה הַמְּכַמְתָּת מִצְפּוֹן וְנָסַב הַגְּבוּל מִזְרַחָה  
תְּאֵנַת שְׁלֵה וְעֵבֶר אוֹתוֹ מִמִּזְרַח יְנוּחָה: ז וַיֵּרַד

1 The lot of the Josephites went from the Jordan by Jericho, east of the waters of Jericho, into the desert, and up from Jericho through the hill country to Bethel. 2 From Bethel, it went to Luz, and Archite territory at Ataroth; 3 then it went down westwards to Japhletite territory to the border of Lower Beth-Horon and Gezer and ended at the sea. 4 The Josephites - Manasseh and Ephraim - took their inheritance. 5 As for the territory of the sons of Ephraim according to their clans, the frontier of their heritage ran from Ataroth-Arach to Upper Beth-Horon. 6 And the border went west; on the north was Michmethath and the border turned east to Taanath-Shiloh and crossed it on the east to Janoah; 7 it ran from

### JOSHUA 16

- 1 For this verse, the MT is corrupt (literally, “The lot went out to the sons of Joseph from the Jordan [at] Jericho to the waters of Jericho to the east, the desert going up from Jericho into the hill country of Bethel.”) The text here loosely follows the NRSV; the NJB reads: “The portion awarded by lot to the sons of Joseph started on the east at the Jordan opposite Jericho (the Waters of Jericho) through the desert rising from Jericho into the highlands of Bethel.”
- 2 In the MT, the place name ‘Luz’ (לֹזָה) has the directive ending, indicating that the border went from Bethel to Luz; elsewhere, Luz and Bethel appear to be names for the same site (cf. Jg 1:23) but here they appear to be distinct. Note that the NIV, following the LXX (εἰς Βαιθηλ Λουζα), has ‘from Bethel (that is, Luz)’.
- 3 The southern boundary ran from Jericho west to the Mediterranean.
- 4 For this verse, here following the NRSV, the NJB reads, “Such was the inheritance of the sons of Joseph, Manasseh and Ephraim.”
- 5 ‘Ataroth-Arach’ (i.e. Ataroth of the Archites) is a conjectural translation following the NJB, LXX (Ἀταρωθ και Ἐραχ) and v. 2. The MT (and the NRSV) has ‘Ataroth-Addar’ (עֵטְרוֹת אֲדָר), as also in 18:13.
- 6 The ‘Michmethath’ (מְכַמְתָּת) seems to have been some topographical feature, possibly a very narrow defile, or the rift of the Wadi Beidan, not far from Nablus-Shechem (see 17:7). In place of ‘went west’, the NJB has ‘reached as far as the sea’.
- 7 The LXX opens this verse, ‘and from Machu and Ataroth’ (και εἰς Μαχω και Ἀταρωθ).

מִיְנוּחָה עֵטְרוֹת וְנִעְרָתָהּ וּפָגַע בְּיָרִיחוֹ וַיֵּצֵא הַיַּרְדֵּן:  
ח מִתַּפּוּחַ יַלְדֵי הַגְּבוּל יָמָה נַחַל קָנָה וְהָיוּ תְצִאֲתָיו  
הַיָּמָה זֹאת נַחֲלַת מַטֵּה בְנֵי־אֶפְרַיִם לְמִשְׁפַּחָתָם:  
ט וְהָעָרִים הַמְּבֻדָּלוֹת לְבְנֵי אֶפְרַיִם בְּתוֹךְ נַחֲלַת  
בְּנֵי־מְנַשֶּׁה כָּל־הָעָרִים וְחֻצְרֵיהֶן: וְלֹא הוֹרִישׁוּ  
אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגֶזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקֶרֶב  
אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֲבָד: {פ}

Janoah to Ataroth and Naarah, reached Jericho, and ended at the Jordan.

<sup>8</sup> From Tappuah, the border went west to the Wadi Kanah and ended at the sea. Such was the inheritance of the tribe of Ephraimites by their clans, <sup>9</sup> along with the towns reserved for the Ephraimites within the inheritance of the Manassites, all the towns and their villages. <sup>10</sup> But they did not drive out the Canaanites living in Gezer; they have remained in Ephraim to the present day but are obliged to do forced labour.

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<sup>8</sup> An alternative reading for 'by their clans' is 'according to their families'.

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

<sup>10</sup> This verse is very similar to Jg 1:29.

## JOSHUA 17

## יהושוע פרק יז

א וַיְהִי הַגּוֹרֵל לַמַּטֵּה מְנַשֶּׁה כִּי־הוּא בְּכוֹר יוֹסֵף לְמַכִּיר בְּכוֹר מְנַשֶּׁה אָבִי הַגִּלְעָד כִּי הוּא הָיָה אִישׁ מַלְחָמָה וַיְהִי־לוֹ הַגִּלְעָד וְהַבָּשָׁן: ב וַיְהִי לְבְנֵי מְנַשֶּׁה הַנּוֹתָרִים לְמִשְׁפַּחְתָּם לְבְנֵי אַבִּיעֶזֶר וּלְבְנֵי־חֶלֶק וּלְבְנֵי אֲשֵׁרִיאֵל וּלְבְנֵי־שֶׁכֶם וּלְבְנֵי־חֶפֶר וּלְבְנֵי שְׂמִידַע אֵלֶּה בְנֵי מְנַשֶּׁה בְּיוֹסֵף הַזְּכָרִים לְמִשְׁפַּחְתָּם: ג וְלִצְלָפְחָד בֶּן־חֶפֶר בֶּן־גִּלְעָד בֶּן־מַכִּיר בֶּן־מְנַשֶּׁה לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְאֵלֶּה שְׂמוֹת בְּנֹתָיו מַחֲלָה וְנֹעָה חַגְלָה מְלָכָה וְתִרְצָה: ד וַתִּקְרַבְנָה לִפְנֵי אֱלֹעָזָר הַכֹּהֵן וּלְפָנָיו יְהוֹשֻׁעַ בֶּן־נוּן וּלְפָנָי הַנְּשִׂאִים לֵאמֹר יְהוָה צְוָה אֶת־מֹשֶׁה לְתֵת־לָנוּ נַחֲלָה בְּתוֹךְ אֶחָיו וַיִּתֵּן לָהֶם אֶל־פִּי יְהוָה נַחֲלָה בְּתוֹךְ אֶחָי אַבְיָהוֹן: ה וַיִּפְּלוּ חִבְלֵי־מְנַשֶּׁה עֲשָׂרָה לְבַד מֵאֶרֶץ הַגִּלְעָד וְהַבָּשָׁן אֲשֶׁר מֵעֵבֶר לַיַּרְדֵּן: ו כִּי בָנוֹת מְנַשֶּׁה נָחֲלוּ נַחֲלָה

1 The portion of the tribe of Manasseh, Joseph's first-born, went to Machir, Manasseh's first-born, father of Gilead; for, he was a warrior; he had Gilead and Bashan. 2 The other sons of Manasseh had theirs by their clans: the sons of Abiezer, the sons of Helek, the sons of Asriel, the sons of Shechem, the sons of Hephher, the sons of Shemida: these were the clans of the male children of Manasseh son of Joseph. 3 Zelophehad son of Hephher, son of Gilead, son of Machir, son of Manasseh, had no sons, only daughters, whose names are these: Mahlah, Noah, Hoglah, Milcah and Tirzah. 4 These came to the priest Eleazar, and Joshua son of Nun and the leaders, and said, "Yahweh told Moses to give us land among our brothers." So, according to Yahweh's orders, he gave them an inheritance among the brothers of their father. 5 Thus, there fell to Manasseh ten portions besides the country of Gilead and Bashan, which lies across the Jordan, 6 as Manasseh's daughters received an inheritance along with his sons. The land of Gilead belonged to Manasseh's other

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- 1 The half-tribe of Manasseh (for the other half-tribe, see 13:29ff) that settled west of the Jordan suffered from the expansion of Ephraim (see 16:9, 17:8-9). The shift in balance is reflected in the story of Ephraim being given the place of his elder brother (Gn 48:14ff).
- 2 This verse describes the inheritance of the half-tribe of Manasseh that had not already settled east of the Jordan (13:29-31).
- 3 The names of Zelophehad's daughters, the great-granddaughters of Machir son of Manasseh, are those of places situated north of Shechem.
- 4 Since Zelophehad had no sons, 'brothers' here must refer to their uncles, as the next sentence makes clear.
- 5 Literally translated, this verse opens, "And the allotted portions of Manasseh fell out ten."
- 6 After 'Gilead', the NJB adds 'itself', for emphasis and clarity; here, we follow the NRSV & NETB.

בְּתוֹךְ בְּנֵי וְאֶרֶץ הַגְּלָעַד הִיְתָה לְבְנֵי־מְנַשֶּׁה הַנוֹתְרִים: <sup>ז</sup> וַיְהִי גְבוּל־מְנַשֶּׁה מֵאֲשֶׁר הַמְּכַמְתָּת אֲשֶׁר עַל־פְּנֵי שְׂכֵם וְהַלֶּךְ הַגְּבוּל אֶל־הַיַּמִּין אֶל־יְשֵׁבֵי עַיִן תַּפּוּחַ: <sup>ח</sup> לְמְנַשֶּׁה הִיְתָה אֶרֶץ תַּפּוּחַ וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לְבְנֵי אֶפְרַיִם: <sup>ט</sup> וַיֵּרֶד הַגְּבוּל לְנַחַל קָנָה נֹגֵבָה לְנַחַל עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּתוֹךְ עָרֵי מְנַשֶּׁה וּגְבוּל מְנַשֶּׁה מִצְפּוֹן לְנַחַל וַיְהִי תְצַאֲתוּ הַיַּמָּה: <sup>י</sup> נֹגֵבָה לְאֶפְרַיִם וְצִפּוֹנָה לְמְנַשֶּׁה וַיְהִי הַיָּם גְּבוּלוֹ וּבְאֲשֶׁר יַפְגְּעוֹן מִצְפּוֹן וּבִישְׁשָׁכָר מִמְזֹרַח: <sup>יא</sup> וַיְהִי לְמְנַשֶּׁה בֵּישְׁשָׁכָר וּבְאֲשֶׁר בֵּית־שָׁאן וּבְנוֹתֵיהָ וַיְבַלְעֵם וּבְנוֹתֵיהָ וְאֶת־יְשֵׁבֵי דָּאָר וּבְנוֹתֵיהָ וַיְשִׁבֵי עַיִן־דֹּר וּבְנוֹתֵיהָ וַיְשִׁבֵי תַעֲנֹךְ וּבְנוֹתֵיהָ וַיְשִׁבֵי מְגִדּוֹ וּבְנוֹתֵיהָ שְׁלֹשַׁת הַנְּפֹת: <sup>יב</sup> וְלֹא יָכְלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הָעָרִים הָאֵלֶּה וַיֹּאמְרוּ הַכְּנַעֲנִי לְשֹׁבֵת בְּאֶרֶץ הַזֹּאת: <sup>יג</sup> וַיְהִי כִּי חִזְקוּ בְנֵי

sons. <sup>7</sup> The boundary of Manasseh was, on the side of Asher, Michmethath, which is opposite Shechem, and then continued southward to the inhabitants of En-Tappuah. <sup>8</sup> The land of Tappuah belonged to Manasseh, but Tappuah on Manasseh's border belonged to the sons of Ephraim. <sup>9</sup> The boundary went down to the Wadi Kanah; south of the Wadi were the towns of Ephraim; the boundary of Manasseh was north of the Wadi and reached as far as the sea. <sup>10</sup> The south belonged to Ephraim and the north to Manasseh; The sea was its border and they touched Asher to the north and Issachar to the east. <sup>11</sup> With Issachar and Asher, Manasseh shared Beth-Shean and its dependent towns, Ibleam and its dependent towns, the inhabitants of Dor and its dependent towns, the inhabitants of En-Dor and its dependent towns, the inhabitants of Taanach and Megiddo and their dependent towns: the third is Nepheth. <sup>12</sup> Yet the children of Manasseh couldn't drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

<sup>7</sup> The NJB, following the LXX (*Ἰασσιβ ἐπὶ πηγήν Θαφθαθ*), ends this verse with, "to the right to Jashib, which is at the spring of Tappuah," in place of "southward to the inhabitants of En-Tappuah," here following the MT & NRSV.

<sup>8</sup> NETB parenthesises this entire verse.

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

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

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

<sup>12</sup> Vv. 11-13 are closely parallel to Jg 1:27-28.

יִשְׂרָאֵל וַיִּתְּנוּ אֶת־הַכְּנַעֲנִי לְמַס וְהוֹרֵשׁ לֹא  
הוֹרִישׁוּ: {ס}

ד' וַיִּדְבְּרוּ בְנֵי יוֹסֵף אֶת־יְהוֹשֻׁעַ לֵאמֹר מִדּוּעַ נָתַתָּה  
לִּי נַחֲלָה גּוֹרֵל אֶחָד וְחֶבֶל אֶחָד וְאֲנִי עַם־רַב עַד  
אֲשֶׁר־עַד־כָּה בֵרַכְנִי יְהוָה: טו וַיֹּאמֶר אֲלֵיהֶם  
יְהוֹשֻׁעַ אִם־עַם־רַב אַתָּה עָלָה לָךְ הִיעָרָה וּבִרְאֵתָ  
לָךְ שָׁם בְּאֶרֶץ הַפְּרָזִי וְהַרְפָּאִים כִּי־אֵץ לָךְ הַר־  
אֶפְרַיִם: טז וַיֹּאמְרוּ בְנֵי יוֹסֵף לֹא־יִמָּצָא לָנוּ הַהַר  
וְרָכַב בְּרוֹזַל בְּכָל־הַכְּנַעֲנִי הַיֹּשֵׁב בְּאֶרֶץ־הָעֵמֶק  
לְאִשֶׁר בְּבֵית־שֵׁאן וּבְנוֹתֶיהָ וּלְאִשֶׁר בְּעֵמֶק  
יִזְרְעֵאל: יז וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּיַת יוֹסֵף לְאֶפְרַיִם  
וּלְמַנַּשֶׁה לֵאמֹר עַם־רַב אַתָּה וְכַח גְּדוֹל לָךְ לֹא־  
יְהִי לָךְ גּוֹרֵל אֶחָד: יח כִּי הַר יִהְיֶה־לְךָ כִּי־יַעַר הוּא  
וּבִרְאֵתוֹ וְהָיָה לָךְ תִּצְאָתוֹ כִּי־תוֹרִישׁ אֶת־הַכְּנַעֲנִי  
כִּי רָכַב בְּרוֹזַל לֹא כִּי חִזַּק הוּא: {פ}

<sup>13</sup> But, when the Israelites grew stronger, they made the Canaanites do forced labour, though they never drove them out.

<sup>14</sup> The House of Joseph said to Joshua, “Why have you given me for inheritance only one share, only one portion, when my people are many because Yahweh has so blessed me?” <sup>15</sup> Joshua answered, “If your people are so many, go up to the forest to clear ground in the country of the Perizzites and the Rephaim, since the highlands of Ephraim are too small for you.” <sup>16</sup> The sons of Joseph answered, “The highlands are not enough for us, yet all the Canaanites living in the plain have iron chariots, as have those in Beth-Shean and its villages, and those in the Plain of Jezreel.” <sup>17</sup> Joshua said to the House of Joseph, to Ephraim and Manasseh, “You have many people and great power; you shall not have one share only. <sup>18</sup> A mountain shall be yours; it is covered with woods, but you must clear it, and its boundaries shall be yours; you can conquer the Canaanites, though they have iron chariots and are strong.”

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

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

<sup>15</sup> The NJB has 'woodland region' in place of 'forest', here following the NRSV.

<sup>16</sup> The 'Plain of Jezreel' was not under Israelite control. 'Beth-Shean' is located in the southeast corner of this plain; according to this verse and Jg 1:27, Israel did not take this city – in fact, it did not fall into Israelite hands until the time of David and Solomon.

<sup>17</sup> The NJB opens this verse, “You are a large population and one of great strength;” here, we follow the NRSV & NETB.

<sup>18</sup> The NJB misinterprets the last sentence, reading, “since you cannot drive out the Canaanite because of his superior strength;” here, we follow NETB.

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א וַיִּקְהָלוּ כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל שָׁלֹה וַיֵּשְׁבִינוּ שָׁם אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבָּשָׁה לִפְנֵיהֶם: ב וַיּוֹתְרוּ בְּבְנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־חָלְקוּ אֶת־נַחֲלָתָם שְׁבַעַה שְׁבָטִים: ג וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אָנָּה אַתֶּם מֵתְרַפִּים לְבוֹא לְרִשֵׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם: ד הָבוּ לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשֹׁבֵט וְאֶשְׁלַחֵם וַיִּקְמוּ וַיִּתְהַלְכוּ בָאָרֶץ וַיִּכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וַיָּבֹאוּ אֵלָי: ה וְהִתְחַלְקוּ אֹתָהּ לְשֹׁבַעַה חֲלָקִים יְהוּדָה יַעֲמֵד עַל־גְּבוּלוֹ מִנְּגֵב וּבֵית יוֹסֵף יַעֲמְדוּ עַל־גְּבוּלָם מִצְּפוֹן: ו וְאַתֶּם תִּכְתְּבוּ אֶת־הָאָרֶץ שְׁבַעַה חֲלָקִים וְהִבֵּאתֶם אֵלַי הֵנָּה וַיְרִיתִי לָכֶם גּוֹרֵל פֶּה לִפְנֵי יְהוָה אֱלֹהֵינוּ: ז פִּי אִין־חֲלֵק לְלוּיִם בְּקִרְבְּכֶם כִּי־כָהֵנָּה יְהוָה נַחֲלָתוֹ וְגָד וְרֹאשֵׁיבֵן וְחֲצִי שְׁבַט הַמְּנַשֶּׁה לְקַחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָהּ אֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה:

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1 The whole community of the Israelites assembled at Shiloh, and the Tent of Meeting was set up there; the land lay subdued before them. 2 Among the Israelites, there were seven tribes left that had not received their inheritance. 3 Then Joshua said to them, "How long will you put off taking possession of the land that Yahweh the God of your fathers has given to you? 4 Pick three men from each tribe, for me to send up and down the country so that they can make a survey with a view to its apportioning; then come back to me. 5 They shall divide it into seven portions. Judah will remain in his territory to the south, and the House of Joseph will remain in their territory to the north. 6 You are to survey the land in seven sections and bring your findings to me here, so that I may cast lots for you before Yahweh our God. 7 The Levites have no portion among you; the priesthood of Yahweh is their inheritance; and Gad and Reuben and the half-tribe of Manasseh have received their inheritance beyond the Jordan eastwards, as Moses, Yahweh's servant, gave it to them."

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- 1 Shiloh later became a principal sanctuary of Israel (see 21:2, 22:9, 12) and was the home of the Ark in the time of the Judges (see #1S 1:3).
- 2 Literally translated, this verse reads, "There were left among the sons of Israel who had not divided up their inheritance seven tribes."
- 3 The NJB opens this verse, here following NETB, with, "How much more time will you waste before taking possession..."
- 4 Literally, this verse ends, "I will send them so they may arise and walk about in the land and describe it in writing by their inheritance and come to me."
- 5 The NJB has 'the land' in place of the pronoun 'it', here following the MT, NRSV & NETB.
- 6 In place of 'survey', here following the NJB, the NRSV has 'describe' and NETB has 'map out'.
- 7 The NJB has 'with the rest of you' in place of 'among you', here following the NRSV.

ח וַיִּקְמוּ הָאֲנָשִׁים וַיֵּלְכוּ וַיִּצְוּ יְהוֹשֻׁעַ אֶת־הַהֲלָכִים  
 לְכַתֵּב אֶת־הָאָרֶץ לְאֹמֶר לָכוּ וְהִתְהַלְכוּ בָּאָרֶץ  
 וְכַתְּבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי וְפָה אֲשַׁלֵּיךְ לָכֶם גּוֹרֵל  
 לִפְנֵי יְהוָה בְּשִׁלֹּה: ט וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעֲבְרוּ בָּאָרֶץ  
 וַיַּכְתְּבוּהָ לְעָרִים לְשִׁבְעָה חֻלְקִים עַל־סֵפֶר וַיָּבֵאוּ  
 אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה שִׁלֹּה: י וַיִּשְׁלַח לָהֶם יְהוֹשֻׁעַ  
 גּוֹרֵל בְּשִׁלֹּה לִפְנֵי יְהוָה וַיַּחֲלֶק־שָׁם יְהוֹשֻׁעַ אֶת־  
 הָאָרֶץ לְבְנֵי יִשְׂרָאֵל כַּמְחֻלְקָתָם: {פ}

יא וַיַּעַל גּוֹרֵל מַטֵּה בְנֵי־בְנִימִן לְמִשְׁפַּחָתָם וַיֵּצֵא  
 גְּבוּל גּוֹרֵלָם בֵּין בְּנֵי יְהוּדָה וּבֵין בְּנֵי יוֹסֵף: יב וַיְהִי  
 לָהֶם הַגְּבוּל לְפֶאת צְפוֹנָה מִן־הַיַּרְדֵּן וְעַלָּה הַגְּבוּל  
 אֶל־כְּתָף יְרִיחוֹ מִצְפוֹן וְעַלָּה בְּהַר יָמָה וְהָיָה וְהָיוּ  
 תְּצַאֲתָיו מִדְּבָרָה בֵּית אֹנוֹן: יג וַעֲבַר מִשָּׁם הַגְּבוּל  
 לְיוֹזָה אֶל־כְּתָף לְיוֹזָה נְגִבָה הִיא בֵּית־אֶל וַיֵּרֶד  
 הַגְּבוּל עֵטְרוֹת אֲדָר עַל־הַהָר אֲשֶׁר מִנְּגִב לְבֵית־  
 חֶרוֹן תַּחְתּוֹן: יד וַתָּאֵר הַגְּבוּל וְנָסַב לְפֶאת־יָם נְגִבָה

8 So, the men started on their way. To those who were to survey the country Joshua gave this order: “Off you go, survey and map the whole country, and then come back here to me; I shall cast lots for you before Yahweh at Shiloh.” 9 So, the men left and went up and down the country, making a sevenfold list of all the towns in a scroll and bringing it back to Joshua in the camp at Shiloh. 10 And Joshua cast lots for them in Shiloh before Yahweh; and there, Joshua apportioned the land among the Israelites according to their groupings.

11 One lot fell to the tribe of the sons of Benjamin according to their clans: their territory lay between that of the sons of Judah and the sons of Joseph. 12 Their northern border began at the Jordan, went up to the northern slope of Jericho, rose through the highlands westwards and ended at the desert of Beth-Aven. 13 Thence it continued towards Luz, southwards to the slope of Luz, which is Bethel, and then downwards to Ataroth-Arach, on the mountain south of Lower Beth-Horon. 14 It then curved on the western side and turned southward, from the hill

8 For the 1st sentence, here following the NRSV, the NJB reads, “The men set off.”

9 The NJB lacks the phrase ‘in a scroll’ (here following NETB) and the NRSV has ‘in a book’.

10 In place of ‘according to their groupings’ (as the NJB), the NRSV has ‘to each a portion’ and NETB has ‘according to their allotted portions’.

11 NETB has ‘the first lot’ in place of ‘one lot’, here following the NJB.

12 The Kethib/Qere difference here would benefit from an explanation.

13 ‘Ataroth-Arach’ (i.e. Ataroth of the Archites) is a conjectural translation following the NJB, LXX (*Μααταρωφωραεζ*); the MT (and the NRSV) has ‘Ataroth-Addar’ (עֵטְרוֹת אֲדָר): see #16:5.

14 The Kethib/Qere difference here would benefit from an explanation.

מִן־הַהָר אֲשֶׁר עַל־פְּנֵי בֵּית־חֶרוֹן נִגְבָּה וְהָיָה וְהָיוּ  
 תְּצַאֲתֶיךָ אֶל־קִרְיַת־בְּעַל הַיָּא קִרְיַת יְעָרִים עִיר בְּנֵי  
 יְהוּדָה זֹאת פְּאֵת־יָם: <sup>טו</sup> וּפְאֵת־נִגְבָּה מִקְצֵה קִרְיַת  
 יְעָרִים וַיֵּצֵא הַגְּבוּל יָמָה וַיֵּצֵא אֶל־מַעֲיָן מִי נִפְתּוּחַ:  
<sup>טז</sup> וַיֵּרֵד הַגְּבוּל אֶל־קְצֵה הָהָר אֲשֶׁר עַל־פְּנֵי גֵי בֶן־  
 הַנֶּם אֲשֶׁר בְּעַמְק רְפָאִים צְפוֹנָה וַיֵּרֵד גֵּי הַנֶּם אֶל־  
 כֶּתֶף הַיְבוּסִי נִגְבָּה וַיֵּרֵד עַיִן רֹגֵל: <sup>יז</sup> וְתָאָר מִצְפוֹן  
 וַיֵּצֵא עַיִן שֶׁמֶשׁ וַיֵּצֵא אֶל־גְּלִילוֹת אֲשֶׁר־נִכַּח מֵעֵלָה  
 אֲדָמִים וַיֵּרֵד אֲבָן בְּהֵן בֶּן־רְאוּבֵן: <sup>יח</sup> וְעֵבֶר אֶל־כֶּתֶף  
 מוֹל־הָעֶרְבָה צְפוֹנָה וַיֵּרֵד הָעֶרְבָתָה: <sup>יט</sup> וְעֵבֶר  
 הַגְּבוּל אֶל־כֶּתֶף בֵּית־חֲגֹלָה צְפוֹנָה וְהָיָה וְהָיוּ  
 תְּצַאֲתֶיךָ תְּצַאֲתָה הַגְּבוּל אֶל־לְשׁוֹן יַם־הַמֶּלַח  
 צְפוֹנָה אֶל־קְצֵה הַיַּרְדֵּן נִגְבָּה זֶה גְבוּל נִגְבָּה:  
<sup>כ</sup> וְהַיַּרְדֵּן יִגְבַּל־אֹתוֹ לְפֶאֶת־קִדְמָה זֹאת נַחֲלַת בְּנֵי  
 בְּנִימֵן לְגְבוּל־תֵּיהָ סָבִיב לְמִשְׁפַּחָתָם: {פ}

that faces Beth-Horon from the south and ended at Kiriath-Baal (that is, Kiriath-Jearim), a city of the sons of Judah. This was the western side.  
<sup>15</sup> On the south side, the boundary ran from the edge of Kiriath-Jearim towards Gasin and came out near the spring of the Waters of Nephtoah.  
<sup>16</sup> Then it went to the edge of the hill facing the Vale of Ben-Hinnom, north of the Valley of Rephaim, down the Vale of Hinnom, south of the slope of the Jebusite and down to En-Rogel. <sup>17</sup> It then curved northwards, going on to En-Shemesh; it came out at Geliloth, facing the Ascent of Adummim, then went down to the Stone of Bohan son of Reuben. <sup>18</sup> It then went to the slope in front of the Arabah to the north and went down into the Arabah; <sup>19</sup> the frontier then passed round the northern flank of Beth-Hoglah, and came out at the northern bay of the Salt Sea, at the southern end of the Jordan; this was the southern border.  
<sup>20</sup> The Jordan formed the eastern border. Such was the inheritance of the sons of Benjamin, with the boundaries defining it.

- <sup>15</sup> The name 'Gasin' is from the LXX (Γασιν); the MT has 'to the west' (NETB has 'and extended westward'), which makes little sense. The NRSV uses the name 'Ephron' (c.f. 15:9).
- <sup>16</sup> The NJB has 'plain' in place of 'Valley', here following the NRSV.
- <sup>17</sup> The NJB, which uses 'the circles of stones' for 'Geliloth' (גְּלִילוֹת), subdivides this verse (into 17<sup>a</sup> & 17<sup>b</sup>) after 'Adummim', but neither the MT, NRSV nor NETB do likewise.
- <sup>18</sup> At the beginning of this verse, the NJB, following the LXX (?), adds 'on to Cheteph'.
- <sup>19</sup> The two Kethib/Qere differences in this verse would benefit from explanations (cf. #12). The 'Salt Sea' is another, more traditional, name for the Dead Sea.
- <sup>20</sup> After 'Jordan', the NJB adds 'itself' and NETB adds 'River'.

כא והיו הערים למטה בני בנימן למשפחותיהם  
 יריחו ובית־חגלה ועמק קציץ: כב ובית הערבה  
 וצמרים ובית־אל: כג והעוים והפרה ועפרה:  
 כד וכפר העמני העמנה והעפני וגבע ערים שתיים־  
 עשרה וחצריהן: כה גבעון והרמה ובארות:  
 כו והמצפה והכפירה והמצה: כז ורקם וירפאל  
 ותראלה: כח וצלע האלף והיבואי היא ירושלם  
 גבעת קרית ערים ארבע־עשרה וחצריהן זאת  
 נחלת בני־בנימן למשפחתם: {פ}

<sup>21</sup> Now, the towns of the tribe of the sons of Benjamin, according to their clans, were Jericho and Beth-Hoglah and Emek-Keziz; <sup>22</sup> and Beth-Arabah and Zemaraim and Bethel; <sup>23</sup> and Avvim and Parah and Ophrah; <sup>24</sup> and Chephar-Ammoni and Ophni and Geba: twelve towns and their villages. <sup>25</sup> Gibeon and Ramah and Beeroth; <sup>26</sup> and Mizpeh and Chephirah and Mozah; <sup>27</sup> and Rekem and Irpeel and Taralah; <sup>28</sup> and Zela-ha-Eleph and Jebus (that is, Jerusalem) and Gibeah and Kiriath: fourteen towns with their villages. This was the inheritance of the sons of Benjamin, according to their clans.

<sup>21</sup> The NRSV has 'families' in place of 'clans', here following the NJB & NETB.

<sup>22</sup> For the towns in this verse, the LXX has: Βαιθαβαρα και Σαρα και Βησανα.

<sup>23</sup> The LXX reads: και Αιων και Φαρα και Εφραθα.

<sup>24</sup> In place of העמנה ('Ammoni'), here following the Qere, the Kethib has העמני; an explanation of this difference would be beneficial.

<sup>25</sup> The LXX has similar names to those of the MT for the towns in this verse: Γαβαων και Ραμα και Βηρωδα.

<sup>26</sup> For the towns in this verse, the LXX has: Μασσημα και Μιρων και Αμωκη.

<sup>27</sup> The LXX reads: και Φιρα και Καφαν και Νακαν και Σεληκαν και Θαρηλα.

<sup>28</sup> The name 'Jebus', as used in the NRSV, follows the LXX (Ιεβους), Peshitta and Vg; the NJB, following the MT, has 'the Jebusite'.

## יהושוע פרק יט

## JOSHUA 19

א וַיָּצֵא הַגּוֹרֵל הַשֵּׁנִי לְשִׁמְעוֹן לְמַטֵּה בְנֵי־שִׁמְעוֹן  
לְמִשְׁפְּחוֹתָם וַיְהִי נַחֲלָתָם בְּתוֹךְ נַחֲלַת בְּנֵי־יְהוּדָה:  
ב וַיְהִי לָהֶם בְּנַחֲלָתָם בְּאֶרֶץ־שֶׁבַע וְשֶׁבַע וּמוֹלָדָה:  
ג וַחֲצֵר שׁוּעַל וּבִלָּה וְעֶזֶם: ד וְאֵלְתוֹלַד וּבְתוֹל  
וַחֲרָמָה: ה וְצִקְלָג וּבֵית־הַמְּרֻכָּבוֹת וַחֲצֵר סוּסָה:  
ו וּבֵית לְבָאוֹת וְשְׂרוּחַן עָרִים שְׁלֹש־עֶשְׂרֵה  
וַחֲצָרֵיהֶן: ז עֵיזֶן רַמּוֹן וְעֵתֶר וְעֵשֶׂן עָרִים אַרְבַּע  
וַחֲצָרֵיהֶן: ח וְכָל־הַחֲצָרִים אֲשֶׁר סְבִיבוֹת הָעָרִים  
הָאֵלֶּה עַד־בְּעֵלֶת בְּאֵר רָאמַת נֶגֶב זֹאת נַחֲלַת  
מַטֵּה בְנֵי־שִׁמְעוֹן לְמִשְׁפְּחוֹתָם: ט מַחְבֵּל בְּנֵי יְהוּדָה

1 The second lot came to Simeon, the tribe of the sons of Simeon, according to their clans; their heritage as within the heritage of the sons of Judah. 2 For their portion they had Beersheba, Sheba, Moladah; 3 Hazar-Shual, Balah, Ezem; 4 Eltolad, Bethul, Hormah; 5 Ziklag, Beth-ha-Marcaboth, Hazar-Susa; 6 Beth-Lebaoth and Sharuhen: thirteen towns and their villages; 7 Ain, Rimmon, Ether and Ashan: four towns and their villages, 8 along with all the villages around these towns as far as Baalath-Bear, Ramah of the Negeb. This was the inheritance of the tribe of the sons of Simeon according to its clans. 9 The inheritance of the sons of Simeon formed part of the territory of Judah; because the share

### JOSHUA 19

- 1 The once powerful tribe of Simeon (Gn 34:25ff, 49:5) is not even mentioned in the later blessings of Dt 33. The tribe had been absorbed by Judah, which explains why there is no description of its territory here.
- 2 For the towns in this verse, the LXX has: *Βηρσαβεε και Σαμαα και Κωλαδαμ*; The MT appears to be corrupt, since the form, 'Sheba' (שֶׁבַע), duplicates the latter part of the preceding name (בְּאֶרֶץ־שֶׁבַע): furthermore, if 'Sheba' (or 'Shema', as the NJB has, following the LXX) is retained, the list numbers 14 towns - one more than the number given in the concluding summary (v. 6).
- 3 For 'Hazar-Shual' (חֲצֵר שׁוּעַל), the LXX has *Αρσωλα*.
- 4 For these towns, the LXX reads: *Ελθουλα και Βουλα και Ερμα*.
- 5 The NRSV & NETB omit the 'ha' from the name 'Beth-ha-Marcaboth', here following the MT (וּבֵית־הַמְּרֻכָּבוֹת) & NJB.
- 6 See #2 concerning the number of towns listed.
- 7 For 'Ain' (עֵיזֶן) & 'Rimmon' (רַמּוֹן), the LXX has, respectively, *Ερεμμων & Θαλγα*.
- 8 The NJB opens this verse with, "With these go all the villages lying outside these towns..." The NRSV omits 'the sons of' before 'Simeon'; here, we follow the MT & NJB.
- 9 This verse rationalises the incorporation of Simeon into Judah.

נחלת בני שמעון כיהיה חלק בני יהודה רב מהם וינחלו בני שמעון בתוך נחלתם: {פ}

י ויעל הגורל השלישי לבני זבולן למשפחתם ויהי גבול נחלתם עד שריד: יא ועלה גבולם לימה ומרעלה ופגע בדבשת ופגע אל הנחל אשר על פני יקנעם: יב ושב משריד קדמה מזרח השמש על גבול כסלת תבר ויצא אל הדברת ועלה יפיע: יג ומשם עבר קדמה מזרחה גתה חפר עתה קצין ויצא רמון המתאר הנעה: יד ונסב אתו הגבול מצפון חנתן והיו תצאתיו גי יפתחאל: טו וקטת ונהלל ושמרון וידאלה ובית לחם ערים שתים עשרה וחצריהן: טז זאת נחלת בני זבולן למשפחותם הערים האלה וחצריהן: {פ}

יז ליששכר יצא הגורל הרביעי לבני יששכר למשפחותם: יח ויהי גבולם יזרעאלה והכסולת

of the sons of Judah was too large for them, the sons of Simeon obtained their inheritance within the inheritance of the sons of Judah.

<sup>10</sup> The third lot fell to the sons of Zebulun according to their clans; the border of their inheritance extended to Sarid; <sup>11</sup> its boundary climbed westwards to Maralah, touching Dabbesheth, then the wadi east of Jokneam. <sup>12</sup> From Sarid it went eastwards and towards the sunrise, to the boundary of Chisloth-Tabor, thence to Daberath and up to Japhia. <sup>13</sup> Thence it went on the east, towards the sunrise, to Gath-Hepher and Ittah-Kazin; it came out at Rimmon and turned towards Neah. <sup>14</sup> Then, on the north, the boundary turned to Hannathon, ending in the Valley of Iphtah-El, <sup>15</sup> and Kattath, Nahalal, Shimron, Idalah and Bethlehem: twelve towns with their villages. <sup>16</sup> This was the inheritance of the sons of Zebulun according to their clans: these towns and their villages.

<sup>17</sup> The fourth lot came to Issachar, to the sons of Issachar, according to their clans. <sup>18</sup> Their territory included Jezreel and Chesulloth and

<sup>10</sup> Here, and in v. 12, the NJB, following the *Peshitta*, has 'Sadud' in place of 'Sarid' (the LXX has *Εσεδεα*); here, we follow the MT (שריד) & NRSV.

<sup>11</sup> The NJB has 'ravine facing' in place of 'wadi east of', here following the NRSV.

<sup>12</sup> The NJB has 'Dobrath' in place of 'Daberath', here following the MT (), NRSV & NETB; the LXX has *Δαβιλωθ*.

<sup>13</sup> In place of 'Ittah-Kazin', here following the MT (עתה קצין) and NJB, the NRSV & NETB have 'Eth-Kazin'.

<sup>14</sup> For 'Hannathon' (חנתן) & 'Iphtah-El' (יפתחאל), the LXX has, respectively, *Αμωθ* & *Γαιφαηλ*.

<sup>15</sup> In place of 'Idalah', following the MT (ידאלה) and NRSV, the NJB has 'Iralah' (emending an assumed *resh/dalet* orthographic confusion).

<sup>16</sup> The NRSV & NETB have 'tribe' in place of 'sons', here following the MT & NJB.

<sup>17</sup> NETB somewhat abbreviates this verse, reading: "The fourth lot belonged to the tribe of Issachar by its clans."

<sup>18</sup> The NJB opens with, "Their territory reached to Jezreel and included Chesulloth..."

וְשׁוֹנִם: יט וְחַפְרַיִם וְשִׁיאָן וְאַנְחָרַת: כ וְהַרְבִּית  
 וְקִשְׁיוֹן וְאַבְעִי: כא וְרֵמֶת וְעֵין־גַּנִּים וְעֵין חֲדָה וּבֵית  
 פֶּזֶז: כב וּפְגַע הַגְּבוּל בְּתַבּוֹר וּשְׁחַצְמָה וּשְׁחַצְמָה  
 וּבֵית שֶׁמֶשׁ וְהָיוּ תְּצַאֲוֹת גְּבוּלָם הַיַּרְדֵּן עָרִים שֵׁשׁ־  
 עָשָׂר וְחַצְרֵיהֶן: כג זֹאת נַחֲלַת מְטֵה בְּנֵי־יִשְׁשַׁכָּר  
 לְמִשְׁפַּחְתָּם הָעָרִים וְחַצְרֵיהֶן: {פ}

כד וַיֵּצֵא הַגּוֹרֵל הַחֲמִישִׁי לְמֵטֵה בְּנֵי־אַשֵׁר  
 לְמִשְׁפַּחֹתָם: כה וַיְהִי גְבוּלָם חֶלְקַת וְחָלִי וּבֵטָן  
 וְאַכְשָׁף: כו וְאַלְמֶלֶךְ וְעַמְמֵד וּמִשְׁאֵל וּפְגַע בְּכַרְמֵל  
 הַיָּמָה וּבְשִׁיחֹר לְבָנַת: כז וְשָׁב מִזְרַח הַשֶּׁמֶשׁ בֵּית  
 דָּגוֹן וּפְגַע בְּזַבְלוֹן וּבְגִי יַפְתַּח־אֵל צְפוֹנָה בֵּית הָעַמְּק  
 וְנִעְיָאֵל וַיֵּצֵא אֶל־כָּבוֹל מִשְׁמָאֵל: כח וְעַבְרוֹן וְרַחֲב  
 וְחַמּוֹן וְקָנָה עַד צִידוֹן רַבָּה: כט וְשָׁב הַגְּבוּל הָרָמָה

Shunem; <sup>19</sup> and Hapharaim and Shion and Anaharath; <sup>20</sup> and Dobrath  
 and Kishion and Ebez; <sup>21</sup> and Remeth and En-Gannim, En-Haddah and  
 Beth-Pazzez. <sup>22</sup> Their boundary touched Tabor, Shahazimah, and Beth-  
 Shemesh, and ended at the Jordan: sixteen towns with their villages.  
<sup>23</sup> This was the inheritance of the tribe of the sons of Issachar, according  
 to their clans: the towns with their villages.

<sup>24</sup> The fifth lot came to the tribe of the sons of Asher, according to their  
 clans. <sup>25</sup> Its boundary included Helkath, Hali, Beten, Achshaph,  
<sup>26</sup> Alammelech, Amad and Mishal; on the west it touched Carmel and  
 Shihor-Libnath; <sup>27</sup> then it turned eastwards to Beth-Dagon, touching  
 Zebulun and the Valley of Iphtah-El northwards, then Beth-ha-Emek  
 and Neiel beyond; it ended at Cabul. To the north, it took in <sup>28</sup> Ebron,  
 Rehob, Hammon and Kanah as far as Greater Sidon. <sup>29</sup> The boundary

<sup>19</sup> The LXX lists 4 towns in this verse: *Αγιν και Σιωνα και Πεηρωθ και Αναχερεθ*; only the last resembles any of those listed in the MT.

<sup>20</sup> In place of 'Rabbith', here following the MT (הַרְבִּית), NRSV & NETB, the NJB, loosely following the LXX (Δαβιρω), has 'Dobrath'.

<sup>21</sup> The LXX lists 5 towns in this verse: *Ρεμμας και Ιεων και Τομμυαν και Αιμαρεκ και Βηρησαφης*.

<sup>22</sup> The NRSV & NETB, following the *Ketiv* (ושחצומה), have 'Shahazumah' in place of 'Shahazimah', here following the *Qere* (וְשְׁחַצְמָה) & NJB.

<sup>23</sup> The NRSV & NETB omit the words 'the sons of', here following the MT & NJB.

<sup>24</sup> The list for the territories of Asher (vv. 24-31) includes some Phoenician cities that were never under Israelite control.

<sup>25</sup> The NJB opens with 'within their territory were' in place of 'its boundary included', here following the NRSV.

<sup>26</sup> The NRSV uses the alternative spelling, 'Allammelech' (but note there is no *dagesh* in the *lamed*).

<sup>27</sup> The NRSV & NETB omit the 'ha' from the name 'Beth-ha-Emek', here following the MT (בֵּית הָעַמְּק) & NJB.

<sup>28</sup> The NJB uses 'Abdon' in place of 'Ebron' (see 21:30 and 1Ch. 6:59).

<sup>29</sup> The name, 'Mahalab' (NJB/NRSV), comes from an Assyrian text and the modern place name; the MT has 'Mehebel' (מְחֶבֶל). The *Kethib*/*Qere* difference here would benefit from an explanation.

וְעַד־עִיר מִבְּצֵר־צָר וְשָׁב הַגְּבוּל חֹסֶה וַיְהִיו וַהֲיוּ  
תְּצַאֲתֶיךָ הַיָּמָה מִחֶבֶל אַחְזִיבָה: <sup>ל</sup> וְעַמָּה וְאַפֶּק  
וְרַחֲב עָרִים עֲשָׂרִים וּשְׁתַּיִם וַחֲצַרְיָהן: <sup>לא</sup> זֹאת  
נַחֲלַת מִטֵּה בְנֵי־אַשֶׁר לְמִשְׁפַּחְתָּם הָעָרִים הָאֵלֶּה  
וַחֲצַרְיָהן: {פ}

לִב לְבָנֵי נַפְתָּלִי יֵצֵא הַגּוֹרֵל הַשְּׁשִׁי לְבָנֵי נַפְתָּלִי  
לְמִשְׁפַּחְתָּם: <sup>לב</sup> וַיְהִי גְבוּלָם מִחֶלֶף מְאֵלוֹן בְּצַעֲנָנִים  
וְאַדְמֵי הַנֶּקֶב וַיִּבְנְאוּ עַד־לְקוֹם וַיְהִי תְּצַאֲתֶיךָ  
הַיַּרְדֵּן: <sup>לד</sup> וְשָׁב הַגְּבוּל לַיְמָה אֲזֹנוֹת תְּבוֹר וַיֵּצֵא מִשָּׁם  
חֹקֶקָה וּפָגַע בְּזַבְלוֹן מִנֶּגֶב וּבְאַשֶׁר פָּגַע מִיָּם  
וּבִיהוּדָה הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: <sup>לה</sup> וְעָרֵי מִבְּצָר  
הַצְּדִים צָר וַחֲמַת רַקַּת וְכַנְרֶת: <sup>לו</sup> וְאַדְמָה וְהַרְמָה  
וַחֲצוֹר: <sup>לז</sup> וְקִדְשׁ וְאַדְרַעִי וְעֵין חָצוֹר: <sup>לח</sup> וַיִּרְאוּ  
וּמְגַד־אֵל חָרַם וּבֵית־עֵנַת וּבֵית שֹׁמֵשׁ עָרִים

then turned back towards Ramah and on to the stronghold of Tyre and Hosah, and ended at the sea. Mahalab, Achzib, <sup>30</sup> with Ummah, Aphek and Rehob: twenty-two towns with their villages. <sup>31</sup> This was the inheritance of the tribe of the sons of Asher, according to their clans: these towns with their villages.

<sup>32</sup> The sixth lot came to the sons of Naphtali, to the sons of Naphtali according to their clans. <sup>33</sup> Their territory went from Heleph and the Oak of Zanaanim to Adami-ha-Nekeb, to Jabneel as far as Lakkum, and ended at the Jordan. <sup>34</sup> The westward boundary ran to Aznoth-Tabor and thence passed on to Hukkok, touching Zebulun southwards, Asher westwards and in Judah the Jordan eastwards. <sup>35</sup> The fortified towns were Ziddim, Zer, Hammath, Rakkath, Chinnereth; <sup>36</sup> and Adamah, Ramah, Hazor; <sup>37</sup> and Kedesh, Edrei, En-Hazor; <sup>38</sup> Yiron, Migdal-El, Horem, Beth-Anath, Beth-Shemesh: nineteen towns with their villages.

<sup>30</sup> In place of 'Ummah' (עַמָּה), the NJB has 'Acco' (following Jg 1:31 - the LXX has Αρραβ). Before 'twenty-two towns', NETB adds the clarifying phrase, 'in all they had'.

<sup>31</sup> The NRSV & NETB omit the words 'the sons of', here following the MT & NJB.

<sup>32</sup> The NJB rearranges the opening: "To the sons of Naphtali came the sixth portion..."

<sup>33</sup> In place of 'Nekeb', here following the MT (הַנֶּקֶב), NRSV & NETB, the NJB has 'Negeb'.

<sup>34</sup> The NJB, following the LXX, omits 'in Judah'.

<sup>35</sup> NETB uses the spelling 'Kinnereth' for 'Chinnereth' (כַּנְרֶת).

<sup>36</sup> For the 3 towns in this verse, the LXX has: Αρμαιθ και Αραηλ και Ασωρ.

<sup>37</sup> For 'En-Hazor' (עֵין חָצוֹר), the LXX has πηγή Ασωρ ('source of [the] Azor').

<sup>38</sup> In place of 'Yiron' (יִרְאוּן), here following NETB, the NJB has 'Jiron' and the NRSV has 'Iron'.

תִּשְׁע־עֶשְׂרֵה וְחֻצְרֵיהֶן: לֹט זֹאת נַחֲלַת מְטֵה בְנֵי־  
 נַפְתָּלִי לְמִשְׁפַּחְתָּם הָעָרִים וְחֻצְרֵיהֶן: {פ} 39 This was the inheritance of the tribe of the sons of Naphtali according  
 לְמְטֵה בְנֵי־דָן לְמִשְׁפַּחְתָּם יֵצֵא הַגּוֹרֵל הַשְּׁבִיעִי: 40 The seventh lot came to the sons of Dan according to their clans.  
 וְיֵהִי גְבוּל נַחֲלָתָם צֹרֵחַ וְאַשְׁתָּאוֹל וְעִיר שִׁמְשׁ: 41 Their assigned land included Zorah, Eshtaol, Ir-Shemesh;  
 וְשַׁעֲלַבִּין וְאֵילֹן וְיִתְלָה: מִגּ וְאֵילֹן וְתַמְנַתָּה 42 Shaalabbin, Aijalon, Ithlah; 43 Elon, Timnah, Ekron, 44 Eltekeh,  
 וְעַקְרוֹן: מִדּ וְאַלְתָּקָה וְגַבְתּוֹן וְבַעֲלַת: מִהּ וְיֵהָד וּבְגֵי־ 45 Jehud, Bene-Berak, Gath-Rimmon; 46 and, by the  
 בָּרַק וְגַת־רַמּוֹן: מִוּ וּמֵי הַיְרֻקוֹן וְהַרְקוֹן עַם־הַגְּבוּל 47 When the  
 מִוּל יָפוֹ: מִזּ וַיֵּצֵא גְבוּל־בְּנֵי־דָן מֵהֶם וַיַּעֲלוּ בְנֵי־דָן 48 This was the inheritance of the tribe of the sons of  
 וַיִּלְחַמּוּ עִם־לֶשֶׁם וַיִּלְכְּדוּ אוֹתָהּ וַיִּכּוּ אוֹתָהּ לְפִי־ 49 When they had finished distributing the territories of the land as  
 חֶרֶב וַיִּרְשׁוּ אוֹתָהּ וַיֵּשְׁבוּ בָּהּ וַיִּקְרְאוּ לְלֶשֶׁם דָּן 49 When they had finished distributing the territories of the land as  
 כְּשֵׁם דָּן אֲבִיהֶם: מִחַ זֹאת נַחֲלַת מְטֵה בְנֵי־דָן 48 This was the inheritance of the tribe of the sons of  
 לְמִשְׁפַּחְתָּם הָעָרִים הָאֵלֶּה וְחֻצְרֵיהֶן: {ס} 49 When they had finished distributing the territories of the land as  
 מִטּ וַיִּכְלוּ לְנַחֲל־אֶת־הָאָרֶץ לְגְבוּלֵיהֶּ וַיִּתְּנוּ בְנֵי־ 49 When they had finished distributing the territories of the land as  
 יִשְׂרָאֵל נַחֲלָה לְיֹהוֹשֻׁעַ בֶּן־נּוּן בְּתוֹכָם: יַעֲלֶפֶי 49 When they had finished distributing the territories of the land as

39 The NRSV & NETB omit the words 'the sons of', here following the MT & NJB.

40 The towns attributed to the tribe of Dan are situated to the west of the territory of Benjamin, between Ephraim and Judah.

41 The NJB opens this verse with, 'within the territory of their inheritance were'; here, we follow NETB.

42 In place of 'Ithlah', here following the MT (יִתְלָה), NRSV & NETB, the NJB, following the LXX (Σιλαθα) and the modern name, has 'Silatha'.

43 For the towns in this verse, the LXX has: Αἰλων και Θαμναθα και Ακκαρων.

44 The NJB includes 'Baalath' in v. 45.

45 In place of 'Jehud', the NJB, following the LXX (Αζωρ) and the modern name, has 'Azor'.

46 'By the sea' follows the LXX (ἀπὸ θαλάσσης) & NJB; the MT has 'waters of'; the NJB lacks 'and Rakkon'. The NRSV has 'Joppa' in place of 'Jaffa'.

47 Jg 18:27 refers to 'Leshem' as 'Laish'.

48 The NRSV & NETB omit the words 'the sons of', here following the MT & NJB.

49 The NJB has 'apportioning' in place of 'distributing', here following the NRSV.

יְהוָה נָתַנּוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאַל אֶת־תַּמְנַת־  
סֶרַח בַּהַר אֶפְרַיִם וַיְבַנֶּה אֶת־הָעִיר וַיֵּשֶׁב בָּהּ:  
נֵא אֵלֶּה הַנַּחֲלֹת אֲשֶׁר נָחֲלוּ אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ  
בֶּן־נֹון וְרָאשֵׁי הָאָבוֹת לְמִטּוֹת בְּנֵי־יִשְׂרָאֵל בְּגֹרֶל |  
בְּשִׁלָּה לְפָנֵי יְהוָה פָּתַח אֶהָל מוֹעֵד וַיְכַלּוּ מִחֲלֹק  
אֶת־הָאָרֶץ: {פ}

among them;<sup>50</sup> at the command of Yahweh, they gave him the city he asked for, Timnath-Serah in the highlands of Ephraim; he rebuilt the city and settled there.<sup>51</sup> These are the inheritances that Eleazar the priest, Joshua son of Nun, and the heads of each family apportioned by lot among the tribes of Israel at Shiloh, before Yahweh, at the door of the Tent of Meeting; so, they finished dividing up the land.

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<sup>50</sup> The distribution of the territory ends with an editorial note on the share awarded personally to Joshua; the note is based on the information about his tomb (24:30, Jg 2:9). 'Timnath-Serah' (תַּמְנַת־סֶרַח) is identified with Khirbet-Tibnah, 36 km southwest of Shechem.

<sup>51</sup> The literal translation of 'heads of each family' is 'leaders of the fathers of the tribes'.

## יהושוע פרק כ

א וידבר יהוה אל־יהושע לאמר: ב דבר אל־בני ישראל לאמר תנו לכם את־ערי המקלט אשר־דברתי אליכם ביד־משה: ג לנוס שמה רוצח מכה־נפש בשגגה בבלי־דעת והיו לכם למקלט מגאל הדם: ד ונס אל־אחת מהערים האלה ועמד פתח שער העיר ודבר באזני זקני־העיר והיא את־דבריו ואספו אתו העירה אליהם ונתנו־לו מקום וישב עמם: ה וכי ירדף גאל הדם אחריו ולא־יסגרו את־הרצח בידו פי בבלי־דעת הכה את־רעהו ולא־שנא הוא לו מתמול שלשום: ו וישב בעיר והיא עד־עמדו לפני העדה למשפט עד־מות הכהן הגדול אשר יהיה בימים ההם אז ישוב הרוצח ובא אל־עירו ואל־ביתו אל־העיר אשר־נס משם:

## JOSHUA 20

1 Yahweh said to Joshua, saying <sup>2</sup> "Speak to the Israelites and say to them, "Choose the cities of refuge of which I spoke to you through Moses, <sup>3</sup> towns to which anyone who has accidentally, unintentionally, killed someone may flee, and which will serve you as a refuge from the avenger of blood. <sup>4</sup> The slayer must flee to one of these towns. He must stop at the entrance of the town gate and explain his case to the elders of the place. They shall let him enter the town and assign him a place to live with them. <sup>5</sup> If the avenger of blood pursues him, they must not hand the slayer over to him, since he has killed his neighbour unintentionally, there having been no enmity between them before. <sup>6</sup> He must stay in this town until he there is a trial before the community, until the death of the one who is High Priest at the time. Only then may the killer go back to his own town and to his own house, in the town from which he has fled.""

### JOSHUA 20

- <sup>1</sup> Chs 20–21 complement the account of the territorial distribution; the passages herein presented in violet text are missing from the LXX and are sometimes taken verbatim from Nb 35 and Dt 19.
- <sup>2</sup> An alternative translation for 'refuge' is 'asylum'.
- <sup>3</sup> The 'avenger of blood' was the deceased's nearest relative.
- <sup>4</sup> The 'town gate' was where the elders of the city met to adjudicate disputes. Such gates were enclosed structures of more than one story with several rooms.
- <sup>5</sup> Literally translated, this verse ends, "for without knowledge he killed his neighbour, and he did not hate him prior to that."
- <sup>6</sup> For 'the one who is High Priest at the time', here following the NRSV, the NJB has 'the High Priest then in office'.

<sup>7</sup> וַיִּקְדְּשׁוּ אֶת־קִדְשׁ בְּגִלְיָל בְּהַר נַפְתָּלִי וְאֶת־שֶׁכֶם בְּהַר אֶפְרַיִם וְאֶת־קִרְיַת אַרְבַּע הַיָּא חֶבְרוֹן בְּהַר יְהוּדָה: <sup>8</sup> וּמֵעֵבֶר לַיַּרְדֵּן יְרִיחוֹ מִזְרְחָה נִתְּנוּ אֶת־בְּצֵר בַּמְדְּבָר בְּמִישֵׁר מִמֶּטֶה רְאוּבֵן וְאֶת־רַאמֹת בְּגִלְעָד מִמֶּטֶה־גָד וְאֶת־גּוֹלָן גִּלְוֹן בְּבָשָׁן מִמֶּטֶה מְנַשֶּׁה: <sup>9</sup> אֵלֶּה הָיוּ עָרֵי הַמּוֹעֵדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם לְנוֹס שָׁמָּה כָּל־מִכֵּה־נַפֶּשׁ בְּשִׁגְגָה וְלֹא יָמוּת בְּיַד גֹּאֲלֵי הַדָּם עַד־עֲמֻדוֹ לְפָנֵי הָעֵדָה: {פ}

<sup>7</sup> So, they set apart Kedesh in Galilee, in the highlands of Naphtali, Shechem in the highlands of Ephraim, and Kiriath-Arba (that is, Hebron) in the highlands of Judah. <sup>8</sup>And beyond the Jordan, east of Jericho, in the desert of the tableland, they chose Bezer of the tribe of Reuben, Ramoth-Gilead of the tribe of Gad, and Golan in Bashan of the tribe of Manasseh. <sup>9</sup>Such were the towns designated for all the Israelites and for aliens living among them, so that anyone who had accidentally killed someone could flee there and might escape the hand of the avenger of blood, until there was a trial before the assembly.

<sup>7</sup> The NJB opens this verse, here following the MT & NRSV, with 'for this purpose, they designated'.

<sup>8</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>9</sup> The NJB ends this verse with, "until he has appeared for judgement before the community;" here, we follow the NRSV.

## יהושוע פרק כא

א וַיָּגִשׁוּ רֹאשֵׁי אֲבוֹת הַלְוִיִּם אֶל-אֶלְעָזָר הַכֹּהֵן וְאֶל-  
יְהוֹשֻׁעַ בֶּן-נּוּן וְאֶל-רֹאשֵׁי אֲבוֹת הַמִּטּוֹת לְבִנֵי  
יִשְׂרָאֵל: ב וַיִּדְבְּרוּ אֲלֵיהֶם בְּשֵׁלָה בְּאֶרֶץ כְּנָעַן  
לֵאמֹר יְהוָה צִוָּה בְּיַד-מֹשֶׁה לְתֵת-לָנוּ עָרִים לְשֹׁבֵת  
וּמִגְרָשֵׁיהֶן לְבִהְמֹתֵינוּ: {פ}

ג וַיִּתְּנוּ בְנֵי-יִשְׂרָאֵל לַלְוִיִּם מִנְחַלְתָּם אֶל-פִּי יְהוָה  
אֶת-הָעָרִים הָאֵלֶּה וְאֶת-מִגְרָשֵׁיהֶן: ד וַיֵּצֵא הַגּוֹרֵל  
לְמִשְׁפַּחַת הַקְּהָתִי וַיְהִי לְבִנֵי אֶהֱרֹן הַכֹּהֵן מִן-הַלְוִיִּם  
מִמִּטֵּה יְהוּדָה וּמִמִּטֵּה הַשִּׁמְעוֹנִי וּמִמִּטֵּה בְנִימִן  
בְּגוֹרֵל עָרִים שְׁלֹשׁ עֶשְׂרֵה: {ס} וְלְבִנֵי קֵהָת  
הַנּוֹתָרִים מִמִּשְׁפַּחַת מִטֵּה-אֶפְרַיִם וּמִמִּטֵּה-דָן  
וּמִחֲצֵי מִטֵּה מְנַשֶּׁה בְּגוֹרֵל עָרִים עֶשְׂרִים: {ס} וְלְבִנֵי

## JOSHUA 21

1 Then the heads of families among the Levites came to Eleazar the priest and to Joshua son of Nun and the heads of the families of the tribes of Israel - 2 they were then at Shiloh in the land of Canaan. They said to them, "Yahweh ordered through Moses that we should be given towns to live in, with the adjoining pasturelands for our cattle."

3 Therefore, because of Yahweh's order, the Israelites gave the Levites these towns from their inheritance, and with them the adjoining pasturelands. 4 The lot came out for the clans of the Kohathites. To those Levites who were descended from Aaron the priest fell thirteen towns from the tribes of Judah, Simeon, and Benjamin. 5 The other sons of Kohath, by their clans, fell by lot ten towns from the tribe of Ephraim, from the tribe of Dan and from the half-tribe of Manasseh. 6 To the

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### JOSHUA 21

- 1 This chapter, one of the latest to be written, is a utopian systematisation of a state of affairs possibly dateable to the reign of Solomon, when all the towns named were effectively under Israelite control.
- 2 Levi is not an independent political unit and is awarded no territory (13:14, 33, 14:3-4, 18:7) but the Levites are allowed residence in certain towns and have rights over the adjacent pastures (see Nb 35:1-8).
- 3 For this verse, here following the NJB, the NRSV reads, "So by command of the LORD the Israelites gave to the Levites the following towns and pasture lands out of their inheritance."
- 4 The NRSV has 'families' in place of 'clans', here following the NJB & NETB.
- 5 'By their clans' is a conjectural translation, as also in vv. 6 & 7. The MT reads, "of the clans of the tribe." The NJB includes the latter part of this verse (from 'fell ten towns') as part of v.6.
- 6 The NJB has 'the tribes of' before 'Issachar' and omits the phrase 'the tribe of' before 'Asher' and before 'Naphtali'; here, we follow the MT & NRSV.

גֵרְשׁוֹן מִמִּשְׁפַּחֹת מְטֵה־יִשְׁשַׁכַּר וּמִמִּטֵּה־אָשֶׁר  
 וּמִמִּטֵּה נַפְתָּלִי וּמִחֲצֵי מְטֵה מְנַשֶּׁה בְּבֶשֶׁן בְּגֹזְרֵל  
 עָרִים שְׁלֹשׁ עֶשְׂרֵה: {ס} לְבְנֵי מְרָרִי לְמִשְׁפַּחְתָּם  
 מִמִּטֵּה רְאוּבֵן וּמִמִּטֵּה־גָד וּמִמִּטֵּה זְבוּלֹן עָרִים  
 שְׁתַּיִם עֶשְׂרֵה: {ס} וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לְלוּיִם אֶת־  
 הָעָרִים הָאֵלֶּה וְאֶת־מִגְרָשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה  
 בְּיַד־מֹשֶׁה בְּגֹזְרֵל: {פ}

ט וַיִּתְּנוּ מִמִּטֵּה בְנֵי יְהוּדָה וּמִמִּטֵּה בְנֵי שֹׁמְעוֹן אֶת  
 הָעָרִים הָאֵלֶּה אֲשֶׁר־יִקְרָא אֶתְהֶן בְּשֵׁם: וַיְהִי  
 לְבְנֵי אֶהֱרֹן מִמִּשְׁפַּחֹת הַקֹּהֲנִי מִבְּנֵי לֹוִי כִי לָהֶם  
 הָיָה הַגֹּזְרֵל רְאִישֹׁנָה: יא וַיִּתְּנוּ לָהֶם אֶת־קִרְיַת  
 אַרְבַּע אָבִי הָעֲנוּק הַיָּא חֲבֵרוֹן בְּהַר יְהוּדָה וְאֶת־  
 מִגְרָשָׁהּ סְבִיבֹתֶיהָ: יב וְאֶת־שָׂדֵה הָעִיר וְאֶת־  
 חֲצֵרֶיהָ נָתַנוּ לְכָלֵב בֶּן־יִפְנֵה בְּאַחְזָתוֹ: {ס}  
 יג וּלְבְנֵי אֶהֱרֹן הַכֹּהֵן נָתַנוּ אֶת־עִיר מִקְלַט הָרֹצֵחַ  
 אֶת־חֲבֵרוֹן וְאֶת־מִגְרָשָׁהּ וְאֶת־לִבְנָה וְאֶת־

sons of Gershon, clan by clan, fell by lot thirteen towns from the tribe of Issachar, the tribe of Asher, the tribe of Naphtali and the half-tribe of Manasseh in Bashan. <sup>7</sup> To the sons of Merari, by clans, fell by lot twelve towns from the tribe of Reuben, the tribe of Gad and the tribe of Zebulun. <sup>8</sup> These towns, and their adjoining pastureland, the Israelites assigned by lot to the Levites, as Yahweh had ordered through Moses.

<sup>9</sup> From the tribe of Judah and the tribe of Simeon they gave the towns named below. <sup>10</sup> This was the portion of the sons of Aaron from the clans of the Kohathites, of the sons of Levi; for theirs was the first portion. <sup>11</sup> They gave them Kiriath-Arba (the father of Anak), which is now Hebron, in the highlands of Judah, with the pasturelands round it. <sup>12</sup> However, the fields and villages of this town they gave into the possession of Caleb son of Jephunneh as his property. <sup>13</sup> To the sons of Aaron the priest they gave Hebron, the city of refuge for men who had killed, and its adjoining pasturelands; also Libnah with its adjoining

<sup>7</sup> On the NJB's abbreviation of this verse, see #6.

<sup>8</sup> The NJB has 'the' in place of 'their', here following the NRSV.

<sup>9</sup> The translation of the verse ending, here following the NJB, is uncertain; the NRSV reads: "...they gave the following towns mentioned by name."

<sup>10</sup> The NRSV has this verse as part of the same sentence as v.9: "which went to the descendants of Aaron, one of the families of the Kohathites who belonged to the Levites, since the lot fell to them first."

<sup>11</sup> In place of 'the father of Anak', here following the NRSV & NETB, the NJB has 'the chief city of the Anakim'.

<sup>12</sup> NETB places this entire verse in parentheses.

<sup>13</sup> NETB lacks the final 'with its adjoining pasturelands'.

מַגְרֵשָׁה: <sup>ט</sup> וְאֶת־יָתֵר וְאֶת־מַגְרֵשָׁה וְאֶת־אֲשֶׁת־מַמְע  
וְאֶת־מַגְרֵשָׁה: <sup>טו</sup> וְאֶת־חֹלֹן וְאֶת־מַגְרֵשָׁה וְאֶת־דְּבִיר  
וְאֶת־מַגְרֵשָׁה: <sup>טז</sup> וְאֶת־עֵין וְאֶת־מַגְרֵשָׁה וְאֶת־יֹטָה  
וְאֶת־מַגְרֵשָׁה אֶת־בֵּית שֶׁמֶשׁ וְאֶת־מַגְרֵשָׁה עָרִים  
תֵּשַׁע מֵאֵת שְׁנֵי הַשְּׁבָטִים הָאֵלֶּה: {ס} <sup>יז</sup> וּמִמְטָה  
בְּנֵי־מִיָּן אֶת־גִּבְעוֹן וְאֶת־מַגְרֵשָׁה אֶת־גִּבְעָה וְאֶת־  
מַגְרֵשָׁה: <sup>יח</sup> אֶת־עַנְתוֹת וְאֶת־מַגְרֵשָׁה וְאֶת־עֶלְמוֹן  
וְאֶת־מַגְרֵשָׁה עָרִים אַרְבַּע: <sup>יט</sup> כָּל־עָרֵי בְנֵי־אֶהֲרֹן  
הַכֹּהֲנִים שְׁלֹש־עֶשְׂרֵה עָרִים וּמַגְרֵשֵׁיהֶן: {ס}  
<sup>כ</sup> וְלִמְשֹׁפְחוֹת בְּנֵי־קָהָת הַלְוִיִּם הַנּוֹתָרִים מִבְּנֵי  
קָהָת וַיְהִי עָרֵי גֹזְלָם מִמְטָה אֶפְרָיִם: <sup>כא</sup> וַיִּתְּנוּ  
לָהֶם אֶת־עִיר מִקְלַט הַרְצָח אֶת־שֶׁכֶם וְאֶת־  
מַגְרֵשָׁה בְּהַר אֶפְרָיִם וְאֶת־גֹּזֵר וְאֶת־מַגְרֵשָׁה:  
<sup>כב</sup> וְאֶת־קִבְצַיִם וְאֶת־מַגְרֵשָׁה וְאֶת־בֵּית חוֹרֹן וְאֶת־

pasturelands, <sup>14</sup> and Jattir, with its adjoining, and Eshtemoa, with its adjoining pasturelands, <sup>15</sup> and Holon, with its adjoining pasturelands, and Debir, with its adjoining pasturelands, <sup>16</sup> and Ain, with its adjoining pasturelands, Juttah, with its pasturelands, and Beth-Shemesh, with its pasturelands: nine towns taken from these two tribes. <sup>17</sup> From the tribe of Benjamin, Gibeon, with its pasturelands, and Geba with its pasturelands, <sup>18</sup> and Anathoth, with its pasturelands, and Almon, with its pasturelands: four towns. <sup>19</sup> The towns of the sons of Aaron – the priests – were thirteen towns in all, with their pasturelands. <sup>20</sup> To the clans of the sons of Kohath, to the remaining Levites of the sons of Kohath, the lot assigned towns belonging to the tribe of Ephraim. <sup>21</sup> They were given the city of refuge, Shechem, with its pasturelands, in the highlands of Ephraim, together with Gezer, with its pasturelands, <sup>22</sup> and Kibzaim, with its pasturelands, and Beth-Horon, with its

<sup>14</sup> The NJB & NETB omit the 2 instances of 'with its pasturelands', here following the MT & NRSV.

<sup>15</sup> The NJB & NETB omit the 2 instances of 'with its pasturelands', here following the MT & NRSV.

<sup>16</sup> The NJB, following the LXX (*Aσα*), has 'Ashan' in place of 'Ain' (עֵין, 'the spring'); see 1Ch 6:44.

<sup>17</sup> The NJB omits the 1<sup>st</sup> instance of 'with its pasturelands' and replaces the 2<sup>nd</sup> with 'with their pasturelands'; here, we follow the MT, NETB and the NRSV.

<sup>18</sup> The NJB & NETB omit the 2 instances of 'with its pasturelands', here following the MT & NRSV.

<sup>19</sup> The NJB reverses the order of 'the sons of Aaron' and 'the priests'; here, we follow the MT & NRSV.

<sup>20</sup> NETB somewhat abbreviates this verse: "The rest of the Kohathite clans of the Levites were allotted cities from the tribe of Ephraim."

<sup>21</sup> The NJB & NETB omit the 2<sup>nd</sup> instance of 'with its pasturelands', here following the MT & NRSV.

<sup>22</sup> The NJB & NETB omit the 1<sup>st</sup> instance of 'with its pasturelands', here following the MT & NRSV.

מִגְרֵשָׁה עָרִים אַרְבַּע: {ס} כִּי וּמִמֶּטֶה-דָּן אֶת-  
אֶלְתֵּקָא וְאֶת-מִגְרֵשָׁה אֶת-גִּבְתֹּן וְאֶת-מִגְרֵשָׁה:  
כִּי אֶת-אֵילֹן וְאֶת-מִגְרֵשָׁה אֶת-גַּת-רִמּוֹן וְאֶת-  
מִגְרֵשָׁה עָרִים אַרְבַּע: כִּי וּמִמְחֻצֵי מֶטֶה מְנַשֶּׁה  
אֶת-תֵּעַנָּד וְאֶת-מִגְרֵשָׁה וְאֶת-גַּת רִמּוֹן וְאֶת-  
מִגְרֵשָׁה עָרִים שְׁתַּיִם: כִּי כָּל-עָרִים עֶשֶׂר וּמִגְרֵשֵׁיהֶן  
לְמִשְׁפַּחֹת בְּנֵי-קָהַת הַנּוֹתָרִים: {ס} כִּי וּלְבָנֵי  
גֵרְשׁוֹן מִמִּשְׁפַּחַת הַלְוִיִּם מִחֻצֵי מֶטֶה מְנַשֶּׁה אֶת-  
עִיר מִקְלַט הַרְצִיחַ אֶת-גּוֹלָן גִּלּוֹן בְּבֶשֶׁן וְאֶת-  
מִגְרֵשָׁה וְאֶת-בְּעִשְׁתָּרָה וְאֶת-מִגְרֵשָׁה עָרִים  
שְׁתַּיִם: {ס} כִּי וּמִמֶּטֶה יִשְׁשָׁכָר אֶת-קִשְׁיוֹן וְאֶת-  
מִגְרֵשָׁה אֶת-דְּבָרַת וְאֶת-מִגְרֵשָׁה: כִּי אֶת-יִרְמוֹת  
וְאֶת-מִגְרֵשָׁה אֶת-עֵין גַּנִּים וְאֶת-מִגְרֵשָׁה עָרִים  
אַרְבַּע: {ס} ל' וּמִמֶּטֶה אֲשֶׁר אֶת-מִשָּׁל וְאֶת-  
מִגְרֵשָׁה אֶת-עַבְדֹּן וְאֶת-מִגְרֵשָׁה: ל' אֶת-חֶלְקַת

adjoining pasturelands: four towns. <sup>23</sup> Out of the tribe of Dan: Elteke, with its pasturelands, and Gibbethon, with its pasturelands, <sup>24</sup> and Aijalon, with its pasturelands, and Gath-Rimmon, with its pasturelands: four towns. <sup>25</sup> Out of the half-tribe of Manasseh: Taanach, with its pasturelands, and Gath-Rimmon, with its pasturelands: two towns. <sup>26</sup> In all, a total of ten towns with their pasturelands for the remaining clans of the sons of Kohath. <sup>27</sup> To the sons of Gershon who were of Levitical clans were given Golan in Bashan, with its pasturelands, the city of refuge for the slayer, and Beeshterah, with its pasturelands: two towns, both from the half-tribe of Manasseh. <sup>28</sup> From the tribe of Issachar: Kishion, with its pasturelands, and Dobrath, with its pasturelands, <sup>29</sup> and Jarmuth, with its adjoining pasturelands, and En-Gannim, with its pasturelands: four towns. <sup>30</sup> From the tribe of Asher: Mishal, with its pasturelands, and Abdon, with its adjoining pasturelands, <sup>31</sup> and Helkath, with its

<sup>23</sup> The NJB & NETB omit the 2 instances of 'with its pasturelands', here following the MT & NRSV.

<sup>24</sup> The NJB omits the 1<sup>st</sup> instance of 'with its pasturelands' and replaces the 2<sup>nd</sup> with 'with their pasturelands'; here, we follow the MT & NRSV.

<sup>25</sup> For 'Gath-Rimmon' (גַּת רִמּוֹן), following the MT and NRSV, the NJB uses the conjectural, 'Jibleam' (see 17:11 & 1Chr 6:55; the LXX has *Iεβαθα*).

<sup>26</sup> For this verse, here following the NJB, the NRSV reads, "The towns of the families of the rest of the Kohathites were ten in all, with their pasture lands."

<sup>27</sup> In place of 'Beeshterah', here following the MT (בְּעִשְׁתָּרָה) & NRSV, the NJB, following the Peshitta, has 'Ashtaroth'. The Kethib/Qere difference here would benefit from an explanation.

<sup>28</sup> The NJB & NETB omit the 2 instances of 'with its pasturelands', here following the MT & NRSV.

<sup>29</sup> The NJB omits the 1<sup>st</sup> instance of 'with its pasturelands' and replaces the 2<sup>nd</sup> with 'each with their pasturelands'; here, we follow the MT & NRSV.

<sup>30</sup> The NJB & NETB omit the 2 instances of 'with its pasturelands', here following the MT & NRSV.

<sup>31</sup> The NJB omits the 1<sup>st</sup> instance of 'with its pasturelands' and replaces the 2<sup>nd</sup> with 'each with their pasturelands'; here, we follow the MT & NRSV.

וְאֶת־מִגְרָשָׁהּ וְאֶת־רְחֹב וְאֶת־מִגְרָשָׁהּ עָרִים  
 אַרְבַּע: {ס} לְבִּי וּמִמֶּטֶה נִפְתָּלִי אֶת־עִירוֹ מִקְלַט  
 הָרֹצֵחַ אֶת־קִדְשׁ בְּגִלְלִיל וְאֶת־מִגְרָשָׁהּ וְאֶת־חַמַּת  
 דָּאֵר וְאֶת־מִגְרָשָׁהּ וְאֶת־קִרְתָּן וְאֶת־מִגְרָשָׁהּ עָרִים  
 שְׁלֹשׁ: לְגִ כָּל־עָרֵי הַגֵּרְשֹׁנִי לְמִשְׁפַּחְתָּם שְׁלֹשׁ־  
 עֶשְׂרֵה עִיר וּמִגְרָשֶׁיהֶן: {ס} לְדִ וּלְמִשְׁפַּחֹת בְּנֵי־  
 מְרָרִי הַלְוִיִּם הַנּוֹתָרִים מֵאֵת מִטֶּה זְבוּלֹן אֶת־  
 יְקֹנֵאִם וְאֶת־מִגְרָשָׁהּ אֶת־קִרְתָּהּ וְאֶת־מִגְרָשָׁהּ:  
 לְהִ אֶת־דִּמְנָה וְאֶת־מִגְרָשָׁהּ אֶת־נַהֲלָל וְאֶת־  
 מִגְרָשָׁהּ עָרִים אַרְבַּע: {ס}

adjoining pasturelands, and Rehob, with its adjoining pasturelands:  
 four towns. <sup>32</sup> From the tribe of Naphtali: Kedesh in Galilee, with  
 its adjoining pasturelands, the city of refuge for the slayer, Hammoth-  
 Dor, with its adjoining pasturelands, and Kartan, with its adjoining  
 pasturelands: three towns. <sup>33</sup> The towns for the Gershonites according  
 to their clans were thirteen towns in all with their pasture-  
 lands. <sup>34</sup> To the rest of the Levites – the Merarite clans – were given  
 out of the tribe of Zebulun: Jokneam with its adjoining pasturelands,  
 Kartah with its pasture lands, <sup>35</sup> Dimnah, with its pasturelands, and  
 Nahalal, with its pasturelands – four towns.

לְוִי וּמִמֶּטֶה רְאוּבֵן אֶת־בְּצֵר וְאֶת־מִגְרָשָׁהּ וְאֶת־  
 יַהֲצָה וְאֶת־מִגְרָשָׁהּ: לְוִי אֶת־קְדֻמוֹת וְאֶת־מִגְרָשָׁהּ  
 וְאֶת־מִיפְעַת וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: {ס}

<sup>35a</sup> From the tribe of Reuben, Bezer with its adjoining pasturelands, and  
 Jahaz with its pasturelands, <sup>35b</sup> and Kedemoth, with its adjoining  
 pasturelands, and Mephaath, with its pasturelands – four towns.

<sup>32</sup> In place of ‘Kartan’, here following the MT (קִרְתָּן), NRSV & NETB, the NJB has ‘Rakkath’.

<sup>33</sup> For this verse, the NRSV reads, “The towns of the several families of the Gershonites were in all thirteen, with their pasture lands.”

<sup>34</sup> The NJB substantially rearranges this verse: “To the clans of the sons of Merari – the remainder of the Levites – fell four towns with their pasturelands from the tribe of Zebulun, Jokneam, Kartah;” here, we follow the MT & NRSV.

<sup>35</sup> The NJB uses the conjectural translation, ‘Rimmon’ (following 19:13 and 1Ch 6:26) in place of ‘Dimnah’, here following the MT (דִּמְנָה) & NRSV.

<sup>35a</sup> Vv. 35<sup>a-b</sup>, not in the MT (Leningrad & Aleppo Codices), are included by some Hebrew MSS and the LXX. In the NJB & NRSV, these are vv. 36–37, with subsequent verse numbers increased. The LXX is longer: *καὶ πέραν τοῦ Ἰορδάνου τοῦ κατὰ Ἰεριχω ἐκ τῆς φυλῆς Ρουβην τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν Βοσορ ἐν τῇ ἐρήμῳ τῇ Μισωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ἰαζηρ καὶ τὰ περισπόρια αὐτῆς* (And cities of Jordan of Jericho, from the tribe of Reuben, the city of refuge Bezer in the desert, on the tableland, a city of refuge for those who had killed, with its outskirts, and Jahaz, with its outskirts.) In [our rendition of the UXLC](#), we present these as vv. 36–37, in a smaller, grey typeface; note that subsequent verse numbers therein are accordingly increased.

<sup>35b</sup> The name, ‘Kedemoth’, here following those Hebrew MSS that include the verse (קְדֻמוֹת), is not the same as given in the LXX (Δεκιμων).

לוּ וּמִמֶּטֶה-גַּד אֶת-עִיר מִקְלַט הַרְצֵחַ אֶת-רָמַת  
 בְּגִלְעָד וְאֶת-מְגַרְשֵׁהָ וְאֶת-מַחְנֵיִם וְאֶת-מְגַרְשֵׁהָ:  
 לוּ אֶת-חֶשְׁבוֹן וְאֶת-מְגַרְשֵׁהָ אֶת-יַעֲזֹר וְאֶת-  
 מְגַרְשֵׁהָ כָּל-עָרִים אַרְבַּע: <sup>לח</sup> כָּל-הָעָרִים לְבְנֵי  
 מְרָרִי לְמִשְׁפַּחְתָּם הַנּוֹתָרִים מִמִּשְׁפַּחֹת הַלְוִיִּם  
 וַיְהִי גֹזְרָלָם עָרִים שְׁתַּיִם עֶשְׂרֵה: <sup>לט</sup> כָּל עָרֵי הַלְוִיִּם  
 בְּתוֹךְ אֶחָזֶת בְּנֵי-יִשְׂרָאֵל עָרִים אַרְבַּעִים וּשְׁמֹנֶה  
 וּמְגַרְשֵׁיהֶן: <sup>מ</sup> תְּהִינָה הָעָרִים הָאֵלֶּה עִיר עֵיר  
 וּמְגַרְשֵׁיהֶן סְבִיבֹתֶיהָ כֵּן לְכָל-הָעָרִים הָאֵלֶּה: {ס}  
<sup>מא</sup> וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל אֶת-כָּל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע  
 לַתָּת לְאֲבוֹתָם וַיְרֻשׁוּהָ וַיֵּשְׁבוּ בָּהּ: <sup>מב</sup> וַיִּנַּח יְהוָה  
 לָהֶם מִסְבִּיב כָּכָל אֲשֶׁר-נִשְׁבַּע לְאֲבוֹתָם וְלֹא-עָמַד  
 אִישׁ בַּפְּנֵיהֶם מִכָּל-אִיבֵיהֶם אֶת כָּל-אִיבֵיהֶם נָתַן  
 יְהוָה בְּיָדָם: <sup>מג</sup> לֹא-נִפְלָ דָבָר מִכָּל הַדְּבָר הַטּוֹב  
 אֲשֶׁר-דִּבֶּר יְהוָה אֶל-בְּיַת יִשְׂרָאֵל הַכֹּל בָּא: {פ}

<sup>36</sup> And, from the tribe of Gad, Ramoth-Gilead, a city of refuge for those who had killed, with its adjoining pasturelands, Mahanaim, with its adjoining pasturelands, <sup>37</sup> and Heshbon, with its pasturelands, and Jazer, with its pasturelands: a total of four towns. <sup>38</sup> As for the towns of the several Merarite clans, that is, the remainder of the clans of the Levites, those allotted to them were twelve in all. <sup>39</sup> The towns thus granted to the Levites in Israelite territory were in all forty-eight, with their pasturelands. <sup>40</sup> For all these towns, the town itself and the pastureland round it went together. This was true of every town named. <sup>41</sup> Thus, Yahweh gave Israel all the land he had sworn to give their fathers. They conquered it and settled there. <sup>42</sup> Yahweh granted them peace on all their frontiers just as he had sworn to their fathers; not one of all their enemies had withstood them: Yahweh had given all their enemies into their hands. <sup>43</sup> Of all the promises that Yahweh had made to the House of Israel, not one failed; he fulfilled them all.

<sup>36</sup> Note that vv. 36–43 are numbered 38–45 in the NRSV, NETB and most other English translations (see #35<sup>a</sup>).

<sup>37</sup> NETB lacks the 2 instances of ‘with its pasturelands’ and has, in place of the 2<sup>nd</sup>, ‘along with the grazing areas of each’.

<sup>38</sup> For this verse, the NJB has, “The towns allotted by clans to the sons of Merari, to the remainder of the Levitical clans, were twelve towns in all.”

<sup>39</sup> The NRSV has ‘within the holdings of the Israelites’ in place of ‘in Israelite territory’, here following the NJB.

<sup>40</sup> Throughout this section, NETB has ‘city’ & ‘cities’ in place of ‘town’ & ‘towns’, respectively; here, we follow the NJB & NRSV.

<sup>41</sup> Vv. 41–43, the conclusion to all of the preceding material, is couched in the language of Deuteronomy.

<sup>42</sup> In place of ‘not one of all their enemies had withstood them’, the NJB has ‘and of all their enemies, not one had managed to stand against them’.

<sup>43</sup> For this verse, here following the NJB, the NRSV has “Not one of all the good promises that the LORD had made to the house of Israel had failed; all came to pass;” and NETB has “Not one of the LORD’s faithful promises to the family of Israel was left unfulfilled; every one was realized.”

## JOSHUA 22

## יהושוע פרק כב

אז יקרא יהושע לראובני ולגדי ולחצי מטה מנשה: <sup>ב</sup> ויאמר אליהם אתם שמרתם את כל אשר צוה אתכם משה עבד יהוה ותשמעו בקולי לכל אשר צויתי אתכם: <sup>ג</sup> לא עזבתם את אחיכם זה ימים רבים עד היום הזה ושמרתם את משמרת מצות יהוה אלהיכם: <sup>ד</sup> ועתה הניח יהוה אלהיכם לאחיכם כאשר דבר להם ועתה פנו ולכו לכם לאהליכם אל־ארץ אחזתכם אשר נתן לכם משה עבד יהוה בעבר הירדן: <sup>ה</sup> רקן שמרו מאד לעשות את המצוה ואת התורה אשר צוה אתכם משה עבד־יהוה לאהבה את־יהוה אלהיכם וללכת בכל־דרכיו ולשמר מצותיו ולדבקה־בו ולעבדו בכל־לבבכם ובכל־נפשכם: <sup>ו</sup> ויברכם יהושע וישלחם וילכו אל־אהליהם: {פ}

<sup>1</sup> Then Joshua summoned the Reubenites, the Gadites and the half-tribe of Manasseh <sup>2</sup> and said to them, “You have faithfully observed all that Moses the servant of Yahweh ordered you, and whenever I have given you an order you have obeyed me. <sup>3</sup> Despite the fact that the campaign has lasted such a very long time, you have never deserted your brothers; at every point, you have obeyed the orders of Yahweh your God. <sup>4</sup> Now that Yahweh your God has granted your brothers the rest he promised them, go back to your tents, to the land given into your possession by Moses the servant of Yahweh, beyond the Jordan. <sup>5</sup> But take care to practise the commandments and the Law which Moses the servant of Yahweh gave you: love Yahweh your God, follow his paths always, keep his commandments, be loyal to him and serve him with all your heart and soul.” <sup>6</sup> Then Joshua blessed them and sent them away, and they went home to their tents.

## JOSHUA 22

- <sup>1</sup> The ties binding the tribes together were not firm, and Joshua’s style of leadership helped to solve intertribal disputes, but such conflicts were a continuing problem. The issue here is the locus of legitimate worship, a central concern of Deuteronomy.
- <sup>2</sup> Literally translated, Joshua’s speech begins, “You have kept all which Moses, Yahweh’s servant, commanded you, and you have listened to my voice, to all which I commanded you.”
- <sup>3</sup> The NRSV opens this verse, here following the NJB, with, “You have not forsaken your kindred these many days, down to this day.”
- <sup>4</sup> NETB has ‘homes’ in place of ‘tents’, here following the MT, NJB & NRSV.
- <sup>5</sup> The literal translation of ‘be loyal to him’ is ‘hug him’.
- <sup>6</sup> NETB has ‘rewarded’ in place of ‘blessed’ (cf. v 8), here following the MT, NJB & NRSV.



יִשְׂרָאֵל וַיִּקְהָלוּ כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל שְׁלֹה לְעֹלוֹת  
עֲלֵיהֶם לְצָבָא: {פ}

י<sup>13</sup> וַיִּשְׁלְחוּ בְנֵי-יִשְׂרָאֵל אֶל-בְּנֵי-רְאוּבֵן וְאֶל-בְּנֵי-גַד  
וְאֶל-חֲצִי שִׁבְט־מְנַשֶּׁה אֶל-אֶרֶץ הַגְּלָעַד אֶת-  
פִּינְחָס בֶּן-אֶלְעָזָר הַכֹּהֵן: <sup>ד</sup> וַעֲשֶׂרָה נְשָׂאִים עִמּוֹ  
נְשִׂיא אֶחָד נְשִׂיא אֶחָד לְבֵית אָב לְכָל מִטּוֹת  
יִשְׂרָאֵל וְאִישׁ רֹאשׁ בֵּית-אֲבוֹתָם הֵמָּה לְאֶלְפֵי  
יִשְׂרָאֵל: <sup>טו</sup> וַיָּבֹאוּ אֶל-בְּנֵי-רְאוּבֵן וְאֶל-בְּנֵי-גַד וְאֶל-  
חֲצִי שִׁבְט־מְנַשֶּׁה אֶל-אֶרֶץ הַגְּלָעַד וַיְדַבְּרוּ אֲתָם  
לֵאמֹר: <sup>טז</sup> כֹּה אָמְרוּ כָּל עֵדֶת יְהוָה מִהֶמְעַל  
הַזֶּה אֲשֶׁר מְעַלְתֶּם בְּאֱלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם  
מֵאֲחֲרֵי יְהוָה בְּבָנוֹתְכֶם לָכֶם מִזְבֵּחַ לְמַרְדְּכֶם הַיּוֹם  
בִּיהוָה: <sup>יז</sup> הַמַּעַט-לָנוּ אֶת-עוֹן פְּעוֹר אֲשֶׁר לֹא-  
הִטְהַרְנוּ מִמֶּנּוּ עַד הַיּוֹם הַזֶּה וַיְהִי הַנִּגְנָף בְּעֵדֶת  
יְהוָה: <sup>יח</sup> וְאַתֶּם תָּשׁבוּ הַיּוֹם מֵאֲחֲרֵי יְהוָה וְהָיָה  
אַתֶּם תִּמְרְדוּ הַיּוֹם בִּיהוָה וּמָחָר אֶל-כָּל-עֵדֶת

community of the children of Israel mustered at Shiloh, ready to march against them and make war on them.

<sup>13</sup> Then the Israelites sent the priest Phinehas, son of Eleazar, to the of Reubenites, the Gadites and the half-tribe of Manasseh, in the land of Gilead, <sup>14</sup> and with him ten leading men, one leader and head of his father's house from each tribe in Israel; every one of them was head of his family among the clans of Israel. <sup>15</sup> They came to the Reubenites, the Gadites and the half-tribe of Manasseh in the land of Gilead, and said to them: <sup>16</sup> "Thus says the whole congregation of Yahweh: What is this treachery, which you have committed against the God of Israel by now repudiating your allegiance to Yahweh, and by building yourselves an altar with the intention of now rebelling against Yahweh? <sup>17</sup> Was the sin at Peor not enough, from which we are not cleansed even now, in spite of the plague that ravaged the whole community of Yahweh, <sup>18</sup> that you have stopped following Yahweh today? If you rebel against Yahweh today, he will be angry the whole community of Israel tomorrow. <sup>19</sup> Do

<sup>13</sup> The central role of Phinehas in dealing with this conflict may show that priestly circles edited this story.

<sup>14</sup> Literally translated, this verse reads, "ten leaders with him, one leader, one leader for a paternal house, for all the tribes of Israel, and each a head of the house of their father, they belong to the clans of Israel."

<sup>15</sup> The NJB begins this verse with 'when they came' and ends with 'this is what they said to them'; here, we follow the NRSV.

<sup>16</sup> The NJB opens with, "The whole community of Israel says as follows;" here, we follow the MT & NRSV.

<sup>17</sup> Before 'from which', the NJB repeats 'the sin'.

<sup>18</sup> The NJB starts this verse with a new sentence: "Since then, you have stopped..."

<sup>19</sup> The NRSV has 'or rebel against us' in place of 'make rebels of us', here following the NJB.

יִשְׂרָאֵל יִקְצֹף: יט וְאֵד אִם־טִמְאָה אָרֶץ אַחֲזַתְכֶם  
 עֲבְרוּ לָכֶם אֶל־אָרֶץ אַחֲזַת יְהוָה אֲשֶׁר שָׁכַן־שָׁם  
 מִשְׁכַּן יְהוָה וְהֶאֱחִזּוּ בְתוֹכֵנוּ וּבִיהוָה אֶל־תִּמְרְדוּ  
 וְאַתְּנֻוּ אֶל־תִּמְרְדוֹ בְּבַנְתְּכֶם לָכֶם מִזִּבְחַ מִבְּלַעֲדֵי  
 מִזְבַּח יְהוָה אֱלֹהֵינוּ: כ הֲלוֹא | עָכֵן בְּזִרְחַ מְעַל  
 מְעַל בְּחָרֶם וְעַל־כָּל־עֵדוּת יִשְׂרָאֵל הִיָּה קֶצֶף וְהוּא  
 אִישׁ אֶחָד לֹא גִוַע בְּעוֹנוֹ: {ס}

you think your territory is unclean? Then cross over into the territory of Yahweh, where his tabernacle is, and choose a home among us. Only do not rebel against Yahweh or make rebels of us by building an altar to vie with the altar of Yahweh our God. <sup>20</sup> When Achan son of Zerah betrayed his trust in the matter of the ban, did not the wrath come down on the whole community of Israel, although he was only one man? Did he not die for his sin?"

כא וַיַּעֲנוּ בְנֵי־רְאוּבֵן וּבְנֵי־גַד וְחֻצֵי שִׁבְטֵי הַמְּנַשֶּׁה  
 וַיִּדְבְּרוּ אֶת־דְּרָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל: כב אֵל | אֱלֹהִים |  
 יְהוָה אֵל | אֱלֹהִים | יְהוָה הוּא יָדַע וְיִשְׂרָאֵל הוּא  
 יָדַע אִם־בְּמַרְדֹּ וְאִם־בְּמַעַל בִּיהוָה אֶל־תּוֹשִׁיעֵנוּ  
 הַיּוֹם הַזֶּה: כג לְבָנוֹת לָנוּ מִזִּבְחַ לְשׁוּב מֵאַחֲרֵי יְהוָה  
 וְאִם־לְהַעֲלוֹת עָלָיו עֹלָה וּמִנְחָה וְאִם־לְעֹשׂוֹת עָלָיו  
 זִבְחֵי שְׁלָמִים יְהוָה הוּא יִבְקֹשׁ: כד וְאִם־לֹא מִדְּאָגָה

<sup>21</sup> Then the Reubenites, the Gadites, and the half-tribe of Manasseh said in answer to the heads of the clans of Israel, <sup>22</sup> "The God of gods, Yahweh, the God of gods! Yahweh well knows, and let Israel know it too: if there has been defiance or treachery on our part against Yahweh, let him not save us today; <sup>23</sup> or if we have built an altar to turn away from Yahweh and offer whole offering, oblation, and communion sacrifice on it, let Yahweh punish us for it! <sup>24</sup> No! We acted from fear and

<sup>20</sup> The 2<sup>nd</sup> half of the verse reads literally, "and he [was] one man, he did not die for his sin." There are at least 2 possible ways to explain this statement: **1** One might interpret the statement to mean that Achan was not the only person who died for his sin; in this case, it could be translated, "and he was not the only one to die because of his sin." **2** Another option, the one reflected in the translation, is to take the words והוא איש אחד ('and he [was] one man') as a concessive clause and join it with what precedes; the remaining words, וְלֹא גִוַע בְּעוֹ, must then be taken as a rhetorical question ('Did he not die for his sin?'). The latter fits with the rest of the verse, a rhetorical question introduced with the interrogative particle.

<sup>21</sup> The NJB has 'spoke in their turn and answered' in place of 'said in answer to', here following the NRSV & NETB.

<sup>22</sup> The formula used here does not imply any polytheism on the part of the Israelites but is a literary archaism derived from Gn 33:20, 46:3, Nb 16:22 (see also Dt 10:17, Ps 50:1, Dn 11:36). God is here identified with three names: אֵל ('God'); (2) אֱלֹהִים ('God', but in the plural of majesty) and יְהוָה ('Yahweh'); the name אֵל ('El') is often compounded with titles, for example, 'El Elyon' ('God Most High').

<sup>23</sup> Literally translated, this verse opens 'by building'; the prepositional phrase is subordinated to what precedes, 'if there has been defiance'.

<sup>24</sup> The NJB has 'the truth is' in place of the simple 'no', here following the NRSV.

מְדַבֵּר עִשְׂיָנוּ אֶת־זֹאת לֵאמֹר מֵחֵר יֹאמְרוּ בְנֵיכֶם  
לְבָנֵינוּ לֵאמֹר מֵה־לָּכֶם וְלִיהוָה אֱלֹהֵי יִשְׂרָאֵל:  
כִּי וַיָּבֹל נֶתְחַיְהוּהוּ בֵּינֵנוּ וּבֵינֵיכֶם בְּנִי־רְאוּבֵן וּבְנֵי־  
גַד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֶלֶק בִּיהוָה וְהַשְׁבִּיתוּ  
בְּנֵיכֶם אֶת־בָּנֵינוּ לְבַלְתִּי יִרְא אֶת־יְהוָה: כִּי וַנֹּאמֶר  
נַעֲשֶׂה־נָּא לָנוּ לְבָנוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעוֹלָה וְלֹא  
לְזֶבַח: כִּי כִּי עַד הוּא בֵּינֵנוּ וּבֵינֵיכֶם וּבֵין דְּרוֹתֵינוּ  
אֶחָדֵינוּ לְעַבֵּד אֶת־עַבְדַּת יְהוָה לְפָנָיו בְּעֹלוֹתֵינוּ  
וּבִזְבָּחֵינוּ וּבַשְּׁלָמִינוּ וְלֹא־יֹאמְרוּ בְּנֵיכֶם מֵחֵר  
לְבָנֵינוּ אֵין־לָכֶם חֶלֶק בִּיהוָה: כִּי וַנֹּאמֶר וְהָיָה כִּי־  
יֹאמְרוּ אֱלֵינוּ וְאֶל־דְּרוֹתֵינוּ מֵחֵר וְאֹמְרֵנוּ רְאוּ אֶת־  
תְּבֻנַת מִזְבֵּחַ יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעוֹלָה  
וְלֹא לְזֶבַח כִּי־עַד הוּא בֵּינֵנוּ וּבֵינֵיכֶם: כִּי חָלִילָה  
לָנוּ מִמֶּנּוּ לְמַרְד בַּיהוָה וּלְשׁוֹב הַיּוֹם מֵאַחֲרֵי יְהוָה  
לְבָנוֹת מִזְבֵּחַ לְעֹלָה לְמִנְחָה וּלְזֶבַח מְלִבַּד מִזְבֵּחַ  
יְהוָה אֱלֹהֵינוּ אֲשֶׁר לְפָנָיו מִשְׁכָּנוֹ: {פ}

for this reason: one day your children might say to ours, “What connexion do you have with Yahweh, the God of Israel? <sup>25</sup> Yahweh has set the frontier of the Jordan between us and you, you Reubenites and Gadites? You have no share in Yahweh.” So, your children might stop ours from paying reverence to Yahweh. <sup>26</sup> So, we said, “Let us build an altar, not for high-offerings or sacrifices <sup>27</sup> but as a witness between us and you and among our descendants after us, that we do worship Yahweh with our holocausts, sacrifices and peace offerings in his presence. So that your children will never be able to say to ours: You have no share in Yahweh. <sup>28</sup> But if ever it were to happen that they said such a thing to us or to our descendants in the future, we should say to them: Look at this copy of Yahweh’s altar, made by our fathers not for high-offerings or sacrifices but as a witness between us and you.” <sup>29</sup> We do not wish to defy Yahweh or turn away from serving him today by building an altar for high-offerings, oblations or sacrifices to vie with the altar of Yahweh our God that stands before his tabernacle!”

<sup>30</sup> When Phinehas the priest, the leaders of the community and the heads of the clans of Israel who were with him heard the words spoken by the

<sup>25</sup> The literal translation of ‘paying reverence to’ is ‘fearing’.

<sup>26</sup> This was not a real altar but merely a memorial, a ‘witness’ (v. 27);

<sup>27</sup> The NJB has ‘communion sacrifices’ in place of ‘peace offerings’ and ‘victims’ in place of ‘sacrifices’; here, we follow the NRSV.

<sup>28</sup> The NJB has ‘this structure, Yahweh’s altar’ in place of ‘this copy of Yahweh’s altar’, here following the NRSV.

<sup>29</sup> The NRSV & NETB open with ‘far be it from us’ in place of ‘we do not wish’ and the NJB has ‘we have no intention’.

<sup>30</sup> The literal translation of ‘they were satisfied’ is ‘it was good in their eyes’.

רְאוּבֵן וּבְנֵי־גַד וּבְנֵי מְנַשֶּׁה וַיֵּיטֵב בְּעֵינֵיהֶם:  
לֹא וַיֹּאמֶר פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן  
וְאֶל־בְּנֵי־גַד וְאֶל־בְּנֵי מְנַשֶּׁה הַיּוֹם | יָדַעְנוּ כִּי־  
בְּתוֹכְכֶם יְהוָה אֲשֶׁר לֹא־מָעַלְתֶּם בִּיהוָה הַמַּעַל הַזֶּה  
אֲזִי הִצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהוָה:

לִב וַיָּשֶׁב פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן | וְהַנְּשִׂאִים מֵאֶת  
בְּנֵי־רְאוּבֵן וּמֵאֶת בְּנֵי־גַד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ  
כְּנָעַן אֶל־בְּנֵי יִשְׂרָאֵל וַיָּשִׁבוּ אוֹתָם דְּבַר: לִג וַיֵּיטֵב  
הַדְּבַר בְּעֵינֵי בְנֵי יִשְׂרָאֵל וַיְבָרְכוּ אֱלֹהִים בְּנֵי  
יִשְׂרָאֵל וְלֹא אָמְרוּ לַעֲלוֹת עֲלֵיהֶם לְצַבֵּא לְשַׁחַת  
אֶת־הָאָרֶץ אֲשֶׁר בְּנֵי־רְאוּבֵן וּבְנֵי־גַד יֹשְׁבִים בָּהּ:  
לד וַיִּקְרְאוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גַד לְמִזְבֵּחַ כִּי עֵד הוּא  
בֵּינֵינוּ כִּי יְהוָה הָאֱלֹהִים: {פ}

sons of Gad and of Reuben and of Manasseh, they were satisfied. <sup>31</sup> Then the priest Phinehas son of Eleazar said to the sons of Reuben and sons of Gad and sons of Manasseh, “Now we know that Yahweh is among us, because you have not committed any treachery against him; this means you have saved the Israelites from the hand of Yahweh.”

<sup>32</sup> The priest Phinehas son of Eleazar and the leaders left the Reubenites and the Gadites and returned from the land of Gilead to the land of Canaan, to the Israelites, to whom they brought back this answer. <sup>33</sup> The report pleased the Israelites; they gave thanks to God and spoke no more of marching against them and making war and ravaging the country where the sons of Reuben and of Gad had settled. <sup>34</sup> The Reubenites and the Gadites named the altar Witness. “Because,” they said, “it will be a witness between us that Yahweh is God.”

<sup>31</sup> The NJB has ‘now we clearly see’ in place of ‘now we know’, here following NETB.

<sup>32</sup> Note the lack of any mention of the Manassites in this paragraph.

<sup>33</sup> The NJB opens this verse, here following the NRSV, with, “The Israelites were pleased to hear this.”

<sup>34</sup> The 1<sup>st</sup> Edition of the *Jerusalem Bible* omits the name ‘Witness’, using an ellipsis in its place.

## יהושוע פרק כג

## JOSHUA 23

א וַיְהִי מִיָּמִים רַבִּים אַחֲרַי אֲשֶׁר־הֵנִיחַ יְהוָה לְיִשְׂרָאֵל מִכָּל־אִיְבֵיהֶם מִסְבִּיב וַיְהוֹשֶׁעַ זָקֵן בָּא בַיָּמִים: ב וַיִּקְרָא יְהוֹשֶׁעַ לְכָל־יִשְׂרָאֵל לְזִקְנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זִקְנָתִי בָּאתִי בַיָּמִים: ג וְאַתֶּם רְאִיתֶם אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם כִּי יְהוּה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם: ד רְאוּ הַפְּלִתִי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׂאָרִים הָאֵלֶּה בְּנַחְלָה לְשִׁבְטֵיכֶם מִן־הַיַּרְדֵּן וְכָל־הַגּוֹיִם אֲשֶׁר הִכֹּתִי וְהִים הַגָּדוֹל מִבּוֹא הַשֶּׁמֶשׁ: ה וַיְהוּה אֱלֹהֵיכֶם הוּא יְהַדְּפֶם מִפְּנֵיכֶם וְהוֹרִישׁ אֶתֶם מִלְּפָנֵיכֶם וִירְשַׁתֶּם אֶת־אֶרֶץ כְּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם לָכֶם: ו וַחֲזַקְתֶּם מְאֹד לְשָׁמֵר וּלְעֲשׂוֹת אֶת כָּל־הַכְּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבַלְתִּי סוּר־מִמֶּנּוּ יָמִין

1 Long after Yahweh had given Israel rest from all the enemies round them – Joshua was old now, far advanced in years – 2 Joshua summoned all Israel, their elders, chief men, judges, and scribes, and said to them, “I myself am old, far advanced in years. 3 You for your part have witnessed all that Yahweh your God has done to all these nations before your eyes; Yahweh your God himself has fought for you. 4 Now as an inheritance for your tribes, I have apportioned you by lot the peoples who remain unconquered, along with all the nations that I have exterminated between the Jordan and the Great Sea in the west. 5 Yahweh your God himself will drive them out before you; he will cast them out before you and you will take possession of their country as Yahweh your God promised you.

6 “Therefore, be very steadfast to keep and fulfil all that is written in the Book of the Law of Moses, turning aside from it neither to the right nor

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### JOSHUA 23

1 The literal translation of ‘far advanced in years’ is ‘coming into the days’; this expression also occurs in the following verse.

2 The NRSV has ‘heads’ in place of ‘chief men’ and ‘officers’ in place of ‘scribes’; here, we follow the NJB.

3 NETB, following the MT more literally, has ‘fights’ in place of ‘has fought’, here following the NJB & NRSV.

4 In the MT, the words ‘all the nations that I have exterminated’ are accidentally misplaced, after ‘the Jordan’. The NJB, following the LXX, has ‘all the way to the Great Sea’ in place of ‘and the Great Sea’.

5 The literal translation of ‘promised’ is ‘said to’.

6 The NJB has ‘stand firm’ in place of ‘be very steadfast’, here following the NRSV.

וּשְׂמֹאוֹל: <sup>ז</sup> לְבַלְתִּי-בֹא בְּגוֹיִם הָאֵלֶּה הַנְּשֹׂאֲרִים  
 הָאֵלֶּה אֶתְכֶם וּבְשֵׁם אֱלֹהֵיהֶם לֹא-תִזְכְּרוּ וְלֹא  
 תִשְׁבִּיעוּ וְלֹא תַעֲבֹדוּם וְלֹא תִשְׁתַּחֲוּוּ לָהֶם: <sup>ח</sup> כִּי  
 אִם-בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ כַּאֲשֶׁר עָשִׂיתֶם עַד  
 הַיּוֹם הַזֶּה: <sup>ט</sup> וַיֹּרֶשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם גְּדֹלִים  
 וְעֲצוּמִים וְאַתֶּם לֹא-עַמְד אִישׁ בְּפָנֵיכֶם עַד הַיּוֹם  
 הַזֶּה: <sup>י</sup> אִישׁ-אֶחָד מִכֶּם יִרְדֹּף-אֶלֶף כִּיֹּן יְהוָה  
 אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם:  
<sup>יא</sup> וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם לֹא-הִבֵּה אֶת-יְהוָה  
 אֱלֹהֵיכֶם:

<sup>יב</sup> כִּיֹּן אִם-שׁוּב תִּשׁוּבוּ וּדְבַקְתֶּם בְּיִתְרֵי הַגּוֹיִם  
 הָאֵלֶּה הַנְּשֹׂאֲרִים הָאֵלֶּה אֶתְכֶם וְהִתְחַתַּנְתֶּם בֵּהֶם  
 וּבְאֵתָם בֵּהֶם וְהֵם בְּכֶם: <sup>יג</sup> יָדוּעַ תִּדְעוּ כִּי לֹא יוֹסִיף  
 יְהוָה אֱלֹהֵיכֶם לְהוֹרִישׁ אֶת-הַגּוֹיִם הָאֵלֶּה  
 מִלְּפָנֵיכֶם וְהָיוּ לָכֶם לְפָח וּלְמוֹקֵשׁ וּלְשִׁטְט בְּצַדֵּיכֶם

to the left,<sup>7</sup> never mingling with the people who are still left among you. Do not utter the names of their gods, do not make solemn declarations by them, do not serve them and do not bow yourselves down before them.<sup>8</sup> No, you must be loyal to Yahweh your God as you have been to this very day.<sup>9</sup> Because of this, Yahweh has driven out great and powerful nations before you, and no one has been able to resist you to this day.<sup>10</sup> One man of you could put to flight a thousand of them, because Yahweh your God himself fought for you as he had promised you.<sup>11</sup> Watch yourselves carefully, therefore, so as to love Yahweh your God.

<sup>12</sup> “However, if you should ever prove faithless, if you make friends with the remnant of those peoples who are still left beside you, if you form kinships with them and intermarry,<sup>13</sup> then know for certain that Yahweh your God will no longer drive these peoples before you; instead, they will be a snare and a pitfall for you, thorns in your sides

<sup>7</sup> The words ‘and do not make solemn declaration by them’ are omitted in the LXX and may represent a later scribal addition to elucidate the immediately preceding command.

<sup>8</sup> The literal translation of ‘be loyal to’ is ‘hug’.

<sup>9</sup> Literally translated, ‘no one has been able to resist you’ is ‘not a man has stood before you’.

<sup>10</sup> In place of ‘put to flight’, here following the NRSV, the NJB has ‘rout’.

<sup>11</sup> The NJB opens this verse, here following NETB, with, “Be very careful, as you value your life.”

<sup>12</sup> The literal translation of ‘form kinships with them and intermarry’, here following the NJB, is ‘go into them and they into you’.

<sup>13</sup> The phrase, ‘thorns in your sides’ (following the NJB) is from the LXX (ἄλους ἐν ταῖς πτέρωναις – literally, ‘nails in your heels’); the MT is unintelligible.

וּלְצַנְנִים בְּעֵינֵיכֶם עַד־אֲבֹדְכֶם מִמֶּלֶךְ הָאָדָמָה  
הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵיכֶם:

<sup>14</sup> וְהִנֵּה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ וַיִּדְעַתֶּם  
בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא־נִפְלָ דָבָר אֶחָד  
מִכָּל הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם  
עֲלֵיכֶם הַכֹּל בָּאוּ לָכֶם לֹא־נִפְלָ מִמֶּנּוּ דָבָר אֶחָד:

<sup>15</sup> וְהָיָה כִּאֲשֶׁר־בָּא עֲלֵיכֶם כָּל־הַדְּבָר הַטּוֹב אֲשֶׁר  
דִּבֶּר יְהוָה אֱלֹהֵיכֶם אֲלֵיכֶם כֵּן יָבִיא יְהוָה עֲלֵיכֶם  
אֶת כָּל־הַדְּבָר הַרָע עַד־הַשְׁמִידוֹ אוֹתְכֶם מִמֶּלֶךְ  
הָאָדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה  
אֱלֹהֵיכֶם:

<sup>16</sup> בְּעִבְרַתְכֶם אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר צִוָּה  
אֶתְכֶם וְהִלַּכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים  
וְהִשְׁתַּחֲוִיתֶם לָהֶם וְחָרָה אַף־יְהוָה בְּכֶם וְאֲבַדְתֶּם  
מִהָרָה מִמֶּלֶךְ הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָכֶם: {פ}

and thistles in your eyes, until you vanish from this good land that Yahweh your God has given you.

<sup>14</sup> “And now today I must go the way of all the earth. Acknowledge with all your heart and soul that of all the promises of good that Yahweh your God has made you, not one has failed: all have been fulfilled, and not one has failed.

<sup>15</sup> “But, just as every promise of good made by Yahweh your God concerning you has been fulfilled for you, it is just as certain, if you disobey, that Yahweh will fulfil against you all his threats of evil, even to driving you out of the good land that Yahweh your God has given you.

<sup>16</sup> “For, if you violate the Covenant which Yahweh your God has demanded of you, if you go and serve other gods and bow down before them, then Yahweh’s anger will be roused against you and you will quickly vanish from the good land that he has given you.”

<sup>14</sup> Literally translated, this verse (here following the NJB) ends, “one word from all these words which the Yahweh your God spoke to you has not fallen, the whole has come to pass for you, one word from it has not fallen.”

<sup>15</sup> The NJB & NRSV lack the phrase, ‘if you disobey’, here following NETB.

<sup>16</sup> Alternative readings for ‘vanish’ (here following the NJB) are ‘perish’ (as NRSV), and ‘disappear’ (as NETB).

## יהושוע פרק כד

א וַיֹּאסֶף יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שָׁכְמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשֵׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיִּתְיַצְּבוּ לִפְנֵי הָאֱלֹהִים: ב וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אַבְרָהָם וְאָבִי נַחֲוֹר וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים: ג וְאִקְחָה אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ אֶתּוֹ בְּכָל־אֶרֶץ כְּנָעַן וְאַרְבַּע אֶת־זֵרְעוֹ וְאַתָּן־לוֹ אֶת־יִצְחָק: ד וְאַתָּן לְיִצְחָק אֶת־יַעֲקֹב וְאַתָּעֲשׂוּ וְאַתָּן לְעֵשָׂו אֶת־הַר שְׁעִיר לְרֵשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם: ה וְאַשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאַגַּף אֶת־מִצְרַיִם כַּאֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ וְאַחֵר הוֹצֵאתִי אֶתְכֶם: ו וְאוֹצִיא אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וְתָבֹאוּ הַיָּמָה וַיִּרְדְּפוּ מִצְרַיִם אַחֲרַי אֲבוֹתֵיכֶם בְּרֶכֶב

## JOSHUA 24

1 And Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges, and scribes of Israel, and they presented themselves before God. 2 Then Joshua said to all the people: “Yahweh the God of Israel says this, “In ancient days your ancestors lived beyond the River – such was Terah the father of Abraham and of Nahor – and they served other gods. 3 Then I brought your father Abraham from beyond the River and led him through all the land of Canaan. I increased his seed and gave him Isaac. 4 And, to Isaac I gave Jacob and Esau. To Esau I gave the mountain country of Seir as his possession. Jacob and his sons went down into Egypt. 5 Then I sent Moses and Aaron and plagued Egypt with what I did in its midst; and afterwards, I brought you out. 6 And, when I brought your ancestors out of Egypt, you came to the Sea; the Egyptians pursued your ancestors with chariots and horsemen as far as the Sea of Reeds. 7 And, when they

### JOSHUA 24

- 1 The NJB has simply ‘them’ in place of ‘themselves’, here following the NRSV.
- 2 This summary of God’s actions on Israel’s behalf (vv. 2–13) does not mention Sinai or the divine guidance in the wilderness. The ‘River’ is the Euphrates (explicitly named in both the NRSV & NETB), as also in v. 3.
- 3 The Kethib/Qere difference here would benefit from an explanation. In place of ‘seed’, the WEBBE has ‘offspring’.
- 4 In place of ‘the mountain country of Seir’, here following the NJB, the NRSV has ‘the hill country of Seir’ and NETB has ‘Mount Seir’.
- 5 In place of ‘what I did in its midst’, following the MT, the NJB, following the LXX (ἐν οἷς ἐποίησεν αὐτοῖς), has ‘the wonders that I worked there’.
- 6 The NJB lacks the opening ‘when’ and has ‘and’ before ‘you came’; here, we follow the NRSV & NETB.
- 7 In place of ‘darkness’, here following the NRSV, the NJB has ‘a thick fog’.

וּבְפָרְשֵׁים יִסְוּךָ: וַיִּצְעֲקוּ אֶל־יְהוָה וַיִּשֶׁם מֵאֲפֹל  
 בִּינֵיכֶם | וּבֵין הַמִּצְרַיִם וַיָּבֵא עָלֵיךְ אֶת־הַיָּם וַיִּכְסֶהוּ  
 וַתִּרְאֶינָה עֵינֵיכֶם אֶת אֲשֶׁר־עָשִׂיתִי בַּמִּצְרַיִם  
 וַתִּשְׁבוּ בַּמִּדְבָּר יָמִים רַבִּים: <sup>ח</sup> וַאֲבָאָה וְאָבִיא  
 אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי הַיּוֹשֵׁב בְּעֵבֶר הַיַּרְדֵּן  
 וַיִּלְחַמוּ אֶתְכֶם וְאַתֶּן אוֹתָם בְּיַדְכֶם וַתִּירְשׁוּ אֶת־  
 אֶרֶץ וְאֲשַׁמְיִדֶם מִפְּנֵיכֶם: <sup>ט</sup> וַיִּקָּם בָּלָק בֶּן־צִפּוֹר  
 מֶלֶךְ מוֹאָב וַיִּלְחַם בְּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבַלְעָם  
 בֶּן־בְּעֹזֵר לְקַלֵּל אֶתְכֶם: <sup>י</sup> וְלֹא אָבִיתִי לְשִׁמְעַת  
 לְבַלְעָם וַיִּבְרַךְ בְּרוּךְ אֶתְכֶם וְאַצֵּל אֶתְכֶם מִיָּדוֹ:

<sup>יא</sup> וַתַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלְחַמוּ  
 בָּכֶם בְּעַלְי־יְרִיחוֹ הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי  
 וְהַגְּרִגִּשִׁי הַחִוִּי וְהַיְבוּסִי וְאַתֶּן אוֹתָם בְּיַדְכֶם:  
<sup>יב</sup> וַאֲשַׁלַּח לְפָנֶיכֶם אֶת־הַצְּרָעָה וַתִּגְרַשׁ אוֹתָם  
 מִפְּנֵיכֶם שְׁנֵי מַלְכֵי הָאֱמֹרִי לֹא בַחֲרֹבָה וְלֹא  
 בַּקֶּשֶׁת: <sup>יג</sup> וְאַתֶּן לָכֶם אֶרֶץ | אֲשֶׁר לֹא־יִגְעַת בָּהּ

called to Yahweh, he spread darkness between you and the Egyptians, and made the sea go back on them and cover them. You saw with your own eyes the things I did in Egypt. Then for a long time you lived in the desert, <sup>8</sup> until I brought you into the land of the Amorites who lived beyond the Jordan; they made war on you and I gave them into your hands; you took possession of their country because I destroyed them before you. <sup>9</sup> Next, Balak son of Zippor the king of Moab arose to make war on Israel and sent for Balaam son of Beor to come and curse you, <sup>10</sup> but I would not listen to Balaam; instead, he had to bless you and I saved you from his hand.

<sup>11</sup> “When you crossed the Jordan and came to Jericho, the citizens of Jericho fought against you, as did the Amorites and Perizzites, the Canaanites, Hittites, Girgashites, Hivites and Jebusites, but I put them all into your power. <sup>12</sup> I sent the hornet in front of you, which drove the two kings of the Amorites before you; this was not the work of your sword or your bow. <sup>13</sup> I gave you a land in which you never toiled, you

<sup>8</sup> The *Kethib/Qere* difference here would benefit from an explanation.

<sup>9</sup> The text of vv. 9–11 reflects a different memory of the Balaam incident (Nb 22) and the fall of Jericho (Jos 6).

<sup>10</sup> Balaam’s ‘blessings’ were actually prophecies of how God would prosper Israel.

<sup>11</sup> The *NJB* has ‘those who held’ in place of ‘the citizens of’, here following the *NRSV*.

<sup>12</sup> The meaning of the Hebrew word, here translated as ‘the hornet’, is uncertain; *NETB* has ‘terror’ and the *NJB* has ‘panic’. In place of ‘two kings’, here following the *MT*, the *LXX* has ‘twelve kings’ (δώδεκα βασιλεῖς), taking this as a reference to Amorite kings west of the Jordan (5:1), rather than the trans-Jordanian Amorite kings Sihon and Og (see Jos 2:10; 9:10).

<sup>13</sup> An alternative reading of ‘in which’ could be ‘for which’.

וְעָרִים אֲשֶׁר לֹא־בָנִיתֶם וּתְשָׁבוּ בָהֶם כְּרָמִים  
וְזֵיתִים אֲשֶׁר לֹא־נִטְעַתֶם אֹתָם אֲכָלִים:

י<sup>ד</sup> וְעַתָּה יִרְאוּ אֶת־יְהוָה וְעַבְדוּ אֹתוֹ בְּתָמִים  
וּבְאֵמֶת וְהִסִּירוּ אֶת־אֱלֹהִים אֲשֶׁר עֲבָדוּ אֲבוֹתֵיכֶם  
בְּעֵבֶר הַנְּהָר וּבְמִצְרַיִם וְעַבְדוּ אֶת־יְהוָה: טו<sup>ו</sup> וְאִם רָע  
בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לְכֶם הַיּוֹם אֶת־מִי  
תַעֲבֹדוּן אִם אֶת־אֱלֹהִים אֲשֶׁר־עֲבָדוּ אֲבוֹתֵיכֶם  
אֲשֶׁר בַּעֲבֹר מִעֵבֶר הַנְּהָר וְאִם אֶת־אֱלֹהֵי הָאֲמֹרִי  
אֲשֶׁר אֹתָם יֹשְׁבִים בְּאֶרֶץ וְאֲנֹכִי וּבֵיתִי נַעֲבֹד אֶת־  
יְהוָה: {פ}

טז וַיַּעַן הָעָם וַיֹּאמֶר חֲלִילָה לָנוּ מֵעֹזֵב אֶת־יְהוָה  
לַעֲבֹד אֱלֹהִים אֲחֵרִים: יז כִּי יְהוָה אֱלֹהֵינוּ הוּא  
הַמַּעֲלָה אֶתְנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ מִצְרַיִם מִבֵּית  
עַבְדִּים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הָאֲתוֹת הַגְּדֹלוֹת  
הָאֵלֶּה וַיִּשְׁמְרֵנוּ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הִלְכְנוּ בָּהּ וּבְכָל־  
הָעַמִּים אֲשֶׁר עָבְרָנוּ בְּקִרְבָּם: יח וַיִּגְרַשׁ יְהוָה אֶת־  
כָּל־הָעַמִּים וְאֶת־הָאֲמֹרִי יֹשֵׁב הָאֶרֶץ מִפְּנֵינוּ גַם־  
אֲנַחְנוּ נַעֲבֹד אֶת־יְהוָה כִּי־הוּא אֱלֹהֵינוּ:

live in towns you never built; you eat now from vineyards and olive groves you never planted.”

<sup>14</sup> “And now, therefore, fear Yahweh and serve him in sincerity and in faithfulness; put away the gods that your fathers served beyond the River, and in Egypt, and serve Yahweh. <sup>15</sup> However, if seems evil in your eyes to serve Yahweh, then choose today whom you wish to serve, whether it will be the gods that your fathers served in the region beyond the River, or the gods of the Amorites, in whose land you are now living. But, as for me and my household, we will serve Yahweh.”

<sup>16</sup> The people answered, “Far be it from us to desert Yahweh to serve other gods! <sup>17</sup> For, it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the peoples through whom we journeyed? <sup>18</sup> What is more, Yahweh drove all those peoples out before us, as well as the Amorites who used to live in this country. We too will serve Yahweh; for, he is our God.”

<sup>14</sup> From here on, Joshua is no longer quoting God but speaking to the Israelites for himself.

<sup>15</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>16</sup> In place of ‘far be it from us to desert’, here following the *NRSV* & *NETB*, the *NJB* has ‘we have no intention of deserting’.

<sup>17</sup> The *NJB* lacks ‘out of’ before ‘the house of slavery’, here following the *MT* & *NRSV*.

<sup>18</sup> In place of ‘what is more’, here following the *NJB*, the *MT* has simply ‘and’.

יט וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֹא תִוְכְּלוּ לַעֲבֹד אֶת־  
 יְהוָה כִּי־אֱלֹהִים קְדוֹשִׁים הוּא אֶל־קַנּוּא הוּא לֹא־  
 יִשָּׂא לְפִשְׁעֵכֶם וּלְחַטְאוֹתֵיכֶם: כ כִּי תַעֲזֹבוּ אֶת־  
 יְהוָה וְעַבַדְתֶּם אֱלֹהֵי נְכַר וְשָׁב וְהָרַע לָכֶם וְכָלָה  
 אֶתְכֶם אַחֲרַי אֲשֶׁר־הֵיטִיב לָכֶם: כא וַיֹּאמֶר הָעָם  
 אֶל־יְהוֹשֻׁעַ לֹא כִּי אֶת־יְהוָה נַעֲבֹד: כב וַיֹּאמֶר  
 יְהוֹשֻׁעַ אֶל־הָעָם עֵדִים אַתֶּם בְּכֶם כִּי־אַתֶּם  
 בְּחַרְתֶּם לָכֶם אֶת־יְהוָה לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ עֵדִים:  
 כג וַעֲתָה הִסִּירוּ אֶת־אֱלֹהֵי הַנְּכָר אֲשֶׁר בְּקִרְבְּכֶם  
 וְהָטוּ אֶת־לְבַבְכֶם אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:  
 כד וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ אֶת־יְהוָה אֱלֹהֵינוּ  
 נַעֲבֹד וּבְקוֹלוֹ נִשְׁמָע:

כה וַיַּכֵּת יְהוֹשֻׁעַ בְּרִית לָעָם בַּיּוֹם הַהוּא וַיִּשֶׂם לוֹ  
 חֻק וּמִשְׁפָּט בְּשֵׁכֶם: כו וַיִּכְתֹּב יְהוֹשֻׁעַ אֶת־הַדְּבָרִים

19 Then Joshua said to the people, “You cannot serve Yahweh, because he is a holy God, he is a jealous God who will not forgive your disobedience or your sins. 20 If you desert Yahweh and follow foreign gods, he in turn will do you harm and destroy you after the goodness he has shown you.” 21 And the people answered Joshua, “No; it really is Yahweh that we wish to serve.” 22 Then Joshua said to the people, “You are witnesses against yourselves that you have chosen Yahweh, to serve him.” And they answered, “We are witnesses.” 23 He said, “Now, therefore, cast away the foreign gods that are among you and give your hearts to Yahweh, the God of Israel!” 24 And the people answered Joshua, “It is Yahweh our God we choose to serve; it is his voice that we will obey.”

25 So, Joshua made a covenant for the people that day; he laid down a statute and ordinance for them at Shechem. 26 Joshua wrote these words

19 In the MT, the noun ‘God’ (אֱלֹהִים) and the adjective ‘holy’ (קְדוֹשִׁים) are both plural; normally, the divine name, when referring to the one true God, takes singular modifiers but this is a rare exception where the adjective agrees grammatically with the honorific plural noun.

20 The literal translation of ‘destroy you’ (here following the NJB – the NRSV has ‘consume you’) is ‘bring you to an end’.

21 The word ‘really’, here following NETB, assume that the כִּי is emphatic.

22 Like witnesses in a court of law, Israel’s solemn vow to worship Yahweh will testify against them in the divine court if the nation ever violates its commitment.

23 The words ‘he said’, here following the NRSV, are not in the MT but are added for clarity.

24 The literal translation of ‘obey’ is ‘listen to’.

25 The literal translation of ‘made a covenant’ is ‘cut a covenant’.

26 In place of ‘sanctuary of Yahweh’, here following the NJB & NRSV, NETB has ‘the LORD’s shrine’.

הָאֱלֹהִים בְּסֵפֶר תּוֹרַת אֱלֹהִים וַיִּקַּח אֶבֶן גְּדוֹלָה וַיִּקְיֶמָהּ שָׁם תַּחַת הָאֱלֹהִים אֲשֶׁר בְּמִקְדָּשׁ יְהוָה: {פ}

כז וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם הִנֵּה הָאֶבֶן הַזֹּאת תְּהִי־בָנוּ לְעֵדָה כִּי־הָיָא שָׁמְעָה אֶת כָּל-אֲמָרֵי יְהוָה אֲשֶׁר דִּבֶּר עִמָּנוּ וְהִיתָה בְּכֶם לְעֵדָה פֶּן־תִּכְחָשׁוּן בְּאֱלֹהֵיכֶם: כח וַיִּשְׁלַח יְהוֹשֻׁעַ אֶת־הָעָם אִישׁ לְנַחֲלָתוֹ: {פ}

כט וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן־נֹון עֶבֶד יְהוָה בֶּן־מֵאָה וְעֶשְׂרֵי שָׁנִים: ל וַיִּקְבְּרוּ אֹתוֹ בְּגִבּוֹל נַחֲלָתוֹ בְּתִמְנַת־סֶרַח אֲשֶׁר בְּהַר־אֶפְרַיִם מִצְפּוֹן לְהַר־גֹּעַשׁ: לא וַיַּעֲבֹד יִשְׂרָאֵל אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרָיו יְהוֹשֻׁעַ וְאֲשֶׁר יָדְעוּ אֶת כָּל־מַעֲשֵׂה יְהוָה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

in the Book of the Law of God. Then he took a great stone and set it up there, under the oak in the Sanctuary of Yahweh,

<sup>27</sup> And Joshua said to all the people, “See! This stone shall be a witness against us because it has heard all the words that Yahweh has spoken to us: therefore, it shall be a witness against you in case you deny your God.” <sup>28</sup> Then Joshua sent the people away, and each returned to his own inheritance.

<sup>29</sup> After these things Joshua son of Nun, the servant of Yahweh, died; he was a hundred and ten years old. <sup>30</sup> They buried him on the estate he had received for inheritance, at Timnath-Serah, which lies in the highlands of Ephraim, north of Mount Gaash. <sup>31</sup> Israel served Yahweh throughout the lifetime of Joshua and the lifetime of those elders who outlived Joshua and had known all the deeds that Yahweh had done for the sake of Israel.

<sup>27</sup> Compare the stone of this verse with the heap of stones of Gn 31:48, 52, the altar (Jos 22:26ff), and the *stèle* (Is 19:19–20), set up as ‘witnesses’.

<sup>28</sup> Vv. 28–31 are almost exactly repeated at the beginning of the 2<sup>nd</sup> introduction to the Book of Judges (2:6–10), showing how the two books have been edited together.

<sup>29</sup> This same title, ‘servant of Yahweh’, was given to Moses (1:1, Ex 14:31, see Dt 34:5) and later to David (Ps 18 preface, Ps 89:3, 20); see #Is 42:1.

<sup>30</sup> At the end of this verse, the LXX adds the following sentence: “There they laid with him, in the tomb where they had buried him, the flint knives with which he had circumcised the Israelites at Galgala when he had led them out of Egypt as the Lord ordered him; and they are still there today.” (ἐκεῖ ἔθηκαν μετ’ αὐτοῦ εἰς τὸ μνημεῖον, εἰς ὃ ἔθαψαν αὐτὸν ἐκεῖ, τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμεν τοὺς υἱοὺς Ἰσραὴλ ἐν Γαλιλαίᾳ, ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καὶ ἀ σὺνέταξεν αὐτοῖς κύριος, καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.); even today, a great number of prehistoric worked flints are to be found round the village now standing on the site of Timnath-Serah.

<sup>31</sup> The MT lacks the words ‘sake of’, here following the NJB.

לִבֵּי וְאֶת־עַצְמוֹת יוֹסֵף אֲשֶׁר־הֶעֱלוּ בְנֵי־יִשְׂרָאֵל |  
 מִמִּצְרָיִם קָבְרוּ בְשָׂכֶם בְּחֶלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה  
 יַעֲקֹב מֵאֵת בְּנֵי־חָמֹר אֲבִי־שָׂכֶם בְּמֵאָה קֶשֶׁטָה  
 וַיְהִי לְבְנֵי־יוֹסֵף לְנַחֲלָה: <sup>לָג</sup> וְאֶלְעָזָר בֶּן־אֶהֱרֹן מֵת  
 וַיִּקְבְּרוּ אֹתוֹ בְּגִבְעַת פִּינְחָס בְּנוֹ אֲשֶׁר נָתַן־לוֹ בְּהַר  
 אֶפְרַיִם:  
 {ש}

<sup>32</sup> The bones of Joseph, which the sons of Israel had brought from Egypt, were buried at Shechem in the portion of the ground that Jacob had bought for a hundred qesitah from the sons of Hamor, the father of Shechem, which became the inheritance of the sons of Joseph. <sup>33</sup> Eleazar son of Aaron died and they buried him at Gibeah, the town of his son Phinehas, which had been given him in the highlands of Ephraim.

<sup>32</sup> In place of ‘qesitah’ (קֶשֶׁטָה) - a kind of silver coin), the NJB has ‘pieces of silver’. Joshua and Eleazar die where Moses and Aaron should have died - in the Promised Land. Even the bones of Joseph are brought back to the country originally given to the Patriarchs. Thus, the return from Egypt is completed.

<sup>33</sup> At the end of this verse, the LXX adds the following sentence: “The Israelites then went away, each to his house and each to his town. The Israelites worshipped Astarte and Ashtaroth and the gods of the nations round them; hence, the Lord put them into the power of Eglon, king of Moab, who oppressed them for eighteen years.” (οἱ δὲ υἱοὶ Ἰσραηλ ἀπήλθουσιν ἕκαστος εἰς τὸν τόπον αὐτῶν καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ ἐσέβοντο οἱ υἱοὶ Ἰσραηλ τὴν Ἀστάρτην καὶ Ἀσταροθ καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν· καὶ παρεδῶκεν αὐτοὺς κύριος εἰς χεῖρας Ἐγλωμ τῷ βασιλεῖ Μωαβ, καὶ ἐκυρίευσεν αὐτῶν ἔτη δέκα ὀκτώ.) - see #30 & Jg 3:14.