יהושע • JOSHUA

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^a*) and 4Q48 (*4QJosh^b*); the former agrees largely with the *MT* and the latter presents a 3rd '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

Joshua 1

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א וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָֹה וַיֹּאמֶר יְהוָֹה אֶל־יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה לֵאמֹר: ב מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל: ג כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם נְתַתִּיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: ד מֵהַמִּדְבָּר וְהַלְּבָנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פְּרָת כֹּל אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל מְבוֹא הַשָּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם: ה לֹא־יִתְיַצֵּב אִישׁ לְפָנֶיךָ כֹּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אַרְפְּךָ וְלֹא אֶעֶזְבֶךָּ:

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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

[1] '*Adjutant*' (מְשָׁרֵת) 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* (υἱῷ 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*).

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

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

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

[5] The 2P pronouns in this verse are singular, indicating Joshua is the addressee.

יֹ חֲזַק וֶאֱמָץ כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לַאֲבוֹתָם לָתֵת לָהֶם: זֹ רַק חֲזַק וֶאֱמַץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוְּךָ מֹשֶׁה עַבְדִּי אַל־תָּסוּר מִמֶּנּוּ יָמִין וּשְׂמֹאול לְמַעַן תַּשְׂכִּיל בְּכֹל אֲשֶׁר תֵּלֵךְ: חֹ לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל: טֹ הֲלוֹא צִוִּיתִיךָ חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ וְאַל־תֵּחָת כִּי עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ: {פ}

יֹ וַיְצַו יְהוֹשֻׁעַ אֶת־שֹׁטְרֵי הָעָם לֵאמֹר: יאֹ עִבְרוּ| בְּקֶרֶב הַמַּחֲנֶה וְצַוּוּ אֶת־הָעָם לֵאמֹר הָכִינוּ לָכֶם צֵידָה כִּי בְּעוֹד| שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נֹתֵן 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.""

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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."

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."

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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).

JOSHUA 2 / יהושוע פרק ב

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א וַיִּשְׁלַ֣ח יְהוֹשֻֽׁעַ־בִּן־נ֠וּן מִֽן־הַשִּׁטִּ֞ים שְׁנַֽיִם־אֲנָשִׁ֤ים מְרַגְּלִים֙ חֶ֣רֶשׁ לֵאמֹ֔ר לְכ֛וּ רְא֥וּ אֶת־הָאָ֖רֶץ וְאֶת־יְרִיח֑וֹ וַיֵּ֨לְכ֜וּ וַ֠יָּבֹאוּ בֵּֽית־אִשָּׁ֥ה זוֹנָ֛ה וּשְׁמָ֥הּ רָחָ֖ב וַיִּשְׁכְּבוּ־שָֽׁמָּה: ב וַיֵּ֣אָמַ֔ר לְמֶ֥לֶךְ יְרִיח֖וֹ לֵאמֹ֑ר הִנֵּ֣ה אֲנָשִׁ֞ים בָּ֧אוּ הֵ֣נָּה הַלַּ֗יְלָה מִבְּנֵ֛י יִשְׂרָאֵ֖ל לַחְפֹּ֥ר אֶת־הָאָֽרֶץ: ג וַיִּשְׁלַח֙ מֶ֣לֶךְ יְרִיח֔וֹ אֶל־רָחָ֖ב לֵאמֹ֑ר הוֹצִ֜יאִי הָאֲנָשִׁ֤ים הַבָּאִים֙ אֵלַ֔יִךְ אֲשֶׁר־בָּ֣אוּ לְבֵיתֵ֔ךְ כִּ֛י לַחְפֹּ֥ר אֶת־כָּל־הָאָ֖רֶץ בָּֽאוּ: ד וַתִּקַּ֧ח הָֽאִשָּׁ֛ה אֶת־שְׁנֵ֥י הָאֲנָשִׁ֖ים וַֽתִּצְפְּנ֑וֹ וַתֹּ֣אמֶר ׀ כֵּ֗ן בָּ֤אוּ אֵלַי֙ הָֽאֲנָשִׁ֔ים וְלֹ֥א יָדַ֖עְתִּי מֵאַ֥יִן הֵֽמָּה: ה וַיְהִ֣י הַשַּׁ֗עַר לִסְגּוֹר֙ בַּחֹ֔שֶׁךְ וְהָאֲנָשִׁ֣ים יָצָ֔אוּ לֹ֣א יָדַ֔עְתִּי אָ֥נָה הָלְכ֖וּ הָֽאֲנָשִׁ֑ים רִדְפ֥וּ מַהֵ֛ר אַחֲרֵיהֶ֖ם כִּ֥י תַשִּׂיגֽוּם: ו וְהִ֖יא הֶעֱלָ֣תַם הַגָּ֑גָה וַֽתִּטְמְנֵם֙ בְּפִשְׁתֵּ֣י הָעֵ֔ץ הָעֲרֻכ֥וֹת לָ֖הּ עַל־הַגָּֽג: ז וְהָאֲנָשִׁ֗ים רָדְפ֣וּ אַחֲרֵיהֶם֮

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

JOSHUA 2

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

[2] '*Behold*', from הִנֵּה, means look at, take notice, observe, see, or gaze at; it is often used as an interjection.

[3] The idiom '*came to*' probably has sexual connotations here, as it often does elsewhere when a man 'comes to' a woman.

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

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

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

[7] Another 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.

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

[8] The others had not yet gone to sleep when Rahab came up to them on the roof. [9] 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. [10] 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. [11] When we heard this, our hearts failed us, and now no one has any courage left to resist you, since Yahweh your God is God both in heaven above and on earth beneath. [12] Swear to me now by Yahweh, then, since I myself have shown you kindness, that you too will show kindness to the people of my father's house. Give me a sure sign of this, [13] that you will spare the lives of my father and mother, my

דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשַּׁעַר סָגְרוּ אַחֲרֵי כַּאֲשֶׁר יָצְאוּ הָרֹדְפִים אַחֲרֵיהֶם:

ח וְהֵמָּה טֶרֶם יִשְׁכָּבוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל־הַגָּג: ט וַתֹּאמֶר אֶל־הָאֲנָשִׁים יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה אֵימַתְכֶם עָלֵינוּ וְכִי נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם: י כִּי שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרָיִם וַאֲשֶׁר עֲשִׂיתֶם לִשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן לְסִיחֹן וּלְעוֹג אֲשֶׁר הֶחֱרַמְתֶּם אוֹתָם: יא וַנִּשְׁמַע וַיִּמַּס לְבָבֵנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת: יב וְעַתָּה הִשָּׁבְעוּ־נָא לִי בַּיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חָסֶד וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת אֱמֶת: יג וְהַחֲיִתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אַחַי וְאֶת־

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

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

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

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

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

[13] The *Kethib/Qere* difference here would benefit from an explanation.

אֲחִיוֹתַי אֲחוֹתִי וְאֵת כָּל־אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמָּוֶת: ¹⁴ וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַחְתֵּיכֶם לָמוּת אִם לֹא תַגִּידוּ אֶת־דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת־יְהֹוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וֶאֱמֶת:

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

¹⁵ וַתּוֹרִדֵם בַּחֶבֶל בְּעַד הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר הַחוֹמָה וּבַחוֹמָה הִיא יוֹשָׁבֶת: ¹⁶ וַתֹּאמֶר לָהֶם הָהָרָה לֵּכוּ פֶּן־יִפְגְּעוּ בָכֶם הָרֹדְפִים וְנַחְבֵּתֶם שָׁמָּה שְׁלֹשֶׁת יָמִים עַד שׁוֹב הָרֹדְפִים וְאַחַר תֵּלְכוּ לְדַרְכְּכֶם:

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

¹⁷ וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נְקִיִּם אֲנַחְנוּ מִשְּׁבֻעָתֵךְ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ: ¹⁸ הִנֵּה אֲנַחְנוּ בָאִים בָּאָרֶץ אֶת־תִּקְוַת חוּט הַשָּׁנִי הַזֶּה תִּקְשְׁרִי בַּחַלּוֹן אֲשֶׁר הוֹרַדְתֵּנוּ בוֹ וְאֶת־אָבִיךְ וְאֶת־אִמֵּךְ וְאֶת־אַחַיִךְ

¹⁷ The men said to her, "This is how we shall fulfil the oath that you have made us swear: ¹⁸ 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. ¹⁹ If

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

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

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

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

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

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

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. 20 If you make this business of ours known, we shall be free of the oath that you made us swear." 21 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.

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

וְאֵת כָּל־בֵּית אָבִיךְ תַּאַסְפִי אֵלַיִךְ הַבָּיְתָה: יט וְהָיָה כֹּל אֲשֶׁר־יֵצֵא מִדַּלְתֵי בֵיתֵךְ | הַחוּצָה דָּמוֹ בְרֹאשׁוֹ וַאֲנַחְנוּ נְקִיִּם וְכֹל אֲשֶׁר יִהְיֶה אִתָּךְ בַּבַּיִת דָּמוֹ בְרֹאשֵׁנוּ אִם־יָד תִּהְיֶה־בּוֹ: כ וְאִם־תַּגִּידִי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נְקִיִּם מִשְּׁבֻעָתֵךְ אֲשֶׁר הִשְׁבַּעְתָּנוּ: כא וַתֹּאמֶר כְּדִבְרֵיכֶם כֶּן־הוּא וַתְּשַׁלְּחֵם וַיֵּלֵכוּ וַתִּקְשֹׁר אֶת־תִּקְוַת הַשָּׁנִי בַּחַלּוֹן:

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

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20 *NETB* opens this verse, "*If you should report what we've been up to.*"

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

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

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

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

א וַיַּשְׁכֵּ֨ם יְהוֹשֻׁ֜עַ בַּבֹּ֗קֶר וַיִּסְעוּ֙ מֵֽהַשִּׁטִּ֔ים וַיָּבֹ֙אוּ֙ עַד־הַיַּרְדֵּ֔ן ה֖וּא וְכָל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיָּלִ֥נוּ שָׁ֖ם טֶ֥רֶם יַעֲבֹֽרוּ: ב וַיְהִ֕י מִקְצֵ֖ה שְׁלֹ֣שֶׁת יָמִ֑ים וַיַּעַבְר֥וּ הַשֹּׁטְרִ֖ים בְּקֶ֥רֶב הַֽמַּחֲנֶֽה: ג וַיְצַוּוּ֙ אֶת־הָעָ֣ם לֵאמֹ֔ר כִּרְאֹֽתְכֶ֞ם אֵ֣ת אֲר֣וֹן בְּרִית־יְהֹוָ֣ה אֱלֹֽהֵיכֶ֗ם וְהַכֹּֽהֲנִים֙ הַלְוִיִּ֔ם נֹשְׂאִ֖ים אֹת֑וֹ וְאַתֶּ֗ם תִּסְעוּ֙ מִמְּק֣וֹמְכֶ֔ם וַהֲלַכְתֶּ֖ם אַחֲרָֽיו: ד אַ֣ךְ ׀ רָח֣וֹק יִהְיֶ֗ה בֵּֽינֵיכֶם֙ וּבֵנָ֔יו כְּאַלְפַּ֥יִם אַמָּ֖ה בַּמִּדָּ֑ה אַל־תִּקְרְב֣וּ אֵלָ֗יו לְמַ֙עַן֙ אֲשֶׁר־תֵּֽדְעוּ֙ אֶת־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר תֵּֽלְכוּ־בָ֔הּ כִּ֣י לֹ֧א עֲבַרְתֶּ֛ם בַּדֶּ֖רֶךְ מִתְּמ֥וֹל שִׁלְשֽׁוֹם: {פ}

ה וַיֹּ֧אמֶר יְהוֹשֻׁ֛עַ אֶל־הָעָ֖ם הִתְקַדָּ֑שׁוּ כִּ֣י מָחָ֗ר יַעֲשֶׂ֧ה יְהֹוָ֛ה בְּקִרְבְּכֶ֖ם נִפְלָאֽוֹת: ו וַיֹּ֤אמֶר יְהוֹשֻׁ֙עַ֙ אֶל־הַכֹּהֲנִ֣ים לֵאמֹ֔ר שְׂאוּ֙ אֶת־אֲר֣וֹן הַבְּרִ֔ית וְעִבְר֖וּ לִפְנֵ֥י

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

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

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JOSHUA 3

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

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

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

4 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.

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

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

הָעָם וַיִּשְׂאוּ֙ אֶת־אֲר֣וֹן הַבְּרִ֔ית וַיֵּלְכ֖וּ לִפְנֵ֥י הָעָֽם: {ס}

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

ז וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ הַיּ֣וֹם הַזֶּ֗ה אָחֵל֙ גַּדֶּלְךָ֔ בְּעֵינֵ֖י כָּל־יִשְׂרָאֵ֑ל אֲשֶׁר֙ יֵֽדְע֔וּן כִּ֗י כַּאֲשֶׁ֥ר הָיִ֛יתִי עִם־מֹשֶׁ֖ה אֶהְיֶ֥ה עִמָּֽךְ: ח וְאַתָּ֗ה תְּצַוֶּה֙ אֶת־הַכֹּ֣הֲנִ֔ים נֹשְׂאֵ֥י אֲרֽוֹן־הַבְּרִ֖ית לֵאמֹ֑ר כְּבֹאֲכֶ֗ם עַד־קְצֵה֙ מֵ֣י הַיַּרְדֵּ֔ן בַּיַּרְדֵּ֖ן תַּעֲמֹֽדוּ: {פ}

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

ט וַיֹּ֥אמֶר יְהוֹשֻׁ֖עַ אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל גֹּ֣שׁוּ הֵ֔נָּה וְשִׁמְע֕וּ אֶת־דִּבְרֵ֖י יְהוָ֥ה אֱלֹהֵיכֶֽם: י וַיֹּ֣אמֶר יְהוֹשֻׁ֔עַ בְּזֹאת֙ תֵּֽדְע֔וּן כִּ֛י אֵ֥ל חַ֖י בְּקִרְבְּכֶ֑ם וְהוֹרֵ֣שׁ יוֹרִ֣ישׁ מִפְּנֵיכֶ֗ם אֶת־הַכְּנַעֲנִ֤י וְאֶת־הַֽחִתִּי֙ וְאֶת־הַֽחִוִּ֣י וְאֶת־הַפְּרִזִּ֔י וְאֶת־הַגִּרְגָּשִׁ֖י וְהָאֱמֹרִ֣י וְהַיְבוּסִֽי: יא הִנֵּה֙ אֲר֣וֹן הַבְּרִ֔ית אֲד֖וֹן כָּל־הָאָ֑רֶץ עֹבֵ֥ר לִפְנֵיכֶ֖ם בַּיַּרְדֵּֽן: יב וְעַתָּ֗ה קְח֤וּ לָכֶם֙ שְׁנֵ֣י עָשָׂ֣ר אִ֔ישׁ מִשִּׁבְטֵ֖י יִשְׂרָאֵ֑ל אִישׁ־אֶחָ֥ד אִישׁ־אֶחָ֖ד לַשָּֽׁבֶט: יג וְהָיָ֡ה כְּנ֣וֹחַ כַּפּ֣וֹת רַגְלֵ֣י הַכֹּהֲנִ֡ים נֹשְׂאֵי֩ אֲר֨וֹן יְהוָ֜ה אֲד֤וֹן כָּל־הָאָ֨רֶץ֙

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

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

8 At the end of this verse, the NJB adds 'itself' and NETB has 'waters' in place of 'Jordan'; here, we follow the NRSV.

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

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

11 Alternative readings for 'Lord' (as NJB & NRSV) are 'Ruler' (as NETB) and 'Master'; the word translates אָד֖וֹן ('Adonai').

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

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

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

14 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. 15 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, 16 the upper waters stood still and made a single mass over a great distance, at Adam the town near Zarethan, while those flowing down to the Sea of the Arabah, the Salt Sea, stopped running altogether. The people crossed opposite Jericho. 17 The priests who carried the Ark of the Covenant of Yahweh stood still on dry ground in mid-Jordan and all Israel continued to cross dry-shod until the whole nation had finished crossing the Jordan.

בְּמֵי הַיַּרְדֵּן מֵי הַיַּרְדֵּן יִכָּרֵתוּן הַמַּיִם הַיֹּרְדִים מִלְמַעְלָה וְיַעַמְדוּ נֵד אֶחָד:

י״ד וַיְהִי בִּנְסֹעַ הָעָם מֵאָהֳלֵיהֶם לַעֲבֹר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן הַבְּרִית לִפְנֵי הָעָם: ט״ו וּכְבוֹא נֹשְׂאֵי הָאָרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן נִטְבְּלוּ בִּקְצֵה הַמָּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קָצִיר: ט״ז וַיַּעַמְדוּ הַמַּיִם הַיֹּרְדִים מִלְמַעְלָה קָמוּ נֵד־אֶחָד הַרְחֵק מְאֹד באדם מֵאָדָם הָעִיר אֲשֶׁר מִצַּד צָרְתָן וְהַיֹּרְדִים עַל יָם הָעֲרָבָה יָם־הַמֶּלַח תַּמּוּ נִכְרָתוּ וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ: י״ז וַיַּעַמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָֹה בֶּחָרָבָה בְּתוֹךְ הַיַּרְדֵּן הָכֵן וְכָל־יִשְׂרָאֵל עֹבְרִים בֶּחָרָבָה עַד אֲשֶׁר־תַּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן:

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

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

16 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.

17 Literally translated, this verse ends, "… *and all Israel was crossing over on dry ground until all the nation had finished crossing the Jordan*."

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א וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לַעֲבוֹר אֶת־הַיַּרְדֵּן {פ}
וַיֹּאמֶר יְהוָֹה אֶל־יְהוֹשֻׁעַ לֵאמֹר: ב קְחוּ לָכֶם מִן־
הָעָם שְׁנֵים עָשָׂר אֲנָשִׁים אִישׁ־אֶחָד אִישׁ־אֶחָד
מִשָּׁבֶט: ג וְצַוּוּ אוֹתָם לֵאמֹר שְׂאוּ־לָכֶם מִזֶּה מִתּוֹךְ
הַיַּרְדֵּן מִמַּצַּב רַגְלֵי הַכֹּהֲנִים הָכִין שְׁתֵּים־עֶשְׂרֵה
אֲבָנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם
בַּמָּלוֹן אֲשֶׁר־תָּלִינוּ בוֹ הַלָּיְלָה: {ס}
ד וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שְׁנֵים הֶעָשָׂר אִישׁ אֲשֶׁר הֵכִין
מִבְּנֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד מִשָּׁבֶט:
ה וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עִבְרוּ לִפְנֵי אֲרוֹן יְהוָֹה
אֱלֹהֵיכֶם אֶל־תּוֹךְ הַיַּרְדֵּן וְהָרִימוּ לָכֶם אִישׁ אֶבֶן
אַחַת עַל־שִׁכְמוֹ לְמִסְפַּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל:
ו לְמַעַן תִּהְיֶה זֹאת אוֹת בְּקִרְבְּכֶם כִּי־יִשְׁאָלוּן
בְּנֵיכֶם מָחָר לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם:
ז וַאֲמַרְתֶּם לָהֶם אֲשֶׁר נִכְרְתוּ מֵימֵי הַיַּרְדֵּן מִפְּנֵי

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

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

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

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1. Most English translations merge the 1ˢᵗ & 2ⁿᵈ parts of this verse; here, however, we have preserved the 'paragraph break' ({פ}) in the *MT*.
2. The *NJB* & *NRSV* lack the words '*for yourselves*', here following *NETB*.
3. The *NRSV* & *NETB* end this verse with, "… *in the place where you camp tonight*."
4. The *NRSV* & *NETB* have simply '*one per tribe*' in place of '*one man for each tribe*', here following the *NJB*.
5. The *NJB* opens this verse with '*he*' in place of '*Joshua*', here following the *MT*, *NRSV* & *NETB*.
6. In place of '*in order that this might be a sign among you*' (following the *MT*), the *NJB* has '*to make a memorial of this in your midst*'.
7. The *NJB* has '*separated*' in place of the 1ˢᵗ instance of '*were cut off*' and '*vanished*' in place of the 2ⁿᵈ instance; here, we follow the *NRSV*.

אֲרוֹן בְּרִית־יְהוָה בְּעָבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מֵי הַיַּרְדֵּן וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְזִכָּרוֹן לִבְנֵי יִשְׂרָאֵל עַד־עוֹלָם: ח וַיַּעֲשׂוּ־כֵן בְּנֵי־יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוֹשֻׁעַ וַיִּשְׂאוּ שְׁתֵּי־עֶשְׂרֵה אֲבָנִים מִתּוֹךְ הַיַּרְדֵּן כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־יְהוֹשֻׁעַ לְמִסְפַּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל וַיַּעֲבִרוּם עִמָּם אֶל־הַמָּלוֹן וַיַּנִּחוּם שָׁם: ט וּשְׁתֵּים עֶשְׂרֵה אֲבָנִים הֵקִים יְהוֹשֻׁעַ בְּתוֹךְ הַיַּרְדֵּן תַּחַת מַצַּב רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן הַבְּרִית וַיִּהְיוּ שָׁם עַד הַיּוֹם הַזֶּה:

י וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן עֹמְדִים בְּתוֹךְ הַיַּרְדֵּן עַד תֹּם כָּל־הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה אֶת־יְהוֹשֻׁעַ לְדַבֵּר אֶל־הָעָם כְּכֹל אֲשֶׁר־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וַיְמַהֲרוּ הָעָם וַיַּעֲבֹרוּ: יא וַיְהִי כַּאֲשֶׁר־תַּם כָּל־הָעָם לַעֲבוֹר וַיַּעֲבֹר אֲרוֹן־יְהוָה וְהַכֹּהֲנִים לִפְנֵי הָעָם: יב וַיַּעַבְרוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה חֲמֻשִׁים לִפְנֵי בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר 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.'" [8] The Israelites did as Joshua told them; they took up twelve stones from the middle of the Jordan, according to the number of the tribes of Israel, as Yahweh had told Joshua; they carried them over with them to the place where they camped and set them down there. [9] Then Joshua set up twelve stones in the middle of the Jordan in the spot where the feet of the priests who carried the Ark had rested; they are there even now.

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

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

[9] 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.

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

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

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

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

יג כְּאַרְבָּעִים אֶ֣לֶף חֲלוּצֵ֣י הַצָּבָ֑א עָבְר֞וּ לִפְנֵ֤י יְהֹוָה֙ לַמִּלְחָמָ֔ה אֶ֖ל עַֽרְב֥וֹת יְרִיחֽוֹ׃ {ס}

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

יד בַּיּ֣וֹם הַה֗וּא גִּדַּ֤ל יְהֹוָה֙ אֶת־יְהוֹשֻׁ֔עַ בְּעֵינֵ֖י כׇּל־יִשְׂרָאֵ֑ל וַיִּֽרְא֣וּ אֹת֔וֹ כַּאֲשֶׁ֥ר יָֽרְא֛וּ אֶת־מֹשֶׁ֖ה כׇּל־יְמֵ֥י חַיָּֽיו׃ {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 וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־יְהוֹשֻׁ֥עַ לֵאמֹֽר׃ טז צַוֵּה֙ אֶת־הַכֹּ֣הֲנִ֔ים נֹשְׂאֵ֖י אֲר֣וֹן הָעֵד֑וּת וְיַעֲל֖וּ מִן־הַיַּרְדֵּֽן׃ יז וַיְצַ֣ו יְהוֹשֻׁ֔עַ אֶת־הַכֹּהֲנִ֖ים לֵאמֹ֑ר עֲל֖וּ מִן־הַיַּרְדֵּֽן׃ יח וַיְהִ֗י בַּעֲל֞וֹת הַכֹּהֲנִ֜ים נֹשְׂאֵ֨י אֲר֤וֹן בְּרִית־יְהֹוָה֙ מִתּ֣וֹךְ הַיַּרְדֵּ֔ן נִתְּק֗וּ כַּפּוֹת֙ רַגְלֵ֣י הַכֹּהֲנִ֔ים אֶ֖ל הֶחָרָבָ֑ה וַיָּשֻׁ֤בוּ מֵֽי־הַיַּרְדֵּן֙ לִמְק֣וֹמָ֔ם וַיֵּלְכ֥וּ כִתְמוֹל־שִׁלְשׁ֖וֹם עַל־כׇּל־גְּדוֹתָֽיו׃

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 וְהָעָ֗ם עָל֤וּ מִן־הַיַּרְדֵּן֙ בֶּעָשׂ֣וֹר לַחֹ֣דֶשׁ הָרִאשׁ֔וֹן וַֽיַּחֲנוּ֙ בַּגִּלְגָּ֔ל בִּקְצֵ֖ה מִזְרַ֥ח יְרִיחֽוֹ׃ כ וְאֵת֩ שְׁתֵּ֨ים עֶשְׂרֵ֤ה הָֽאֲבָנִים֙ הָאֵ֔לֶּה אֲשֶׁ֥ר לָקְח֖וּ מִן־הַיַּרְדֵּ֑ן

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

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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 10th day of the 1st month (Ex 12:2; 13:4).

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

הֵקִים יְהוֹשֻׁעַ בַּגִּלְגָּל: ^{כא} וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁר יִשְׁאָלוּן בְּנֵיכֶם מָחָר אֶת־אֲבוֹתָם לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה: ^{כב} וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בַּיַּבָּשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה: ^{כג} אֲשֶׁר־הוֹבִישׁ יְהֹוָה אֱלֹהֵיכֶם אֶת־מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד־עָבְרְכֶם כַּאֲשֶׁר עָשָׂה יְהֹוָה אֱלֹהֵיכֶם לְיַם־סוּף אֲשֶׁר־הוֹבִישׁ מִפָּנֵינוּ עַד־עָבְרֵנוּ: ^{כד} לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יַד יְהֹוָה כִּי חֲזָקָה הִיא לְמַעַן יְרָאתֶם אֶת־יְהֹוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים: {פ}

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

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

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

²³ Here again, the parallel with the Exodus is emphasised.

²⁴ The *NJB* lacks the words '*and so that you may*' (here following the *NRSV*), thus applying the last clause to '*all the peoples*'.

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

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

⁴ This is the reason why Joshua circumcised them: all the men old enough to fight when they left Egypt 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

א וַיְהִ֣י כִשְׁמֹ֣עַ כָּל־מַלְכֵ֣י הָאֱמֹרִ֡י אֲשֶׁר֩ בְּעֵ֨בֶר הַיַּרְדֵּ֜ן יָ֗מָּה וְכָל־מַלְכֵ֤י הַֽכְּנַעֲנִי֙ אֲשֶׁ֣ר עַל־הַיָּ֔ם אֵ֣ת אֲשֶׁר־הוֹבִ֣ישׁ יְהֹוָ֡ה אֶת־מֵי֩ הַיַּרְדֵּ֨ן מִפְּנֵ֤י בְנֵֽי־יִשְׂרָאֵל֙ עַד־עָבְרָ֔ם עברנו וַיִּמַּ֣ס לְבָבָ֗ם וְלֹא־הָ֨יָה בָ֥ם עוֹד֙ ר֔וּחַ מִפְּנֵ֖י בְּנֵֽי־יִשְׂרָאֵֽל: {פ}

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

ד וְזֶ֥ה הַדָּבָ֖ר אֲשֶׁר־מָ֣ל יְהוֹשֻׁ֑עַ כָּל־הָעָ֣ם הַיֹּצֵ֣א מִמִּצְרַ֡יִם הַזְּכָרִ֡ים כֹּ֣ל | אַנְשֵׁ֣י הַמִּלְחָמָ֗ה מֵ֤תוּ בַמִּדְבָּר֙ בַּדֶּ֔רֶךְ בְּצֵאתָ֖ם מִמִּצְרָֽיִם: ה כִּֽי־מֻלִ֣ים הָי֔וּ כָּל־הָעָ֖ם הַיֹּֽצְאִ֑ים וְכָל־הָ֠עָם הַיִּלֹּדִ֨ים בַּמִּדְבָּ֥ר בַּדֶּ֛רֶךְ בְּצֵאתָ֥ם מִמִּצְרַ֖יִם לֹא־מָֽלוּ: ו כִּ֣י | אַרְבָּעִ֣ים שָׁנָ֗ה הָלְכ֤וּ בְנֵֽי־יִשְׂרָאֵל֙ בַּמִּדְבָּ֔ר עַד־תֹּ֗ם כָּל־הַגּ֙וֹי֙ אַנְשֵׁ֣י

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

² The parenthesised '*a second time*' is a gloss on '*again*' (the *NRSV* omits '*again*').

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

⁴ 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*."

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

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

הַמִּלְחָמָה הַיֹּצְאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל
יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבִלְתִּי הַרְאוֹתָם אֶת־
הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבוֹתָם לָתֶת לָנוּ אֶרֶץ
זָבַת חָלָב וּדְבָשׁ: ⁷ וְאֶת־בְּנֵיהֶם הֵקִים תַּחְתָּם אֹתָם
מָל יְהוֹשֻׁעַ כִּי־עֲרֵלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדָּרֶךְ:
⁸ וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לְהִמּוֹל וַיֵּשְׁבוּ תַחְתָּם
בַּמַּחֲנֶה עַד חֲיוֹתָם: {פ}

⁹ וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גַּלּוֹתִי אֶת־חֶרְפַּת
מִצְרַיִם מֵעֲלֵיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִּלְגָּל
עַד הַיּוֹם הַזֶּה: ¹⁰ וַיַּחֲנוּ בְנֵי־יִשְׂרָאֵל בַּגִּלְגָּל וַיַּעֲשׂוּ
אֶת־הַפֶּסַח בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב
בְּעַרְבוֹת יְרִיחוֹ: ¹¹ וַיֹּאכְלוּ מֵעֲבוּר הָאָרֶץ מִמָּחֳרַת
הַפֶּסַח מַצּוֹת וְקָלוּי בְּעֶצֶם הַיּוֹם הַזֶּה: ¹² וַיִּשְׁבֹּת
הַמָּן מִמָּחֳרָת בְּאָכְלָם מֵעֲבוּר הָאָרֶץ וְלֹא־הָיָה עוֹד
לִבְנֵי יִשְׂרָאֵל מָן וַיֹּאכְלוּ מִתְּבוּאַת אֶרֶץ כְּנַעַן 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. ⁷ So, it was their sons, whom he set in their place, that Joshua circumcised, for they were uncircumcised, since they could not be circumcised on the journey. ⁸ When the circumcising of the nation was done, they stayed to rest in the camp until they were well again.

⁹ And Yahweh said to Joshua, "Today I have rolled away the shame of Egypt away from you." So that place has been called Gilgal ever since. ¹⁰ The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening on the plains of Jericho. ¹¹ On the day after the Passover, they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. ¹² From that time, the day they ate the produce of the land, the manna stopped falling; and having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

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

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

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

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

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

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

יג וַיְהִ֗י בִּֽהְי֣וֹת יְהוֹשֻׁעַ֮ בִּֽירִיחוֹ֒ וַיִּשָּׂ֤א עֵינָיו֙ וַיַּ֔רְא וְהִנֵּה־אִישׁ֙ עֹמֵ֣ד לְנֶגְדּ֔וֹ וְחַרְבּ֥וֹ שְׁלוּפָ֖ה בְּיָד֑וֹ וַיֵּ֨לֶךְ יְהוֹשֻׁ֤עַ אֵלָיו֙ וַיֹּ֣אמֶר ל֔וֹ הֲלָ֥נוּ אַתָּ֖ה אִם־לְצָרֵֽינוּ: יד וַיֹּ֣אמֶר׀ לֹ֗א כִּ֛י אֲנִ֥י שַׂר־צְבָֽא־יְהוָ֖ה עַתָּ֣ה בָ֑אתִי וַיִּפֹּל֩ יְהוֹשֻׁ֨עַ אֶל־פָּנָ֤יו אַ֙רְצָה֙ וַיִּשְׁתָּ֔חוּ וַיֹּ֣אמֶר ל֔וֹ מָ֥ה אֲדֹנִ֖י מְדַבֵּ֥ר אֶל־עַבְדּֽוֹ: טו וַיֹּאמֶר֩ שַׂר־צְבָ֨א יְהוָ֜ה אֶל־יְהוֹשֻׁ֗עַ שַׁל־נַֽעַלְךָ֙ מֵעַ֣ל רַגְלֶ֔ךָ כִּ֣י הַמָּק֗וֹם אֲשֶׁ֥ר אַתָּ֛ה עֹמֵ֥ד עָלָ֖יו קֹ֣דֶשׁ ה֑וּא וַיַּ֥עַשׂ יְהוֹשֻׁ֖עַ כֵּֽן:

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

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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.

א וִירִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת מִפְּנֵי בְּנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא: {ס}

ב וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רְאֵה נָתַתִּי בְיָדְךָ אֶת־יְרִיחוֹ וְאֶת־מַלְכָּהּ גִּבּוֹרֵי הֶחָיִל: ג וְסַבֹּתֶם אֶת־הָעִיר כֹּל אַנְשֵׁי הַמִּלְחָמָה הַקֵּיף אֶת־הָעִיר פַּעַם אֶחָת כֹּה תַעֲשֶׂה שֵׁשֶׁת יָמִים: ד וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׁבִיעִי תָּסֹבּוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים וְהַכֹּהֲנִים יִתְקְעוּ בַּשּׁוֹפָרוֹת: ה וְהָיָה בִּמְשֹׁךְ ׀ בְּקֶרֶן הַיּוֹבֵל בשמעכם כְּשָׁמְעֲכֶם אֶת־קוֹל הַשּׁוֹפָר יָרִיעוּ כָל־הָעָם תְּרוּעָה גְדוֹלָה וְנָפְלָה חוֹמַת הָעִיר תַּחְתֶּיהָ וְעָלוּ הָעָם אִישׁ נֶגְדּוֹ:

ו וַיִּקְרָא יְהוֹשֻׁעַ בִּן־נוּן אֶל־הַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ

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. ³ All you warriors must march round the city and make the circuit once, and for six days, you will do the same thing. ⁴ Seven priests must carry seven ram's horn trumpets in front of the Ark. On the seventh day, you shall march seven times around the town and the priests shall blow their trumpets. ⁵ When the ram's horn rings out – when you hear the sound of the trumpet – all the people must utter a mighty war cry and the town will collapse then and there; then the people can storm the town, each man going straight ahead."

⁶ So, Joshua son of Nun called the priests and said to them, "Take up the Ark of the Covenant, and seven priests are to carry seven trumpets of

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Joshua 6

¹ 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).

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

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

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

⁵ 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.

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

שִׁבְעָה שׁוֹפְרוֹת יוֹבְלִים לִפְנֵי אֲרוֹן יְהוָֽה: ⁷וַיֹּאמרו
וַיֹּ֙אמֶר֙ אֶל־הָעָ֔ם עִבְר֖וּ וְסֹ֣בּוּ אֶת־הָעִ֑יר וְהֶ֣חָל֔וּץ
יַעֲבֹ֕ר לִפְנֵ֖י אֲר֣וֹן יְהוָֽה: ⁸וַיְהִ֗י כֶּאֱמֹ֣ר יְהוֹשֻׁעַ֮ אֶל־
הָעָם֒ וְשִׁבְעָ֣ה הַכֹּהֲנִ֡ים נֹשְׂאִים֩ שִׁבְעָ֙ה שׁוֹפְר֤וֹת
הַיּוֹבְלִים֙ לִפְנֵ֣י יְהוָ֔ה עָבְר֕וּ וְתָקְע֖וּ בַּשּׁוֹפָר֑וֹת וַאֲרוֹן֙
בְּרִ֣ית יְהוָ֔ה הֹלֵ֖ךְ אַחֲרֵיהֶֽם: ⁹וְהֶחָל֣וּץ הֹלֵ֔ךְ לִפְנֵי֙
הַכֹּ֣הֲנִ֔ים תקעו תֹּקְעֵ֖י הַשּׁוֹפָר֑וֹת וְהַֽמְאַסֵּ֗ף הֹלֵךְ֙
אַחֲרֵ֣י הָֽאָר֔וֹן הָל֖וֹךְ וְתָק֥וֹעַ בַּשּׁוֹפָרֽוֹת:

¹⁰וְאֶת־הָעָם֩ צִוָּ֙ה יְהוֹשֻׁ֜עַ לֵאמֹ֗ר לֹ֤א תָרִ֙יעוּ֙ וְלֹֽא־
תַשְׁמִ֣יעוּ אֶת־קֽוֹלְכֶ֔ם וְלֹא־יֵצֵ֥א מִפִּיכֶ֖ם דָּבָ֑ר עַ֠ד י֣וֹם
אָמְרִ֧י אֲלֵיכֶ֛ם הָרִ֖יעוּ וַהֲרִיעֹתֶֽם: ¹¹וַיַּסֵּ֤ב אֲרוֹן־יְהוָה֙
אֶת־הָעִ֔יר הַקֵּ֖ף פַּ֣עַם אֶחָ֑ת וַיָּבֹ֙אוּ֙ הַֽמַּחֲנֶ֔ה וַיָּלִ֖ינוּ
בַּֽמַּחֲנֶֽה: {פ}

¹²וַיַּשְׁכֵּ֥ם יְהוֹשֻׁ֖עַ בַּבֹּ֑קֶר וַיִּשְׂא֥וּ הַכֹּהֲנִ֖ים אֶת־אֲר֥וֹן
יְהוָֽה: ¹³וְשִׁבְעָ֣ה הַכֹּֽהֲנִ֡ים נֹשְׂאִים֩ שִׁבְעָ֙ה שׁוֹפְר֤וֹת
הַיֹּֽבְלִים֙ לִפְנֵ֣י אֲר֣וֹן יְהוָ֔ה הֹלְכִ֖ים הָל֣וֹךְ וְתָקְע֖וּ

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

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

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

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⁷ The *Ketiv* opens this verse with '*and they said*' (ויאמרו) 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*').

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

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

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

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

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

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

בַּשּׁוֹפָרֹ֑ות וְהֶחָל֤וּץ הֹלֵךְ֙ לִפְנֵיהֶ֔ם וְהַֽמְאַסֵּ֔ף הֹלֵךְ֙ אַחֲרֵי֙ אֲרֹ֣ון יְהוָ֔ה הֹולֵ֖ךְ הָלֹ֣וךְ וְתָקֹ֣ועַ בַּשּׁוֹפָרֹֽות׃ ‏יד‎ וַיָּסֹ֤בּוּ אֶת־הָעִיר֙ בַּיֹּ֤ום הַשֵּׁנִי֙ פַּ֣עַם אַחַ֔ת וַיָּשֻׁ֖בוּ הַֽמַּחֲנֶ֑ה כֹּ֥ה עָשׂ֖וּ שֵׁ֥שֶׁת יָמִֽים׃ ‏טו‎ וַיְהִ֣י ׀ בַּיֹּ֣ום הַשְּׁבִיעִ֗י וַיַּשְׁכִּ֙מוּ֙ כַּעֲלֹ֣ות הַשַּׁ֔חַר וַיָּסֹ֧בּוּ אֶת־הָעִ֛יר כַּמִּשְׁפָּ֥ט הַזֶּ֖ה שֶׁ֣בַע פְּעָמִ֑ים רַ֚ק בַּיֹּ֣ום הַה֔וּא סָבְב֥וּ אֶת־הָעִ֖יר שֶׁ֥בַע פְּעָמִֽים׃ ‏טז‎ וַיְהִי֙ בַּפַּ֣עַם הַשְּׁבִיעִ֔ית תָּקְע֥וּ הַכֹּהֲנִ֖ים בַּשּׁוֹפָרֹ֑ות וַיֹּ֙אמֶר יְהֹושֻׁ֤עַ אֶל־הָעָם֙ הָרִ֔יעוּ כִּֽי־נָתַ֧ן יְהוָ֛ה לָכֶ֖ם אֶת־הָעִֽיר׃ ‏יז‎ וְהָיְתָ֨ה הָעִ֥יר חֵ֛רֶם הִ֥יא וְכָל־אֲשֶׁר־בָּ֖הּ לַֽיהוָ֑ה רַק֩ רָחָ֨ב הַזֹּונָ֜ה תִּֽחְיֶ֗ה הִ֚יא וְכָל־אֲשֶׁ֣ר אִתָּ֣הּ בַּבַּ֔יִת כִּ֣י הֶחְבְּאַ֔תָה אֶת־הַמַּלְאָכִ֖ים אֲשֶׁ֥ר שָׁלָֽחְנוּ׃ ‏יח‎ וְרַק־אַתֶּם֙ שִׁמְר֣וּ מִן־הַחֵ֔רֶם פֶּֽן־תַּחֲרִ֖ימוּ וּלְקַחְתֶּ֣ם מִן־הַחֵ֑רֶם וְשַׂמְתֶּ֞ם אֶת־מַחֲנֵ֤ה יִשְׂרָאֵל֙ לְחֵ֔רֶם וַעֲכַרְתֶּ֖ם אֹותֹֽו׃ ‏יט‎ וְכֹ֣ל ׀ כֶּ֣סֶף וְזָהָ֗ב וּכְלֵ֤י נְחֹ֙שֶׁת֙ וּבַרְזֶ֔ל קֹ֥דֶשׁ ה֖וּא לַֽיהוָ֑ה אֹוצַ֥ר יְהוָ֖ה יָבֹֽוא׃

armed men marched before them and the rear-guard behind the Ark of Yahweh, and the march went on to the sound of the trumpet. ¹⁴ They marched once round the town on the second day and returned to the camp; and they did this for six days. ¹⁵ On the seventh day, they rose at dawn and marched seven times round the town in the same manner. Only on that day did they march round the town seven times. ¹⁶ And, at the seventh time, when the priests had blown their trumpets, Joshua said to the people, "Raise the war cry, because Yahweh has given the town into your hands. ¹⁷ "The city and all that is in it shall be devoted to Yahweh for destruction; only Rahab the prostitute and all who are in her house shall live, for she hid the messengers we sent. ¹⁸ But keep away from things devoted to destruction, so as not to covet and take any of the devoted things and make the camp of Israel an object for destruction, bringing trouble upon it. ¹⁹ All the silver and all the gold, all the things of bronze and things of iron are consecrated to Yahweh and must be put into his treasury."

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

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

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

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

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

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

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כ וַיָּ֣רַע הָעָם֮ וַיִּתְקְע֣וּ בַּשֹּֽׁפָרוֹת֒ וַיְהִ֗י כִשְׁמֹ֤עַ הָעָם֙ אֶת־ק֣וֹל הַשּׁוֹפָ֔ר וַיָּרִ֤יעוּ הָעָם֙ תְּרוּעָ֣ה גְדוֹלָ֔ה וַתִּפֹּ֤ל הַֽחוֹמָה֙ תַּחְתֶּ֔יהָ וַיַּ֧עַל הָעָ֛ם הָעִ֖ירָה אִ֣ישׁ נֶגְדּ֑וֹ וַֽיִּלְכְּד֖וּ אֶת־הָעִֽיר: כא וַֽיַּחֲרִ֙ימוּ֙ אֶת־כָּל־אֲשֶׁ֣ר בָּעִ֔יר מֵאִישׁ֙ וְעַד־אִשָּׁ֔ה מִנַּ֖עַר וְעַד־זָקֵ֑ן וְעַ֨ד שׁ֥וֹר וָשֶׂ֛ה וַחֲמ֖וֹר לְפִי־חָֽרֶב:

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

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

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

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

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

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

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

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

[25] The *NRSV* opens the 2nd sentence with, 'Her family…' rather than, 'She…' The *NJB* uses 'among Israel' rather than 'among the Israelites' (the literal translation is 'in the midst of Israel').

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

כ״ו וַיַּשְׁבַּע יְהוֹשֻׁעַ בָּעֵת הַהִיא לֵאמֹר אָרוּר הָאִישׁ לִפְנֵי יְהוָֹה אֲשֶׁר יָקוּם וּבָנָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ בִּבְכֹרוֹ יְיַסְּדֶנָּה וּבִצְעִירוֹ יַצִּיב דְּלָתֶיהָ: {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."

כ״ז וַיְהִי יְהוָֹה אֶת־יְהוֹשֻׁעַ וַיְהִי שָׁמְעוֹ בְּכָל־הָאָרֶץ: 27 Yahweh was with Joshua, and his fame was in all the land.

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

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

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.

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

ב וַיִּשְׁלַח֩ יְהוֹשֻׁ֨עַ אֲנָשִׁ֜ים מִֽירִיח֗וֹ הָעַ֞י אֲשֶׁ֨ר עִם־בֵּ֥ית אָ֙וֶן֙ מִקֶּ֣דֶם לְבֵֽית־אֵ֔ל וַיֹּ֤אמֶר אֲלֵיהֶם֙ לֵאמֹ֔ר עֲל֖וּ וְרַגְּל֣וּ אֶת־הָאָ֑רֶץ וַֽיַּעֲלוּ֙ הָאֲנָשִׁ֔ים וַֽיְרַגְּל֖וּ אֶת־הָעָֽי׃ ג וַיָּשֻׁ֣בוּ אֶל־יְהוֹשֻׁ֗עַ וַיֹּאמְר֣וּ אֵלָיו֮ אַל־יַ֣עַל כָּל־הָעָם֒ כְּאַלְפַּ֣יִם אִ֗ישׁ א֚וֹ כִּשְׁלֹ֣שֶׁת אֲלָפִ֣ים אִ֔ישׁ יַעֲל֖וּ וְיַכּ֣וּ אֶת־הָעָ֑י אַל־תְּיַגַּע־שָׁ֙מָּה֙ אֶת־כָּל־הָעָ֔ם כִּ֥י מְעַ֖ט הֵֽמָּה׃ ד וַיַּעֲל֤וּ מִן־הָעָם֙ שָׁ֔מָּה כִּשְׁלֹ֥שֶׁת אֲלָפִ֖ים אִ֑ישׁ וַיָּנֻ֕סוּ לִפְנֵ֖י אַנְשֵׁ֥י הָעָֽי׃ ה וַיַּכּ֨וּ מֵהֶ֜ם אַנְשֵׁ֣י הָעַ֗י כִּשְׁלֹשִׁ֤ים וְשִׁשָּׁה֙ אִ֔ישׁ וַֽיִּרְדְּפ֞וּם לִפְנֵ֤י הַשַּׁ֙עַר֙ עַד־הַשְּׁבָרִ֔ים וַיַּכּ֖וּם בַּמּוֹרָ֑ד וַיִּמַּ֥ס לְבַב־הָעָ֖ם וַיְהִ֥י לְמָֽיִם׃

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

2 Ai (עי, meaning '*the ruin*') is the modern et-Tell (same meaning in Arabic). The site, 3 km east of Bethel, 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 2ⁿᵈ part of the 1ˢᵗ sentence reads, "*let about two thousand men or about three thousand men go up to defeat Ai.*"

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

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*.

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י וַיִּקְרַע יְהוֹשֻׁעַ שִׂמְלֹתָיו וַיִּפֹּל עַל־פָּנָיו אַרְצָה לִפְנֵי אֲרוֹן יְהוָה עַד־הָעֶרֶב הוּא וְזִקְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עָפָר עַל־רֹאשָׁם: ז וַיֹּאמֶר יְהוֹשֻׁעַ אֲהָהּ ׀ אֲדֹנָי יֱהוִֹה לָמָה הֵעֲבַרְתָּ הַעֲבִיר אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַאֲבִידֵנוּ וְלוּ הוֹאַלְנוּ וַנֵּשֶׁב בְּעֵבֶר הַיַּרְדֵּן: ח בִּי אֲדֹנָי מָה אֹמַר אַחֲרֵי אֲשֶׁר הָפַךְ יִשְׂרָאֵל עֹרֶף לִפְנֵי אֹיְבָיו: ט וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ וְהִכְרִיתוּ אֶת־שְׁמֵנוּ מִן־הָאָרֶץ וּמַה־תַּעֲשֵׂה לְשִׁמְךָ הַגָּדוֹל:

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

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6 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. 7 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! 8 Forgive me, Lord, but what can I say, now that Israel has turned its back on the enemy! 9 The Canaanites will hear of it, and all the inhabitants of the country; they will unite against us to wipe our name off the face of the earth. What are you going to do for your great name?"

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

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

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

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

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

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

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

12 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.

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אֹיְבֵיהֶ֑ם כִּ֤י הָיוּ֙ לְחֵ֔רֶם לֹ֣א אוֹסִ֥יף לִֽהְי֖וֹת עִמָּכֶ֑ם אִם־לֹ֥א תַשְׁמִ֛ידוּ הַחֵ֖רֶם מִֽקִּרְבְּכֶֽם׃

יג קֻ֚ם קַדֵּ֣שׁ אֶת־הָעָ֔ם וְאָמַרְתָּ֖ הִתְקַדְּשׁ֣וּ לְמָחָ֑ר כִּ֣י כֹה֩ אָמַ֨ר יְהוָ֜ה אֱלֹהֵ֣י יִשְׂרָאֵ֗ל חֵ֤רֶם בְּקִרְבְּךָ֙ יִשְׂרָאֵ֔ל לֹ֣א תוּכַ֗ל לָקוּם֙ לִפְנֵ֣י אֹיְבֶ֔יךָ עַד־הֲסִירְכֶ֥ם הַחֵ֖רֶם מִֽקִּרְבְּכֶֽם׃ יד וְנִקְרַבְתֶּ֥ם בַּבֹּ֖קֶר לְשִׁבְטֵיכֶ֑ם וְהָיָ֡ה הַשֵּׁ֩בֶט֩ אֲשֶׁר־יִלְכְּדֶ֨נּוּ יְהוָ֜ה יִקְרַ֣ב לַמִּשְׁפָּח֗וֹת וְהַמִּשְׁפָּחָ֞ה אֲשֶֽׁר־יִלְכְּדֶ֤נָּה יְהוָה֙ תִּקְרַ֣ב לַבָּתִּ֔ים וְהַבַּ֛יִת אֲשֶׁ֥ר יִלְכְּדֶ֖נּוּ יְהוָ֑ה יִקְרַ֖ב לַגְּבָרִֽים׃ טו וְהָיָ֨ה הַנִּלְכָּ֣ד בַּחֵ֗רֶם יִשָּׂרֵף֙ בָּאֵ֔שׁ אֹת֖וֹ וְאֶת־כָּל־אֲשֶׁר־ל֑וֹ כִּ֤י עָבַר֙ אֶת־בְּרִ֣ית יְהוָ֔ה וְכִֽי־עָשָׂ֥ה נְבָלָ֖ה בְּיִשְׂרָאֵֽל׃

טז וַיַּשְׁכֵּ֤ם יְהוֹשֻׁ֙עַ֙ בַּבֹּ֔קֶר וַיַּקְרֵ֥ב אֶת־יִשְׂרָאֵ֖ל לִשְׁבָטָ֑יו וַיִּלָּכֵ֖ד שֵׁ֥בֶט יְהוּדָֽה׃ יז וַיַּקְרֵב֙ אֶת־מִשְׁפַּ֣חַת יְהוּדָ֔ה וַיִּלְכֹּ֕ד אֵ֖ת מִשְׁפַּ֣חַת הַזַּרְחִ֑י וַיַּקְרֵ֞ב אֶת־מִשְׁפַּ֤חַת הַזַּרְחִי֙ לַגְּבָרִ֔ים וַיִּלָּכֵ֖ד זַבְדִּֽי׃ יח וַיַּקְרֵ֥ב אֶת־בֵּית֖וֹ לַגְּבָרִ֑ים וַיִּלָּכֵ֗ד עָכָ֞ן בֶּן־כַּרְמִ֧י בֶן־זַבְדִּ֛י בֶּן־זֶ֖רַח לְמַטֵּ֥ה יְהוּדָֽה׃

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

¹³ "Get up! Sanctify the people and say, "Sanctify yourselves for tomorrow; for, Yahweh the God of Israel says: You are contaminated, Israel; you cannot stand up to your enemies until you remove what is set apart among you." ¹⁴ 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. ¹⁵ And the one taken with the devoted things is to be burned with fire, he and all that he has, because he has violated the covenant with Yahweh and committed an infamy in Israel."

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

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

¹⁴ In place of 'takes' (here following the MT & NRSV), the NJB has 'marks out by lot'.

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

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

¹⁷ The MT has 'man by man' in place of 'family by family'; here, the text follows the Peshitta.

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

וַיֹּ֣אמֶר יְהוֹשֻׁ֣עַ אֶל־עָכָ֗ן בְּנִי֙ שִֽׂים־נָ֣א כָב֗וֹד לַיהוָ֞ה ^{יט}
אֱלֹהֵ֤י יִשְׂרָאֵל֙ וְתֶן־ל֣וֹ תוֹדָ֔ה וְהַגֶּד־נָ֥א לִ֖י מֶ֣ה עָשִׂ֑יתָ
אַל־תְּכַחֵ֖ד מִמֶּֽנִּי׃ ^כ וַיַּ֧עַן עָכָ֛ן אֶת־יְהוֹשֻׁ֖עַ וַיֹּאמַ֑ר
אָמְנָ֗ה אָנֹכִ֤י חָטָ֨אתִי֙ לַֽיהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל וְכָזֹ֥את
וְכָזֹ֖את עָשִֽׂיתִי׃ ^{כא} וָאֶ֣רֶא בַשָּׁלָ֡ל אַדֶּ֣רֶת וארא
שִׁנְעָר֩ אַחַ֨ת טוֹבָ֜ה וּמָאתַ֧יִם שְׁקָלִ֣ים כֶּ֗סֶף וּלְשׁ֤וֹן
זָהָב֙ אֶחָ֜ד חֲמִשִּׁ֤ים שְׁקָלִים֙ מִשְׁקָל֔וֹ וָאֶחְמְדֵ֖ם
וָאֶקָּחֵ֑ם וְהִנָּ֨ם טְמוּנִ֤ים בָּאָ֨רֶץ֙ בְּת֣וֹךְ הָאָֽהֳלִ֔י וְהַכֶּ֖סֶף
תַּחְתֶּֽיהָ׃ ^{כב} וַיִּשְׁלַ֤ח יְהוֹשֻׁ֨עַ֙ מַלְאָכִ֔ים וַיָּרֻ֖צוּ הָאֹ֑הֱלָה
וְהִנֵּ֧ה טְמוּנָ֛ה בְּאָהֳל֖וֹ וְהַכֶּ֥סֶף תַּחְתֶּֽיהָ׃ ^{כג} וַיִּקָּחוּם֙
מִתּ֣וֹךְ הָאֹ֔הֶל וַיְבִאוּם֙ אֶל־יְהוֹשֻׁ֔עַ וְאֶ֖ל כָּל־בְּנֵ֣י
יִשְׂרָאֵ֑ל וַיַּצִּקֻ֖ם לִפְנֵ֥י יְהוָֽה׃ ^{כד} וַיִּקַּ֣ח יְהוֹשֻׁ֣עַ אֶת־עָכָ֣ן
בֶּן־זֶ֡רַח וְאֶת־הַכֶּ֣סֶף וְאֶת־הָאַדֶּ֣רֶת וְֽאֶת־לְשׁ֣וֹן
הַזָּהָ֡ב וְאֶת־בָּנָ֣יו וְֽאֶת־בְּנֹתָ֡יו וְאֶת־שׁוֹר֩וֹ וְאֶת־חֲמֹר֨וֹ
וְאֶת־צֹאנ֜וֹ וְאֶת־אָהֳל֗וֹ וְאֶת־כָּל־אֲשֶׁר־ל֔וֹ וְכָל־
יִשְׂרָאֵ֖ל עִמּ֑וֹ וַיַּעֲל֥וּ אֹתָ֖ם עֵ֥מֶק עָכֽוֹר׃

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.

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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*' (עָכוֹר) means '*trouble*' or '*disaster*'.

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.

כה וַיֹּאמֶר יְהוֹשֻׁעַ מֶה עֲכַרְתָּנוּ יַעְכָּרְךָ יְהוָֹה בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתוֹ כָל־יִשְׂרָאֵל אֶבֶן וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בָּאֲבָנִים: כו וַיָּקִימוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה וַיָּשָׁב יְהוָֹה מֵחֲרוֹן אַפּוֹ עַל־כֵּן קָרָא שֵׁם הַמָּקוֹם הַהוּא עֵמֶק עָכוֹר עַד הַיּוֹם הַזֶּה: {פ}

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

²⁶ A cairn was built to mark the grave of a criminal or outlaw (see the king of Ai, 8:29, Absalom, 2S 18:18, and the similar treatment of the five Canaanite kings, 10:27). The name '*Achor*' is here derived from the verb meaning "to bring misfortune (or trouble);" see Is 65:10, Ho 2:17. The Valley of Achor is in the plain lying above the cliffs of Qumran; it belonged to Judah but was on the frontiers of Benjamin (see #1). The geographical name 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).

וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־יְהוֹשֻׁ֗עַ אַל־תִּירָ֣א וְאַל־תֵּחָת֮ קַ֣ח אֲ
עִמְּךָ֗ אֵ֚ת כָּל־עַ֣ם הַמִּלְחָמָ֔ה וְק֖וּם עֲלֵ֣ה הָעָ֑י רְאֵ֣ה |
נָתַ֣תִּי בְיָדְךָ֗ אֶת־מֶ֤לֶךְ הָעַי֙ וְאֶת־עַמּ֔וֹ וְאֶת־עִיר֖וֹ
וְאֶת־אַרְצֽוֹ: וְעָשִׂ֨יתָ לָעַ֜י וּלְמַלְכָּ֗הּ כַּאֲשֶׁ֨ר עָשִׂ֤יתָ בֿ
לִֽירִיחוֹ֙ וּלְמַלְכָּ֔הּ רַק־שְׁלָלָ֥הּ וּבְהֶמְתָּ֖הּ תָּבֹ֣זּוּ לָכֶ֑ם
שִׂים־לְךָ֥ אֹרֵ֛ב לָעִ֖יר מֵאַחֲרֶֽיהָ:

וַיָּ֧קָם יְהוֹשֻׁ֛עַ וְכָל־עַ֥ם הַמִּלְחָמָ֖ה לַעֲל֣וֹת הָעָ֑י גֿ
וַיִּבְחַ֣ר יְ֠הוֹשֻׁ֠עַ שְׁלֹשִׁ֨ים אֶ֤לֶף אִישׁ֙ גִּבּוֹרֵ֣י הַחַ֔יִל
וַיִּשְׁלָחֵ֖ם לָֽיְלָה: וַיְצַ֤ו אֹתָם֙ לֵאמֹ֔ר רְא֗וּ אַתֶּ֞ם דֿ
אֹרְבִ֤ים לָעִיר֙ מֵאַחֲרֵ֣י הָעִ֔יר אַל־תַּרְחִ֥יקוּ מִן־הָעִ֖יר
מְאֹ֑ד וִהְיִיתֶ֥ם כֻּלְּכֶ֖ם נְכֹנִֽים: וַאֲנִ֗י וְכָל־הָעָם֙ אֲשֶׁ֣ר הֿ
אִתִּ֔י נִקְרַ֖ב אֶל־הָעִ֑יר וְהָיָ֗ה כִּֽי־יֵצְא֤וּ לִקְרָאתֵ֨נוּ֙
כַּאֲשֶׁ֣ר בָּרִֽאשֹׁנָ֔ה וְנַ֖סְנוּ לִפְנֵיהֶֽם: וְיָצְא֣וּ אַחֲרֵ֗ינוּ וֿ
עַ֣ד הַתִּיקֵ֤נוּ אוֹתָם֙ מִן־הָעִ֔יר כִּ֣י יֹֽאמְר֔וּ נָסִ֖ים לְפָנֵ֑ינוּ
כַּאֲשֶׁ֖ר בָּרִֽאשֹׁנָ֑ה וְנַ֖סְנוּ לִפְנֵיהֶֽם: וְאַתֶּ֞ם תָּקֻ֣מוּ֙ זֿ

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

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

מֵהָאוֹרֵב וְהוֹרַשְׁתֶּם אֶת־הָעִיר וּנְתָנָהּ יְהוָֹה
אֱלֹהֵיכֶם בְּיֶדְכֶם: ח וְהָיָה כְּתָפְשְׂכֶם אֶת־הָעִיר
תַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ כִּדְבַר יְהוָה תַּעֲשׂוּ רְאוּ
צִוִּיתִי אֶתְכֶם: ט וַיִּשְׁלָחֵם יְהוֹשֻׁעַ וַיֵּלְכוּ אֶל־הַמַּאְרָב
וַיֵּשְׁבוּ בֵּין בֵּית־אֵל וּבֵין הָעַי מִיָּם לָעָי וַיָּלֶן יְהוֹשֻׁעַ
בַּלַּיְלָה הַהוּא בְּתוֹךְ הָעָם: י וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר
וַיִּפְקֹד אֶת־הָעָם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל לִפְנֵי הָעָם
הָעָי: יא וְכָל־הָעָם הַמִּלְחָמָה אֲשֶׁר אִתּוֹ עָלוּ וַיִּגְּשׁוּ
וַיָּבֹאוּ נֶגֶד הָעִיר וַיַּחֲנוּ מִצְּפוֹן לָעַי וְהַגַּי בֵּינָו וּבֵין
הָעָי: יב וַיִּקַּח כַּחֲמֵשֶׁת אֲלָפִים אִישׁ וַיָּשֶׂם אוֹתָם
אֹרֵב בֵּין בֵּית־אֵל וּבֵין הָעַי מִיָּם לָעִיר: יג וַיָּשִׂימוּ
הָעָם אֶת־כָּל־הַמַּחֲנֶה אֲשֶׁר מִצְּפוֹן לָעִיר וְאֶת־
עֲקֵבוֹ מִיָּם לָעִיר וַיֵּלֶךְ יְהוֹשֻׁעַ בַּלַּיְלָה הַהוּא בְּתוֹךְ
הָעֵמֶק: יד וַיְהִי כִּרְאוֹת מֶלֶךְ־הָעַי וַיְמַהֲרוּ וַיַּשְׁכִּימוּ
וַיֵּצְאוּ אַנְשֵׁי־הָעִיר לִקְרַאת־יִשְׂרָאֵל לַמִּלְחָמָה הוּא

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

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

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

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

[10] For the final '*it*', the *MT* has '*them*' (referring to '*the people*' in the previous clause, which requires a plural pronoun).

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

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

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

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

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

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

²⁰ When the men of Ai looked back, they saw smoke rising from the town into the sky. They had no power to flee this way or that, for the people fleeing towards the desert turned back on their pursuers. ²¹ When Joshua and all Israel saw that the ambush had seized the town,

וְכָל־עַמּוֹ לַמּוֹעֵד לִפְנֵי הָעֲרָבָה וְהוּא לֹא יָדַע כִּי־ אֹרֵב לוֹ מֵאַחֲרֵי הָעִיר: ‏ טו ‏ וַיִּנָּגְעוּ יְהוֹשֻׁעַ וְכָל־ יִשְׂרָאֵל לִפְנֵיהֶם וַיָּנֻסוּ דֶּרֶךְ הַמִּדְבָּר: ‏ טז ‏ וַיִּזָּעֲקוּ כָּל־ הָעָם אֲשֶׁר בָּעִיר בְּעַי לִרְדֹּף אַחֲרֵיהֶם וַיִּרְדְּפוּ אַחֲרֵי יְהוֹשֻׁעַ וַיִּנָּתְקוּ מִן־הָעִיר: ‏ יז ‏ וְלֹא־נִשְׁאַר אִישׁ בָּעַי וּבֵית אֵל אֲשֶׁר לֹא־יָצְאוּ אַחֲרֵי יִשְׂרָאֵל וַיַּעַזְבוּ אֶת־הָעִיר פְּתוּחָה וַיִּרְדְּפוּ אַחֲרֵי יִשְׂרָאֵל: {פ}

יח ‏ וַיֹּאמֶר יְהֹוָה אֶל־יְהוֹשֻׁעַ נְטֵה בַּכִּידוֹן אֲשֶׁר־בְּיָדְךָ אֶל־הָעַי כִּי בְיָדְךָ אֶתְּנֶנָּה וַיֵּט יְהוֹשֻׁעַ בַּכִּידוֹן אֲשֶׁר־ בְּיָדוֹ אֶל־הָעִיר: ‏ יט ‏ וְהָאוֹרֵב קָם מְהֵרָה מִמְּקוֹמוֹ וַיָּרוּצוּ כִּנְטוֹת יָדוֹ וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיְמַהֲרוּ וַיַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ:

כ ‏ וַיִּפְנוּ אַנְשֵׁי הָעַי אַחֲרֵיהֶם וַיִּרְאוּ וְהִנֵּה עָלָה עֲשַׁן הָעִיר הַשָּׁמַיְמָה וְלֹא־הָיָה בָהֶם יָדַיִם לָנוּס הֵנָּה וָהֵנָּה וְהָעָם הַנָּס הַמִּדְבָּר נֶהְפַּךְ אֶל־הָרוֹדֵף: ‏ כא ‏ וִיהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל רָאוּ כִּי־לָכַד הָאֹרֵב אֶת־

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

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

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

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

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

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

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

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הָעִ֔יר וְכִ֤י עָלָה֙ עֲשַׁ֣ן הָעִ֔יר וַיָּשֻׁ֙בוּ֙ הָעִ֔יר וַיַּכּ֖וּ אֶת־אַנְשֵׁ֥י הָעָֽי: ^{כב} וְאֵ֙לֶּה֙ יָצְא֤וּ מִן־הָעִיר֙ לִקְרָאתָ֔ם וַיִּהְי֤וּ לְיִשְׂרָאֵל֙ בַּתָּ֔וֶךְ אֵ֥לֶּה מִזֶּ֖ה וְאֵ֣לֶּה מִזֶּ֑ה וַיַּכּ֣וּ אוֹתָ֗ם עַד־בִּלְתִּ֥י הִשְׁאִֽיר־ל֖וֹ שָׂרִ֥יד וּפָלִֽיט: ^{כג} וְאֶת־מֶ֥לֶךְ הָעַ֖י תָּ֣פְשׂוּ חָ֑י וַיַּקְרִ֥בוּ אֹת֖וֹ אֶל־יְהוֹשֻֽׁעַ: ^{כד} וַיְהִ֣י כְּכַלּ֣וֹת יִשְׂרָאֵ֡ל לַהֲרֹג֩ אֶת־כָּל־יֹשְׁבֵ֨י הָעַ֜י בַּשָּׂדֶ֗ה בַּמִּדְבָּר֙ אֲשֶׁ֣ר רְדָפ֣וּם בּ֔וֹ וַֽיִּפְּל֥וּ כֻלָּ֛ם לְפִי־חֶ֖רֶב עַד־תֻּמָּ֑ם וַיָּשֻׁ֤בוּ כָל־יִשְׂרָאֵל֙ הָעַ֔י וַיַּכּ֥וּ אֹתָ֖הּ לְפִי־חָֽרֶב: ^{כה} וַיְהִי֩ כָל־הַנֹּ֨פְלִ֜ים בַּיּ֤וֹם הַהוּא֙ מֵאִ֣ישׁ וְעַד־אִשָּׁ֔ה שְׁנֵ֥ים עָשָׂ֖ר אָ֑לֶף כֹּ֖ל אַנְשֵׁ֥י הָעָֽי: ^{כו} וִיהוֹשֻׁ֙עַ֙ לֹֽא־הֵשִׁ֣יב יָד֔וֹ אֲשֶׁ֥ר נָטָ֖ה בַּכִּיד֑וֹן עַ֚ד אֲשֶׁ֣ר הֶחֱרִ֔ים אֵ֖ת כָּל־יֹשְׁבֵ֥י הָעָֽי: ^{כז} רַ֣ק הַבְּהֵמָ֗ה וּשְׁלַל֙ הָעִ֣יר הַהִ֔יא בָּזְז֥וּ לָהֶ֖ם יִשְׂרָאֵ֑ל כִּדְבַ֣ר יְהוָ֔ה אֲשֶׁ֥ר צִוָּ֖ה אֶת־יְהוֹשֻֽׁעַ: ^{כח} וַיִּשְׂרֹ֥ף יְהוֹשֻׁ֖עַ אֶת־הָעָ֑י וַיְשִׂימֶ֙הָ֙ תֵּל־עוֹלָ֣ם שְׁמָמָ֔ה עַ֖ד הַיּ֥וֹם הַזֶּֽה: ^{כט} וְאֶת־מֶ֧לֶךְ הָעַ֛י תָּלָ֥ה עַל־הָעֵ֖ץ עַד־עֵ֣ת הָעָ֑רֶב וּכְב֣וֹא הַשֶּׁ֗מֶשׁ צִוָּ֤ה

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

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²² 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*."

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

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

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

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

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

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

²⁹ 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 וַיֹּרִידוּ אֶת־נִבְלָתוֹ מִן־הָעֵץ וַיַּשְׁלִיכוּ אוֹתָהּ אֶל־פֶּתַח שַׁעַר הָעִיר וַיָּקִימוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה: {פ}

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.

לֹ אָז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָֹה אֱלֹהֵי יִשְׂרָאֵל בְּהַר עֵיבָל: לֹא כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָֹה אֶת־בְּנֵי יִשְׂרָאֵל כַּכָּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבַּח אֲבָנִים שְׁלֵמוֹת אֲשֶׁר לֹא־הֵנִיף עֲלֵיהֶן בַּרְזֶל וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָֹה וַיִּזְבְּחוּ שְׁלָמִים:

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

לֹב וַיִּכְתָּב־שָׁם עַל־הָאֲבָנִים אֵת מִשְׁנֵה תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב לִפְנֵי בְּנֵי יִשְׂרָאֵל: לֹג וְכָל־יִשְׂרָאֵל וּזְקֵנָיו וְשֹׁטְרִים | וְשֹׁפְטָיו עֹמְדִים מִזֶּה | וּמִזֶּה | לָאָרֹן נֶגֶד הַכֹּהֲנִים הַלְוִיִּם נֹשְׂאֵי | אֲרוֹן בְּרִית־יְהוָֹה כַּגֵּר כָּאֶזְרָח חֶצְיוֹ אֶל־מוּל הַר־גְּרִזִים וְהַחֶצְיוֹ אֶל־מוּל הַר־עֵיבָל כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָֹה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בָּרִאשֹׁנָה: לֹד וְאַחֲרֵי־כֵן קָרָא אֶת־

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

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

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

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

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

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

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

כָּל־דִּבְרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְּלָלָה כְּכָל־הַכָּתוּב בְּסֵפֶר הַתּוֹרָה: לה לֹא־הָיָה דָבָר מִכֹּל אֲשֶׁר־צִוָּה מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וְהַנָּשִׁים וְהַטַּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם:

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

יהושע פרק ט

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

ג וְיֹשְׁבֵ֨י גִבְע֜וֹן שָֽׁמְע֗וּ אֵת֩ אֲשֶׁ֨ר עָשָׂ֧ה יְהוֹשֻׁ֛עַ לִֽירִיח֖וֹ וְלָעָֽי: ד וַיַּעֲשׂ֤וּ גַם־הֵ֙מָּה֙ בְּעָרְמָ֔ה וַיֵּֽלְכ֖וּ וַיִּצְטַיָּ֑רוּ וַיִּקְחוּ שַׂקִּ֤ים בָּלִים֙ לַחֲמ֣וֹרֵיהֶ֔ם וְנֹאד֥וֹת יַ֙יִן֙ בָּלִ֔ים וּמְבֻקָּעִ֖ים וּמְצֹרָרִֽים: ה וּנְעָל֨וֹת בָּל֤וֹת וּמְטֻלָּאוֹת֙ בְּרַגְלֵיהֶ֔ם וּשְׂלָמ֥וֹת בָּל֖וֹת עֲלֵיהֶ֑ם וְכֹל֙ לֶ֣חֶם צֵידָ֔ם יָבֵ֖שׁ הָיָ֥ה נִקֻּדִֽים: ו וַיֵּלְכ֧וּ אֶל־יְהוֹשֻׁ֛עַ אֶל־הַֽמַּחֲנֶ֖ה הַגִּלְגָּ֑ל וַיֹּאמְר֨וּ אֵלָ֜יו וְאֶל־אִ֣ישׁ יִשְׂרָאֵ֗ל מֵאֶ֤רֶץ רְחוֹקָה֙ בָּ֔אנוּ וְעַתָּ֖ה כִּרְתוּ־לָ֥נוּ בְרִֽית:

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

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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 (וַיִּצְטַיְּדוּ) of וַיִּצְטַיָּרוּ; the NRSV reads: "*They went and prepared provisions*" (see v. 11), *NEB* has '*They went and disguised themselves*' and *NIV* has '*they went as a delegation*'.

[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.

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ז וַיֹּאמְרוּ וַיֹּאמֶר אִישׁ־יִשְׂרָאֵל אֶל־הַחִוִּי אוּלַי בְּקִרְבִּי אַתָּה יוֹשֵׁב וְאֵיךְ אכרות אֶכְרָת־לְךָ בְרִית: ח וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ עֲבָדֶיךָ אֲנַחְנוּ וַיֹּאמֶר אֲלֵהֶם יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאַיִן תָּבֹאוּ: ט וַיֹּאמְרוּ אֵלָיו מֵאֶרֶץ רְחוֹקָה מְאֹד בָּאוּ עֲבָדֶיךָ לְשֵׁם יְהוָה אֱלֹהֶיךָ כִּי־שָׁמַעְנוּ שָׁמְעוֹ וְאֵת כָּל־אֲשֶׁר עָשָׂה בְּמִצְרָיִם: י וְאֵת כָּל־אֲשֶׁר עָשָׂה לִשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן לְסִיחוֹן מֶלֶךְ חֶשְׁבּוֹן וּלְעוֹג מֶלֶךְ־הַבָּשָׁן אֲשֶׁר בְּעַשְׁתָּרוֹת: יא וַיֹּאמְרוּ אֵלֵינוּ זְקֵינֵינוּ וְכָל־יֹשְׁבֵי אַרְצֵנוּ לֵאמֹר קְחוּ בְיֶדְכֶם צֵידָה לַדֶּרֶךְ וּלְכוּ לִקְרָאתָם וַאֲמַרְתֶּם אֲלֵיהֶם עֲבָדֵיכֶם אֲנַחְנוּ וְעַתָּה כִּרְתוּ־לָנוּ בְרִית: יב זֶה לַחְמֵנוּ חָם הִצְטַיַּדְנוּ אֹתוֹ מִבָּתֵּינוּ בְּיוֹם צֵאתֵנוּ לָלֶכֶת אֲלֵיכֶם וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נִקֻּדִים: יג וְאֵלֶּה נֹאדוֹת הַיַּיִן אֲשֶׁר מִלֵּאנוּ חֲדָשִׁים וְהִנֵּה הִתְבַּקָּעוּ וְאֵלֶּה שַׂלְמוֹתֵינוּ וּנְעָלֵינוּ בָּלוּ מֵרֹב הַדֶּרֶךְ מְאֹד: יד וַיִּקְחוּ הָאֲנָשִׁים מִצֵּידָם וְאֶת־פִּי יְהוָה לֹא שָׁאָלוּ: טו וַיַּעַשׂ לָהֶם

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

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

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

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

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

12 The literal translation of '*set out*' is '*went out*'.

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

14 The *NJB* & *NRSV*, following the *LXX* (ἄρχοντες), have '*leaders*' in place of '*men*', here following the *MT* & *NETB*.

יְהוֹשֻׁעַ שָׁלוֹם וַיִּכְרֹת לָהֶם בְּרִית לְחַיּוֹתָם וַיִּשָּׁבְעוּ לָהֶם נְשִׂיאֵי הָעֵדָה:

טז וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים אַחֲרֵי אֲשֶׁר־כָּרְתוּ לָהֶם בְּרִית וַיִּשְׁמְעוּ כִּי־קְרֹבִים הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים: יז וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עָרֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי וְעָרֵיהֶם גִּבְעוֹן וְהַכְּפִירָה וּבְאֵרוֹת וְקִרְיַת יְעָרִים: יח וְלֹא הִכּוּם בְּנֵי יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂיאֵי הָעֵדָה בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּלֹּנוּ כָל־הָעֵדָה עַל־הַנְּשִׂיאִים:

יט וַיֹּאמְרוּ כָל־הַנְּשִׂיאִים אֶל־כָּל־הָעֵדָה אֲנַחְנוּ נִשְׁבַּעְנוּ לָהֶם בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל וְעַתָּה לֹא נוּכַל לִנְגֹּעַ בָּהֶם: כ זֹאת נַעֲשֶׂה לָהֶם וְהַחֲיֵה אוֹתָם וְלֹא־יִהְיֶה עָלֵינוּ קֶצֶף עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם: כא וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂיאִים יִחְיוּ וַיִּהְיוּ חֹטְבֵי עֵצִים וְשֹׁאֲבֵי־מַיִם לְכָל־הָעֵדָה כַּאֲשֶׁר דִּבְּרוּ לָהֶם

[15] Joshua granted them peace, guaranteeing their lives by treaty, and the leaders of the community ratified it by oath.

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

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

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[15] The '*community*' is a technical term meaning the Israelites when assembled for public worship or for transacting business of public importance.

[16] The Israelites discover Gibeonites' ruse; they admit their deception (vv. 24–25), knowing that Israel has to honour the pact (v. 20).

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

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

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

[20] In the phrase, '*let them live*', the verb is 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*'.

[21] The *LXX* omits the words '*the leaders went on*'.

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

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

הַנְּשִׂיאִים: ²²וַיִּקְרָא לָהֶם יְהוֹשֻׁעַ וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר לָמָּה רִמִּיתֶם אֹתָנוּ לֵאמֹר רְחוֹקִים אֲנַחְנוּ מִכֶּם מְאֹד וְאַתֶּם בְּקִרְבֵּנוּ יֹשְׁבִים: ²³וְעַתָּה אֲרוּרִים אַתֶּם וְלֹא־יִכָּרֵת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׁאֲבֵי מַיִם לְבֵית אֱלֹהָי: ²⁴וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ וַיֹּאמְרוּ כִּי הֻגֵּד הֻגַּד לַעֲבָדֶיךָ אֵת אֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ אֶת־מֹשֶׁה עַבְדּוֹ לָתֵת לָכֶם אֶת־כָּל־הָאָרֶץ וּלְהַשְׁמִיד אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וַנִּירָא מְאֹד לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם וַנַּעֲשֵׂה אֶת־הַדָּבָר הַזֶּה: ²⁵וְעַתָּה הִנְנוּ בְיָדֶךָ כַּטּוֹב וְכַיָּשָׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה: ²⁶וַיַּעַשׂ לָהֶם כֵּן וַיַּצֵּל אוֹתָם מִיַּד בְּנֵי־ יִשְׂרָאֵל וְלֹא הֲרָגוּם: ²⁷וַיִּתְּנֵם יְהוֹשֻׁעַ בַּיּוֹם הַהוּא חֹטְבֵי עֵצִים וְשֹׁאֲבֵי מַיִם לָעֵדָה וּלְמִזְבַּח יְהוָה עַד־ הַיּוֹם הַזֶּה אֶל־הַמָּקוֹם אֲשֶׁר יִבְחָר: {פ}

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

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

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

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

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

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א וַיְהִי כִשְׁמֹעַ אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַ͏ִם כִּי־לָכַד יְהוֹשֻׁעַ אֶת־הָעַי֮ וַיַּחֲרִימָהּ֒ כַּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ כֵּן־עָשָׂה לָעַי וּלְמַלְכָּהּ וְכִי הִשְׁלִימוּ יֹשְׁבֵי גִבְעוֹן אֶת־יִשְׂרָאֵל וַיִּהְיוּ בְּקִרְבָּם: ב וַיִּירְאוּ מְאֹד כִּי עִיר גְּדוֹלָה גִּבְעוֹן כְּאַחַת עָרֵי הַמַּמְלָכָה וְכִי הִיא גְדוֹלָה מִן־הָעַי וְכָל־אֲנָשֶׁיהָ גִּבֹּרִים: ג וַיִּשְׁלַח אֲדֹנִי־צֶדֶק מֶלֶךְ יְרוּשָׁלַ͏ִם אֶל־הוֹהַם מֶלֶךְ־חֶבְרוֹן וְאֶל־פִּרְאָם מֶלֶךְ־יַרְמוּת וְאֶל־יָפִיעַ מֶלֶךְ־לָכִישׁ וְאֶל־דְּבִיר מֶלֶךְ־עֶגְלוֹן לֵאמֹר: ד עֲלוּ־אֵלַי וְעִזְרֻנִי וְנַכֶּה אֶת־גִּבְעוֹן כִּי־הִשְׁלִימָה אֶת־יְהוֹשֻׁעַ וְאֶת־בְּנֵי יִשְׂרָאֵל: ה וַיֵּאָסְפוּ וַיַּעֲלוּ חֲמֵשֶׁת מַלְכֵי הָאֱמֹרִי מֶלֶךְ יְרוּשָׁלַ͏ִם מֶלֶךְ־חֶבְרוֹן מֶלֶךְ־יַרְמוּת מֶלֶךְ־לָכִישׁ מֶלֶךְ־עֶגְלוֹן הֵם וְכָל־מַחֲנֵיהֶם וַיַּחֲנוּ עַל־גִּבְעוֹן וַיִּלָּחֲמוּ עָלֶיהָ: ו וַיִּשְׁלְחוּ אַנְשֵׁי גִבְעוֹן אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה לֵאמֹר אַל־תֶּרֶף יָדֶיךָ

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

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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 אֵלֵינוּ מְהֵרָה וְהוֹשִׁיעָה לָּנוּ וְעָזְרֵנוּ כִּי נִקְבְּצוּ אֵלֵינוּ כָּל־מַלְכֵי הָאֱמֹרִי יֹשְׁבֵי הָהָר׃ ⁷ וַיַּעַל יְהוֹשֻׁעַ מִן־הַגִּלְגָּל הוּא וְכָל־עַם הַמִּלְחָמָה עִמּוֹ וְכֹל גִּבּוֹרֵי הֶחָיִל׃ {פ}

⁸ וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא מֵהֶם כִּי בְיָדְךָ נְתַתִּים לֹא־יַעֲמֹד אִישׁ מֵהֶם בְּפָנֶיךָ׃ ⁹ וַיָּבֹא אֲלֵיהֶם יְהוֹשֻׁעַ פִּתְאֹם כָּל־הַלַּיְלָה עָלָה מִן־הַגִּלְגָּל׃ ¹⁰ וַיְהֻמֵּם יְהוָה לִפְנֵי יִשְׂרָאֵל וַיַּכֵּם מַכָּה־גְדוֹלָה בְּגִבְעוֹן וַיִּרְדְּפֵם דֶּרֶךְ מַעֲלֵה בֵית־חוֹרֹן וַיַּכֵּם עַד־עֲזֵקָה וְעַד־מַקֵּדָה׃ ¹¹ וַיְהִי בְּנֻסָם׀ מִפְּנֵי יִשְׂרָאֵל הֵם בְּמוֹרַד בֵּית־חוֹרֹן וַיהוָה הִשְׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם עַד־עֲזֵקָה וַיָּמֻתוּ רַבִּים אֲשֶׁר־מֵתוּ בְּאַבְנֵי הַבָּרָד מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל בֶּחָרֶב׃ {ס}

¹² אָז יְדַבֵּר יְהוֹשֻׁעַ לַיהוָה בְּיוֹם תֵּת יְהוָה אֶת־הָאֱמֹרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר׀

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

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

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

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

⁸ The literal translation of '*I have delivered them into your power*' is '*I have given them into your hand*'.

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

¹⁰ The referent of the first 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*').

¹¹ 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).

¹² 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

דּוֹם וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן:

יג וַיִּדֹּם הַשֶּׁמֶשׁ וְיָרֵחַ עָמָד

עַד־יִקֹּם גּוֹי אֹיְבָיו

הֲלֹא־הִיא כְתוּבָה עַל־סֵפֶר הַיָּשָׁר וַיַּעֲמֹד הַשֶּׁמֶשׁ בַּחֲצִי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא כְּיוֹם תָּמִים: יד וְלֹא הָיָה כַּיּוֹם הַהוּא לְפָנָיו וְאַחֲרָיו לִשְׁמֹעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל: {ס}

טו וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה: טז וַיָּנֻסוּ חֲמֵשֶׁת הַמְּלָכִים הָאֵלֶּה וַיֵּחָבְאוּ בַמְּעָרָה בְּמַקֵּדָה: יז וַיֻּגַּד לִיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חֲמֵשֶׁת הַמְּלָכִים נֶחְבְּאִים בַּמְּעָרָה בְּמַקֵּדָה: יח וַיֹּאמֶר יְהוֹשֻׁעַ גֹּלּוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמְּעָרָה וְהַפְקִידוּ עָלֶיהָ אֲנָשִׁים לְשָׁמְרָם: יט וְאַתֶּם אַל־תַּעֲמֹדוּ רִדְפוּ אַחֲרֵי אֹיְבֵיכֶם וְזִנַּבְתֶּם אוֹתָם אַל־

"Sun, stand still over Gibeon,

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

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

until the people had vengeance on their enemies.

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

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

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

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

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

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

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

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

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

תִּתְּנוּם לָבוֹא אֶל־עָרֵיהֶם כִּי נְתָנָם יְהוָֹה אֱלֹהֵיכֶם בְּיֶדְכֶם:

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

כ וַיְהִי כְּכַלּוֹת יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל לְהַכּוֹתָם מַכָּה גְדוֹלָה־מְאֹד עַד־תֻּמָּם וְהַשְּׂרִידִים שָׂרְדוּ מֵהֶם וַיָּבֹאוּ אֶל־עָרֵי הַמִּבְצָר: כא וַיָּשֻׁבוּ כָל־הָעָם אֶל־הַמַּחֲנֶה אֶל־יְהוֹשֻׁעַ מַקֵּדָה בְּשָׁלוֹם לֹא־חָרַץ לִבְנֵי יִשְׂרָאֵל לְאִישׁ אֶת־לְשֹׁנוֹ:

[20] 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. [21] The people came back to Joshua's camp at Makkedah; they were all safe, and no man dared to threaten the Israelites.

כב וַיֹּאמֶר יְהוֹשֻׁעַ פִּתְחוּ אֶת־פִּי הַמְּעָרָה וְהוֹצִיאוּ אֵלַי אֶת־חֲמֵשֶׁת הַמְּלָכִים הָאֵלֶּה מִן־הַמְּעָרָה: כג וַיַּעֲשׂוּ כֵן וַיֹּצִיאוּ אֵלָיו אֶת־חֲמֵשֶׁת הַמְּלָכִים הָאֵלֶּה מִן־הַמְּעָרָה אֵת| מֶלֶךְ יְרוּשָׁלִַם אֶת־מֶלֶךְ חֶבְרוֹן אֶת־מֶלֶךְ יַרְמוּת אֶת־מֶלֶךְ לָכִישׁ אֶת־מֶלֶךְ עֶגְלוֹן: כד וַיְהִי כְּהוֹצִיאָם אֶת־הַמְּלָכִים הָאֵלֶּה אֶל־יְהוֹשֻׁעַ וַיִּקְרָא יְהוֹשֻׁעַ אֶל־כָּל־אִישׁ יִשְׂרָאֵל וַיֹּאמֶר אֶל־קְצִינֵי אַנְשֵׁי הַמִּלְחָמָה הֶהָלְכוּא אִתּוֹ קִרְבוּ שִׂימוּ אֶת־רַגְלֵיכֶם עַל־צַוְּארֵי הַמְּלָכִים הָאֵלֶּה

[22] Then Joshua said, "Clear the entrance of the cave and bring those five kings out to me from the cave." [23] 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. [24] 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. [25] Then Joshua said to them,

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

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

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

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

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

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

וַיִּקְרְב֗וּ וַיָּשִׂ֛ימוּ אֶת־רַגְלֵיהֶ֖ם עַל־צַוְּארֵיהֶֽם: "Do not be afraid or dismayed; have confidence and be resolute; for, this

כה וַיֹּ֨אמֶר אֲלֵיהֶ֜ם יְהוֹשֻׁ֗עַ אַל־תִּֽירְא֖וּ וְאַל־תֵּחָ֑תּוּ is how Yahweh shall deal with all the enemies against whom you fight." 26 With this, Joshua struck them down and put them to death; and he

חִזְק֣וּ וְאִמְצ֔וּ כִּ֣י כָ֗כָה יַעֲשֶׂ֤ה יְהוָה֙ לְכָל־אֹ֣יְבֵיכֶ֔ם

אֲשֶׁ֥ר אַתֶּ֖ם נִלְחָמִ֥ים אוֹתָֽם: כו וַיַּכֵּ֨ם יְהוֹשֻׁ֤עַ אַֽחֲרֵי־ had them hanged on five trees; and they remained hanging on the trees

כֵן֙ וַיְמִיתֵ֔ם וַֽיִּתְלֵ֕ם עַ֖ל חֲמִשָּׁ֣ה עֵצִ֑ים וַיִּֽהְי֤וּ תְּלוּיִ֣ם until the evening. 27 And it came to pass that, at the hour of the going

עַל־הָעֵצִ֖ים עַד־הָעָֽרֶב: כז וַיְהִ֞י לְעֵ֣ת ׀ בּ֣וֹא הַשֶּׁ֗מֶשׁ down of the sun, Joshua gave his order; they took them down from the

צִוָּ֤ה יְהוֹשֻׁ֙עַ֙ וַיֹּֽרִיד֔וּם מֵעַ֖ל הָעֵצִ֑ים וַיַּשְׁלִכֻ֕ם אֶל־ trees and threw them into the cave in which they had hidden

הַמְּעָרָ֔ה אֲשֶׁ֥ר נֶחְבְּאוּ־שָׁ֖ם וַיָּשִׂ֙מוּ֙ אֲבָנִ֣ים גְּדֹל֔וֹת themselves. And they set great stones at the entrance of the cave, and

עַל־פִּ֣י הַמְּעָרָ֔ה עַ֖ד עֶ֥צֶם הַיּ֥וֹם הַזֶּֽה: {ס} these are still there today.

כח וְאֶת־מַקֵּדָה֩ לָכַ֨ד יְהוֹשֻׁ֜עַ בַּיּ֣וֹם הַה֗וּא וַיַּכֶּ֣הָ לְפִי־ 28 The same day, Joshua took Makkedah, striking the town and the king

חֶ֘רֶב֮ וְאֶת־מַלְכָּהּ֒ הֶחֱרִ֣ם אוֹתָ֗ם וְאֶת־כָּל־הַנֶּ֙פֶשׁ֙ with the edge of the sword; he delivered them over to the ban, with

אֲשֶׁר־בָּ֔הּ לֹ֥א הִשְׁאִ֖יר שָׂרִ֑יד וַיַּ֙עַשׂ֙ לְמֶ֣לֶךְ מַקֵּדָ֔ה every living creature there, and let no one escape; and he treated the

כַּאֲשֶׁ֥ר עָשָׂ֖ה לְמֶ֥לֶךְ יְרִיחֽוֹ: {ס} king of Makkedah as he had treated the king of Jericho.

כט וַיַּעֲבֹ֣ר יְ֠הוֹשֻׁעַ וְכָל־יִשְׂרָאֵ֥ל עִמּ֛וֹ מִמַּקֵּדָ֖ה לִבְנָ֑ה 29 Then Joshua, and all Israel with him, went on from Makkedah to

וַיִּלָּ֖חֶם עִם־לִבְנָֽה: ל וַיִּתֵּן֩ יְהוָ֨ה גַּם־אוֹתָ֜הּ בְּיַ֣ד Libnah and attacked Libnah. 30 This, too, with its king, Yahweh gave

יִשְׂרָאֵל֮ וְאֶת־מַלְכָּהּ֒ וַיַּכֶּ֣הָ לְפִי־חֶ֔רֶב וְאֶת־כָּל־ into the power of Israel; and he struck every living creature there with

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

27 For the legal background of the removal of the corpses before sunset, see Dt 21:22–23.

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

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

30 Throughout this 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).

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הַנֶּ֫פֶשׁ אֲשֶׁר־בָּ֔הּ לֹא־הִשְׁאִ֖יר בָּ֣הּ שָׂרִ֑יד וַיַּ֣עַשׂ לְמַלְכָּ֔הּ כַּאֲשֶׁ֥ר עָשָׂ֖ה לְמֶ֥לֶךְ יְרִיחֽוֹ׃ {ס}

לא וַיַּעֲבֹ֣ר יְהוֹשֻׁ֡עַ וְכָל־יִשְׂרָאֵ֨ל עִמּ֧וֹ מִלִּבְנָ֛ה לָכִ֖ישָׁה וַיִּ֣חַן עָלֶ֑יהָ וַיִּלָּ֖חֶם בָּֽהּ׃ לב וַיִּתֵּן֩ יְהֹוָ֨ה אֶת־לָכִ֜ישׁ בְּיַ֣ד יִשְׂרָאֵ֗ל וַֽיִּלְכְּדָהּ֙ בַּיּ֣וֹם הַשֵּׁנִ֔י וַיַּכֶּ֣הָ לְפִי־חֶ֔רֶב וְאֶת־כָּל־הַנֶּ֖פֶשׁ אֲשֶׁר־בָּ֑הּ כְּכֹ֥ל אֲשֶׁר־עָשָׂ֖ה לְלִבְנָֽה׃ {פ}

לג אָ֣ז עָלָ֗ה הֹרָם֙ מֶ֣לֶךְ גֶּ֔זֶר לַעְזֹ֖ר אֶת־לָכִ֑ישׁ וַיַּכֵּ֤הוּ יְהוֹשֻׁ֙עַ֙ וְאֶת־עַמּ֔וֹ עַד־בִּלְתִּ֥י הִשְׁאִֽיר־ל֖וֹ שָׂרִֽיד׃

לד וַיַּעֲבֹ֣ר יְ֠הוֹשֻׁ֠עַ וְכָל־יִשְׂרָאֵ֥ל עִמּ֛וֹ מִלָּכִ֖ישׁ עֶגְלֹ֑נָה וַיַּחֲנ֣וּ עָלֶ֔יהָ וַיִּֽלָּחֲמ֖וּ עָלֶֽיהָ׃ לה וַֽיִּלְכְּד֜וּהָ בַּיּ֤וֹם הַהוּא֙ וַיַּכּ֣וּהָ לְפִי־חֶ֔רֶב וְאֵת֙ כָּל־הַנֶּ֣פֶשׁ אֲשֶׁר־בָּ֔הּ בַּיּ֥וֹם הַה֖וּא הֶחֱרִ֑ים כְּכֹ֥ל אֲשֶׁר־עָשָׂ֖ה לְלָכִֽישׁ׃ {פ}

לו וַיַּ֣עַל יְ֠הוֹשֻׁ֠עַ וְכָל־יִשְׂרָאֵ֥ל עִמּ֛וֹ מֵעֶגְל֖וֹנָה חֶבְר֑וֹנָה וַיִּֽלָּחֲמ֖וּ עָלֶֽיהָ׃ לז וַיִּלְכְּד֣וּהָ וַיַּכּֽוּהָ־לְפִי־חֶ֠רֶב וְאֶת־מַלְכָּ֨הּ וְאֶת־כָּל־עָרֶ֜יהָ וְאֶת־כָּל־הַנֶּ֣פֶשׁ אֲשֶׁר־בָּ֗הּ לֹֽא־הִשְׁאִ֤יר שָׂרִיד֙ כְּכֹ֤ל אֲשֶׁר־עָשָׂה֙ לְעֶגְל֔וֹן וַיַּחֲרֵ֣ם אוֹתָ֔הּ וְאֶת־כָּל־הַנֶּ֖פֶשׁ אֲשֶׁר־בָּֽהּ׃ {ס}

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

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

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

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

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[31] The literal translation of 'besieged it' is 'encamped against it'.

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

[33] *NETB* has 'army' in place of 'people', here following the *MT*, *NJB* & *NRSV*.

[34] The literal translation of 'besieged it' is 'encamped against it'.

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

[36] In place of 'attacked it', here following the *NJB*, the *NRSV* has 'assaulted it' and *NETB* has 'fought against it'.

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

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לֹח וַיָּ֣שָׁב יְהוֹשֻׁ֡עַ וְכָל־יִשְׂרָאֵ֨ל עִמּ֧וֹ דְּבִ֛רָה וַיִּלָּ֥חֶם עָלֶ֑יהָ: לֹט וַֽיִּלְכְּדָ֞הּ וְאֶת־מַלְכָּ֣הּ וְאֶת־כָּל־עָרֶ֗יהָ וַיַּכּ֣וּם לְפִי־חֶ֗רֶב וַֽיַּחֲרִ֙ימוּ֙ אֶת־כָּל־נֶ֣פֶשׁ אֲשֶׁר־בָּ֔הּ לֹ֥א הִשְׁאִ֖יר שָׂרִ֑יד כַּאֲשֶׁ֨ר עָשָׂ֜ה לְחֶבְר֗וֹן כֵּן־עָשָׂ֤ה לִדְבִ֙רָה֙ וּלְמַלְכָּ֔הּ וְכַאֲשֶׁ֥ר עָשָׂ֛ה לְלִבְנָ֖ה וּלְמַלְכָּֽהּ:

מ וַיַּכֶּ֣ה יְהוֹשֻׁ֣עַ אֶת־כָּל־הָאָ֡רֶץ הָהָר֩ וְהַנֶּ֨גֶב וְהַשְּׁפֵלָ֜ה וְהָאֲשֵׁד֗וֹת וְאֵ֣ת כָּל־מַלְכֵיהֶ֔ם לֹ֥א הִשְׁאִ֖יר שָׂרִ֑יד וְאֵ֤ת כָּל־הַנְּשָׁמָה֙ הֶחֱרִ֔ים כַּאֲשֶׁ֣ר צִוָּ֔ה יְהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל: מא וַיַּכֵּ֧ם יְהוֹשֻׁ֛עַ מִקָּדֵ֥שׁ בַּרְנֵ֖עַ וְעַד־עַזָּ֑ה וְאֵ֛ת כָּל־אֶ֥רֶץ גֹּ֖שֶׁן וְעַד־גִּבְעֽוֹן: מב וְאֵ֣ת כָּל־הַמְּלָכִ֤ים הָאֵ֙לֶּה֙ וְאֶת־אַרְצָ֔ם לָכַ֥ד יְהוֹשֻׁ֖עַ פַּ֣עַם אֶחָ֑ת כִּ֚י יְהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל נִלְחָ֖ם לְיִשְׂרָאֵֽל: מג וַיָּ֤שָׁב יְהוֹשֻׁ֙עַ֙ וְכָל־יִשְׂרָאֵ֣ל עִמּ֔וֹ אֶל־הַֽמַּחֲנֶ֖ה הַגִּלְגָּֽלָה: {פ}

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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.

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

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

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

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

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

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

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

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

א וַיְהִי כִּשְׁמֹעַ יָבִין מֶלֶךְ־חָצוֹר וַיִּשְׁלַח אֶל־יוֹבָב מֶלֶךְ מָדוֹן וְאֶל־מֶלֶךְ שִׁמְרוֹן וְאֶל־מֶלֶךְ אַכְשָׁף: ב וְאֶל־הַמְּלָכִים אֲשֶׁר מִצָּפוֹן בָּהָר וּבָעֲרָבָה נֶגֶב כִּנֲרוֹת וּבַשְּׁפֵלָה וּבְנָפוֹת דּוֹר מִיָּם: ג הַכְּנַעֲנִי מִמִּזְרָח וּמִיָּם וְהָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַיְבוּסִי בָּהָר וְהַחִוִּי תַּחַת חֶרְמוֹן בְּאֶרֶץ הַמִּצְפָּה: ד וַיֵּצְאוּ הֵם וְכָל־מַחֲנֵיהֶם עִמָּם עַם־רָב כַּחוֹל אֲשֶׁר עַל־שְׂפַת־הַיָּם לָרֹב וְסוּס וָרֶכֶב רַב־מְאֹד: ה וַיִּוָּעֲדוּ כֹּל הַמְּלָכִים הָאֵלֶּה וַיָּבֹאוּ וַיַּחֲנוּ יַחְדָּו אֶל־מֵי מֵרוֹם לְהִלָּחֵם עִם־יִשְׂרָאֵל: {פ}

י וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא מִפְּנֵיהֶם כִּי־מָחָר כָּעֵת הַזֹּאת אָנֹכִי נֹתֵן אֶת־כֻּלָּם חֲלָלִים לִפְנֵי יִשְׂרָאֵל אֶת־סוּסֵיהֶם תְּעַקֵּר וְאֶת־מַרְכְּבֹתֵיהֶם

JOSHUA 11

1. For '*Madon*', following the *MT* (מָדוֹן) and the *NRSV*, the *NJB* has '*Merom*', following the *LXX* (*Μαρρων*).
2. The '*Arabah*' is the Jordan Valley, '*Chinneroth*' the Sea of Galilee.
3. For this verse, here following the *NRSV*, the *NJB* reads, "*To eastward and to westward lived the Canaanites: in the highlands, the Amorites, Hittites, Perizzites and Jebusites; the Hivites, at the foot of Hermon in the area of Mizpah.*"
4. Literally translated, this verse reads, "*They and all their camps with them came out, a people as numerous as the sand which is on the edge of the sea in multitude, and [with] horses and chariots very numerous.*"
5. The '*Waters of Merom*' refers to the source of Merom's water supply, probably located at Tell El-Khureibah, 15 Km to the west of Hazor on a plateau where chariots could manoeuvre.
6. The *NJB* reads, "*…I shall hand them all over, cut to pieces, to Israel.*"
7. Literally translated, this verse reads, "*Joshua and all the people of war with him came upon them at the Waters of Merom suddenly and fell upon them.*"

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תִּשְׂרֹף בָּאֵשׁ: ⁷ וַיָּבֹא יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה
עִמּוֹ עֲלֵיהֶם עַל־מֵי מֵרוֹם פִּתְאֹם וַיִּפְּלוּ בָּהֶם:
⁸ וַיִּתְּנֵם יְהוָה בְּיַד־יִשְׂרָאֵל וַיַּכּוּם וַיִּרְדְּפוּם עַד־
צִידוֹן רַבָּה וְעַד מִשְׂרְפוֹת מַיִם וְעַד־בִּקְעַת מִצְפֶּה
מִזְרָחָה וַיַּכֻּם עַד־בִּלְתִּי הִשְׁאִיר־לָהֶם שָׂרִיד:
⁹ וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ יְהוָה אֶת־
סוּסֵיהֶם עִקֵּר וְאֶת־מַרְכְּבֹתֵיהֶם שָׂרַף בָּאֵשׁ: {ס}
¹⁰ וַיָּשָׁב יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיִּלְכֹּד אֶת־חָצוֹר וְאֶת־
מַלְכָּהּ הִכָּה בֶחָרֶב כִּי־חָצוֹר לְפָנִים הִיא רֹאשׁ כָּל־
הַמַּמְלָכוֹת הָאֵלֶּה: ¹¹ וַיַּכּוּ אֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ
לְפִי־חֶרֶב הַחֲרֵם לֹא נוֹתַר כָּל־נְשָׁמָה וְאֶת־חָצוֹר
שָׂרַף בָּאֵשׁ: ¹² וְאֶת־כָּל־עָרֵי הַמְּלָכִים־הָאֵלֶּה וְאֶת־
כָּל־מַלְכֵיהֶם לָכַד יְהוֹשֻׁעַ וַיַּכֵּם לְפִי־חֶרֶב הֶחֱרִים
אוֹתָם כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה: ¹³ רַק כָּל־
הֶעָרִים הָעֹמְדוֹת עַל־תִּלָּם לֹא שְׂרָפָם יִשְׂרָאֵל
זוּלָתִי אֶת־חָצוֹר לְבַדָּהּ שָׂרַף יְהוֹשֻׁעַ: ¹⁴ וְכֹל שְׁלַל
הֶעָרִים הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי יִשְׂרָאֵל רַק

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

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

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

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

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

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

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

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

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

אֶת־כָּל־הָאָדָם הִכּוּ לְפִי־חֶרֶב עַד־הִשְׁמִדָם אוֹתָם לֹא הִשְׁאִירוּ כָּל־נְשָׁמָה: ^{טו} כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַבְדּוֹ כֵּן־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וְכֵן עָשָׂה יְהוֹשֻׁעַ לֹא־הֵסִיר דָּבָר מִכֹּל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: ^{טז} וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הַזֹּאת הָהָר וְאֶת־כָּל־הַנֶּגֶב וְאֵת כָּל־אֶרֶץ הַגֹּשֶׁן וְאֶת־הַשְּׁפֵלָה וְאֶת־הָעֲרָבָה וְאֶת־הַר יִשְׂרָאֵל וּשְׁפֵלָתֹה:

^{יז} מִן־הָהָר הֶחָלָק הָעוֹלֶה שֵׂעִיר וְעַד־בַּעַל גָּד בְּבִקְעַת הַלְּבָנוֹן תַּחַת הַר־חֶרְמוֹן וְאֵת כָּל־מַלְכֵיהֶם לָכַד וַיַּכֵּם וַיְמִיתֵם: ^{יח} יָמִים רַבִּים עָשָׂה יְהוֹשֻׁעַ אֶת־כָּל־הַמְּלָכִים הָאֵלֶּה מִלְחָמָה: ^{יט} לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָה אֶל־בְּנֵי יִשְׂרָאֵל בִּלְתִּי הַחִוִּי יֹשְׁבֵי גִבְעוֹן אֶת־הַכֹּל לָקְחוּ בַמִּלְחָמָה: ^כ כִּי מֵאֵת יְהוָה ׀ הָיְתָה לְחַזֵּק אֶת־לִבָּם לִקְרַאת הַמִּלְחָמָה אֶת־יִשְׂרָאֵל לְמַעַן הַחֲרִימָם לְבִלְתִּי הֱיוֹת־לָהֶם תְּחִנָּה כִּי לְמַעַן הַשְׁמִידָם כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: {ס}

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

¹⁷ From Mount Halak, which rises towards Seir, to Baal-Gad in the Valley of Lebanon below Mount Hermon, he captured all their kings, struck them down, and put them to death. ¹⁸ For a very long time, Joshua made war on all these kings; ¹⁹ 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. ²⁰ For, it was Yahweh's doing to make the hearts of these men so stubborn that they would come against Israel in battle, in order that they might be utterly destroyed, and that they might receive no mercy, but be exterminated, just as Yahweh had ordered Moses.

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

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

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

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

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

²⁰ See Dt 7:2ff and 20:16–18, where reasons for this massacre are given.

כא וַיָּבֹא יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיַּכְרֵת אֶת־הָעֲנָקִים מִן־הָהָר מִן־חֶבְרוֹן מִן־דְּבִר מִן־עֲנָב וּמִכֹּל הַר יְהוּדָה וּמִכֹּל הַר יִשְׂרָאֵל עִם־עָרֵיהֶם הֶחֱרִימָם יְהוֹשֻׁעַ: כב לֹא־נוֹתַר עֲנָקִים בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל רַק בְּעַזָּה בְּגַת וּבְאַשְׁדּוֹד נִשְׁאָרוּ: כג וַיִּקַּח יְהוֹשֻׁעַ אֶת־ כָּל־הָאָרֶץ כְּכֹל אֲשֶׁר דִּבֶּר יְהוָֹה אֶל־מֹשֶׁה וַיִּתְּנָהּ יְהוֹשֻׁעַ לְנַחֲלָה לְיִשְׂרָאֵל כְּמַחְלְקֹתָם לְשִׁבְטֵיהֶם וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה: {ס}

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

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

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

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

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

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

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

ד וּגְב֗וּל ע֚וֹג מֶ֣לֶךְ הַבָּשָׁ֔ן מִיֶּ֖תֶר הָרְפָאִ֑ים הַיּוֹשֵׁ֥ב בְּעַשְׁתָּר֖וֹת וּבְאֶדְרֶֽעִי: ה וּמֹשֵׁ֞ל בְּהַ֣ר חֶרְמ֗וֹן וּבְסַלְכָה֙ וּבְכָל־הַבָּשָׁ֔ן עַד־גְּב֥וּל הַגְּשׁוּרִ֖י וְהַמַּעֲכָתִ֑י וַחֲצִי֙ הַגִּלְעָ֔ד גְּב֖וּל סִיח֥וֹן מֶֽלֶךְ־חֶשְׁבּֽוֹן: ו מֹשֶׁ֧ה עֶֽבֶד־יְהוָֹ֛ה וּבְנֵ֥י יִשְׂרָאֵ֖ל הִכּ֑וּם וַ֠יִּתְּנָהּ מֹשֶׁ֨ה עֶֽבֶד־

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

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

4 The territory of King Og of Bashan, one of the last of the Rephaim, who lived at Ashtaroth and Edrei, 5 ruled over Mount Hermon and Salecah and all Bashan to the boundary of the Geshurites and the Maacathites, and over half of Gilead to the boundary of King Sihon of Heshbon. 6 Moses, the servant of Yahweh, and the Israelites, defeated them, and

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JOSHUA 12

1. The literal translation of '*on the further, eastern side of the Jordan*' is '*beyond the Jordan, toward the rising of the sun*'.

2. 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*'.

3. 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.

4. The *NJB* & *NRSV*, following the *LXX*, omit '*the territory of*', here following the *MT* & *NETB*. The '*Rephaim*' (רְפָאִים) were apparently an extremely tall ethnic group: see Dt 2:10–11, 20, 3:11.

5. '*King Sihon*' ruled the other half of Gilead (v. 2).

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

יְהֹוָה יְרֻשָּׁה לָרֻאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט הַמְנַשֶּׁה: {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 יָמָּה מִבַּעַל גָּד בְּבִקְעַת הַלְּבָנוֹן וְעַד־הָהָר הֶחָלָק הָעֹלֶה שֵׂעִירָה וַיִּתְּנָהּ יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל יְרֻשָּׁה כְּמַחְלְקֹתָם:

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

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

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

ט מֶלֶךְ יְרִיחוֹ {ס} אֶחָד {ס}

9 the king of Jericho, one;

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

the king of Ai near Bethel, one;

י מֶלֶךְ יְרוּשָׁלַ͏ִם {ס} אֶחָד {ס}

10 the king of Jerusalem, one;

מֶלֶךְ חֶבְרוֹן {ס} אֶחָד: {ר}

the king of Hebron, one;

יא מֶלֶךְ יַרְמוּת {ס} אֶחָד {ס}

11 the king of Jarmuth, one;

מֶלֶךְ לָכִישׁ {ס} אֶחָד: {ר}

the king of Lachish, one;

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

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

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

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

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

	English	
יב מֶ֣לֶךְ עֶגְלוֹן֩ {ס} אֶחָ֖ד {ס}	12 the king of Eglon,	one;
מֶ֥לֶךְ גֶּ֖זֶר {ס} אֶחָֽד׃ {ר}	the king of Gezer,	one;
יג מֶ֣לֶךְ דְּבִר֙ {ס} אֶחָ֖ד {ס}	13 the king of Debir,	one;
מֶ֥לֶךְ גֶּ֖דֶר {ס} אֶחָֽד׃ {ר}	the king of Geder,	one;
יד מֶ֣לֶךְ חָרְמָה֙ {ס} אֶחָ֖ד {ס}	14 the king of Hormah,	one;
מֶ֥לֶךְ עֲרָ֖ד {ס} אֶחָֽד׃ {ר}	the king of Arad,	one;
טו מֶ֣לֶךְ לִבְנָה֙ {ס} אֶחָ֖ד {ס}	15 the king of Libnah,	one;
מֶ֥לֶךְ עֲדֻלָּ֖ם {ס} אֶחָֽד׃ {ר}	the king of Adullam,	one;
טז מֶ֣לֶךְ מַקֵּדָה֙ {ס} אֶחָ֖ד {ס}	16 the king of Makkedah,	one;
מֶ֥לֶךְ בֵּֽית־אֵ֖ל {ס} אֶחָ֖ד {ר}	the king of Bethel,	one;
יז מֶ֣לֶךְ תַּפּ֙וּחַ֙ {ס} אֶחָ֖ד {ס}	17 the king of Tappuah,	one;
מֶ֥לֶךְ חֵ֖פֶר {ס} אֶחָֽד {ר}	the king of Hepher,	one;
יח מֶ֣לֶךְ אֲפֵק֙ {ס} אֶחָ֖ד {ס}	18 the king of Aphek,	one;
מֶ֥לֶךְ לַשָּׁר֖וֹן {ס} אֶחָֽד {ר}	the king of Lasharon,	one;
יט מֶ֣לֶךְ מָדוֹן֙ {ס} אֶחָ֖ד {ס}	19 the king of Madon,	one;
מֶ֥לֶךְ חָצ֖וֹר {ס} אֶחָֽד׃ {ר}	the king of Hazor,	one;

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

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

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

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

[16] Most *LXX MSS* omit the 2nd line of this verse.

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

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

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

מֶ֣לֶךְ שִׁמְרֹ֤ון מְראֹון֙ {ס} אֶחָ֔ד {ס}	[20] the king of Shimron-Meron,	one;
מֶ֥לֶךְ אַכְשָׁ֖ף {ס} אֶחָֽד: {ר}	the king of Achshaph,	one;
מֶ֤לֶךְ תַּעְנַךְ֙ {ס} אֶחָ֔ד {ס}	[21] the king of Taanach,	one;
מֶ֥לֶךְ מְגִדֹּ֖ו {ס} אֶחָֽד: {ר}	the king of Megiddo,	one;
מֶ֥לֶךְ קֶ֖דֶשׁ {ס} אֶחָ֑ד {ס}	[22] the king of Kedesh,	one;
מֶֽלֶךְ־יָקְנְעָ֥ם לַכַּרְמֶ֖ל {ס} אֶחָֽד: {ר}	the king of Jokneam in Carmel,	one;
מֶ֥לֶךְ דֹּ֛ור לְנָפַ֥ת דֹּ֖ור {ס} אֶחָ֑ד {ס}	[23] the king of Dor on the hillsides of Dor,	one;
מֶֽלֶךְ־גֹּויִ֥ם לְגִלְגָּ֖ל {ס} אֶחָֽד: {ר}	the king of Goiim in Gilgal,	one;
מֶ֥לֶךְ תִּרְצָ֖ה {ס} אֶחָ֑ד {ס}	[24] the king of Tirzah,	one.
כָּל־מְלָכִ֖ים שְׁלֹשִׁ֥ים {ס} וְאֶחָֽד: {ר}	Total number of all these kings:	thirty-one.
{ש}		

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

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

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

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

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

יהושע פרק יג

א וִיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים וַיֹּאמֶר יְהֹוָה אֵלָיו אַתָּה זָקַנְתָּה בָּאתָ בַיָּמִים וְהָאָרֶץ נִשְׁאֲרָה הַרְבֵּה־מְאֹד לְרִשְׁתָּהּ: ב זֹאת הָאָרֶץ הַנִּשְׁאָרֶת כָּל־גְּלִילוֹת הַפְּלִשְׁתִּים וְכָל־הַגְּשׁוּרִי: ג מִן־הַשִּׁיחוֹר אֲשֶׁר| עַל־פְּנֵי מִצְרַיִם וְעַד גְּבוּל עֶקְרוֹן צָפוֹנָה לַכְּנַעֲנִי תֵּחָשֵׁב חֲמֵשֶׁת| סַרְנֵי פְלִשְׁתִּים הָעַזָּתִי וְהָאַשְׁדּוֹדִי הָאֶשְׁקְלוֹנִי הַגִּתִּי וְהָעֶקְרוֹנִי וְהָעַוִּים: ד מִתֵּימָן כָּל־אֶרֶץ הַכְּנַעֲנִי וּמְעָרָה אֲשֶׁר לַצִּידֹנִים עַד־אֲפֵקָה עַד גְּבוּל הָאֱמֹרִי: ה וְהָאָרֶץ הַגִּבְלִי וְכָל־הַלְּבָנוֹן מִזְרַח הַשֶּׁמֶשׁ מִבַּעַל גָּד תַּחַת הַר־חֶרְמוֹן עַד לְבוֹא חֲמָת: ו כָּל־יֹשְׁבֵי הָהָר מִן־הַלְּבָנוֹן עַד־מִשְׂרְפֹת מַיִם כָּל־צִידֹנִים אָנֹכִי אוֹרִישֵׁם מִפְּנֵי בְּנֵי יִשְׂרָאֵל רַק הַפִּלֶהָ לְיִשְׂרָאֵל בְּנַחֲלָה כַּאֲשֶׁר צִוִּיתִיךָ: ז וְעַתָּה

Joshua 13

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

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Joshua 13

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

[2] The places mentioned in vv. 2–7 never became part of Israel although 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).

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

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

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

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

חַלֵּק אֶת־הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתִשְׁעַת הַשְּׁבָטִים וַחֲצִי הַשֵּׁבֶט הַמְנַשֶּׁה׃

ח עִמּוֹ הָרֻאוּבֵנִי וְהַגָּדִי לָקְחוּ נַחֲלָתָם אֲשֶׁר נָתַן לָהֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה כַּאֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה׃ ט מֵעֲרוֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֹׁר מֵידְבָא עַד־דִּיבוֹן׃ י וְכֹל עָרֵי סִיחוֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר מָלַךְ בְּחֶשְׁבּוֹן עַד־גְּבוּל בְּנֵי עַמּוֹן׃ יא וְהַגִּלְעָד וּגְבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי וְכֹל הַר חֶרְמוֹן וְכָל־הַבָּשָׁן עַד־סַלְכָה׃ יב כָּל־מַמְלְכוּת עוֹג בַּבָּשָׁן אֲשֶׁר־מָלַךְ בְּעַשְׁתָּרוֹת וּבְאֶדְרֶעִי הוּא נִשְׁאַר מִיֶּתֶר הָרְפָאִים וַיַּכֵּם מֹשֶׁה וַיֹּרִשֵׁם׃ יג וְלֹא הוֹרִישׁוּ בְּנֵי יִשְׂרָאֵל אֶת־הַגְּשׁוּרִי וְאֶת־הַמַּעֲכָתִי וַיֵּשֶׁב גְּשׁוּר וּמַעֲכָת בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה׃ יד רַק לְשֵׁבֶט הַלֵּוִי לֹא נָתַן

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

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

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

8 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*’.

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

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

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

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

13 The statement that ‘*the Israelites did not dispossess the Geshurites*’ is the first of a series of passages in 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).

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

נַחֲלָ֑ה אִשֵּׁ֨י יְהוָ֜ה אֱלֹהֵ֤י יִשְׂרָאֵל֙ ה֣וּא נַחֲלָת֔וֹ כַּאֲשֶׁ֖ר דִּבֶּר־לֽוֹ: {פ}

ט֣וֹ וַיִּתֵּ֣ן מֹשֶׁ֔ה לְמַטֵּ֥ה בְנֵי־רְאוּבֵ֖ן לְמִשְׁפְּחֹתָֽם: ט֤וֹ וַיְהִ֨י לָהֶ֜ם הַגְּב֗וּל מֵעֲרוֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנ֜וֹן וְהָעִ֨יר אֲשֶׁ֧ר בְּתוֹךְ־הַנַּ֛חַל וְכָל־הַמִּישֹׁ֖ר עַל־מֵידְבָֽא: ט֤יז חֶשְׁבּ֕וֹן וְכָל־עָרֶ֖יהָ אֲשֶׁ֣ר בַּמִּישֹׁ֑ר דִּיבֹן֙ וּבָמ֣וֹת בַּ֔עַל וּבֵ֖ית בַּ֥עַל מְעֽוֹן: ט֤יח וְיַ֧הְצָה וּקְדֵמֹ֛ת וּמֵפָֽעַת: ט֤יט וְקִרְיָתַ֛יִם וְשִׂבְמָ֖ה וְצֶ֣רֶת הַשַּׁ֑חַר בְּהַ֖ר הָעֵֽמֶק: ט֤כ וּבֵ֥ית פְּע֛וֹר וְאַשְׁדּ֥וֹת הַפִּסְגָּ֖ה וּבֵ֥ית הַיְשִׁמֽוֹת: ט֤כא וְכֹ֣ל עָרֵ֣י הַמִּישֹׁ֗ר וְכָֽל־מַמְלְכ֞וּת סִיח֤וֹן מֶ֣לֶךְ הָאֱמֹרִ֗י אֲשֶׁ֤ר מָלַךְ֙ בְּחֶשְׁבּ֔וֹן אֲשֶׁר֩ הִכָּ֨ה מֹשֶׁ֜ה אֹת֣וֹ ׀ וְאֶת־נְשִׂיאֵ֣י מִדְיָ֗ן אֶת־אֱוִ֤י וְאֶת־רֶ֙קֶם֙ וְאֶת־צ֣וּר וְאֶת־ח֔וּר וְאֶת־רֶ֖בַע נְסִיכֵ֣י סִיח֑וֹן יֹשְׁבֵ֥י הָאָֽרֶץ: ט֤כב וְאֶת־בִּלְעָ֥ם בֶּן־בְּע֖וֹר הַקּוֹסֵ֑ם הָרְג֥וּ בְנֵֽי־יִשְׂרָאֵל֙

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

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

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

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

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

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

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

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

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

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

[23] For the 1st sentence, here following *NETB*, the *NJB* has '*Thus, the land of the Reubenites stretched to the Jordan*'.

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

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

²⁹ Moses gave the half-tribe of Manasseh (and this was for the half-tribe of the sons of Manasseh) a share by their clans. ³⁰ Their territory

בַּחֶרֶב אֶל־חַלְלֵיהֶֽם: ‏כג‏ וַיְהִי גְּבוּל בְּנֵי רְאוּבֵן הַיַּרְדֵּן וּגְבוּל זֹאת נַחֲלַת בְּנֵי־רְאוּבֵן לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶֽן: {פ}

‏כד‏ וַיִּתֵּן מֹשֶׁה לְמַטֵּה־גָד לִבְנֵי־גָד לְמִשְׁפְּחֹתָֽם: ‏כה‏ וַיְהִי לָהֶם הַגְּבוּל יַעְזֵר וְכָל־עָרֵי הַגִּלְעָד וַחֲצִי אֶרֶץ בְּנֵי עַמּוֹן עַד־עֲרוֹעֵר אֲשֶׁר עַל־פְּנֵי רַבָּֽה: ‏כו‏ וּמֵחֶשְׁבּוֹן עַד־רָמַת הַמִּצְפֶּה וּבְטֹנִים וּמִמַּחֲנַיִם עַד־גְּבוּל לִדְבִֽר: ‏כז‏ וּבָעֵמֶק בֵּית הָרָם וּבֵית נִמְרָה וְסֻכּוֹת וְצָפוֹן יֶתֶר מַמְלְכוּת סִיחוֹן מֶלֶךְ חֶשְׁבּוֹן הַיַּרְדֵּן וּגְבֻל עַד־קְצֵה יָם־כִּנֶּרֶת עֵבֶר הַיַּרְדֵּן מִזְרָֽחָה: ‏כח‏ זֹאת נַחֲלַת בְּנֵי־גָד לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶֽם: {ס}

‏כט‏ וַיִּתֵּן מֹשֶׁה לַחֲצִי שֵׁבֶט מְנַשֶּׁה וַיְהִי לַחֲצִי מַטֵּה בְנֵי־מְנַשֶּׁה לְמִשְׁפְּחוֹתָֽם: ‏ל‏ וַיְהִי גְבוּלָם מִמַּחֲנַיִם

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

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

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

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

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

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

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

כָּל־הַבָּשָׁן כָּל־מַמְלְכוּת ׀ עוֹג מֶלֶךְ־הַבָּשָׁן וְכָל־חַוֺּת יָאִיר אֲשֶׁר בַּבָּשָׁן שִׁשִּׁים עִיר׃ ‏לא‎ וַחֲצִי הַגִּלְעָד וְעַשְׁתָּרֹת וְאֶדְרֶעִי עָרֵי מַמְלְכוּת עוֹג בַּבָּשָׁן לִבְנֵי מָכִיר בֶּן־מְנַשֶּׁה לַחֲצִי בְנֵי־מָכִיר לְמִשְׁפְּחוֹתָם׃ ‏לב‎ אֵלֶּה אֲשֶׁר־נִחַל מֹשֶׁה בְּעַרְבֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרִיחוֹ מִזְרָחָה׃ {פ}

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

stretched from Mahanaim through all Bashan, with the whole kingdom of King Og of Bashan and all the Encampments of Jair in Bashan: sixty towns. [31] Half of Gilead, with Ashtaroth and Edrei, cities of Og in Bashan, were allotted to the sons of Machir son of Manasseh, to half the Machirites by their clans. [32] These are the allotments made by Moses in the plains of Moab, beyond the Jordan east of Jericho.

[33] 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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[31] The *NJB* adds '*the royal*' before '*cities*'; here, we follow the *NRSV* & *NETB*.

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

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

אוְאֵלֶּה אֲשֶׁר־נָחֲלוּ בׄ ◌נֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן אֲשֶׁר נָחֲלוּ אוֹתָם אֶלְעָזָר הַכֹּהֵן וִיהוֹשֻׁעַ בִּן־נוּן וְרָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל: בבְּגוֹרַל נַחֲלָתָם כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה לְתִשְׁעַת הַמַּטּוֹת וַחֲצִי הַמַּטֶּה: גכִּי־נָתַן מֹשֶׁה נַחֲלַת שְׁנֵי הַמַּטּוֹת וַחֲצִי הַמַּטֶּה מֵעֵבֶר לַיַּרְדֵּן וְלַלְוִיִּם לֹא־נָתַן נַחֲלָה בְּתוֹכָם: דכִּי־הָיוּ בְנֵי־יוֹסֵף שְׁנֵי מַטּוֹת מְנַשֶּׁה וְאֶפְרָיִם וְלֹא־נָתְנוּ חֵלֶק לַלְוִיִּם בָּאָרֶץ כִּי אִם־עָרִים לָשֶׁבֶת וּמִגְרְשֵׁיהֶם לְמִקְנֵיהֶם וּלְקִנְיָנָם: הכַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל וַיַּחְלְקוּ אֶת־הָאָרֶץ: {פ}

ווַיִּגְּשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בַּגִּלְגָּל וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־יְפֻנֶּה הַקְּנִזִּי אַתָּה יָדַעְתָּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל אֹדוֹתַי וְעַל

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

6 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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JOSHUA 14

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

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

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

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

5 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.*"

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

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

אֲדוֹתֶיךָ בְּקָדֵשׁ בַּרְנֵעַ: ז בֶּן־אַרְבָּעִים שָׁנָה אָנֹכִי
בִּשְׁלֹחַ מֹשֶׁה עֶבֶד־יְהוָה אֹתִי מִקָּדֵשׁ בַּרְנֵעַ לְרַגֵּל
אֶת־הָאָרֶץ וָאָשֵׁב אֹתוֹ דָּבָר כַּאֲשֶׁר עִם־לְבָבִי:
ח וְאַחַי אֲשֶׁר עָלוּ עִמִּי הִמְסִיו אֶת־לֵב הָעָם וְאָנֹכִי
מִלֵּאתִי אַחֲרֵי יְהוָה אֱלֹהָי: ט וַיִּשָּׁבַע מֹשֶׁה בַּיּוֹם
הַהוּא לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרְכָה רַגְלְךָ בָּהּ
לְךָ תִהְיֶה לְנַחֲלָה וּלְבָנֶיךָ עַד־עוֹלָם כִּי מִלֵּאתָ
אַחֲרֵי יְהוָה אֱלֹהָי: י וְעַתָּה הִנֵּה הֶחֱיָה יְהוָה אוֹתִי
כַּאֲשֶׁר דִּבֵּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאָז דִּבֶּר
יְהוָה אֶת־הַדָּבָר הַזֶּה אֶל־מֹשֶׁה אֲשֶׁר־הָלַךְ יִשְׂרָאֵל
בַּמִּדְבָּר וְעַתָּה הִנֵּה אָנֹכִי הַיּוֹם בֶּן־חָמֵשׁ וּשְׁמֹנִים
שָׁנָה: יא עוֹדֶנִּי הַיּוֹם חָזָק כַּאֲשֶׁר בְּיוֹם שְׁלֹחַ אוֹתִי
מֹשֶׁה כְּכֹחִי אָז וּכְכֹחִי עַתָּה לַמִּלְחָמָה וְלָצֵאת
וְלָבוֹא: יב וְעַתָּה תְּנָה־לִּי אֶת־הָהָר הַזֶּה אֲשֶׁר־דִּבֶּר
יְהוָה בַּיּוֹם הַהוּא כִּי אַתָּה־שָׁמַעְתָּ בַיּוֹם הַהוּא כִּי־
עֲנָקִים שָׁם וְעָרִים גְּדֹלוֹת בְּצֻרוֹת אוּלַי יְהוָה אוֹתִי
וְהוֹרַשְׁתִּים כַּאֲשֶׁר דִּבֶּר יְהוָה:

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

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

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

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

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

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

¹³ יְּבָרְכֵ֤הוּ יְהוֹשֻׁ֙עַ֙ וַיִּתֵּ֧ן אֶת־חֶבְר֛וֹן לְכָלֵ֥ב בֶּן־יְפֻנֶּ֖ה לְנַחֲלָֽה: ^{יד} עַל־כֵּ֣ן הָיְתָה־חֶ֠בְר֠וֹן לְכָלֵ֙ב בֶּן־יְפֻנֶּ֤ה הַקְּנִזִּי֙ לְנַחֲלָ֔ה עַ֖ד הַיּ֣וֹם הַזֶּ֑ה יַ֚עַן אֲשֶׁ֣ר מִלֵּ֔א אַחֲרֵ֕י יְהוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל: ^{טו} וְשֵׁ֨ם חֶבְר֤וֹן לְפָנִים֙ קִרְיַ֣ת אַרְבַּ֔ע הָֽאָדָ֧ם הַגָּד֛וֹל בָּעֲנָקִ֖ים ה֑וּא וְהָאָ֥רֶץ שָׁקְטָ֖ה מִמִּלְחָמָֽה: {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.

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

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

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

JOSHUA 15

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

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יהושע פרק טו

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

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אֶל־עֵ֣ין רֹגֵ֑ל׃ ח וְעָלָ֨ה הַגְּב֜וּל גֵּ֣י בֶן־הִנֹּ֗ם אֶל־כֶּ֤תֶף
הַיְבוּסִי֙ מִנֶּ֔גֶב הִ֖יא יְרֽוּשָׁלָ֑͏ִם וְעָלָ֨ה הַגְּב֜וּל אֶל־רֹ֣אשׁ
הָהָ֗ר אֲ֠שֶׁר עַל־פְּנֵ֤י גֵֽי־הִנֹּם֙ יָ֔מָּה אֲשֶׁ֛ר בִּקְצֵ֥ה עֵֽמֶק־
רְפָאִ֖ים צָפֹֽנָה׃ ט וְתָאַ֨ר הַגְּב֜וּל מֵרֹ֣אשׁ הָהָ֗ר אֶל־
מַעְיַן֙ מֵ֣י נֶפְתּ֔וֹחַ וְיָצָ֖א אֶל־עָרֵ֣י הַר־עֶפְר֑וֹן וְתָאַ֤ר
הַגְּבוּל֙ בַּעֲלָ֔ה הִ֖יא קִרְיַ֥ת יְעָרִֽים׃ י וְנָסַב֩ הַגְּב֨וּל
מִבַּעֲלָ֥ה יָ֙מָּה֙ אֶל־הַ֣ר שֵׂעִ֔יר וְעָבַ֕ר אֶל־כֶּ֧תֶף הַר־
יְעָרִ֛ים מִצָּפ֖וֹנָה הִ֣יא כְסָל֑וֹן וְיָרַ֥ד בֵּֽית־שֶׁ֖מֶשׁ וְעָבַ֥ר
תִּמְנָֽה׃ יא וְיָצָ֨א הַגְּב֜וּל אֶל־כֶּ֣תֶף עֶקְר֘וֹן צָפ֒וֹנָה
וְתָאַ֤ר הַגְּבוּל֙ שִׁכְּר֔וֹנָה וְעָבַ֥ר הַר־הַֽבַּעֲלָ֖ה וְיָצָ֣א
יַבְנְאֵ֑ל וְהָי֛וּ תֹּצְא֥וֹת הַגְּב֖וּל יָֽמָּה׃ יב וּגְב֣וּל יָ֔ם הַיָּ֥מָּה
הַגָּד֖וֹל וּגְב֑וּל זֶ֣ה גְּב֧וּל בְּנֵֽי־יְהוּדָ֛ה סָבִ֖יב
לְמִשְׁפְּחֹתָֽם׃

יג וּלְכָלֵ֣ב בֶּן־יְפֻנֶּ֗ה נָ֤תַן חֵ֙לֶק֙ בְּת֣וֹךְ בְּנֵֽי־יְהוּדָ֔ה אֶל־
פִּ֥י יְהוָ֖ה לִֽיהוֹשֻׁ֑עַ אֶת־קִרְיַ֥ת אַרְבַּ֛ע אֲבִ֥י הָעֲנָ֖ק הִ֥יא
חֶבְרֽוֹן׃ יד וַיֹּ֤רֶשׁ מִשָּׁם֙ כָּלֵ֔ב אֶת־שְׁלוֹשָׁ֖ה בְּנֵ֣י הָעֲנָ֑ק
אֶת־שֵׁשַׁ֤י וְאֶת־אֲחִימָן֙ וְאֶת־תַּלְמַ֔י יְלִידֵ֖י הָעֲנָֽק׃

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

¹³ 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. ¹⁴ Caleb drove the three sons of Anak out of it: Sheshai, Ahiman and Talmai, children of

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

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

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

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

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

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

Anak. **15** From there, he went against the inhabitants of Debir, the name of which was once Kiriath-Sepher. **16** Then Caleb said, "To the man who attacks and takes Kiriath-Sepher, I will give my daughter Achsah as wife." **17** Othniel son of Kenaz, Caleb's brother, took it; he gave him his daughter Achsah as wife. **18** 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?" **19** She said, "Grant me a favour; since you have set me in the land of the Negeb, grant me some springs of water." So, Caleb gave her the upper springs and the lower springs.

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

טו וַיַּעַל מִשָּׁם אֶל־יֹשְׁבֵי דְּבִר וְשֵׁם־דְּבִר לְפָנִים קִרְיַת־סֵפֶר: טז וַיֹּאמֶר כָּלֵב אֲשֶׁר־יַכֶּה אֶת־קִרְיַת־סֵפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת־עַכְסָה בִתִּי לְאִשָּׁה: יז וַיִּלְכְּדָהּ עָתְנִיאֵל בֶּן־קְנַז אֲחִי כָלֵב וַיִּתֶּן־לוֹ אֶת־עַכְסָה בִתּוֹ לְאִשָּׁה: יח וַיְהִי בְּבוֹאָהּ וַתְּסִיתֵהוּ לִשְׁאוֹל מֵאֵת־אָבִיהָ שָׂדֶה וַתִּצְנַח מֵעַל הַחֲמוֹר וַיֹּאמֶר־לָהּ כָּלֵב מַה־לָּךְ: יט וַתֹּאמֶר תְּנָה־לִּי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי וְנָתַתָּה לִי גֻּלֹּת מָיִם וַיִּתֶּן־לָהּ אֵת גֻּלֹּת עִלִּיּוֹת וְאֵת גֻּלֹּת תַּחְתִּיּוֹת: {פ}

כ זֹאת נַחֲלַת מַטֵּה בְנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם: כא וַיִּהְיוּ הֶעָרִים מִקְצֵה לְמַטֵּה בְנֵי־יְהוּדָה אֶל־גְּבוּל אֱדוֹם בַּנֶּגְבָּה קַבְצְאֵל וְעֵדֶר וְיָגוּר: כב וְקִינָה וְדִימוֹנָה וְעַדְעָדָה: כג וְקֶדֶשׁ וְחָצוֹר וְיִתְנָן: כד זִיף וָטֶלֶם וּבְעָלוֹת: כה וְחָצוֹר חֲדַתָּה וּקְרִיּוֹת חֶצְרוֹן הִיא

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

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

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

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

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

20 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.

21 The *NJB*, following the *LXX*, has '*Arad*' (Αρα) in place of '*Eder*', here following the *MT* (וְעֵדֶר).

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

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

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

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

Hebrew	English
חָצֽוֹר׃ ^{כו} וַאֲמָם וּשְׁמַע וּמוֹלָדָֽה׃ ^{כז} וַחֲצַ֥ר גַּדָּ֛ה וְחֶשְׁמ֖וֹן וּבֵ֥ית פָּֽלֶט׃ ^{כח} וַחֲצַ֥ר שׁוּעָ֛ל וּבְאֵ֥ר שֶׁ֖בַע וּבִזְיוֹתְיָֽה׃ ^{כט} בַּעֲלָ֥ה וְעִיִּ֖ים וָעָֽצֶם׃ ^ל וְאֶלְתּוֹלַ֥ד וּכְסִ֖יל וְחׇרְמָֽה׃ ^{לא} וְצִֽקְלַ֥ג וּמַדְמַנָּ֖ה וְסַנְסַנָּֽה׃ ^{לב} וּלְבָא֥וֹת וְשִׁלְחִ֛ים וְעַ֥יִן וְרִמּ֖וֹן כׇּל־עָרִ֛ים עֶשְׂרִ֥ים וָתֵ֖שַׁע וְחַצְרֵיהֶֽן׃ {ס}	Kiriath-Hezron (that is to say, Hazor), ²⁶ and Amam, Shema, Moladah, ²⁷ and Hazar-Gaddah, Heshmon, Beth-Pelet, ²⁸ and Hazar-Shual, Beersheba and Biziothiah, ²⁹ and Baalah, Iim, Ezem, ³⁰ and Eltolad, Chesil, Hormah, ³¹ and Ziklag, Madmannah and Sansannah, ³² and Lebaoth, and Shilhim, Ain and Rimmon: in all, twenty-nine towns, with their outlying villages.
^{לג} בַּשְּׁפֵלָ֑ה אֶשְׁתָּא֥וֹל וְצׇרְעָ֖ה וְאַשְׁנָֽה׃ ^{לד} וְזָנ֙וֹחַ֙ וְעֵ֣ין גַּנִּ֔ים תַּפּ֖וּחַ וְהָעֵינָֽם׃ ^{לה} יַרְמוּת֙ וַעֲדֻלָּ֔ם שׂוֹכֹ֖ה וַעֲזֵקָֽה׃ ^{לו} וְשַׁעֲרַ֙יִם֙ וַעֲדִיתַ֔יִם וְהַגְּדֵרָ֖ה וּגְדֵרֹתָ֑יִם עָרִ֥ים אַרְבַּֽע־עֶשְׂרֵ֖ה וְחַצְרֵיהֶֽן׃ {ס}	³³ In the lowlands: Eshtaol, Zorah, Ashnah, ³⁴ and Zanoah, En-Gannim, Tappuah, Enam, ³⁵ and Jarmuth, Adullam, Socoh, Azekah, ³⁶ and Shaaraim, Adithaim, Ha-Gederah, Gederothaim: fourteen towns with their villages.

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

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

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

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

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

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

³² 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.

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

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

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

³⁶ '*Gederothaim*' (גְדֵרֹתָיִם) 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.

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

לֹּז צְנָן וַחֲדָשָׁה וּמִגְדַּל־גָּד: לֹּח וְדִלְעָן וְהַמִּצְפֶּה וְיָקְתְאֵל: לֹּט לָכִישׁ וּבָצְקַת וְעֶגְלוֹן: מ וְכַבּוֹן וְלַחְמָס וְכִתְלִישׁ: מֹא וּגְדֵרוֹת בֵּית־דָּגוֹן וְנַעֲמָה וּמַקֵּדָה עָרִים שֵׁשׁ־עֶשְׂרֵה וְחַצְרֵיהֶן: {ס} מֹב לִבְנָה וָעֶתֶר וְעָשָׁן: מֹג וְיִפְתָּח וְאַשְׁנָה וּנְצִיב: מֹד וּקְעִילָה וְאַכְזִיב וּמָרֵאשָׁה עָרִים תֵּשַׁע וְחַצְרֵיהֶן: {ס} מֹה עֶקְרוֹן וּבְנֹתֶיהָ וַחֲצֵרֶיהָ: מֹו מֵעֶקְרוֹן וָיָמָּה כֹּל אֲשֶׁר־עַל־יַד אַשְׁדּוֹד וְחַצְרֵיהֶן: {ס} מֹז אַשְׁדּוֹד בְּנוֹתֶיהָ וַחֲצֵרֶיהָ עַזָּה בְּנוֹתֶיהָ וַחֲצֵרֶיהָ עַד־נַחַל מִצְרָיִם וְהַיָּם הגבול הַגָּדוֹל וּגְבוּל: {ס} מֹח וּבָהָר שָׁמִיר וְיַתִּיר וְשׂוֹכֹה: מֹט וְדַנָּה וְקִרְיַת־סַנָּה הִיא דְבִר: {ס} נ וַעֲנָב

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

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

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

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

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

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

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

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

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

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

⁴⁷ The Kethib/Qere difference here would benefit from an explanation.

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

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

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

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

וְאֶשְׁתְּמֹה וְעָנִים: ^{נא} וְגֹשֶׁן וְחֹלֹן וְגִלֹה עָרִים אַחַת־עֶשְׂרֵה וְחַצְרֵיהֶן: {ס} ^{נב} אֲרַב וְרוּמָה וְאֶשְׁעָן ^{נג} וְיָנוּם וּבֵית־תַּפּוּחַ וַאֲפֵקָה: ^{נד} וְחֻמְטָה וְקִרְיַת אַרְבַּע הִיא חֶבְרוֹן וְצִיעֹר עָרִים תֵּשַׁע וְחַצְרֵיהֶן: {ס} ^{נה} מָעוֹן כַּרְמֶל וָזִיף וְיוּטָה: ^{נו} וְיִזְרְעֶאל וְיָקְדְעָם וְזָנוֹחַ: ^{נז} הַקַּיִן גִּבְעָה וְתִמְנָה עָרִים עֶשֶׂר וְחַצְרֵיהֶן: {ס} ^{נח} חַלְחוּל בֵּית־צוּר וּגְדוֹר: ^{נט} וּמַעֲרָת וּבֵית־עֲנוֹת וְאֶלְתְּקֹן עָרִים שֵׁשׁ וְחַצְרֵיהֶן: {פ}

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.

Θεκω καὶ Εφραθα αὕτη ἐστὶν Βαιθλεεμ καὶ Φαγωρ καὶ Αιταν καὶ Κουλον καὶ Ταταμ καὶ Εωβης καὶ Καρεμ καὶ Γαλεμ καὶ Θεθηρ καὶ Μανοχω, πόλεις ἔνδεκα καὶ αἱ κῶμαι αὐτῶν

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

^ס קִרְיַת־בַּעַל הִיא קִרְיַת יְעָרִים וְהָרַבָּה עָרִים שְׁתַּיִם וְחַצְרֵיהֶן: {ס} ^{סא} בַּמִּדְבָּר בֵּית הָעֲרָבָה מִדִּין

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

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

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

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

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

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

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

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

[59] The addition at the end of this verse (following the *LXX*) is also included in the *NJB*. *Rahlfs-Hanhart* has *αὕτη ἐστὶν Βαιθλεεμ* in brackets.

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

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

וּסְכָכָה: סב וְהַנִּבְשָׁן וְעִיר־הַמֶּלַח וְעֵין גֶּדִי עָרִים שֵׁשׁ וְחַצְרֵיהֶן: סג וְאֶת־הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַ֏ם לֹא־יָכְלוּ יוֹכְלוֹ בְנֵי־יְהוּדָה לְהוֹרִישָׁם וַיֵּשֶׁב הַיְבוּסִי אֶת־בְּנֵי יְהוּדָה בִּירוּשָׁלַ֏ם עַד הַיּוֹם הַזֶּה: {פ}

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

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

[63] 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)

א וַיֵּצֵא הַגּוֹרָל לִבְנֵי יוֹסֵף מִיַּרְדֵּן יְרִיחוֹ לְמֵי יְרִיחוֹ מִזְרָחָה הַמִּדְבָּר עֹלֶה מִירִיחוֹ בָּהָר בֵּית־אֵל: ב וְיָצָא מִבֵּית־אֵל לוּזָה וְעָבַר אֶל־גְּבוּל הָאַרְכִּי עֲטָרוֹת: ג וְיָרַד־יָמָּה אֶל־גְּבוּל הַיַּפְלֵטִי עַד גְּבוּל בֵּית־חוֹרֹן תַּחְתּוֹן וְעַד־גָּזֶר וְהָיוּ תֹצְאֹתָו יָמָּה: ד וַיִּנְחֲלוּ בְנֵי־יוֹסֵף מְנַשֶּׁה וְאֶפְרָיִם: ה וַיְהִי גְּבוּל בְּנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם וַיְהִי גְּבוּל נַחֲלָתָם מִזְרָחָה עַטְרוֹת אַדָּר עַד־בֵּית חוֹרֹן עֶלְיוֹן: ו וְיָצָא הַגְּבוּל הַיָּמָּה הַמִּכְמְתָת מִצָּפוֹן וְנָסַב הַגְּבוּל מִזְרָחָה תַּאֲנַת שִׁלֹה וְעָבַר אוֹתוֹ מִמִּזְרַח יָנוֹחָה: ז וְיָרַד

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

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

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

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

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

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

מִיָּנוֹחָה עֲטָרוֹת וְנַעֲרָתָה וּפָגַע בִּירִיחוֹ וְיָצָא הַיַּרְדֵּן: Janoah to Ataroth and Naarah, reached Jericho, and ended at the Jordan.
ח מִתַּפּוּחַ יֵלֵךְ הַגְּבוּל יָמָּה נַחַל קָנָה וְהָיוּ תֹצְאֹתָיו ⁸ From Tappuah, the border went west to the Wadi Kanah and ended at
הַיָּמָּה זֹאת נַחֲלַת מַטֵּה בְנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם: the sea. Such was the inheritance of the tribe of Ephraimites by their
ט וְהֶעָרִים הַמִּבְדָּלוֹת לִבְנֵי אֶפְרַיִם בְּתוֹךְ נַחֲלַת clans, ⁹ along with the towns reserved for the Ephraimites within the
בְנֵי־מְנַשֶּׁה כָּל־הֶעָרִים וְחַצְרֵיהֶן: י וְלֹא הוֹרִישׁוּ inheritance of the Manassites, all the towns and their villages. ¹⁰ But they
אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגָזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקֶרֶב did not drive out the Canaanites living in Gezer; they have remained in
אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֹבֵד: {פ} Ephraim to the present day but are obliged to do forced labour.

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⁸   An alternative reading for '*by their clans*' is '*according to their families*'.
⁹   In place of '*within the inheritance of the Manassites*', here following the *NRSV*, the *NJB* has '*inside the heritage of the sons of Manasseh*'.
¹⁰ This verse is very similar to Jg 1:29.

אֵ וַיְהִי הַגּוֹרָל֙ לְמַטֵּה מְנַשֶּׁה֙ כִּי־ה֣וּא בְּכ֣וֹר יוֹסֵ֔ף לְמָכִיר֩ בְּכ֨וֹר מְנַשֶּׁ֜ה אֲבִ֣י הַגִּלְעָ֗ד כִּ֣י ה֤וּא הָיָה֙ אִ֣ישׁ מִלְחָמָ֔ה וַֽיְהִי־ל֖וֹ הַגִּלְעָ֥ד וְהַבָּשָֽׁן: בַ וַ֠יְהִי לִבְנֵ֨י מְנַשֶּׁ֥ה הַנּֽוֹתָרִים֮ לְמִשְׁפְּחֹתָם֒ לִבְנֵ֣י אֲבִיעֶ֗זֶר וְלִבְנֵי־חֵ֛לֶק וְלִבְנֵ֤י אַשְׂרִיאֵל֙ וְלִבְנֵי־שֶׁ֔כֶם וְלִבְנֵי־חֵ֖פֶר וְלִבְנֵ֣י שְׁמִידָ֑ע אֵ֠לֶּה בְּנֵ֨י מְנַשֶּׁ֧ה בֶּן־יוֹסֵ֛ף הַזְּכָרִ֖ים לְמִשְׁפְּחֹתָֽם: גַ וְלִצְלָפְחָ֡ד בֶּן־חֵפֶר֩ בֶּן־גִּלְעָ֨ד בֶּן־מָכִ֜יר בֶּן־מְנַשֶּׁ֗ה לֹא־הָ֥יוּ ל֛וֹ בָּנִ֖ים כִּ֣י אִם־בָּנ֑וֹת וְאֵ֙לֶּה֙ שְׁמ֣וֹת בְּנֹתָ֔יו מַחְלָ֣ה וְנֹעָ֔ה חָגְלָ֥ה מִלְכָּ֖ה וְתִרְצָֽה: דַ וַתִּקְרַ֡בְנָה לִפְנֵי֩ אֶלְעָזָ֨ר הַכֹּהֵ֜ן וְלִפְנֵ֣י׀ יְהוֹשֻׁ֣עַ בִּן־נ֗וּן וְלִפְנֵ֤י הַנְּשִׂיאִים֙ לֵאמֹ֔ר יְהוָה֙ צִוָּ֣ה אֶת־מֹשֶׁ֔ה לָֽתֶת־לָ֥נוּ נַחֲלָ֖ה בְּת֣וֹךְ אַחֵ֑ינוּ וַיִּתֵּ֨ן לָהֶ֜ם אֶל־פִּ֤י יְהוָה֙ נַחֲלָ֔ה בְּת֖וֹךְ אֲחֵ֥י אֲבִיהֶֽן: הַ וַיִּפְּל֤וּ חַבְלֵֽי־מְנַשֶּׁה֙ עֲשָׂרָ֔ה לְבַ֛ד מֵאֶ֥רֶץ הַגִּלְעָ֖ד וְהַבָּשָׁ֑ן אֲשֶׁ֖ר מֵעֵ֣בֶר לַיַּרְדֵּֽן: וַ כִּ֚י בְּנ֣וֹת מְנַשֶּׁ֔ה נָחֲל֥וּ נַחֲלָ֖ה

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

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

בְּתוֹךְ בָּנָיו וְאֶרֶץ הַגִּלְעָד הָיְתָה לִבְנֵי־מְנַשֶּׁה הַנּוֹתָרִים: ז וַיְהִי גְבוּל־מְנַשֶּׁה מֵאָשֵׁר הַמִּכְמְתָת אֲשֶׁר עַל־פְּנֵי שְׁכֶם וְהָלַךְ הַגְּבוּל אֶל־הַיָּמִין אֶל־יֹשְׁבֵי עֵין תַּפּוּחַ: ח לִמְנַשֶּׁה הָיְתָה אֶרֶץ תַּפּוּחַ וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לִבְנֵי אֶפְרָיִם: ט וְיָרַד הַגְּבוּל נַחַל קָנָה נֶגְבָּה לַנַּחַל עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּתוֹךְ עָרֵי מְנַשֶּׁה וּגְבוּל מְנַשֶּׁה מִצְּפוֹן לַנַּחַל וַיְהִי תֹצְאֹתָיו הַיָּמָּה: י נֶגְבָּה לְאֶפְרַיִם וְצָפוֹנָה לִמְנַשֶּׁה וַיְהִי הַיָּם גְּבוּלוֹ וּבְאָשֵׁר יִפְגְּעוּן מִצָּפוֹן וּבְיִשָּׂשכָר מִמִּזְרָח: יא וַיְהִי לִמְנַשֶּׁה בְּיִשָּׂשכָר וּבְאָשֵׁר בֵּית־שְׁאָן וּבְנוֹתֶיהָ וְיִבְלְעָם וּבְנוֹתֶיהָ וְאֶת־יֹשְׁבֵי דֹאר וּבְנוֹתֶיהָ וְיֹשְׁבֵי עֵין־דֹּר וּבְנוֹתֶיהָ וְיֹשְׁבֵי תַעְנַךְ וּבְנֹתֶיהָ וְיֹשְׁבֵי מְגִדּוֹ וּבְנוֹתֶיהָ שְׁלֹשֶׁת הַנָּפֶת: יב וְלֹא יָכְלוּ בְּנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הֶעָרִים הָאֵלֶּה וַיּוֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ הַזֹּאת: יג וַיְהִי כִּי חָזְקוּ בְּנֵי

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

8   *NETB* parenthesises this entire verse.

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

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

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

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

יִשְׂרָאֵל וַיִּתְּנוּ אֶת־הַכְּנַעֲנִי לָמַס וְהוֹרֵשׁ לֹא הוֹרִישׁוֹ: {ס}

יד וַיְדַבְּרוּ בְּנֵי יוֹסֵף אֶת־יְהוֹשֻׁעַ לֵאמֹר מַדּוּעַ נָתַתָּה לִּי נַחֲלָה גּוֹרָל אֶחָד וְחֶבֶל אֶחָד וַאֲנִי עַם־רָב עַד אֲשֶׁר־עַד־כֹּה בֵּרְכַנִי יְהוָה: טו וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אִם־עַם־רַב אַתָּה עֲלֵה לְךָ הַיַּעְרָה וּבֵרֵאתָ לְךָ שָׁם בְּאֶרֶץ הַפְּרִזִּי וְהָרְפָאִים כִּי־אָץ לְךָ הַר־אֶפְרָיִם: טז וַיֹּאמְרוּ בְּנֵי יוֹסֵף לֹא־יִמָּצֵא לָנוּ הָהָר וְרֶכֶב בַּרְזֶל בְּכָל־הַכְּנַעֲנִי הַיֹּשֵׁב בְּאֶרֶץ־הָעֵמֶק לַאֲשֶׁר בְּבֵית־שְׁאָן וּבְנוֹתֶיהָ וְלַאֲשֶׁר בְּעֵמֶק יִזְרְעֶאל: יז וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בֵּית יוֹסֵף לְאֶפְרַיִם וְלִמְנַשֶּׁה לֵאמֹר עַם־רַב אַתָּה וְכֹחַ גָּדוֹל לָךְ לֹא־יִהְיֶה לְךָ גּוֹרָל אֶחָד: יח כִּי הַר יִהְיֶה־לָּךְ כִּי־יַעַר הוּא וּבֵרֵאתוֹ וְהָיָה לְךָ תֹּצְאֹתָיו כִּי־תוֹרִישׁ אֶת־הַכְּנַעֲנִי כִּי רֶכֶב בַּרְזֶל לוֹ כִּי חָזָק הוּא: {פ}

13 But, when the Israelites grew stronger, they made the Canaanites do forced labour, though they never drove them out. 14 The House of Joseph said to Joshua, "Why have you given me for inheritance only one share, only one portion, when my people are many because Yahweh has so blessed me?" 15 Joshua answered, "If your people are so many, go up to the forest to clear ground in the country of the Perizzites and the Rephaim, since the highlands of Ephraim are too small for you." 16 The sons of Joseph answered, "The highlands are not enough for us, yet all the Canaanites living in the plain have iron chariots, as have those in Beth-Shean and its villages, and those in the Plain of Jezreel." 17 Joshua said to the House of Joseph, to Ephraim and Manasseh, "You have many people and great power; you shall not have one share only. 18 A mountain shall be yours; it is covered with woods, but you must clear it, and its boundaries shall be yours; you can conquer the Canaanites, though they have iron chariots and are strong."

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

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

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

16 The '*Plain of Jezreel*' 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.

17 The *NJB* opens this verse, "*You are a large population and one of great strength;*" here, we follow the *NRSV* & *NETB*.

18 The *NJB* misinterprets the last sentence, reading, "*since you cannot drive out the Canaanite because of his superior strength;*" here, we follow *NETB*.

א וַיִּקָּהֲלוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל שִׁלֹה וַיַּשְׁכִּינוּ שָׁם אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לִפְנֵיהֶם: ב וַיִּוָּתְרוּ בִּבְנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־חָלְקוּ אֶת־נַחֲלָתָם שִׁבְעָה שְׁבָטִים: ג וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אָנָה אַתֶּם מִתְרַפִּים לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם: ד הָבוּ לָכֶם שְׁלֹשָׁה אֲנָשִׁים לַשָּׁבֶט וְאֶשְׁלָחֵם וְיָקֻמוּ וְיִתְהַלְּכוּ בָאָרֶץ וְיִכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וְיָבֹאוּ אֵלָי: ה וְהִתְחַלְּקוּ אֹתָהּ לְשִׁבְעָה חֲלָקִים יְהוּדָה יַעֲמֹד עַל־גְּבוּלוֹ מִנֶּגֶב וּבֵית יוֹסֵף יַעַמְדוּ עַל־גְּבוּלָם מִצָּפוֹן: ו וְאַתֶּם תִּכְתְּבוּ אֶת־הָאָרֶץ שִׁבְעָה חֲלָקִים וַהֲבֵאתֶם אֵלַי הֵנָּה וְיָרִיתִי לָכֶם גּוֹרָל פֹּה לִפְנֵי יְהוָה אֱלֹהֵינוּ: ז כִּי אֵין־חֵלֶק לַלְוִיִּם בְּקִרְבְּכֶם כִּי־כְהֻנַּת יְהוָה נַחֲלָתוֹ וְגָד וּרְאוּבֵן וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָה אֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה:

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 וַיָּקֻ֣מוּ הָאֲנָשִׁים֮ וַיֵּלֵ֒כוּ֒ וַיְצַ֣ו יְהוֹשֻׁ֗עַ אֶת־הַהֹלְכִ֤ים לִכְתֹּב֙ אֶת־הָאָ֨רֶץ֙ לֵאמֹ֔ר לְכ֗וּ וְהִתְהַלְּכ֤וּ בָאָ֨רֶץ֙ וְכִתְב֣וּ אוֹתָ֔הּ וְשׁ֥וּבוּ אֵלַ֖י וּפֹ֗ה אַשְׁלִ֥יךְ לָכֶ֛ם גּוֹרָ֥ל לִפְנֵ֥י יְהוָ֖ה בְּשִׁלֹֽה: ט וַיֵּלְכ֣וּ הָאֲנָשִׁים֮ וַיַּעַבְר֣וּ בָאָרֶץ֒ וַיִּכְתְּב֜וּהָ לֶעָרִ֗ים לְשִׁבְעָ֧ה חֲלָקִ֛ים עַל־סֵ֖פֶר וַיָּבֹ֧אוּ אֶל־יְהוֹשֻׁ֛עַ אֶל־הַֽמַּחֲנֶ֖ה שִׁלֹֽה: י וַיַּשְׁלֵךְ֩ לָהֶ֨ם יְהוֹשֻׁ֧עַ גּוֹרָ֛ל בְּשִׁלֹ֖ה לִפְנֵ֣י יְהוָ֑ה וַיְחַלֶּק־שָׁ֨ם יְהוֹשֻׁ֜עַ אֶת־הָאָ֗רֶץ לִבְנֵ֥י יִשְׂרָאֵ֖ל כְּמַחְלְקֹתָֽם: {פ}

יא וַיַּ֗עַל גּוֹרַ֛ל מַטֵּ֥ה בְנֵֽי־בִנְיָמִ֖ן לְמִשְׁפְּחֹתָ֑ם וַיֵּצֵא֙ גְּב֣וּל גּֽוֹרָלָ֔ם בֵּ֚ין בְּנֵ֣י יְהוּדָ֔ה וּבֵ֖ין בְּנֵ֥י יוֹסֵֽף: יב וַיְהִ֨י לָהֶ֤ם הַגְּבוּל֙ לִפְאַ֣ת צָפ֔וֹנָה מִן־הַיַּרְדֵּ֑ן וְעָלָ֣ה הַגְּבוּל֩ אֶל־כֶּ֨תֶף יְרִיח֤וֹ מִצָּפוֹן֙ וְעָלָ֤ה בָהָר֙ יָ֔מָּה והיה וְהָי֣וּ תֹּֽצְאֹתָ֔יו מִדְבָּ֖רָה בֵּ֥ית אָֽוֶן: יג וְעָבַ֨ר מִשָּׁ֥ם הַגְּב֛וּל ל֖וּזָה אֶל־כֶּ֣תֶף ל֑וּזָה נֶ֔גְבָּה הִ֖יא בֵּֽית־אֵ֑ל וְיָרַ֤ד הַגְּבוּל֙ עַטְר֣וֹת אַדָּ֔ר עַל־הָהָ֕ר אֲשֶׁ֛ר מִנֶּ֥גֶב לְבֵית־חֹר֖וֹן תַּחְתּֽוֹן: יד וְתָאַ֣ר הַגְּב֗וּל וְנָסַ֤ב לִפְאַת־יָם֙ נֶ֔גְבָּה

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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

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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* (Μααταρωθορεχ); the *MT* (and the *NRSV*) has '*Ataroth-Addar*' (עַטְרוֹת אַדָּר): see #16:5.
14   The *Kethib*/*Qere* difference here would benefit from an explanation.

מִן־הָהָר אֲשֶׁר עַל־פְּנֵי בֵית־חֹרוֹן נֶגְבָּה והיה וְהָיוּ
תֹצְאֹתָיו אֶל־קִרְיַת־בַּעַל הִיא קִרְיַת יְעָרִים עִיר בְּנֵי
יְהוּדָה זֹאת פְּאַת־יָם: ט וּפְאַת־נֶגְבָּה מִקְצֵה קִרְיַת
יְעָרִים וְיָצָא הַגְּבוּל יָמָּה וְיָצָא אֶל־מַעְיַן מֵי נֶפְתּוֹחַ:
טז וְיָרַד הַגְּבוּל אֶל־קְצֵה הָהָר אֲשֶׁר עַל־פְּנֵי גֵּי בֶן־
הִנֹּם אֲשֶׁר בְּעֵמֶק רְפָאִים צָפוֹנָה וְיָרַד גֵּי הִנֹּם אֶל־
כֶּתֶף הַיְבוּסִי נֶגְבָּה וְיָרַד עֵין רֹגֵל: יז וְתָאַר מִצָּפוֹן
וְיָצָא עֵין שֶׁמֶשׁ וְיָצָא אֶל־גְּלִילוֹת אֲשֶׁר־נֹכַח מַעֲלֵה
אֲדֻמִּים וְיָרַד אֶבֶן בֹּהַן בֶּן־רְאוּבֵן: יח וְעָבַר אֶל־כֶּתֶף
מוּל־הָעֲרָבָה צָפוֹנָה וְיָרַד הָעֲרָבָתָה: יט וְעָבַר
הַגְּבוּל אֶל־כֶּתֶף בֵּית־חָגְלָה צָפוֹנָה והיה וְהָיוּ|
תֹצְאוֹתיו תֹצְאוֹת הַגְּבוּל אֶל־לְשׁוֹן יָם־הַמֶּלַח
צָפוֹנָה אֶל־קְצֵה הַיַּרְדֵּן נֶגְבָּה זֶה גְּבוּל נֶגֶב:
כ וְהַיַּרְדֵּן יִגְבֹּל־אֹתוֹ לִפְאַת־קֵדְמָה זֹאת נַחֲלַת בְּנֵי
בִנְיָמִן לִגְבוּלֹתֶיהָ סָבִיב לְמִשְׁפְּחֹתָם: {פ}

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

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15 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).

16 The *NJB* has '*plain*' in place of '*Valley*', here following the *NRSV*.

17 The *NJB*, which uses '*the circles of stones*' for '*Geliloth*' (גְּלִילוֹת), subdivides this verse (into 17ᵃ & 17ᵇ) after '*Adummim*', but neither the *MT*, *NRSV* nor *NETB* do likewise.

18 At the beginning of this verse, the *NJB*, following the *LXX* (?), adds '*on to Cheteph*'.

19 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.

20 After '*Jordan*', the *NJB* adds '*itself*' and *NETB* adds '*River*'.

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

כא וְהָיוּ הֶעָרִים לְמַטֵּה בְּנֵי בִנְיָמִן לְמִשְׁפְּחוֹתֵיהֶם יְרִיחוֹ וּבֵית־חָגְלָה וְעֵמֶק קְצִיץ: כב וּבֵית הָעֲרָבָה וּצְמָרַיִם וּבֵית־אֵל: כג וְהָעַוִּים וְהַפָּרָה וְעָפְרָה: כד וּכְפַר הָעַמֹּנָה וְהָעָפְנִי וָגָבַע עָרִים שְׁתֵּים־עֶשְׂרֵה וְחַצְרֵיהֶן: כה גִּבְעוֹן וְהָרָמָה וּבְאֵרוֹת: כו וְהַמִּצְפֶּה וְהַכְּפִירָה וְהַמֹּצָה: כז וְרֶקֶם וְיִרְפְּאֵל וְתַרְאֲלָה: כח וְצֵלַע הָאֶלֶף וְהַיְבוּסִי הִיא יְרוּשָׁלַ͏ִם גִּבְעַת קִרְיַת עָרִים אַרְבַּע־עֶשְׂרֵה וְחַצְרֵיהֶן זֹאת נַחֲלַת בְּנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם: {פ}

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21 The *NRSV* has '*families*' in place of '*clans*', here following the *NJB* & *NETB*.
22 For the towns in this verse, the *LXX* has: Βαιθαβαρα καὶ Σαρα καὶ Βησανα.
23 The *LXX* reads: καὶ Αιιν καὶ Φαρα καὶ Εφραθα.
24 In place of הָעַמֹּנָה ('*Ammoni*'), here following the *Qere*, the *Kethib* has העמני; an explanation of this difference would be beneficial.
25 The *LXX* has similar names to those of the *MT* for the towns in this verse: Γαβαων καὶ Ραμα καὶ Βεηρωθα.
26 For the towns in this verse, the *LXX* has: Μασσημα καὶ Μιρων καὶ Αμωκη.
27 The *LXX* reads: καὶ Φιρα καὶ Καφαν καὶ Νακαν καὶ Σεληκαν καὶ Θαρεηλα.
28 The name '*Jebus*', as used in the *NRSV*, follows the *LXX* (Ιεβους), *Peshitta* and *Vg*; the *NJB*, following the *MT*, has '*the Jebusite*'.

יהושע פרק יט

א וַיֵּצֵא הַגּוֹרָל הַשֵּׁנִי לְשִׁמְעוֹן לְמַטֵּה בְנֵי־שִׁמְעוֹן לְמִשְׁפְּחוֹתָם וַיְהִי נַחֲלָתָם בְּתוֹךְ נַחֲלַת בְּנֵי־יְהוּדָה: ב וַיְהִי לָהֶם בְּנַחֲלָתָם בְּאֵר־שֶׁבַע וְשֶׁבַע וּמוֹלָדָה: ג וַחֲצַר שׁוּעָל וּבָלָה וָעָצֶם: ד וְאֶלְתּוֹלַד וּבְתוּל וְחָרְמָה: ה וְצִקְלַג וּבֵית־הַמַּרְכָּבוֹת וַחֲצַר סוּסָה: ו וּבֵית לְבָאוֹת וְשָׁרוּחֶן עָרִים שְׁלֹשׁ־עֶשְׂרֵה וְחַצְרֵיהֶן: ז עַיִן| רִמּוֹן וָעֶתֶר וְעָשָׁן עָרִים אַרְבַּע וְחַצְרֵיהֶן: ח וְכָל־הַחֲצֵרִים אֲשֶׁר סְבִיבוֹת הֶעָרִים הָאֵלֶּה עַד־בַּעֲלַת בְּאֵר רָאמַת נֶגֶב זֹאת נַחֲלַת מַטֵּה בְנֵי־שִׁמְעוֹן לְמִשְׁפְּחֹתָם: ט מֵחֶבֶל בְּנֵי יְהוּדָה

JOSHUA 19

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

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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 καὶ Σαμαα καὶ Κωλαδαμ*; The *MT* appears to be corrupt, since the form, '*Sheba*' (שֶׁבַע), duplicates the latter part of the preceding name (בְּאֵר־שֶׁבַע): furthermore, if '*Sheba*' (or '*Shema*', as the *NJB* has, following the *LXX*) is retained, the list numbers 14 towns – one more than the number given in the concluding summary (v. 6).

[3] For '*Hazar-Shual*' (חֲצַר שׁוּעָל), the *LXX* has *Αρσωλα*.

[4] For these towns, the *LXX* reads: *Ελθουλα καὶ Βουλα καὶ Ερμα*.

[5] The *NRSV* & *NETB* omit the '*ha*' from the name '*Beth-ha-Marcaboth*', here following the *MT* (וּבֵית־הַמַּרְכָּבוֹת) & *NJB*.

[6] See #2 concerning the number of towns listed.

[7] For '*Ain*' (עַיִן) & '*Rimmon*' (רִמּוֹן), the *LXX* has, respectively, *Ερεμμων* & *Θαλχα*.

[8] The *NJB* opens this verse with, "*With these go all the villages lying outside these towns…*" The *NRSV* omits '*the sons of*' before '*Simeon*'; here, we follow the *MT* & *NJB*.

[9] This verse rationalises the incorporation of Simeon into Judah.

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.

נַחֲלַת בְּנֵי שִׁמְעוֹן כִּי־הָיָה חֵלֶק בְּנֵי־יְהוּדָה רַב מֵהֶם וַיִּנְחֲלוּ בְנֵי־שִׁמְעוֹן בְּתוֹךְ נַחֲלָתָם: {פ}

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

¹ וַיַּעַל הַגּוֹרָל הַשְּׁלִישִׁי לִבְנֵי זְבוּלֻן לְמִשְׁפְּחֹתָם וַיְהִי גְּבוּל נַחֲלָתָם עַד־שָׂרִיד: יא וְעָלָה גְבוּלָם| לַיָּמָּה וּמַרְעֲלָה וּפָגַע בְּדַבָּשֶׁת וּפָגַע אֶל־הַנַּחַל אֲשֶׁר עַל־ פְּנֵי יָקְנְעָם: יב וְשָׁב מִשָּׂרִיד קֵדְמָה מִזְרַח הַשֶּׁמֶשׁ עַל־גְּבוּל כִּסְלֹת תָּבֹר וְיָצָא אֶל־הַדָּבְרַת וְעָלָה יָפִיעַ: יג וּמִשָּׁם עָבַר קֵדְמָה מִזְרָחָה גִּתָּה חֵפֶר עִתָּה קָצִין וְיָצָא רִמּוֹן הַמְּתֹאָר הַנֵּעָה: יד וְנָסַב אֹתוֹ הַגְּבוּל מִצְּפוֹן חַנָּתֹן וְהָיוּ תֹּצְאֹתָיו גֵּי יִפְתַּח־אֵל: טו וְקַטָּת וְנַהֲלָל וְשִׁמְרוֹן וְיִדְאֲלָה וּבֵית לָחֶם עָרִים שְׁתֵּים־עֶשְׂרֵה וְחַצְרֵיהֶן: טז זֹאת נַחֲלַת בְּנֵי־זְבוּלֻן לְמִשְׁפְּחוֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן: {פ}

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

יז לְיִשָּׂשכָר יָצָא הַגּוֹרָל הָרְבִיעִי לִבְנֵי יִשָּׂשכָר לְמִשְׁפְּחֹתָם: יח וַיְהִי גְּבוּלָם יִזְרְעֶאלָה וְהַכְּסוּלֹת

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¹⁰ Here, and in v. 12, the *NJB*, following the *Peshitta*, has '*Sadud*' in place of '*Sarid*' (the *LXX* has *Εσεδεκ*); here, we follow the *MT* (שָׂרִיד) & *NRSV*.

¹¹ The *NJB* has '*ravine facing*' in place of '*wadi east of*', here following the *NRSV*.

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

¹³ In place of '*Ittah-Kazin*', here following the *MT* (עִתָּה קָצִין) and *NJB*, the *NRSV* & *NETB* have '*Eth-Kazin*'.

¹⁴ For '*Hannathon*' (חַנָּתֹן) & '*Iphtah-El*' (יִפְתַּח־אֵל), the *LXX* has, respectively, *Αμωϑ* & *Γαιφαηλ*.

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

¹⁶ The *NRSV* & *NETB* have '*tribe*' in place of '*sons*', here following the *MT* & *NJB*.

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

¹⁸ The *NJB* opens with, "*Their territory reached to Jezreel and included Chesulloth…*"

וְשׁוּנֵם: ^{יט} וַחֲפָרַיִם וְשִׁיאֹן וַאֲנָחֲרַת: ^כ וְהָרַבִּית וְקִשְׁיוֹן וָאָבֶץ: ^{כא} וְרֶמֶת וְעֵין־גַּנִּים וְעֵין חַדָּה וּבֵית פַּצֵּץ: ^{כב} וּפָגַע הַגְּבוּל בְּתָבוֹר ושחצומה וְשַׁחֲצִימָה וּבֵית שֶׁמֶשׁ וְהָיוּ תֹּצְאוֹת גְּבוּלָם הַיַּרְדֵּן עָרִים שֵׁשׁ־עֶשְׂרֵה וְחַצְרֵיהֶן: ^{כג} זֹאת נַחֲלַת מַטֵּה בְנֵי־יִשָׂשכָר לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶן: {פ}

^{כד} וַיֵּצֵא הַגּוֹרָל הַחֲמִישִׁי לְמַטֵּה בְנֵי־אָשֵׁר לְמִשְׁפְּחוֹתָם: ^{כה} וַיְהִי גְּבוּלָם חֶלְקַת וַחֲלִי וָבֶטֶן וְאַכְשָׁף: ^{כו} וְאַלַמֶּלֶךְ וְעַמְעָד וּמִשְׁאָל וּפָגַע בְּכַרְמֶל הַיָּמָּה וּבְשִׁיחוֹר לִבְנָת: ^{כז} וְשָׁב מִזְרַח הַשֶּׁמֶשׁ בֵּית דָּגֹן וּפָגַע בִּזְבֻלוּן וּבְגֵי יִפְתַּח־אֵל צָפוֹנָה בֵּית הָעֵמֶק וּנְעִיאֵל וְיָצָא אֶל־כָּבוּל מִשְּׂמֹאל: ^{כח} וְעֶבְרֹן וּרְחֹב וְחַמּוֹן וְקָנָה עַד צִידוֹן רַבָּה: ^{כט} וְשָׁב הַגְּבוּל הָרָמָה

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

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

¹⁹ The *LXX* lists 4 towns in this verse: *Αγιν καὶ Σιωνα καὶ Ρηρωθ καὶ Αναχερεθ*; only the last resembles any of those listed in the *MT*.

²⁰ In place of '*Rabbith*', here following the *MT* (הָרַבִּית), *NRSV* & *NETB*, the *NJB*, loosely following the *LXX* (*Δαβιρων*), has '*Dobrath*'.

²¹ The *LXX* lists 5 towns in this verse: *Ρεμμας καὶ Ιεων καὶ Τομμαν καὶ Αιμαρεκ καὶ Βηρσαφης*.

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

²³ The *NRSV* & *NETB* omit the words '*the sons of*', here following the *MT* & *NJB*.

²⁴ The list for the territories of Asher (vv. 24–31) includes some Phoenician cities that were never under Israelite control.

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

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

²⁷ The *NRSV* & *NETB* omit the '*ha*' from the name '*Beth-ha-Emek*', here following the *MT* (בֵּית הָעֵמֶק) & *NJB*.

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

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

וְעַד־עִיר מִבְצַר־צֹר וְשָׁב הַגְּבוּל חֹסָה ויהיו וְהָיוּ תֹצְאֹתָיו הַיָּמָּה מֵחֶבֶל אַכְזִיבָה: לֹ וְעֻמָה וַאֲפֵק וּרְחֹב עָרִים עֶשְׂרִים וּשְׁתַּיִם וְחַצְרֵיהֶן: לֹא זֹאת נַחֲלַת מַטֵּה בְנֵי־אָשֵׁר לְמִשְׁפְּחֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן: {פ}

לֹב לִבְנֵי נַפְתָּלִי יָצָא הַגּוֹרָל הַשִּׁשִּׁי לִבְנֵי נַפְתָּלִי לְמִשְׁפְּחֹתָם: לֹג וַיְהִי גְבוּלָם מֵחֵלֶף מֵאֵלוֹן בְּצַעֲנַנִּים וַאֲדָמִי הַנֶּקֶב וְיַבְנְאֵל עַד־לַקּוּם וַיְהִי תֹצְאֹתָיו הַיַּרְדֵּן: לֹד וְשָׁב הַגְּבוּל יָמָּה אַזְנוֹת תָּבוֹר וְיָצָא מִשָּׁם חוּקֹקָה וּפָגַע בִּזְבֻלוּן מִנֶּגֶב וּבְאָשֵׁר פָּגַע מִיָּם וּבִיהוּדָה הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: לֹה וְעָרֵי מִבְצָר הַצִּדִּים צֵר וְחַמַּת רַקַּת וְכִנָּרֶת: לֹו וַאֲדָמָה וְהָרָמָה וְחָצוֹר: לֹז וְקֶדֶשׁ וְאֶדְרֶעִי וְעֵין חָצוֹר: לֹח וְיִרְאוֹן וּמִגְדַּל־אֵל חֳרֵם וּבֵית־עֲנָת וּבֵית שָׁמֶשׁ עָרִים

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

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

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[30] In place of 'Ummah' (עֻמָה), the NJB has 'Acco' (following Jg 1:31 – the LXX has Αρχωβ). Before 'twenty-two towns', NETB adds the clarifying phrase, 'in all they had'.

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

[32] The NJB rearranges the opening: "To the sons of Naphtali came the sixth portion…"

[33] In place of 'Nekeb', here following the MT (הַנֶּקֶב), NRSV & NETB, the NJB has 'Negeb'.

[34] The NJB, following the LXX, omits 'in Judah'.

[35] NETB uses the spelling 'Kinnereth' for 'Chinnereth' (כִנָּרֶת).

[36] For the 3 towns in this verse, the LXX has: Αρμαιθ καὶ Αραηλ καὶ Ασωρ.

[37] For 'En-Hazor' (עֵין חָצוֹר), the LXX has πηγὴ Ασορ ('source of [the] Azor').

[38] In place of 'Yiron' (יִרְאוֹן), here following NETB, the NJB has 'Jiron' and the NRSV has 'Iron'.

39 This was the inheritance of the tribe of the sons of Naphtali according to their clans: the towns with their villages.

40 The seventh lot came to the sons of Dan according to their clans. **41** Their assigned land included Zorah, Eshtaol, Ir-Shemesh; **42** Shaalabbin, Aijalon, Ithlah; **43** Elon, Timnah, Ekron, **44** Eltekeh, Gibbethon, Baalath; **45** Jehud, Bene-Berak, Gath-Rimmon; **46** and, by the sea, Jarkon and Rakkon with the territory facing Jaffa. **47** When the territory of the sons of Dan was lost to them, the sons of Dan went up, attacked Leshem, captured it and put it to the sword. Having seized the town, they settled in it, and changed the name of Leshem to Dan after Dan their ancestor. **48** This was the inheritance of the tribe of the sons of Dan, according to their clans: these towns with their villages.

49 When they had finished distributing the territories of the land as inheritances, the Israelites gave Joshua son of Nun an inheritance

תִּשְׁע־עֶשְׂרֵה וְחַצְרֵיהֶן: לט זֹאת נַחֲלַת מַטֵּה בְנֵי־נַפְתָּלִי לְמִשְׁפְּחֹתָם הֶעָרִים וְחַצְרֵיהֶן: {פ}

מ לְמַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם יָצָא הַגּוֹרָל הַשְּׁבִיעִי: מא וַיְהִי גְּבוּל נַחֲלָתָם צָרְעָה וְאֶשְׁתָּאוֹל וְעִיר שָׁמֶשׁ: מב וְשַׁעֲלַבִּין וְאַיָּלוֹן וְיִתְלָה: מג וְאֵילוֹן וְתִמְנָתָה וְעֶקְרוֹן: מד וְאֶלְתְּקֵה וְגִבְּתוֹן וּבַעֲלָת: מה וִיהֻד וּבְנֵי־בְרַק וְגַת־רִמּוֹן: מו וּמֵי הַיַּרְקוֹן וְהָרַקּוֹן עִם־הַגְּבוּל מוּל יָפוֹ: מז וַיֵּצֵא גְבוּל־בְּנֵי־דָן מֵהֶם וַיַּעֲלוּ בְנֵי־דָן וַיִּלָּחֲמוּ עִם־לֶשֶׁם וַיִּלְכְּדוּ אוֹתָהּ וַיַּכּוּ אוֹתָהּ לְפִי־חֶרֶב וַיִּרְשׁוּ אוֹתָהּ וַיֵּשְׁבוּ בָהּ וַיִּקְרְאוּ לְלֶשֶׁם דָּן כְּשֵׁם דָּן אֲבִיהֶם: מח זֹאת נַחֲלַת מַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם הֶעָרִים הָאֵלֶּה וְחַצְרֵיהֶן: {ס}

מט וַיְכַלּוּ לִנְחֹל־אֶת־הָאָרֶץ לִגְבוּלֹתֶיהָ וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל נַחֲלָה לִיהוֹשֻׁעַ בִּן־נוּן בְּתוֹכָם: נ עַל־פִּי

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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: Αιλων καὶ Θαμναθα καὶ 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*.

among them; [50] at the command of Yahweh, they gave him the city he asked for, Timnath-Serah in the highlands of Ephraim; he rebuilt the city and settled there. [51] These are the inheritances that Eleazar the priest, Joshua son of Nun, and the heads of each family apportioned by 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.

יְהֹוָה נָתְנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאָל אֶת־תִּמְנַת־סֶרַח בְּהַר אֶפְרָיִם וַיִּבְנֶה אֶת־הָעִיר וַיֵּשֶׁב בָּהּ: ^{נא} אֵלֶּה הַנְּחָלֹת אֲשֶׁר נִחֲלוּ אֶלְעָזָר הַכֹּהֵן ׀ וִיהוֹשֻׁעַ בִּן־נוּן וְרָאשֵׁי הָאָבוֹת לְמַטּוֹת בְּנֵי־יִשְׂרָאֵל ׀ בְּגוֹרָל ׀ בְּשִׁלֹה לִפְנֵי יְהֹוָה פֶּתַח אֹהֶל מוֹעֵד וַיְכַלּוּ מֵחַלֵּק אֶת־הָאָרֶץ: {פ}

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

[51] The literal translation of '*heads of each family*' is '*leaders of the fathers of the tribes*'.

Joshua 20

<div dir="rtl">

יהושוע פרק כ

א וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־יְהוֹשֻׁ֖עַ לֵאמֹֽר: ב דַּבֵּ֛ר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר תְּנ֤וּ לָכֶם֙ אֶת־עָרֵ֣י הַמִּקְלָ֔ט אֲשֶׁר־דִּבַּ֥רְתִּי אֲלֵיכֶ֖ם בְּיַד־מֹשֶֽׁה: ג לָנ֥וּס שָׁ֙מָּה֙ רוֹצֵ֔חַ מַכֵּה־נֶ֥פֶשׁ בִּשְׁגָגָ֖ה בִּבְלִי־דָ֑עַת וְהָי֤וּ לָכֶם֙ לְמִקְלָ֔ט מִגֹּאֵ֖ל הַדָּֽם: ד וְנָ֞ס אֶל־אַחַ֣ת‖ מֵהֶעָרִ֣ים הָאֵ֗לֶּה וְעָמַד֙ פֶּ֙תַח֙ שַׁ֣עַר הָעִ֔יר וְדִבֶּ֛ר בְּאׇזְנֵ֛י זִקְנֵֽי־הָעִ֥יר הַהִ֖יא אֶת־דְּבָרָ֑יו וְאָסְפ֙וּ אֹת֤וֹ הָעִ֙ירָה֙ אֲלֵיהֶ֔ם וְנָתְנוּ־ל֥וֹ מָק֖וֹם וְיָשַׁ֥ב עִמָּֽם: ה וְכִ֤י יִרְדֹּף֙ גֹּאֵ֣ל הַדָּ֔ם אַחֲרָ֗יו וְלֹא־יַסְגִּ֤רוּ אֶת־הָרֹצֵ֙חַ֙ בְּיָד֔וֹ כִּ֤י בִבְלִי־דַ֙עַת֙ הִכָּ֣ה אֶת־רֵעֵ֔הוּ וְלֹֽא־שֹׂנֵ֥א ה֛וּא ל֖וֹ מִתְּמ֥וֹל שִׁלְשֽׁוֹם: ו וְיָשַׁ֣ב‖ בָּעִ֣יר הַהִ֗יא עַד־עׇמְד֞וֹ לִפְנֵ֤י הָעֵדָה֙ לַמִּשְׁפָּ֔ט עַד־מוֹת֙ הַכֹּהֵ֣ן הַגָּד֔וֹל אֲשֶׁ֥ר יִהְיֶ֖ה בַּיָּמִ֣ים הָהֵ֑ם אָ֣ז‖ יָשׁ֣וּב הָרוֹצֵ֗חַ וּבָ֤א אֶל־עִירוֹ֙ וְאֶל־בֵּית֔וֹ אֶל־הָעִ֖יר אֲשֶׁר־נָ֥ס מִשָּֽׁם:

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Joshua 20

[1] Yahweh said to Joshua, saying [2] "Speak to the Israelites and say to them, "Choose the cities of refuge of which I spoke to you through Moses, [3] towns to which anyone who has accidentally, unintentionally, killed someone may flee, and which will serve you as a refuge from the avenger of blood. [4] The slayer must flee to one of these towns. He must stop at the entrance of the town gate and explain his case to the elders of the place. They shall let him enter the town and assign him a place to live with them. [5] If the avenger of blood pursues him, they must not hand the slayer over to him, since he has killed his neighbour unintentionally, there having been no enmity between them before. [6] He 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

[1] 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.

[2] An alternative translation for '*refuge*' is '*asylum*'.

[3] The '*avenger of blood*' was the deceased's nearest relative.

[4] The '*town gate*' was where the elders of the city met to adjudicate disputes. Such gates were enclosed structures of more than one story with several rooms.

[5] Literally translated, this verse ends, "*for without knowledge he killed his neighbour, and he did not hate him prior to that.*"

[6] For '*the one who is High Priest at the time*', here following the *NRSV*, the *NJB* has '*the High Priest then in office*'.

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

וַיַּקְדִּ֣שׁוּ אֶת־קֶ֗דֶשׁ בַּגָּלִיל֙ בְּהַ֣ר נַפְתָּלִ֔י וְאֶת־שְׁכֶ֖ם בְּהַ֣ר אֶפְרָ֑יִם וְאֶת־קִרְיַ֥ת אַרְבַּ֛ע הִ֥יא חֶבְר֖וֹן בְּהַ֥ר יְהוּדָֽה: ח וּמֵעֵ֜בֶר לְיַרְדֵּ֤ן יְרִיחוֹ֙ מִזְרָ֔חָה נָתְנ֗וּ אֶת־בֶּ֤צֶר בַּמִּדְבָּר֙ בַּמִּישֹׁ֔ר מִמַּטֵּ֖ה רְאוּבֵ֑ן וְאֶת־רָאמֹ֤ת בַּגִּלְעָד֙ מִמַּטֵּה־גָ֔ד וְאֶת־גּוֹלָ֥ן גלון בַּבָּשָׁ֖ן מִמַּטֵּ֥ה מְנַשֶּֽׁה: ט אֵ֣לֶּה הָי֞וּ עָרֵ֣י הַמּֽוּעָדָ֗ה לְכֹל֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וְלַגֵּ֖ר הַגָּ֣ר בְּתוֹכָ֑ם לָנ֣וּס שָׁ֗מָּה כָּל־מַכֵּה־נֶ֤פֶשׁ בִּשְׁגָגָה֙ וְלֹ֣א יָמ֔וּת בְּיַד֙ גֹּאֵ֣ל הַדָּ֔ם עַד־עָמְד֖וֹ לִפְנֵ֥י הָעֵדָֽה: {פ}

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

⁸   The *Kethib/Qere* difference here would benefit from an explanation.

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

א וַיִּגְּשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־יְהוֹשֻׁעַ בִּן־נוּן וְאֶל־רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל: **ב** וַיְדַבְּרוּ אֲלֵיהֶם בְּשִׁלֹה בְּאֶרֶץ כְּנַעַן לֵאמֹר יְהוָה צִוָּה בְיַד־מֹשֶׁה לָתֶת־לָנוּ עָרִים לָשָׁבֶת וּמִגְרְשֵׁיהֶן לִבְהֶמְתֵּנוּ: {פ}

ג וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לַלְוִיִּם מִנַּחֲלָתָם אֶל־פִּי יְהוָה אֶת־הֶעָרִים הָאֵלֶּה וְאֶת־מִגְרְשֵׁיהֶן: **ד** וַיֵּצֵא הַגּוֹרָל לְמִשְׁפְּחֹת הַקְּהָתִי וַיְהִי לִבְנֵי אַהֲרֹן הַכֹּהֵן מִן־הַלְוִיִּם מִמַּטֵּה יְהוּדָה וּמִמַּטֵּה הַשִּׁמְעֹנִי וּמִמַּטֵּה בִנְיָמִן בַּגּוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה: {ס} **ה** וְלִבְנֵי קְהָת הַנּוֹתָרִים מִמִּשְׁפְּחֹת מַטֵּה־אֶפְרַיִם וּמִמַּטֵּה־דָן וּמֵחֲצִי מַטֵּה מְנַשֶּׁה בַּגּוֹרָל עָרִים עָשֶׂר: {ס} **ו** וְלִבְנֵי

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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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*.

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. [7] To the sons of Merari, by clans, fell by lot twelve towns from the tribe of Reuben, the tribe of Gad and the tribe of Zebulun. [8] These towns, and their adjoining pastureland, the Israelites assigned by lot to the Levites, as Yahweh had ordered through Moses.

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

גֵרְשׁוֹן מִמִּשְׁפְּחֹת מַטֵּה־יִשָּׂשכָר וּמִמַּטֵּה־אָשֵׁר וּמִמַּטֵּה נַפְתָּלִי וּמֵחֲצִי מַטֵּה מְנַשֶּׁה בַבָּשָׁן בְּגוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה: {ס} ⁷ לִבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם מִמַּטֵּה רְאוּבֵן וּמִמַּטֵּה־גָד וּמִמַּטֵּה זְבוּלֻן עָרִים שְׁתֵּים עֶשְׂרֵה: {ס} ⁸ וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לַלְוִיִּם אֶת־הֶעָרִים הָאֵלֶּה וְאֶת־מִגְרְשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה בַּגּוֹרָל: {פ}

⁹ וַיִּתְּנוּ מִמַּטֵּה בְּנֵי יְהוּדָה וּמִמַּטֵּה בְּנֵי שִׁמְעוֹן אֵת הֶעָרִים הָאֵלֶּה אֲשֶׁר־יִקְרָא אֶתְהֶן בְּשֵׁם: ¹⁰ וַיְהִי לִבְנֵי אַהֲרֹן מִמִּשְׁפְּחוֹת הַקְּהָתִי מִבְּנֵי לֵוִי כִּי לָהֶם הָיָה הַגּוֹרָל רִאשֹׁנָה: ¹¹ וַיִּתְּנוּ לָהֶם אֶת־קִרְיַת אַרְבַּע אֲבִי הָעֲנוֹק הִיא חֶבְרוֹן בְּהַר יְהוּדָה וְאֶת־מִגְרָשֶׁהָ סְבִיבֹתֶיהָ: ¹² וְאֶת־שְׂדֵה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתְנוּ לְכָלֵב בֶּן־יְפֻנֶּה בַּאֲחֻזָּתוֹ: {ס} ¹³ וְלִבְנֵי ׀ אַהֲרֹן הַכֹּהֵן נָתְנוּ אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־חֶבְרוֹן וְאֶת־מִגְרָשֶׁהָ וְאֶת־לִבְנָה וְאֶת־

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⁷ On the *NJB's* abbreviation of this verse, see #6.

⁸ The *NJB* has '*the*' in place of '*their*', here following the *NRSV*.

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

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

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

¹² *NETB* places this entire verse in parentheses.

¹³ *NETB* lacks the final '*with its adjoining pasturelands*'.

מִגְרָשֶֽׁהָ: ¹⁴ וְאֶת־יַתִּר וְאֶת־מִגְרָשֶׁהָ וְאֶת־אֶשְׁתְּמֹעַ וְאֶת־מִגְרָשֶֽׁהָ: ¹⁵ וְאֶת־חֹלֹן וְאֶת־מִגְרָשֶׁהָ וְאֶת־דְּבִר וְאֶת־מִגְרָשֶֽׁהָ: ¹⁶ וְאֶת־עַיִן וְאֶת־מִגְרָשֶׁהָ וְאֶת־יֻטָּה וְאֶת־מִגְרָשֶׁהָ אֶת־בֵּית שֶׁמֶשׁ וְאֶת־מִגְרָשֶׁהָ עָרִים תֵּשַׁע מֵאֵת שְׁנֵי הַשְּׁבָטִים הָאֵֽלֶּה: {ס} ¹⁷ וּמִמַּטֵּה בִנְיָמִן אֶת־גִּבְעוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־גֶּבַע וְאֶת־מִגְרָשֶֽׁהָ: ¹⁸ אֶת־עֲנָתוֹת וְאֶת־מִגְרָשֶׁהָ וְאֶת־עַלְמוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע: ¹⁹ כָּל־עָרֵי בְנֵי־אַהֲרֹן הַכֹּהֲנִים שְׁלֹשׁ־עֶשְׂרֵה עָרִים וּמִגְרְשֵׁיהֶֽן: {ס} ²⁰ וּלְמִשְׁפְּחוֹת בְּנֵי־קְהָת הַלְוִיִּם הַנּוֹתָרִים מִבְּנֵי קְהָת וַיְהִי עָרֵי גוֹרָלָם מִמַּטֵּה אֶפְרָֽיִם: ²¹ וַיִּתְּנוּ לָהֶם אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־שְׁכֶם וְאֶת־מִגְרָשֶׁהָ בְּהַר אֶפְרָיִם וְאֶת־גֶּזֶר וְאֶת־מִגְרָשֶֽׁהָ: ²² וְאֶת־קִבְצַיִם וְאֶת־מִגְרָשֶׁהָ וְאֶת־בֵּית חוֹרֹן וְאֶת־

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

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

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

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

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

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

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

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

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

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

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

מִגְרָשֶׁהָ עָרִים אַרְבַּע׃ {ס} כג וּמִמַּטֵּה־דָן אֶת־אֶלְתְּקֵא וְאֶת־מִגְרָשֶׁהָ אֶת־גִּבְּתוֹן וְאֶת־מִגְרָשֶׁהָ׃ כד אֶת־אַיָּלוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע׃ כה וּמִמַּחֲצִית מַטֵּה מְנַשֶּׁה אֶת־תַּעְנַךְ וְאֶת־מִגְרָשֶׁהָ וְאֶת־גַּת רִמּוֹן וְאֶת־מִגְרָשֶׁהָ עָרִים שְׁתָּיִם׃ כו כָּל־עָרִים עֶשֶׂר וּמִגְרָשֵׁיהֶן לְמִשְׁפְּחוֹת בְּנֵי־קְהָת הַנּוֹתָרִים׃ {ס} כז וְלִבְנֵי גֵרְשׁוֹן מִמִּשְׁפְּחֹת הַלְוִיִּם מֵחֲצִי מַטֵּה מְנַשֶּׁה אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־גּוֹלָן גלון בַּבָּשָׁן וְאֶת־מִגְרָשֶׁהָ וְאֶת־בְּעֶשְׁתְּרָה וְאֶת־מִגְרָשֶׁהָ עָרִים שְׁתָּיִם׃ {ס} כח וּמִמַּטֵּה יִשָּׂשכָר אֶת־קִשְׁיוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־דָּבְרַת וְאֶת־מִגְרָשֶׁהָ׃ כט אֶת־יַרְמוּת וְאֶת־מִגְרָשֶׁהָ אֶת־עֵין גַּנִּים וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע׃ {ס} ל וּמִמַּטֵּה אָשֵׁר אֶת־מִשְׁאָל וְאֶת־מִגְרָשֶׁהָ אֶת־עַבְדּוֹן וְאֶת־מִגְרָשֶׁהָ׃ לא אֶת־חֶלְקָת

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²³ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.

²⁴ The *NJB* omits the 1ˢᵗ instance of '*with its pasturelands*' and replaces the 2ⁿᵈ with '*with their pasturelands*'; here, we follow the *MT* & *NRSV*.

²⁵ 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 Ιεβαϑα).

²⁶ For this verse, here following the *NJB*, the *NRSV* reads, "*The towns of the families of the rest of the Kohathites were ten in all, with their pasture lands*."

²⁷ In place of '*Beeshterah*', here following the *MT* (בְּעֶשְׁתְּרָה) & *NRSV*, the *NJB*, following the *Peshitta*, has '*Ashtaroth*'. The *Kethib*/*Qere* difference here would benefit from an explanation.

²⁸ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.

²⁹ The *NJB* omits the 1ˢᵗ instance of '*with its pasturelands*' and replaces the 2ⁿᵈ with '*each with their pasturelands*'; here, we follow the *MT* & *NRSV*.

³⁰ The *NJB* & *NETB* omit the 2 instances of '*with its pasturelands*', here following the *MT* & *NRSV*.

³¹ The *NJB* omits the 1ˢᵗ instance of '*with its pasturelands*' and replaces the 2ⁿᵈ with '*each with their pasturelands*'; here, we follow the *MT* & *NRSV*.

adjoining pasturelands, and Rehob, with its adjoining pasturelands: four towns. ³² 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. ³³ The towns for the Gershonites according to their clans were thirteen towns in all with their pasturelands. ³⁴ 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, ³⁵ Dimnah, with its pasturelands, and Nahalal, with its pasturelands – four towns.

^{35a} From the tribe of Reuben, Bezer with its adjoining pasturelands, and Jahaz with its pasturelands, ^{35b} and Kedemoth, with its adjoining pasturelands, and Mephaath, with its pasturelands – four towns.

וְאֶת־מִגְרָשֶׁהָ וְאֶת־רְחֹב וְאֶת־מִגְרָשֶׁהָ עָרִים
אַרְבַּע: {ס} ל^ב וּמִמַּטֵּה נַפְתָּלִי אֶת־עִיר| מִקְלַט
הָרֹצֵחַ אֶת־קֶדֶשׁ בַּגָּלִיל וְאֶת־מִגְרָשֶׁהָ וְאֶת־חַמֹּת
דֹאר וְאֶת־מִגְרָשֶׁהָ וְאֶת־קַרְתָּן וְאֶת־מִגְרָשֶׁהָ עָרִים
שָׁלֹשׁ: ל^ג כָּל־עָרֵי הַגֵּרְשֻׁנִּי לְמִשְׁפְּחֹתָם שְׁלֹשׁ־
עֶשְׂרֵה עִיר וּמִגְרְשֵׁיהֶן: {ס} ל^ד וּלְמִשְׁפְּחוֹת בְּנֵי־
מְרָרִי הַלְוִיִּם הַנּוֹתָרִים מֵאֵת מַטֵּה זְבוּלֻן אֶת־
יָקְנְעָם וְאֶת־מִגְרָשֶׁהָ אֶת־קַרְתָּה וְאֶת־מִגְרָשֶׁהָ:
ל^ה אֶת־דִּמְנָה וְאֶת־מִגְרָשֶׁהָ אֶת־נַהֲלָל וְאֶת־
מִגְרָשֶׁהָ עָרִים אַרְבַּע: {ס}

ל^ו וּמִמַּטֵּה רְאוּבֵן אֶת־בֶּצֶר וְאֶת־מִגְרָשֶׁהָ וְאֶת־
יַהְצָה וְאֶת־מִגְרָשֶׁהָ: ל^ז אֶת־קְדֵמוֹת וְאֶת־מִגְרָשֶׁהָ
וְאֶת־מֵיפַעַת וְאֶת־מִגְרָשֶׁהָ עָרִים אַרְבַּע: {ס}

³² In place of '*Kartan*', here following the *MT* (קַרְתָּן), *NRSV* & *NETB*, the *NJB* has '*Rakkath*'.

³³ For this verse, the *NRSV* reads, "*The towns of the several families of the Gershonites were in all thirteen, with their pasture lands.*"

³⁴ The *NJB* substantially rearranges this verse: "*To the clans of the sons of Merari – the remainder of the Levites – fell four towns with their pasturelands from the tribe of Zebulun, Jokneam, Kartah;*" here, we follow the *MT* & *NRSV*.

³⁵ The *NJB* uses the conjectural translation, '*Rimmon*' (following 19:13 and 1Ch 6:26) in place of '*Dimnah*', here following the *MT* (דִּמְנָה) & *NRSV*.

^{35a} Vv. 35^{a-b}, 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 Ιορδάνου τοῦ κατὰ Ιεριχω ἐκ τῆς φυλῆς Ρουβην τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν Βοσορ ἐν τῇ ἐρήμῳ τῇ Μισωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς (*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.

^{35b} The name '*Kedemoth*', here following the *Hebrew* (קְדֵמוֹת), is not the same as given in the *LXX* (Δεκμων).

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לו וּמִמַּטֵּה־גָד אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־רָמֹת בַּגִּלְעָד וְאֶת־מִגְרָשֶׁהָ וְאֶת־מַחֲנַיִם וְאֶת־מִגְרָשֶׁהָ: לז אֶת־חֶשְׁבּוֹן וְאֶת־מִגְרָשֶׁהָ אֶת־יַעְזֵר וְאֶת־מִגְרָשֶׁהָ כָּל־עָרִים אַרְבַּע: לח כָּל־הֶעָרִים לִבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם הַנּוֹתָרִים מִמִּשְׁפְּחוֹת הַלְוִיִּם וַיְהִי גּוֹרָלָם עָרִים שְׁתֵּים עֶשְׂרֵה: לט כֹּל עָרֵי הַלְוִיִּם בְּתוֹךְ אֲחֻזַּת בְּנֵי־יִשְׂרָאֵל עָרִים אַרְבָּעִים וּשְׁמֹנֶה וּמִגְרְשֵׁיהֶן: מ תִּהְיֶינָה הֶעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשֶׁיהָ סְבִיבֹתֶיהָ כֵּן לְכָל־הֶעָרִים הָאֵלֶּה: {ס}

מא וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָתֵת לַאֲבוֹתָם וַיִּרָשׁוּהָ וַיֵּשְׁבוּ בָהּ: מב וַיָּנַח יְהוָה לָהֶם מִסָּבִיב כְּכֹל אֲשֶׁר־נִשְׁבַּע לַאֲבוֹתָם וְלֹא־עָמַד אִישׁ בִּפְנֵיהֶם מִכָּל־אֹיְבֵיהֶם אֵת כָּל־אֹיְבֵיהֶם נָתַן יְהוָה בְּיָדָם: מג לֹא־נָפַל דָּבָר מִכֹּל הַדָּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה אֶל־בֵּית יִשְׂרָאֵל הַכֹּל בָּא: {פ}

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36 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, 37 and Heshbon, with its pasturelands, and Jazer, with its pasturelands: a total of four towns. 38 As for the towns of the several Merarite clans, that is, the remainder of the clans of the Levites, those allotted to them were twelve in all. 39 The towns thus granted to the Levites in Israelite territory were in all forty-eight, with their pasturelands. 40 For all these towns, the town itself and the pastureland round it went together. This was true of every town named. 41 Thus, Yahweh gave Israel all the land he had sworn to give their fathers. They conquered it and settled there. 42 Yahweh granted them peace on all their frontiers just as he had sworn to their fathers; not one of all their enemies had withstood them: Yahweh had given all their enemies into their hands. 43 Of all the promises that Yahweh had made to the House of Israel, not one failed; he fulfilled them all.

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36 Note that vv. 36–43 are numbered 38–45 in the *NRSV*, *NETB* and most other English translations (see #35ᵃ).

37 *NETB* lacks the 2 instances of '*with its pasturelands*' and has, in place of the 2ⁿᵈ, '*along with the grazing areas of each*'.

38 For this verse, the *NJB* has, "*The towns allotted by clans to the sons of Merari, to the remainder of the Levitical clans, were twelve towns in all.*"

39 The *NRSV* has '*within the holdings of the Israelites*' in place of '*in Israelite territory*', here following the *NJB*.

40 Throughout this section, *NETB* has '*city*' & '*cities*' in place of '*town*' & '*towns*', respectively; here, we follow the *NJB* & *NRSV*.

41 Vv. 41–43, the conclusion to all of the preceding material, is couched in the language of Deuteronomy.

42 In place of '*not one of all their enemies had withstood them*', the *NJB* has '*and of all their enemies, not one had managed to stand against them*'.

43 For this verse, here following the *NJB*, the *NRSV* has "*Not one of all the good promises that the* LORD *had made to the house of Israel had failed; all came to pass;*" and *NETB* has "*Not one of the* LORD's *faithful promises to the family of Israel was left unfulfilled; every one was realized.*"

א אָז יִקְרָא יְהוֹשֻׁעַ לָרֽאוּבֵנִי וְלַגָּדִי וְלַחֲצִי מַטֵּה מְנַשֶּֽׁה: ב וַיֹּאמֶר אֲלֵיהֶם אַתֶּם שְׁמַרְתֶּם אֵת כָּל־ אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יְהוָֹה וַתִּשְׁמְעוּ בְקוֹלִי לְכֹל אֲשֶׁר־צִוִּיתִי אֶתְכֶֽם: ג לֹא־עֲזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וּשְׁמַרְתֶּם אֶת־ מִשְׁמֶרֶת מִצְוַת יְהוָֹה אֱלֹהֵיכֶֽם: ד וְעַתָּה הֵנִיחַ יְהוָֹה אֱלֹהֵיכֶם לַאֲחֵיכֶם כַּאֲשֶׁר דִּבֶּר לָהֶם וְעַתָּה פְּנוּ וּלְכוּ לָכֶם לְאָהֳלֵיכֶם אֶל־אֶרֶץ אֲחֻזַּתְכֶם אֲשֶׁר׀ נָתַן לָכֶם מֹשֶׁה עֶבֶד יְהוָֹה בְּעֵבֶר הַיַּרְדֵּֽן: ה רַק׀ שִׁמְרוּ מְאֹד לַעֲשׂוֹת אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָֹה לְאַהֲבָה אֶת־יְהוָֹה אֱלֹהֵיכֶם וְלָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וּלְדָבְקָה־בוֹ וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶֽם: ו וַיְבָרְכֵם יְהוֹשֻׁעַ וַֽיְשַׁלְּחֵם וַיֵּלְכוּ אֶל־אָהֳלֵיהֶֽם: {פ}

1 Then Joshua summoned the Reubenites, the Gadites and the half-tribe of Manasseh 2 and said to them, "You have faithfully observed all that Moses the servant of Yahweh ordered you, and whenever I have given you an order you have obeyed me. 3 Despite the fact that the campaign has lasted such a very long time, you have never deserted your brothers; at every point, you have obeyed the orders of Yahweh your God. 4 Now that Yahweh your God has granted your brothers the rest he promised them, go back to your tents, to the land given into your possession by Moses the servant of Yahweh, beyond the Jordan. 5 But take care to practise the commandments and the Law which Moses the servant of Yahweh gave you: love Yahweh your God, follow his paths always, keep his commandments, be loyal to him and serve him with all your heart and soul." 6 Then Joshua blessed them and sent them away, and they went home to their tents.

JOSHUA 22

1   The ties binding the tribes together were not firm, and Joshua's style of leadership helped to solve intertribal disputes, but such conflicts were a continuing problem. The issue here is the locus of legitimate worship, a central concern of Deuteronomy.

2   Literally translated, Joshua's speech begins, "*You have kept all which Moses, Yahweh's servant, commanded you, and you have listened to my voice, to all which I commanded you.*"

3   The *NRSV* opens this verse, here following the *NJB*, with, "*You have not forsaken your kindred these many days, down to this day.*"

4   *NETB* has '*homes*' in place of '*tents*', here following the *MT*, *NJB* & *NRSV*.

5   The literal translation of '*be loyal to him*' is '*hug him*'.

6   *NETB* has '*rewarded*' in place of '*blessed*' (cf. v 8), here following the *MT*, *NJB* & *NRSV*.

⁷ Moses had given a territory in Bashan to one half of the tribe of Manasseh; to the other half Joshua gave another among their brothers on the west bank of the Jordan. As Joshua sent them home to their tents, he blessed them ⁸ and said to them, "Go back to your tents with great wealth, with cattle in plenty, with silver and gold, bronze and iron and great quantities of clothing; share these spoils of your enemies with your brothers."

⁹ The Reubenites, the Gadites and the half-tribe of Manasseh returned home, leaving the Israelites at Shiloh in the land of Canaan, going back to the land of Gilead, their own land, and where they had settled in accordance with the order of Yahweh given through Moses. ¹⁰ When they came to Geliloth near the Jordan, which is in Canaanite territory, the Reubenites, the Gadites and the half-tribe of Manasseh built an altar there by the Jordan, an altar of great size. ¹¹ This came to the ears of the Israelites. "See," the word went round, "the Reubenites, the Gadites and the half-tribe of Manasseh have built this altar facing the land of Canaan at Geliloth by the Jordan, on the Israelite side." ¹² At this news, the whole

ז וְלַחֲצִ֣י ׀ שֵׁ֣בֶט הַֽמְנַשֶּׁ֗ה נָתַ֣ן מֹשֶׁה֮ בַּבָּשָׁן֒ וּלְחֶצְי֗וֹ נָתַ֤ן יְהוֹשֻׁ֙עַ֙ עִם־אֲחֵיהֶ֔ם מעבר בְּעֵ֥בֶר הַיַּרְדֵּ֖ן יָ֑מָּה וְ֠גַם כִּֽי־שִׁלְּחָ֧ם יְהוֹשֻׁ֛עַ אֶל־אָהֳלֵיהֶ֖ם וַיְבָרֲכֵֽם׃
ח וַיֹּ֨אמֶר אֲלֵיהֶ֜ם לֵאמֹ֗ר בִּנְכָסִ֨ים רַבִּ֜ים שׁ֤וּבוּ אֶל־אָֽהֳלֵיכֶם֙ וּבְמִקְנֶ֣ה רַב־מְאֹ֔ד בְּכֶ֨סֶף וּבְזָהָ֤ב וּבִנְחֹ֨שֶׁת֙ וּבְבַרְזֶ֔ל וּבִשְׂלָמ֖וֹת הַרְבֵּ֣ה מְאֹ֑ד חִלְק֥וּ שְׁלַל־אֹיְבֵיכֶ֖ם עִם־אֲחֵיכֶֽם׃ {פ}

ט וַיָּשֻׁ֣בוּ וַיֵּלְכ֡וּ בְּנֵי־רְאוּבֵ֣ן וּבְנֵי־גָ֩ד וַחֲצִ֨י ׀ שֵׁ֣בֶט הַֽמְנַשֶּׁ֗ה מֵאֵת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל מִשִּׁלֹ֖ה אֲשֶׁ֣ר בְּאֶֽרֶץ־כְּנָ֑עַן לָלֶ֜כֶת אֶל־אֶ֣רֶץ הַגִּלְעָ֗ד אֶל־אֶ֤רֶץ אֲחֻזָּתָם֙ אֲשֶׁ֣ר נֹֽאחֲזוּ־בָ֔הּ עַל־פִּ֥י יְהוָ֖ה בְּיַד־מֹשֶֽׁה׃ י וַיָּבֹ֙אוּ֙ אֶל־גְּלִיל֣וֹת הַיַּרְדֵּ֔ן אֲשֶׁ֖ר בְּאֶ֣רֶץ כְּנָ֑עַן וַיִּבְנ֣וּ בְנֵי־רְאוּבֵ֣ן וּבְנֵי־גָ֡ד וַחֲצִ֣י שֵׁבֶט֩ הַֽמְנַשֶּׁ֨ה שָׁ֜ם מִזְבֵּ֙חַ֙ עַל־הַיַּרְדֵּ֔ן מִזְבֵּ֥חַ גָּד֖וֹל לְמַרְאֶֽה׃ יא וַיִּשְׁמְע֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הִנֵּ֣ה בָנ֣וּ בְנֵֽי־רְאוּבֵ֣ן וּבְנֵי־גָ֡ד וַחֲצִי֩ שֵׁ֨בֶט הַֽמְנַשֶּׁ֜ה אֶת־הַמִּזְבֵּ֗חַ אֶל־מוּל֙ אֶ֣רֶץ כְּנַ֔עַן אֶל־גְּלִילוֹת֙ הַיַּרְדֵּ֔ן אֶל־עֵ֖בֶר בְּנֵ֥י יִשְׂרָאֵֽל׃ יב וַֽיִּשְׁמְע֖וּ בְּנֵ֣י

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⁷ The *Kethib*/*Qere* difference here would benefit from an explanation.

⁸ The *NJB* has '*you are going back*' in place of '*go back*', here following the *NRSV*.

⁹ In place of '*their own land*', here following the *NRSV*, the *NJB* has '*the territory which belonged to them*'.

¹⁰ The *NJB* has '*the circles of stone*' in place of '*Geliloth*', here following the *MT* (גְּלִילוֹת) & *NETB* (as also in v. 11).

¹¹ In place of '*on the Israelite side*', here following *NETB* (and the *NRSV*), the *NJB* has '*beyond the territory of the Israelites*'.

¹² The other tribes interpret the building of the altar as an act of disloyalty to Israel and to its God (Dt 12:13–14) and prepare for war.

יִשְׂרָאֵל֒ וַיִּקָּ֣הֲל֗וּ כָּל־עֲדַת֙ בְּנֵֽי־יִשְׂרָאֵ֔ל שִׁלֹ֖ה לַעֲל֥וֹת עֲלֵיהֶ֖ם לַצָּבָֽא: {פ}

יג וַיִּשְׁלְח֨וּ בְנֵֽי־יִשְׂרָאֵ֜ל אֶל־בְּנֵי־רְאוּבֵ֧ן וְאֶל־בְּנֵי־גָ֛ד וְאֶל־חֲצִ֥י שֵֽׁבֶט־מְנַשֶּׁ֖ה אֶל־אֶ֣רֶץ הַגִּלְעָ֑ד אֶת־פִּֽינְחָ֖ס בֶּן־אֶלְעָזָ֥ר הַכֹּהֵֽן: יד וַעֲשָׂרָ֤ה נְשִׂאִים֙ עִמּ֔וֹ נָשִׂ֨יא אֶחָ֜ד נָשִׂ֤יא אֶחָד֙ לְבֵ֣ית אָ֔ב לְכֹ֖ל מַטּ֣וֹת יִשְׂרָאֵ֑ל וְאִ֨ישׁ רֹ֤אשׁ בֵּית־אֲבוֹתָם֙ הֵ֔מָּה לְאַלְפֵ֖י יִשְׂרָאֵֽל: טו וַיָּבֹ֜אוּ אֶל־בְּנֵֽי־רְאוּבֵ֧ן וְאֶל־בְּנֵי־גָ֛ד וְאֶל־חֲצִ֥י שֵֽׁבֶט־מְנַשֶּׁ֖ה אֶל־אֶ֣רֶץ הַגִּלְעָ֑ד וַיְדַבְּר֥וּ אִתָּ֖ם לֵאמֹֽר: טז כֹּ֣ה אָמְר֞וּ כֹּ֣ל ׀ עֲדַ֣ת יְהֹוָ֗ה מָֽה־הַמַּ֤עַל הַזֶּה֙ אֲשֶׁ֣ר מְעַלְתֶּ֔ם בֵּאלֹהֵ֖י יִשְׂרָאֵ֑ל לָשׁ֣וּב הַיּ֗וֹם מֵאַחֲרֵ֣י יְהֹוָ֔ה בִּבְנֽוֹתְכֶ֤ם לָכֶם֙ מִזְבֵּ֔חַ לִמְרָדְכֶ֥ם הַיּ֖וֹם בַּֽיהֹוָֽה: יז הַמְעַט־לָ֙נוּ֙ אֶת־עֲוֺ֣ן פְּע֔וֹר אֲשֶׁ֤ר לֹֽא־הִטַּהַ֙רְנוּ֙ מִמֶּ֔נּוּ עַ֖ד הַיּ֣וֹם הַזֶּ֑ה וַיְהִ֥י הַנֶּ֖גֶף בַּעֲדַ֥ת יְהֹוָֽה: יח וְאַתֶּ֤ם תָּשֻׁ֙בוּ֙ הַיּ֔וֹם מֵאַחֲרֵ֖י יְהֹוָ֑ה וְהָיָ֗ה אַתֶּ֞ם תִּמְרְד֤וּ הַיּוֹם֙ בַּֽיהֹוָ֔ה וּמָחָ֕ר אֶל־כׇּל־עֲדַ֥ת

community of the children of Israel mustered at Shiloh, ready to march against them and make war on them.

[13] Then the Israelites sent the priest Phinehas, son of Eleazar, to the of Reubenites, the Gadites and the half-tribe of Manasseh, in the land of Gilead, [14] and with him ten leading men, one leader and head of his father's house from each tribe in Israel; every one of them was head of his family among the clans of Israel. [15] They came to the Reubenites, the Gadites and the half-tribe of Manasseh in the land of Gilead, and said to them: [16] "Thus says the whole congregation of Yahweh: What is this treachery, which you have committed against the God of Israel by now repudiating your allegiance to Yahweh, and by building yourselves an altar with the intention of now rebelling against Yahweh? [17] Was the sin at Peor not enough, from which we are not cleansed even now, in spite of the plague that ravaged the whole community of Yahweh, [18] that you have stopped following Yahweh today? If you rebel against Yahweh today, he will be angry the whole community of Israel tomorrow. [19] Do

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[13] The central role of Phinehas in dealing with this conflict may show that priestly circles edited this story.

[14] Literally translated, this verse reads, "*ten leaders with him, one leader, one leader for a paternal house, for all the tribes of Israel, and each a head of the house of their father, they belong to the clans of Israel.*"

[15] The *NJB* begins this verse with '*when they came*' and ends with '*this is what they said to them*'; here, we follow the *NRSV*.

[16] The *NJB* opens with, "*The whole community of Israel says as follows;*" here, we follow the *MT* & *NRSV*.

[17] Before '*from which*', the *NJB* repeats '*the sin*'.

[18] The *NJB* starts this verse with a new sentence: "*Since then, you have stopped…*"

[19] The *NRSV* has '*or rebel against us*' in place of '*make rebels of us*', here following the *NJB*.

you think your territory is unclean? Then cross over into the territory of Yahweh, where his tabernacle is, and choose a home among us. Only do not rebel against Yahweh or make rebels of us by building an altar to vie with the altar of Yahweh our God. [20] When Achan son of Zerah betrayed his trust in the matter of the ban, did not the wrath come down on the whole community of Israel, although he was only one man? Did he not die for his sin?"

[21] Then the Reubenites, the Gadites, and the half-tribe of Manasseh said in answer to the heads of the clans of Israel, [22] "The God of gods, Yahweh, the God of gods! Yahweh well knows, and let Israel know it too: if there has been defiance or treachery on our part against Yahweh, let him not save us today; [23] or if we have built an altar to turn away from Yahweh and offer whole offering, oblation, and communion sacrifice on it, let Yahweh punish us for it! [24] No! We acted from fear and

יִשְׂרָאֵל יִקְצֹף: יט וְאַ֤ף אִם־טְמֵאָה֙ אֶ֣רֶץ אֲחֻזַּתְכֶ֔ם עִבְר֣וּ לָכֶ֗ם אֶל־אֶ֨רֶץ֙ אֲחֻזַּ֣ת יְהוָ֔ה אֲשֶׁ֥ר שָֽׁכַן־שָׁ֖ם מִשְׁכַּ֣ן יְהוָ֑ה וְהֵאָחֲז֖וּ בְּתוֹכֵ֑נוּ וּבַֽיהוָ֣ה אַל־תִּמְרֹ֗דוּ וְאֹתָ֙נוּ֙ אַל־תִּמְרֹ֔דוּ בִּבְנֹֽתְכֶ֤ם לָכֶם֙ מִזְבֵּ֔חַ מִֽבַּלְעֲדֵ֕י מִזְבַּ֖ח יְהוָ֥ה אֱלֹהֵֽינוּ: כ הֲל֣וֹא| עָכָ֣ן בֶּן־זֶ֗רַח מָ֤עַל מַ֨עַל֙ בַּחֵ֔רֶם וְעַֽל־כָּל־עֲדַ֥ת יִשְׂרָאֵ֖ל הָ֣יָה קָ֑צֶף וְהוּא֙ אִ֣ישׁ אֶחָ֔ד לֹ֥א גָוַ֖ע בַּעֲוֹנֽוֹ: {ס}

כא וַֽיַּעֲנוּ֙ בְּנֵֽי־רְאוּבֵ֣ן וּבְנֵי־גָ֔ד וַחֲצִ֖י שֵׁ֣בֶט הַֽמְנַשֶּׁ֑ה וַֽיְדַבְּר֔וּ אֶת־רָאשֵׁ֖י אַלְפֵ֥י יִשְׂרָאֵֽל: כב אֵל֩| אֱלֹהִ֨ים| יְהוָ֜ה אֵ֣ל| אֱלֹהִ֥ים| יְהוָ֗ה ה֚וּא יֹדֵ֔עַ וְיִשְׂרָאֵ֖ל ה֣וּא יֵדָ֑ע אִם־בְּמֶ֤רֶד וְאִם־בְּמַ֨עַל֙ בַּֽיהוָ֔ה אַל־תּוֹשִׁיעֵ֖נוּ הַיּ֥וֹם הַזֶּֽה: כג לִבְנ֥וֹת לָ֨נוּ֙ מִזְבֵּ֔חַ לָשׁ֖וּב מֵאַחֲרֵ֣י יְהוָ֑ה וְאִם־לְהַעֲל֨וֹת עָלָ֜יו עוֹלָ֣ה וּמִנְחָ֗ה וְאִם־לַעֲשׂ֤וֹת עָלָיו֙ זִבְחֵ֣י שְׁלָמִ֔ים יְהוָ֖ה ה֥וּא יְבַקֵּֽשׁ: כד וְאִם־לֹ֤א מִדְּאָגָה֙

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[20] The 2nd half of the verse reads literally, "*and he [was] one man, he did not die for his sin.*" There are at least 2 possible ways to explain this statement: **1** One might interpret the statement to mean that Achan was not the only person who died for his sin; in this case, it could be translated, "*and he was not the only one to die because of his sin.*" **2** Another option, the one reflected in the translation, is to take the words וְהוּא אִישׁ אֶחָד ('*and he [was] one man*') as a concessive clause and join it with what precedes; the remaining words, לֹא גָוַע בַּעֲוֹ, 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.

[21] The *NJB* has '*spoke in their turn and answered*' in place of '*said in answer to*', here following the *NRSV* & *NETB*.

[22] The formula used here does not imply any polytheism on the part of the Israelites but is a literary archaism derived from Gn 33:20, 46:3, Nb 16:22 (see also Dt 10:17, Ps 50:1, Dn 11:36). God is here identified with three names: אֵל ('*God*'); (2) אֱלֹהִים ('*God*', but in the plural of majesty) and יְהוָה ('*Yahweh*'); the name אֵל ('*El*') is often compounded with titles, for example, '*El Elyon*' ('*God Most High*').

[23] Literally translated, this verse opens '*by building*'; the prepositional phrase is subordinated to what precedes, '*if there has been defiance*'.

[24] The *NJB* has '*the truth is*' in place of the simple '*no*', here following the *NRSV*.

for this reason: one day your children might say to ours, "What connexion do you have with Yahweh, the God of Israel? 25 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. 26 So, we said, "Let us build an altar, not for high-offerings or sacrifices 27 but as a witness between us and you and among our descendants after us, that we do worship Yahweh with our holocausts, sacrifices and peace offerings in his presence. So that your children will never be able to say to ours: You have no share in Yahweh. 28 But if ever it were to happen that they said such a thing to us or to our descendants in the future, we should say to them: Look at this copy of Yahweh's altar, made by our fathers not for high-offerings or sacrifices but as a witness between us and you." 29 We do not wish to defy Yahweh or turn away from serving him today by building an altar for high-offerings, oblations or sacrifices to vie with the altar of Yahweh our God that stands before his tabernacle!"

30 When Phinehas the priest, the leaders of the community and the heads of the clans of Israel who were with him heard the words spoken by the

מְדַבֵּר עָשִׂינוּ אֶת־זֹאת לֵאמֹר מָחָר יֹאמְרוּ בְנֵיכֶם
לְבָנֵינוּ לֵאמֹר מַה־לָּכֶם וְלַיהֹוָה אֱלֹהֵי יִשְׂרָאֵל:
כה וּגְבוּל נָתַן־יְהֹוָה בֵּינֵנוּ וּבֵינֵיכֶם בְּנֵי־רְאוּבֵן וּבְנֵי־
גָד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֵלֶק בַּיהֹוָה וְהִשְׁבִּיתוּ
בְנֵיכֶם אֶת־בָּנֵינוּ לְבִלְתִּי יְרֹא אֶת־יְהֹוָה: כו וַנֹּאמֶר
נַעֲשֶׂה־נָּא לָנוּ לִבְנוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעוֹלָה וְלֹא
לְזָבַח: כז כִּי עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם וּבֵין דֹּרוֹתֵינוּ
אַחֲרֵינוּ לַעֲבֹד אֶת־עֲבֹדַת יְהֹוָה לְפָנָיו בְּעֹלוֹתֵינוּ
וּבִזְבָחֵינוּ וּבִשְׁלָמֵינוּ וְלֹא־יֹאמְרוּ בְנֵיכֶם מָחָר
לְבָנֵינוּ אֵין־לָכֶם חֵלֶק בַּיהֹוָה: כח וַנֹּאמֶר וְהָיָה כִּי־
יֹאמְרוּ אֵלֵינוּ וְאֶל־דֹּרֹתֵינוּ מָחָר וְאָמַרְנוּ רְאוּ אֶת־
תַּבְנִית מִזְבַּח יְהֹוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעוֹלָה
וְלֹא לְזֶבַח כִּי־עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם: כט חָלִילָה
לָּנוּ מִמֶּנּוּ לִמְרֹד בַּיהֹוָה וְלָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהֹוָה
לִבְנוֹת מִזְבֵּחַ לְעֹלָה לְמִנְחָה וּלְזָבַח מִלְּבַד מִזְבַּח
יְהֹוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי מִשְׁכָּנוֹ: {פ}
ל וַיִּשְׁמַע פִּינְחָס הַכֹּהֵן וּנְשִׂיאֵי הָעֵדָה וְרָאשֵׁי אַלְפֵי
יִשְׂרָאֵל אֲשֶׁר אִתּוֹ אֶת־הַדְּבָרִים אֲשֶׁר דִּבְּרוּ בְּנֵי־

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25 The literal translation of 'paying reverence to' is 'fearing'.

26 This was not a real altar but merely a memorial, a 'witness' (v. 27);

27 The NJB has 'communion sacrifices' in place of 'peace offerings' and 'victims' in place of 'sacrifices'; here, we follow the NRSV.

28 The NJB has 'this structure, Yahweh's altar' in place of 'this copy of Yahweh's altar', here following the NRSV.

29 The NRSV & NETB open with 'far be it from us' in place of 'we do not wish' and the NJB has 'we have no intention'.

30 The literal translation of 'they were satisfied' is 'it was good in their eyes'.

רְאוּבֵן וּבְנֵי־גָד וּבְנֵי מְנַשֶּׁה וַיִּיטַב בְּעֵינֵיהֶם: sons of Gad and of Reuben and of Manasseh, they were satisfied. [31] Then

לא וַיֹּאמֶר פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן the priest Phinehas son of Eleazar said to the sons of Reuben and sons

וְאֶל־בְּנֵי־גָד וְאֶל־בְּנֵי מְנַשֶּׁה הַיּוֹם| יָדַעְנוּ כִּי־ of Gad and sons of Manasseh, "Now we know that Yahweh is among

בְתוֹכֵנוּ יְהֹוָה אֲשֶׁר לֹא־מְעַלְתֶּם בַּיהֹוָה הַמַּעַל הַזֶּה us, because you have not committed any treachery against him; this

אָז הִצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהֹוָה: means you have saved the Israelites from the hand of Yahweh."

לב וַיָּשָׁב פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן| וְהַנְּשִׂיאִים מֵאֵת [32] The priest Phinehas son of Eleazar and the leaders left the Reubenites

בְּנֵי־רְאוּבֵן וּמֵאֵת בְּנֵי־גָד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ and the Gadites and returned from the land of Gilead to the land of

כְּנַעַן אֶל־בְּנֵי יִשְׂרָאֵל וַיָּשִׁבוּ אוֹתָם דָּבָר: לג וַיִּיטַב Canaan, to the Israelites, to whom they brought back this answer. [33]The

הַדָּבָר בְּעֵינֵי בְּנֵי יִשְׂרָאֵל וַיְבָרֲכוּ אֱלֹהִים בְּנֵי report pleased the Israelites; they gave thanks to God and spoke no

יִשְׂרָאֵל וְלֹא אָמְרוּ לַעֲלוֹת עֲלֵיהֶם לַצָּבָא לְשַׁחֵת more of marching against them and making war and ravaging the

אֶת־הָאָרֶץ אֲשֶׁר בְּנֵי־רְאוּבֵן וּבְנֵי־גָד יֹשְׁבִים בָּהּ: country where the sons of Reuben and of Gad had settled. [34] The

לד וַיִּקְרְאוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד לַמִּזְבֵּחַ כִּי עֵד הוּא Reubenites and the Gadites named the altar Witness. "Because," they

בֵּינֹתֵינוּ כִּי יְהֹוָה הָאֱלֹהִים: {פ} said, "it will be a witness between us that Yahweh is God."

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[31] The *NJB* has '*now we clearly see*' in place of '*now we know*', here following *NETB*.
[32] Note the lack of any mention of the Manassites in this paragraph.
[33] The *NJB* opens this verse, here following the *NRSV*, with, "*The Israelites were pleased to hear this*."
[34] The 1ˢᵗ Edition of the *Jerusalem Bible* omits the name '*Witness*', using an ellipsis in its place.

א וַיְהִי מִיָּמִים רַבִּים אַחֲרֵי אֲשֶׁר־הֵנִיחַ יְהֹוָה לְיִשְׂרָאֵל מִכָּל־אֹיְבֵיהֶם מִסָּבִיב וִיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים: ב וַיִּקְרָא יְהוֹשֻׁעַ לְכָל־יִשְׂרָאֵל לִזְקֵנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זָקַנְתִּי בָּאתִי בַּיָּמִים: ג וְאַתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהֹוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם כִּי יְהֹוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם: ד רְאוּ הִפַּלְתִּי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה בְּנַחֲלָה לְשִׁבְטֵיכֶם מִן־הַיַּרְדֵּן וְכָל־הַגּוֹיִם אֲשֶׁר הִכְרַתִּי וְהַיָּם הַגָּדוֹל מְבוֹא הַשָּׁמֶשׁ: ה וַיהֹוָה אֱלֹהֵיכֶם הוּא יֶהְדֳּפֵם מִפְּנֵיכֶם וְהוֹרִישׁ אֹתָם מִלִּפְנֵיכֶם וִירִשְׁתֶּם אֶת־אַרְצָם כַּאֲשֶׁר דִּבֶּר יְהֹוָה אֱלֹהֵיכֶם לָכֶם: ו וַחֲזַקְתֶּם מְאֹד לִשְׁמֹר וְלַעֲשׂוֹת אֵת כָּל־הַכָּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבִלְתִּי 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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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.

וּשְׂמֹאול: ⁷ לְבִלְתִּי־בֹא בַּגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וּבְשֵׁם אֱלֹהֵיהֶם לֹא־תַזְכִּירוּ וְלֹא תַשְׁבִּיעוּ וְלֹא תַעַבְדוּם וְלֹא תִשְׁתַּחֲווּ לָהֶם: ⁸ כִּי אִם־בַּיהוָה אֱלֹהֵיכֶם תִּדְבָּקוּ כַּאֲשֶׁר עֲשִׂיתֶם עַד הַיּוֹם הַזֶּה: ⁹ וַיּוֹרֶשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם גְּדֹלִים וַעֲצוּמִים וְאַתֶּם לֹא־עָמַד אִישׁ בִּפְנֵיכֶם עַד הַיּוֹם הַזֶּה: ¹ אִישׁ־אֶחָד מִכֶּם יִרְדָּף־אָלֶף כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם: ¹¹ וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם:

¹² כִּי אִם־שׁוֹב תָּשׁוּבוּ וּדְבַקְתֶּם בְּיֶתֶר הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וְהִתְחַתַּנְתֶּם בָּהֶם וּבָאתֶם בָּהֶם וְהֵם בָּכֶם: ¹³ יָדוֹעַ תֵּדְעוּ כִּי לֹא יוֹסִיף יְהוָה אֱלֹהֵיכֶם לְהוֹרִישׁ אֶת־הַגּוֹיִם הָאֵלֶּה מִלִּפְנֵיכֶם וְהָיוּ לָכֶם לְפַח וּלְמוֹקֵשׁ וּלְשֹׁטֵט בְּצִדֵּיכֶם

to the left, ⁷ never mingling with the people who are still left among you. Do not utter the names of their gods, do not make solemn declarations by them, do not serve them and do not bow yourselves down before them. ⁸ No, you must be loyal to Yahweh your God as you have been to this very day. ⁹ Because of this, Yahweh has driven out great and powerful nations before you, and no one has been able to resist you to this day. ¹⁰ One man of you could put to flight a thousand of them, because Yahweh your God himself fought for you as he had promised you. ¹¹ Watch yourselves carefully, therefore, so as to love Yahweh your God.

¹² "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, ¹³ then know for certain that Yahweh your God will no longer drive these peoples before you; instead, they will be a snare and a pitfall for you, thorns in your sides

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⁷ The words 'and do not make solemn declaration by them' are omitted in the *LXX* and may represent a later scribal addition to elucidate the immediately preceding command.

⁸ The literal translation of '*be loyal to*' is '*hug*'.

⁹ Literally translated, '*no one has been able to resist you*' is '*not a man has stood before you*'.

¹⁰ In place of '*put to flight*', here following the *NRSV*, the *NJB* has '*rout*'.

¹¹ The *NJB* opens this verse, here following *NETB*, with, "*Be very careful, as you value your life.*"

¹² The literal translation of '*form kinships with them and intermarry*', here following the *NJB*, is '*go into them and they into you*'.

¹³ The phrase, '*thorns in your sides*' (following the *NJB*) is from the *LXX* (ἥλους ἐν ταῖς πτέρναις – literally, '*nails in your heels*'); the *MT* is unintelligible.

וְלִצְנִנִים֙ בְּעֵ֣ינֵיכֶ֔ם עַד־אֲבָדְכֶ֗ם מֵעַ֤ל הָֽאֲדָמָ֣ה הַטּוֹבָ֣ה הַזֹּ֔את אֲשֶׁר֙ נָתַ֣ן לָכֶ֔ם יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃

יד וְהִנֵּ֛ה אָֽנֹכִ֥י הוֹלֵ֖ךְ הַיּ֑וֹם בְּדֶ֖רֶךְ כׇּל־הָאָ֑רֶץ וִידַעְתֶּ֞ם בְּכׇל־לְבַבְכֶ֣ם וּבְכׇל־נַפְשְׁכֶ֗ם כִּ֠י לֹֽא־נָפַ֨ל דָּבָ֜ר אֶחָ֗ד מִכֹּל֙ הַדְּבָרִ֣ים הַטּוֹבִ֔ים אֲשֶׁ֥ר דִּבֶּ֛ר יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם עֲלֵיכֶ֑ם הַכֹּל֙ בָּ֣אוּ לָכֶ֔ם לֹֽא־נָפַ֥ל מִמֶּ֖נּוּ דָּבָ֥ר אֶחָֽד׃

טו וְהָיָ֗ה כַּאֲשֶׁר־בָּ֤א עֲלֵיכֶם֙ כׇּל־הַדָּבָ֣ר הַטּ֔וֹב אֲשֶׁ֥ר דִּבֶּ֛ר יְהֹוָ֥ה אֱלֹהֵיכֶ֖ם אֲלֵיכֶ֑ם כֵּן֩ יָבִ֨יא יְהֹוָ֜ה עֲלֵיכֶ֗ם אֵ֚ת כׇּל־הַדָּבָ֣ר הָרָ֔ע עַד־הַשְׁמִיד֣וֹ אוֹתְכֶ֗ם מֵעַ֤ל הָֽאֲדָמָ֣ה הַטּוֹבָ֣ה הַזֹּ֔את אֲשֶׁר֙ נָתַ֣ן לָכֶ֔ם יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃

טז בְּעׇבְרְכֶ֗ם אֶת־בְּרִ֤ית יְהֹוָה֙ אֱלֹ֣הֵיכֶ֔ם אֲשֶׁ֥ר צִוָּ֖ה אֶתְכֶ֑ם וַהֲלַכְתֶּ֗ם וַעֲבַדְתֶּם֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וְהִשְׁתַּחֲוִיתֶ֖ם לָהֶ֑ם וְחָרָ֤ה אַף־יְהֹוָה֙ בָּכֶ֔ם וַאֲבַדְתֶּ֣ם מְהֵרָ֔ה מֵעַל֙ הָאָ֣רֶץ הַטּוֹבָ֔ה אֲשֶׁ֥ר נָתַ֖ן לָכֶֽם׃ {פ}

and thistles in your eyes, until you vanish from this good land that Yahweh your God has given you.

[14] "And now today I must go the way of all the earth. Acknowledge with all your heart and soul that of all the promises of good that Yahweh your God has made you, not one has failed: all have been fulfilled, and not one has failed.

[15] "But, just as every promise of good made by Yahweh your God concerning you has been fulfilled for you, it is just as certain, if you disobey, that Yahweh will fulfil against you all his threats of evil, even to driving you out of the good land that Yahweh your God has given you.

[16] "For, if you violate the Covenant which Yahweh your God has demanded of you, if you go and serve other gods and bow down before them, then Yahweh's anger will be roused against you and you will quickly vanish from the good land that he has given you."

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[14] Literally translated, this verse (here following the *NJB*) ends, "*one word from all these words which the Yahweh your God spoke to you has not fallen, the whole has come to pass for you, one word from it has not fallen.*"

[15] The *NJB* & *NRSV* lack the phrase, '*if you disobey*', here following *NETB*.

[16] Alternative readings for '*vanish*' (here following the *NJB*) are '*perish*' (as *NRSV*), and '*disappear*' (as *NETB*).

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א וַיֶּאֱסֹף יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שְׁכֶמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיִּתְיַצְּבוּ לִפְנֵי הָאֱלֹהִים: ב וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְהוָֹה אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים: ג וָאֶקַּח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וָאוֹלֵךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וארב וָאַרְבֶּה אֶת־זַרְעוֹ וָאֶתֶּן־לוֹ אֶת־יִצְחָק: ד וָאֶתֵּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו וָאֶתֵּן לְעֵשָׂו אֶת־הַר שֵׂעִיר לָרֶשֶׁת אוֹתוֹ וְיַעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם: ה וָאֶשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וָאֶגֹּף אֶת־מִצְרַיִם כַּאֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ וְאַחַר הוֹצֵאתִי אֶתְכֶם: ו וָאוֹצִיא אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַתָּבֹאוּ הַיָּמָּה וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵי אֲבוֹתֵיכֶם בְּרֶכֶב

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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

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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*'.

called to Yahweh, he spread darkness between you and the Egyptians, and made the sea go back on them and cover them. You saw with your own eyes the things I did in Egypt. Then for a long time you lived in the desert, 8 until I brought you into the land of the Amorites who lived beyond the Jordan; they made war on you and I gave them into your hands; you took possession of their country because I destroyed them before you. 9 Next, Balak son of Zippor the king of Moab arose to make war on Israel and sent for Balaam son of Beor to come and curse you, 10 but I would not listen to Balaam; instead, he had to bless you and I saved you from his hand.

11 "When you crossed the Jordan and came to Jericho, the citizens of Jericho fought against you, as did the Amorites and Perizzites, the Canaanites, Hittites, Girgashites, Hivites and Jebusites, but I put them all into your power. 12 I sent the hornet in front of you, which drove the two kings of the Amorites before you; this was not the work of your sword or your bow. 13 I gave you a land in which you never toiled, you

וּבְפָרְשִׁים יַם־סֽוּף׃ ז וַיִּצְעֲקוּ אֶל־יְהוָֹה וַיָּשֶׂם מַאֲפֵל
בֵּינֵיכֶם ׀ וּבֵין הַמִּצְרִים וַיָּבֵא עָלָיו אֶת־הַיָּם וַיְכַסֵּהוּ
וַתִּרְאֶ֫ינָה עֵינֵיכֶם אֵת אֲשֶׁר־עָשִׂיתִי בְּמִצְרָיִם
וַתֵּשְׁבוּ בַמִּדְבָּר יָמִים רַבִּים׃ ח וָאָבִאָה וָאָבִיא
אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי הַיּוֹשֵׁב בְּעֵבֶר הַיַּרְדֵּן
וַיִּלָּחֲמוּ אִתְּכֶם וָאֶתֵּן אוֹתָם בְּיֶדְכֶם וַתִּירְשׁוּ אֶת־
אַרְצָם וָאַשְׁמִידֵם מִפְּנֵיכֶם׃ ט וַיָּקָם בָּלָק בֶּן־צִפּוֹר
מֶלֶךְ מוֹאָב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבִלְעָם
בֶּן־בְּעוֹר לְקַלֵּל אֶתְכֶם׃ י וְלֹא אָבִיתִי לִשְׁמֹעַ
לְבִלְעָם וַיְבָרֶךְ בָּרוֹךְ אֶתְכֶם וָאַצִּל אֶתְכֶם מִיָּדוֹ׃
יא וַתַּעַבְרוּ אֶת־הַיַּרְדֵּן וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלָּחֲמוּ
בָכֶם בַּעֲלֵי־יְרִיחוֹ הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי
וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וָאֶתֵּן אוֹתָם בְּיֶדְכֶם׃
יב וָאֶשְׁלַח לִפְנֵיכֶם אֶת־הַצִּרְעָה וַתְּגָרֶשׁ אוֹתָם
מִפְּנֵיכֶם שְׁנֵי מַלְכֵי הָאֱמֹרִי לֹא בְחַרְבְּךָ וְלֹא
בְקַשְׁתֶּךָ׃ יג וָאֶתֵּן לָכֶם אֶרֶץ ׀ אֲשֶׁר לֹא־יָגַעְתָּ בָּהּ

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

9   The text of vv. 9–11 reflects a different memory of the Balaam incident (Nb 22) and the fall of Jericho (Jos 6).

10   Balaam's 'blessings' were actually prophecies of how God would prosper Israel.

11   The *NJB* has '*those who held*' in place of '*the citizens of*', here following the *NRSV*.

12   The meaning of the Hebrew word, here translated as '*the hornet*', is uncertain; *NETB* has '*terror*' and the *NEB* has '*panic*'. In place of '*two kings*', 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).

13   An alternative reading of '*in which*' could be '*for which*'.

וְעָרִ֗ים אֲשֶׁ֤ר לֹֽא־בְנִיתֶם֙ וַתֵּ֣שְׁבוּ בָהֶ֔ם כְּרָמִ֥ים
וְזֵיתִ֛ים אֲשֶׁ֥ר לֹֽא־נְטַעְתֶּ֖ם אַתֶּ֥ם אֹכְלִֽים׃

יד וְעַתָּ֞ה יְר֧אוּ אֶת־יְהוָ֛ה וְעִבְד֥וּ אֹת֖וֹ בְּתָמִ֣ים
וּבֶֽאֱמֶ֑ת וְהָסִ֣ירוּ אֶת־אֱלֹהִ֗ים אֲשֶׁר֩ עָבְד֨וּ אֲבוֹתֵיכֶ֜ם
בְּעֵ֤בֶר הַנָּהָר֙ וּבְמִצְרַ֔יִם וְעִבְד֖וּ אֶת־יְהוָֽה׃ טו וְאִם֩ רַ֨ע
בְּעֵֽינֵיכֶ֜ם לַעֲבֹ֣ד אֶת־יְהוָ֗ה בַּחֲר֨וּ לָכֶ֣ם הַיּוֹם֮ אֶת־מִ֣י
תַעֲבֹדוּן֒ אִ֣ם אֶת־אֱלֹהִ֞ים אֲשֶׁר־עָבְד֣וּ אֲבֽוֹתֵיכֶ֗ם
אֲשֶׁר֙ בעבר מֵעֵ֣בֶר הַנָּהָ֔ר וְאִם֙ אֶת־אֱלֹהֵ֣י הָאֱמֹרִ֔י
אֲשֶׁ֥ר אַתֶּ֖ם יֹשְׁבִ֣ים בְּאַרְצָ֑ם וְאָנֹכִ֣י וּבֵיתִ֔י נַעֲבֹ֖ד אֶת־
יְהוָֽה׃ {פ}

טז וַיַּ֤עַן הָעָם֙ וַיֹּ֔אמֶר חָלִ֣ילָה לָּ֔נוּ מֵעֲזֹ֖ב אֶת־יְהוָ֑ה
לַעֲבֹ֖ד אֱלֹהִ֥ים אֲחֵרִֽים׃ יז כִּ֚י יְהוָ֣ה אֱלֹהֵ֔ינוּ ה֣וּא
הַמַּעֲלֶ֣ה אֹתָ֡נוּ וְאֶת־אֲבוֹתֵ֩ינוּ֩ מֵאֶ֨רֶץ מִצְרַ֜יִם מִבֵּ֣ית
עֲבָדִ֗ים וַאֲשֶׁ֧ר עָשָׂ֣ה לְעֵינֵ֗ינוּ אֶת־הָאֹת֤וֹת הַגְּדֹלוֹת֙
הָאֵ֔לֶּה וַֽיִּשְׁמְרֵ֗נוּ בְּכָל־הַדֶּ֙רֶךְ֙ אֲשֶׁ֣ר הָלַ֣כְנוּ בָ֔הּ וּבְכֹל֙
הָֽעַמִּ֔ים אֲשֶׁ֥ר עָבַ֖רְנוּ בְּקִרְבָּֽם׃ יח וַיְגָ֨רֶשׁ יְהוָ֜ה אֶת־
כָּל־הָעַמִּ֗ים וְאֶת־הָאֱמֹרִ֛י יֹשֵׁ֥ב הָאָ֖רֶץ מִפָּנֵ֑ינוּ גַּם־
אֲנַ֙חְנוּ֙ נַעֲבֹ֣ד אֶת־יְהוָ֔ה כִּי־ה֖וּא אֱלֹהֵֽינוּ׃

live in towns you never built; you eat now from vineyards and olive groves you never planted."

[14] "Now, therefore, fear Yahweh and serve him in sincerity and in faithfulness; put away the gods that your fathers served beyond the River, and in Egypt, and serve Yahweh. [15] 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."

[16] The people answered, "Far be it from us to desert Yahweh to serve other gods! [17] For, it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the peoples through whom we journeyed? [18] What is more, Yahweh drove all those peoples out before us, as well as the Amorites who used to live in this country. We too will serve Yahweh; for, he is our God."

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[14] From here on, Joshua is no longer quoting God but speaking to the Israelites for himself.

[15] The *Kethib*/*Qere* difference here would benefit from an explanation.

[16] In place of '*far be it from us to desert*', here following the *NRSV* & *NETB*, the *NJB* has '*we have no intention of deserting*'.

[17] The *NJB* lacks '*out of*' before '*the house of slavery*', here following the *MT* & *NRSV*.

[18] In place of '*what is more*', here following the *NJB*, the *MT* has simply '*and*'.

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יט וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־הָעָ֗ם לֹ֤א תֽוּכְלוּ֙ לַעֲבֹ֣ד אֶת־יְהֹוָ֔ה כִּֽי־אֱלֹהִ֥ים קְדֹשִׁ֖ים ה֑וּא אֵל־קַנּ֣וֹא ה֔וּא לֹֽא־יִשָּׂ֥א לְפִשְׁעֲכֶ֖ם וּלְחַטֹּאותֵיכֶֽם: כ כִּ֤י תַֽעַזְבוּ֙ אֶת־יְהֹוָ֔ה וַעֲבַדְתֶּ֖ם אֱלֹהֵ֣י נֵכָ֑ר וְשָׁ֨ב וְהֵרַ֤ע לָכֶם֙ וְכִלָּ֣ה אֶתְכֶ֔ם אַחֲרֵ֖י אֲשֶׁר־הֵיטִ֥יב לָכֶֽם: כא וַיֹּ֥אמֶר הָעָ֖ם אֶל־יְהוֹשֻׁ֑עַ לֹ֕א כִּ֥י אֶת־יְהֹוָ֖ה נַעֲבֹֽד: כב וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־הָעָ֗ם עֵדִ֤ים אַתֶּם֙ בָּכֶ֔ם כִּֽי־אַתֶּ֞ם בְּחַרְתֶּ֥ם לָכֶ֛ם אֶת־יְהֹוָ֖ה לַעֲבֹ֣ד אוֹת֑וֹ וַיֹּאמְר֖וּ עֵדִֽים: כג וְעַתָּ֕ה הָסִ֛ירוּ אֶת־אֱלֹהֵ֥י הַנֵּכָ֖ר אֲשֶׁ֣ר בְּקִרְבְּכֶ֑ם וְהַטּוּ֙ אֶת־לְבַבְכֶ֔ם אֶל־יְהֹוָ֖ה אֱלֹהֵ֥י יִשְׂרָאֵֽל: כד וַיֹּאמְר֥וּ הָעָ֖ם אֶל־יְהוֹשֻׁ֑עַ אֶת־יְהֹוָ֤ה אֱלֹהֵ֙ינוּ֙ נַעֲבֹ֔ד וּבְקוֹל֖וֹ נִשְׁמָֽע:

כה וַיִּכְרֹ֨ת יְהוֹשֻׁ֧עַ בְּרִ֛ית לָעָ֖ם בַּיּ֣וֹם הַה֑וּא וַיָּ֥שֶׂם ל֛וֹ חֹ֥ק וּמִשְׁפָּ֖ט בִּשְׁכֶֽם: כו וַיִּכְתֹּ֨ב יְהוֹשֻׁ֜עַ אֶת־הַדְּבָרִ֤ים

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[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

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[19] In the *MT*, the noun '*God*' (אֱלֹהִים) and the adjective '*holy*' (קְדֹשִׁים) are both plural; normally, the divine name, when referring to the one true God, takes singular modifiers, but this is a rare exception where the adjective agrees grammatically with the honorific plural noun.

[20] The literal translation of '*destroy you*' (here following the *NJB* – the *NRSV* has '*consume you*') is '*bring you to an end*'.

[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*'.

הָאֵ֖לֶּה בְּסֵ֣פֶר תּוֹרַ֣ת אֱלֹהִ֑ים וַיִּקַּח֙ אֶ֣בֶן גְּדוֹלָ֔ה וַיְקִימֶ֣הָ שָּׁ֔ם תַּ֚חַת הָֽאַלָּ֔ה אֲשֶׁ֖ר בְּמִקְדַּ֥שׁ יְהוָֽה׃ {פ}

in the Book of the Law of God. Then he took a great stone and set it up there, under the oak in the Sanctuary of Yahweh,

כז וַיֹּ֨אמֶר יְהוֹשֻׁ֜עַ אֶל־כָּל־הָעָ֗ם הִנֵּ֨ה הָאֶ֤בֶן הַזֹּאת֙ תִּֽהְיֶה־בָּ֣נוּ לְעֵדָ֔ה כִּֽי־הִ֣יא שָׁמְעָ֗ה אֵ֚ת כָּל־אִמְרֵ֣י יְהוָ֔ה אֲשֶׁ֥ר דִּבֶּ֖ר עִמָּ֑נוּ וְהָיְתָ֤ה בָכֶם֙ לְעֵדָ֔ה פֶּֽן־תְּכַחֲשׁ֖וּן בֵּאלֹֽהֵיכֶֽם׃ כח וַיְשַׁלַּ֤ח יְהוֹשֻׁ֙עַ֙ אֶת־הָעָ֔ם אִ֖ישׁ לְנַחֲלָתֽוֹ׃ {פ}

[27] And Joshua said to all the people, "See! This stone shall be a witness against us because it has heard all the words that Yahweh has spoken to us: therefore, it shall be a witness against you in case you deny your God." [28] Then Joshua sent the people away, and each returned to his own inheritance.

כט וַיְהִ֗י אַֽחֲרֵי֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וַיָּ֛מָת יְהוֹשֻׁ֥עַ בִּן־נ֖וּן עֶ֣בֶד יְהוָ֑ה בֶּן־מֵאָ֥ה וָעֶ֖שֶׂר שָׁנִֽים׃ ל וַיִּקְבְּר֤וּ אֹתוֹ֙ בִּגְב֣וּל נַחֲלָת֔וֹ בְּתִמְנַת־סֶ֖רַח אֲשֶׁ֣ר בְּהַר־אֶפְרָ֑יִם מִצְּפ֖וֹן לְהַר־גָּֽעַשׁ׃ לא וַיַּעֲבֹ֤ד יִשְׂרָאֵל֙ אֶת־יְהוָ֔ה כֹּ֖ל יְמֵ֣י יְהוֹשֻׁ֑עַ וְכֹ֣ל ׀ יְמֵ֣י הַזְּקֵנִ֗ים אֲשֶׁ֨ר הֶאֱרִ֤יכוּ יָמִים֙ אַחֲרֵ֣י יְהוֹשֻׁ֔עַ וַאֲשֶׁ֣ר יָֽדְע֗וּ אֵ֚ת כָּל־מַעֲשֵׂ֣ה יְהוָ֔ה אֲשֶׁ֥ר עָשָׂ֖ה לְיִשְׂרָאֵֽל׃

[29] After these things Joshua son of Nun, the servant of Yahweh, died; he was a hundred and ten years old. [30] 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. [31] 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.

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[27] Compare the stone of this verse with the heap of stones of Gn 31:48, 52, the altar (Jos 22:26ff), and the *stele* (Is 19:19–20), set up as 'witnesses'.

[28] Vv. 28–31 are almost exactly repeated at the beginning of the 2nd introduction to the Book of Judges (2:6–10), showing how the two books have been edited together.

[29] This same title, '*servant of Yahweh*', was given to Moses (1:1, Ex 14:31, see Dt 34:5) and later to David (Ps 18 preface, Ps 89:3, 20); see #Is 42:1.

[30] At the end of this verse, the *LXX* adds the following sentence: "*There they laid with him, in the tomb where they had buried him, the flint knives with which he had circumcised the Israelites at Galgala when he had led them out of Egypt as the Lord ordered him; and they are still there today.*" (ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνῆμα, εἰς ὃ ἔθαψαν αὐτὸν ἐκεῖ, τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμεν τοὺς υἱοὺς Ισραηλ ἐν Γαλγαλοις, ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καθὰ συνέταξεν αὐτοῖς κύριος, καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.); even today, a great number of prehistoric worked flints are to be found round the village now standing on the site of Timnath-Serah.

[31] The *MT* lacks the words '*sake of*', here following the *NJB*.

^{לב} וְאֶת־עַצְמ֣וֹת י֠וֹסֵף אֲשֶׁר־הֶעֱל֨וּ בְנֵֽי־יִשְׂרָאֵ֥ל ׀ מִמִּצְרַיִם֮ קָבְר֣וּ בִשְׁכֶם֒ בְּחֶלְקַ֣ת הַשָּׂדֶ֗ה אֲשֶׁ֨ר קָנָ֧ה יַעֲקֹ֛ב מֵאֵ֛ת בְּנֵֽי־חֲמ֥וֹר אֲבִֽי־שְׁכֶ֖ם בְּמֵאָ֣ה קְשִׂיטָ֑ה וַיִּֽהְי֥וּ לִבְנֵֽי־יוֹסֵ֖ף לְנַחֲלָֽה: ^{לג} וְאֶלְעָזָ֥ר בֶּֽן־אַהֲרֹ֖ן מֵ֑ת וַיִּקְבְּר֣וּ אֹת֗וֹ בְּגִבְעַת֙ פִּֽינְחָ֣ס בְּנ֔וֹ אֲשֶׁ֥ר נִתַּן־ל֖וֹ בְּהַ֥ר אֶפְרָֽיִם:
{ש}

³² 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. ³³ Eleazar son of Aaron died and they buried him at Gibeah, the town of his son Phinehas, which had been given him in the highlands of Ephraim.

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³² In place of '*qesitah*' (קְשִׂיטָה - 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.

³³ At the end of this verse, the *LXX* adds the following sentence: "*The Israelites then went away, each to his house and each to his town. The Israelites worshipped Astarte and Ashtaroth and the gods of the nations round them; hence, the Lord put them into the power of Eglon, king of Moab, who oppressed them for eighteen years.*" (οἱ δὲ υἱοὶ Ισραηλ ἀπήλθοσαν ἕκαστος εἰς τὸν τόπον αὐτῶν καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ ἐσέβοντο οἱ υἱοὶ Ισραηλ τὴν Ἀστάρτην καὶ Ασταρωθ καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν· καὶ παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας Εγλωμ τῷ βασιλεῖ Μωαβ, καὶ ἐκυρίευσεν αὐτῶν ἔτη δέκα ὀκτώ.) – see #30 & Jg 3:14.