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Volume 2 -
Joshua
By A. Fuller

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JOSHUA

INTRODUCTION

1. This book like several others of the historical books of Scripture derives its name from its contents. It takes up the history of the chosen people at the death of Moses, and continues it in a systematic and orderly narrative, through the leadership and government of his successor. It records (almost exclusively) the acts of Joshua in fulfillment of the commission laid upon him from God by the hand of Moses (compare ⁴⁵³⁰Deuteronomy 31:7,8), and terminates with Joshua's death and burial.

The contents group themselves into two divisions of nearly equal length. The conquest of the land is described in twelve chapters, and then in twelve other chapters the subsequent partition of it together with Joshua's last acts and words.

The victories of Joshua described in the former of these portions were accompanied by repeated and stupendous interferences of God. This miraculous element has led some commentators to treat the book as altogether unhistorical. But it must not be forgotten that the miracles of the Book of Joshua do not stand alone. They grow, as it were, naturally out of the divine interpositions on behalf of Israel in the days of Moses, and are but the close of a series of extraordinary providences began in Egypt, and described in Exodus and the books following. No less do they stand intimately associated with the future history and development of the Jewish Church and nation, and even with the wider and more remote issues of God's counsels as manifested, or to be manifested, in the Christian Church to the end of all things. Thus, the conquest of Canaan by Joshua has other and vastly grander significances than its mere dimensions as a fact in history seem at first sight to suggest. It is not to be regarded simply as the invasion of a little district about as large as three average English counties by a tribe of nomads from the Arabian deserts. It was also the accomplishment by God of a purpose revealed of old; it was an essential element in the plan ordained by Him for the preservation among men of His Law, Will, and Word; it was designed to foreshadow in many important particulars His future dealings with mankind at large. But for the special

help of God, the Israelites could not have effected the conquest at all, for they were hardly superior to the Canaanites in numbers, and were destitute of chariots and horses, and of all the more elaborate equipments for war, above all of the appliances requisite for reducing the cities (compare ~~CHES~~ Numbers 13:28; ~~FOCS~~ Deuteronomy 1:28; 9:1) in which Canaan abounded. God's promise was, however, pledged to their forefathers to give them this land; whatever then might be necessary to give effect to this promise it belonged to His faithfulness to accord; and the Book of Joshua consequently is an essential sequel to the Pentateuch as declaring the thorough fulfillment by God of the covenant made by Him through Moses with Israel, and thus as illustrating His inviolable faithfulness.

(These typical aspects and applications are well drawn out by Pearson "On the Creed," Art. ii.)

But important as the theocratical and theological characteristics of the Book of Joshua are, both in themselves and as (so to say) vindicating the miraculous elements of the narrative, we must nevertheless not lose sight of the internal evidences of common and historical fact which it presents.

The invasion of Canaan by Joshua was evidently a carefully and skillfully conducted enterprise. An army marching upon Canaan from the south would find its path intercepted by range after range of heights, each, in the days of Moses and Joshua, bristling with towns and fortresses. The progress of such an army could be but slow, and at every step would be met by better organized resistance from an increasing number of enemies. When Israel, after 40 years' expiation of the revolt at Kadesh, again arose at the command of God to resume the long deferred enterprise on Canaan, the host was conducted round the whole southeast corner of the land and directed upon its comparatively defenseless eastern flank above the Dead Sea. The whole of the strong military positions and fenced cities in the "south country" and the "hill country" of what was subsequently the territory of Judah were thus taken in reverse and rendered comparatively useless. It is probable, too, that the southern Canaanites in particular were at this time greatly weakened by the invasions of Thotmes III, who had taken Gaza, apparently not many years previously, and no doubt had overrun the whole adjoining district (see the note at ~~CHES~~ Joshua 13:3). No less able were the measures adopted by Joshua to execute the plan thus judiciously laid down. The passage of the Jordan, by the special help of God, at a time of year when his enemies no doubt deemed the river to be

an almost insurmountable obstacle to his advance (see the note at ^{<0185>}Joshua 3:15): the seizing Gilgal, to serve as his foothold in the land: the capture and destruction of Jericho: the fall of Ai: these events enabled him to throw the forces of Israel like a wedge through the very midst of the land almost to the western sea, and in its most vulnerable part, between the fastnesses of Judah on the south and the mountain district of Ephraim on the north. The Amorites on Joshua's left, cut off from the Hittites on his right by his whole army interposing between the two, were overpowered before Gibeon. The whole south was reduced into at least temporary subjection before the larger multitudes of the north could be mustered. These in their turn shared the fate of their brethren in the south; Joshua broke their vast host to pieces on the shores of Lake Merom.

In these campaigns of Joshua it is impossible not to see the traces of strategical skill no less conspicuously than that presence of immediate and divine suggestion and succor which the narrative asserts.

2. The leading trait in the character of Joshua is courage — the courage of the warrior: this must have been already remarkable at the time of the Exodus (^{<0170>}Exodus 17:9ff). Subsequently, Joshua appears as in constant attendance on Moses (^{<0243>}Exodus 24:13; 32:1; 33:11); he without doubt acquired on Sinai, and in the precincts of the sanctuary, that unswerving faithfulness of service and unshaken confidence in God which marked his after career. He was naturally selected as one of the twelve “rulers” sent by Moses (^{<0432>}Numbers 13:2) to explore the land before the invasion of it was undertaken; and the bold and truthful report brought back by him and Caleb (^{<0447>}Numbers 14:7-9), was no less characteristic than was his undaunted bearing before the incensed people (^{<0440>}Numbers 14:10). These qualities pointed him out as the fitting captain over the Lord's people, who should overthrow their enemies before them and put them in possession of the promised inheritance. Accordingly, at the express command of God, he was solemnly appointed to that office and duty by Moses before his death (^{<0276>}Numbers 27:16-23; ^{<0523>}Deuteronomy 31:23).

Joshua was not a prophet (Ecclesiasticus 46:1; compare ^{<0271>}Numbers 27:21), but a divinely-inspired leader. After the great and peculiar work of his life was accomplished, he no longer held the same exclusive place at the head of Israel as before. In making the arrangements for settling the people in their homes, and establishing the theocracy on the lines laid down in the law of Moses, he acted in conjunction with Eleazar, the high priest: and

with the heads of the tribes (compare ^{<640>}Joshua 14:1; 17:4; 21:1). This was but natural. The armies had done their work and were dispersed, or were ready to disperse, to their several inheritances; and the military authority of their general was consequently at an end. The latter years of his life were probably passed in retirement at Timnath-serah, whence, he would seem to have emerged in extreme old age to meet the princes and the people in the great gathering at Shechem (Joshua 23—24), and to employ once more and finally his authority as the last survivor but one of a mighty generation, and as the hero of Israel's greatest triumphs, in order to engage his people more firmly and closely in their rightful allegiance to God.

The courage which was the leading feature in the character of Joshua was very distinctly and directly built upon faith (^{<600>}Joshua 1:5,6). Joshua obeyed God's call unhesitatingly and to the end, but it was because he trusted wholly in the promise which accompanied it. Hence, along with his soldierly qualities, were found others seldom present in the same man. He combined justice as a magistrate with gentleness as a man (^{<607>}Joshua 7:19); spirit as a ruler, with temper and discretion in dealing with the arrogant and exacting (^{<6074>}Joshua 17:14ff); diligence and equity in disposing of the fruits of victory with a complete unselfishness as regarded himself (^{<609>}Joshua 19:49-51). Perhaps conspicuous above all was his humility. From first to last his valor and his victories are referred to God as their giver. Of his own personal work in the achievements of his life there is in his last addresses scarcely one word.

3. The chronological dates presented in this book are few:

- a.** Comparing ^{<6049>}Joshua 4:19 and ^{<6056>}Joshua 5:6, if the date of the Exodus be assumed to be 1490 B.C., that of the invasion of Canaan will be 1450 B.C.
- b.** The duration of Joshua's wars with the Canaanites is spoken of loosely in ^{<6018>}Joshua 11:18 as "a long time." The words of Caleb (^{<6047>}Joshua 14:7,10: compare ^{<0437>}Numbers 13:17) — who was thirty-eight years old when he passed through the Red Sea, and seventy-eight when he passed through Jordan — help us to assign a period of seven years (in round numbers) for the campaigns of Joshua.
- c.** The duration of Joshua's rule, and consequently the number of years covered by the record of this book, is far more uncertain. He died when

he was 110 (^{<0209>}Joshua 24:29). If (compare ^{<0231>}Exodus 33:11) we suppose him to have been about the same age as Caleb, he will have been about 78 years old when he invaded Canaan, and have been at the head of Israel not much less than thirty-two years altogether after the death of Moses, surviving about twenty-five years after his retirement to Timnath-serah (compare ^{<0231>}Joshua 23:1). Josephus, however, states that Joshua's rule after the death of Moses lasted for twenty-five years, and that he had previously been forty years associated with him. This would fix Joshua's age at the time of the Exodus at forty-five. On the whole, nothing more precise seems attainable now than this: that Joshua governed Israel from twenty-five to thirty years after the death of Moses, and that about the like number of years contains the events recorded in the book which bears his name.

4. No sufficient evidence exists to enable us with certainty to name the author. That he was one of "the elders that overlived Joshua" (^{<0231>}Joshua 24:31) is probable, for the book appears to have been written by one coeval with the events recorded, and, indeed, an eye-witness of them. The spirit of the narrative in the former or historical portion of the book, and the graphic yet spontaneous rendering of details, which it everywhere presents, bespeak one who saw what he describes. And the topographical information which abounds in the latter portion of the book is of such a nature, and is presented in such a form, as strongly to suggest the use of written, and apparently contemporary documents. Some parts of this information are minute and accurate (e.g. Joshua 15), other statements are far less definite and complete. No doubt some of these imperfections are due to disorder in the text, or to clauses having dropped out of it, but others are mainly due to the fact that the writer's knowledge was itself imperfect. These very anomalies of the writer's most valuable description of Palestine, inconvenient as they often are, seem thus to be attributable to the early date of his information. His documents were written while Israel was still a stranger in the land of his inheritance, and in parts of it still a foreign invader.

The hand of a writer contemporaneous with the events is indicated in several expressions, e.g. in ^{<0406>}Joshua 5:6,7; 6:25; 10:2, a notice which plainly borrows its terms from the state of things in Canaan at the time of the invasion; and in the record of ancient Canaanite names of cities, though disused after the Israelites occupied them, (^{<0445>}Joshua 14:15; 15:9,15,49,60.)

(Passages occur which fix a terminus ad quem, later than which they cannot have been penned. Thus ^{<0660>}Joshua 16:10 (compare ^{<1096>}1 Kings 9:16) must have been written before the beginning of the reign of Solomon. From ^{<06108>}Joshua 11:8 and ^{<06928>}Joshua 19:28, Sidon was the capital of Phoenicia; but before the time of David, if not in or about 1208 B.C., the hegemony was transferred to Tyre. ^{<06557>}Joshua 15:63 must belong to a time previous to the taking of Jerusalem and the destruction of the Jehusites by David (^{<0106>}2 Samuel 5:6 following) ^{<06127>}Joshua 9:27 implies that the site of the temple was not yet determined: compare ^{<05105>}Deuteronomy 16:5.)

The book cannot, in its present form at least, be ascribed to Joshua himself. The account of his death and that of Eleazar, with the few supplementary verses at the end of the book, might have been attached by another hand, as a conclusion to the historical work of Joshua, just as a like addition was made to the work of Moses. But there are up and down the book a number of historical notices, which point to a date clearly beyond the death of Joshua (compare ^{<06513>}Joshua 15:13-20 and ^{<07000>}Judges 1:1-15; 15:63, and ^{<0008>}Judges 1:8; 15:13-19 and Judges 18). For these reasons the opinion of the rabbis and many moderns which names Joshua as himself the sole writer of this book, must apparently be abandoned. The evidence internal and external renders it likely that the book was composed partly from personal observation and inquiry, partly out of pre-existing and authentic documents, within a few years after the death of Joshua, and probably from materials furnished in part by Joshua himself.

5. The book of Joshua is a work complete in itself, with an organic unity and peculiar characteristics. This appears:

(1) From the definiteness of the writer's purpose, and the thoroughness with which he executes it. He proposes to narrate the conquest of Canaan, and to present that conquest as a proof of God's fidelity to his covenant. But the writer does not limit himself to the achievements of Joshua. Such additions to the main body of his story, which belongs to the lifetime and leadership of Joshua, as are contained in Joshua 13 and Joshua 15 are to be explained only by a reference to the writer's distinct and special aim.

(2) From the tokens of connection and method apparent throughout. Not only does the first part, which records the wars (Joshua 1—12), evidently lead up to the second part (Joshua 13—24), which describes the partition of the territory when subdued, but the contents of each part taken singly

are given in proper and chronological order, each transaction growing out of the one preceding.

(3) From the style and phraseology. These are marked by distinctive features, whether the book be compared with the Pentateuch or with the other and later historical books. The difference of style, words, and treatment in the historical chapters, as contrasted with the topographical chapters is only what might be expected from the diverse nature of the subjects, and from the self-evident fact that in much of the latter part of his task the author was working from pre-existing documents.

Certain discrepancies alleged to exist in the book do not seriously impair its unity and independence. The difficulties, e.g. in the account of the capture of Ai (Joshua 8) arise solely out of the numbers, and are far more probably due to a mistake in the numerals (see the note at ^{<618B>}Joshua 8:3), which is by no means of infrequent occurrence, than to the presence in the narrative of two or three different versions of the events which the final editor omitted to harmonize.

The contradiction said to exist between some passages which speak of the land as completely subdued by Joshua, and of the Canaanites as utterly extirpated (^{<6116>}Joshua 11:16,17,23; 12:7,8 etc.), and others which allude to "very much land," as still in possession of the native inhabitants (^{<6130>}Joshua 13:1ff; 17:14ff; 23:5, etc.), is to be explained partly by the theocratic view which the writer takes of his theme; a view which leads him to regard the conquest as complete when it was so "ex parte Dei," and when all was done that was needed to enable the Israelites to realize fully the promises (compare ^{<624B>}Joshua 21:43-45); partly also by the fact that territory was undoubtedly overrun by Joshua at the first onset, which was afterward recovered by the Canaanites, and only again and finally wrested from them at a subsequent, sometimes a long subsequent, date. That the early campaigns of Joshua were in the nature of sudden raids, overpowering for the moment, but not effectually subduing the country, has probably much truth in it.

Thus then, the Book of Joshua, though based upon pre-existing materials of various kinds, (We have an example in ^{<6102>}Joshua 10:12 a citation from a poetical book (see note in loc.); while elsewhere the writer has before him documents of a geographical character.) and sometimes incorporating them, appears to be a separate and complete work produced as a whole from one original hand. Its relation to the Pentateuch is that of an

independent treatise by a distinct author, who resumes a theme of which the first great and important portion had been finished by a predecessor. The Pentateuch is not to be looked upon as principally a historical work. It is the statute book of the theocracy, and contains only such historical matter as illustrates the origin and import of God's covenant with Israel. Joshua records how the temporal promises of that covenant were accomplished; and describes how the basis was laid for the future development of the nation, under the special superintendence of God, by its settlement in Canaan. Thus, regarded, this book is no more an appendage to the Pentateuch than the books of Judges and Samuel are an appendage to it. There is, assuredly, an intimate connection among these writings throughout, a connection which is expressly indicated by the connective conjunctions used in the beginning of each book (see the note at 1:1). This is due to the fact that the several authors were moved to write by one and the same Spirit, and that their one purpose in successive ages was to record the dealings of God with their nation. Hence, they have selected whatever declares or illustrates the divine call of Israel; God's methods in educating that people for its functions in His world; the preparations made through the chequered history of Israel for future issues bearing on the salvation of all mankind. We find at one time periods of considerable length, and events of great importance to secular history cursorily alluded to, while other occurrences, often of a biographical character, are dwelt upon with anxious minuteness, because of their theocratic bearings. Accordingly, the name "Earlier prophets," given to this and the following books of Judges, Samuel, and Kings by the Jewish Church which has handed them down to us as canonical, is appropriate. They were written by inspired men, and treat their subject from the prophetic point of view.

The Book of Joshua is repeatedly cited or referred to in the New Testament: compare ~~<4175>~~ Acts 7:45; ~~<3175>~~ Hebrews 3:5; 4:8; 11:30,31; ~~<3125>~~ James 2:25.

6. The land of Canaan was given as a free gift by God to the Israelites — they took possession of it because He bade them do so — and He no less bade them annihilate the Canaanite nations without mercy? (Compare ~~<1232>~~ Exodus 23:32ff; 34:12ff; ~~<4632>~~ Numbers 33:52ff; ~~<1810>~~ Deuteronomy 7:1ff; ~~<4192>~~ Joshua 9:24.)

The question then occurs in unbroken force, all palliative explanations being disallowed: Is this merciless treatment of the Canaanites consistent

with the attributes of the Deity, especially as those attributes are illustrated for us in the New Testament?

The destruction of the Canaanites is always presented in Scripture as a judgment of God sent on them because of their wickedness. They had not only fallen into total apostasy from God, but into forms of idolatry of the most degrading kind. Their false religion cannot be regarded as a mere error of judgment; cruelty the most atrocious, and unnatural crimes the most defiling were part and parcel of its observances. (Compare ^{<B182>}Leviticus 18:21ff; ^{<B123>}Deuteronomy 12:30ff.) Moreover, they had proved themselves to be incorrigible. They had had not only the general warning of the deluge, as had other nations of the earth, but the special one of the overthrow of Sodom and Gomorrah in the very midst of them. They had had also the example and instruction of Abraham and the patriarchs living for ages among them. Even after the miraculous providence of God had brought the Israelites out of Egypt and across the Jordan, and even when the sword was as it were hanging over their necks, it was but in one or two isolated cases that signs of repentance and recollection of God were manifested (compare ^{<B11>}Joshua 2:1; 9:24). God had forborne for ages in vain (compare ^{<O156>}Genesis 15:16); in the days of Joshua the time for mercy had passed, and that of judgment had come. It is impossible to acknowledge God as the moral Governor of the earth, and not to admit that it may be right or even necessary for Him to remove such nations. The fact, therefore, that God is described as having not only permitted, but even enjoined and caused the extirpation of the Canaanite nations, depraved as they were, is not inconsistent with His moral attributes. People, as was long ago pointed out by Dr. Butler ('Anal.' ii. 3), have no right to either life or property, but what arises solely from the grant of God. When this grant is revoked they cease to have any right at all in either. And in the case before us the forfeiture decreed by God was merited, and the execution of it was therefore righteous.

God chose to inflict His righteous judgment by the hands of the Israelites, and expressly commissioned them to be His executioners. If it be objected that this is to represent God as sanctioning cruelty, the answer is obvious: it is no sanction of cruelty to direct a lawful sentence to be carried out by human agents (compare ^{<O18>}Numbers 31:3). Nor would obedience to God's command in this matter make the Israelites brutal and bloodthirsty. The behavior of the Israelites, on many occasions, proves that they shrank from a terrible duty of this sort when laid on them by God, and did it only so far

as they were compelled to do it. (Compare ^{<06113>}Numbers 31:13ff; ^{<0660>}Joshua 16:10; 18:3; ^{<00128>}Judges 1:28,35; ^{<01524>}1 Samuel 15:24).

The slaughter of the Canaanites served various important purposes besides the mere removal of them from the face of the earth. To make and keep the Jewish people as much as possible isolated, was a marked and vital principle of the Old Testament dispensation. No more effectual means could have been adopted for inspiring God's people with an abhorrence for Canaanite sins, to which they were not a little prone, than to make them the ministers of divine vengeance for those sins.

They learned by experiment that God would certainly root out those who fell away in apostasy from Him. They were warned also that if they fell into the sins of the Canaanites they would themselves be the victims of those same judgments of which they had been the reluctant executioners (compare e.g. ^{<06225>}Deuteronomy 28:25). And the whole was so ordered as to exhibit a type, fearful no doubt yet salutary, of what must be the fate of the impenitent and obdurate in the upshot of God's righteous government.

NOTES ON JOSHUA 1

<BOOK> Joshua 1:1-9 serves as an introduction to the history of the war, and pointedly call attention to the leading thought of the whole book — that the invasion and subjugation of Canaan were undertaken by the Israelites at God’s direct command and completed in His never-failing strength.

<BOOK> **Joshua 1:1.** *Now ...* Hebrew: “and, ...” The statement following is thus connected with some previous one, which is assumed to be known to the reader. So Judges, Ruth, 1 Samuel, etc., are by the same means linked on to the books preceding them. The connection here is the closer, since the Book of Deuteronomy concludes, and the book of Joshua opens, by referring to the death of Moses.

Moses, the servant of the LORD On the epithet, see the marginal reference “b.”

Moses’ minister It is impossible altogether to pass by the typical application of this verse. Moses, representing the law, is dead; Joshua, or, as that name is written in Greek, Jesus, is now bidden by God to do what Moses could not — lead the people into the promised land. Joshua was “Moses’ minister,” just as Christ was “made under the Law;” but it was Joshua, not Moses, who worked out the accomplishment of the blessings which the Law promised. On the name Joshua, see **<TEXT>** Exodus 17:9 note, and **<TEXT>** Numbers 13:16.

Saying No doubt directly, by an immediate revelation, but not as God spake to Moses, “mouth to mouth” (**<TEXT>** Numbers 12:8). Though upon Joshua’s appointment to be Moses’ successor (**<TEXT>** Numbers 27:18ff), it had been directed that “counsel should be asked” for him through the medium of Eleazar “after the judgment of Urim,” yet this was evidently a resource provided to meet cases of doubt and difficulty. Here there was no such case; but the appointed leader, knowing well the purpose of God, needed to be stirred up to instant execution of it; and the people too might require the encouragement of a renewed divine command to set out at once upon the great enterprise before them (compare **<TEXT>** Joshua 1:13).

<BOOK> **Joshua 1:4.** Lebanon is spoken of as “this Lebanon,” because visible from the neighborhood in which Israel was encamped. (Compare

^{<0808>}Deuteronomy 3:8,9.) “The wilderness” of the text is the Desert of Arabia, which forms the southern, as Lebanon does the northern, limit of the promised land. The boundaries on the east and west are likewise indicated; and the intervening territory is described generally as “all the land of the Hittites.” The Hittites are properly the inhabitants of northern Canaan and Phoenicia (see ^{<0808>}Exodus 3:8 note), but the name appears to be used here for the Canaanites in general, as in ^{<1109>}1 Kings 10:29. On the boundaries of the promised land compare ^{<05124>}Deuteronomy 11:24; ^{<0158>}Genesis 15:18.

^{<0800>}**Joshua 1:7.** *Prosper* See the margin. The literal rendering should be retained here since the notion of prosperity is separately introduced by a different word in ^{<0808>}Joshua 1:8.

^{<0800>}**Joshua 1:10.** *Officers* The “scribes.” (See the ^{<0806>}Exodus 5:6 note, and ^{<0508>}Deuteronomy 16:18.)

^{<0801>}**Joshua 1:11.** *Prepare you victuals* The order was probably given with the knowledge that the manna would cease when the host crossed the Jordan (^{<0165>}Exodus 16:35), and possibly because amidst their preparations there might not be opportunity to gather it in sufficient quantity. Nor does it appear that manna ever formed the whole and sole sustenance of the people. (Compare ^{<0801>}Numbers 20:1 note.)

It is the view of the majority of commentators — Jewish and Christian, ancient and modern — that the “three days” here named are identical with those of ^{<0802>}Joshua 3:2; and that the command of Joshua in the text was not in fact given until after the return of the spies. Here, as elsewhere in the Hebrew historical books and frequently in the Gospels, the order of time is superseded by the order of thought. For the purpose if the writer was not historical merely; it was, on the contrary, mainly religious and theoretical. Intending, then, to exhibit God as accomplishing His promises to the covenant-people, he begins by informing us that God gave the word and set Joshua and the host actually in motion to take possession of their inheritance. Having placed this leading fact in the forefront, he returns to mention in Joshua 2 certain transactions closely relevant to the early stages of Joshua’s conquests, but which had in fact happened before the camp was removed from the plains of Moab and immediately after the expiration of the thirty days’ mourning for Moses. (^{<0508>}Deuteronomy 34:8.) The order of events was probably the following — 3rd Nisan, the spies are sent out

(^{<0101>}Joshua 2:1); 6th, the spies return (^{<0102>}Joshua 2:23); 7th, the camp is removed from Shittim to the bank of Jordan (^{<0103>}Joshua 3:1), and the command (^{<0104>}Joshua 1:11) is issued; 10th, the river is crossed (^{<0105>}Joshua 4:19).

^{<0106>}**Joshua 1:14.** *Armed* Rather, “arrayed” (see ^{<0107>}Exodus 13:18 note).

On this side Jordan Compare ^{<0108>}Deuteronomy 1:1, note.

NOTES ON JOSHUA 2

Joshua 2:1. *An harlot's house* In the face of the parallel passages (e.g. ^{<B207>}Leviticus 21:7: ^{<B487>}Jeremiah 5:7) the rendering advocated for obvious reasons, namely, “the house of a woman, an innkeeper,” cannot be maintained. Rahab must remain an example under the Law similar to that (^{<A0757>}Luke 7:37) under the Gospel, of “a woman that was a sinner,” yet, because of her faith, not only pardoned, but exalted to the highest honor. Rahab was admitted among the people of God; she intermarried into a chief family of a chief tribe, and found a place among the best remembered ancestors of King David and of Christ; thus receiving the temporal blessings of the covenant in largest measure. The spies would of course betake themselves to such a house in Jericho as they could visit without exciting suspicion; and the situation of Rahab's, upon the wall (^{<B215>}Joshua 2:15), rendered it especially suitable. It appears from ^{<B104>}Joshua 2:4 that Rahab hid them before the King's messengers reached her house, and probably as soon as the spies had come to her house. It is therefore most likely that they met with Rahab outside of Jericho (compare ^{<B384>}Genesis 38:14), and ascertained where in the city she dwelt, and that they might entrust themselves to her care. Rahab (i.e. “spacious,” “wide.” Compare the name “Japheth” and ^{<B0327>}Genesis 9:27, note) is regarded by the fathers as a type of the Christian Church, which was gathered out of converts from the whole vast circle of pagan nations.

Joshua 2:4. *I wist not whence they were* Rahab acted as she did from the belief in God's declared word, and conviction that resistance to His will would be both vain and wicked (^{<B109>}Joshua 2:9-11). Thus, she manifested a faith both sound and practical, and is praised accordingly (^{<S113>}Hebrews 11:31; ^{<S125>}James 2:25). The falsehood to which she had recourse may be excused by the pressure of circumstances and by her own antecedents, but cannot be defended.

Joshua 2:6. *Stalks of flax* literally, “the carded fibres of the tree.” The flax in Palestine grew to more than three feet in height, with a stalk as thick as a cane. It was probably with the flax stalks, recently cut (compare ^{<B1081>}Exodus 9:31, note) and laid out on the house roof to dry, that Rahab hid the spies.

Joshua 2:7. The sense is, that “they pursued along the way which leads to Jordan and across the fords;” probably those described in Judges 3:28.

Joshua 2:11. *The LORD your God, he is God* From the rumour of God’s miraculous interpositions Rahab believed, and makes the self-same confession to which Moses endeavors to bring Israel by rehearsing similar arguments (Deuteronomy 4:39). Rahab had only heard of what Israel had experienced. Her faith then was ready. It is noteworthy, too, that the same reports which work faith and conversion in the harlot, cause only terror and astonishment among her countrymen. (Compare Luke 8:37-39.)

Joshua 2:12. *A true token* literally, “a sign” or “pledge of truth;” “something to bind them to keep their promise faithfully. The “token” was the oath which the spies take (Joshua 2:14).

Joshua 2:14. *Our life for yours* See the margin. This is (see Joshua 2:17) a form of oath, in which God is in effect invoked to punish them with death if they did not perform their promise to save Rahab’s life. Compare the more common form of oath, 1 Samuel 1:26, etc.

Joshua 2:15. *Upon the town wall* The town wall probably formed the back wall of the house, and the window opened therefore into the country. (Compare Paul’s escape, 2 Corinthians 11:33).

Joshua 2:18. The “line” or cord was spun of threads dyed with cochineal: i.e., of a deep and bright scarlet color. The color would catch the eye at once, and supplied an obvious token by which the house of Rahab might be distinguished. The use of scarlet in the Levitical rites, especially in those more closely connected with the idea of putting away of sin and its consequences (compare e.g., Leviticus 14:4,6,51; Numbers 19:6), naturally led the fathers, from Clement of Rome onward, to see in this scarlet thread, no less than in the blood of the Passover (Exodus 12:7,13, etc.), an emblem of salvation by the Blood of Christ; a salvation common alike to Christ’s messengers and to those whom they visit.

Joshua 2:22. *Unto the mountain* Probably the mountains to the west and north of Jericho, called afterward, from the belief that the 40 days of

our Lord's temptation were passed among them, the Quarantania. The spies avoided at the first the neighbourhood of the Jordan, where the pursuers sought them: and amidst the grottoes of the limestone rocks, which in later ages were the abode of numerous hermits, they could readily shelter themselves for three days.

NOTES ON JOSHUA 3

Joshua 3. The contents of this and the next chapter, which record the miraculous passage of Israel over Jordan, are given in four sections:

- (1) Joshua 3:1-6, describing the preliminary directions;
- (2) Joshua 3:7-17, the commencement of the passage;
- (3) Joshua 4:1-14, the accomplishment of it;
- (4) Joshua 4:15-24, the conclusion of the passage and erection of a monument to commemorate it.

A certain completeness and finish is given to each division of the narrative, and to effect this the writer more than once repeats himself, anticipates the actual order of events, and distributes into parts occurrences which in fact took place once for all.

Joshua 3:1. “The acacia groves” (Exodus 25:5 note) of Shittim on both sides of Jordan line the upper terraces of the valley (compare 2 Kings 6:4). They would be in this part at some six miles distance from the river itself.

Joshua 3:2. These days (Joshua 1:11 note) were no doubt occupied in preparations of various kinds. The host consisted not of armed men only, but of women and children also; and many arrangements would be necessary before they actually advanced into a hostile country.

Joshua 3:4. The ark, which was since the making of the covenant the special shrine and seat of God’s presence, went before to show the people that God, through its medium, was their leader. They were to follow at a distance that they might the better observe and mark how the miracle was accomplished. This they would do to the greatest advantage while coming down the heights, the ark going on before them into the ravine.

Joshua 3:6. *They took up* i.e. on the day following. The course of events is anticipated.

Joshua 3:7. *This day will I begin to magnify thee* One cause why the miracle now to be narrated was performed is here suggested. As Moses

was declared to be sent immediately from God with an extraordinary commission by the miracles which he worked, more especially that of dividing the Red Sea in two parts, so was Joshua both sent and accredited in a like manner. (Compare ^{<RB05>}Joshua 1:5, and ^{<RB14>}Joshua 4:14.) Other reasons are given in ^{<RB10>}Joshua 3:10; 5:1.

^{<RB10>}**Joshua 3:10.** *The living God* Compare the marginal reference. The gods of the pagan are “dead idols.” On the names of the seven nations, see ^{<RB16>}Genesis 10:16, etc., note.

^{<RB15>}**Joshua 3:15.** *Jordan overfloweth all his banks* Rather “is full up to all his banks,” i.e. “brim-full.” This remark strikingly illustrates the suddenness and completeness, not less than the greatness, of the marvel. The Jordan River flows at the bottom of a deep valley, which descends to the water’s edge on either side in two, occasionally in three, terraces. Within the lowest of these the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows, which in the spring is reached by the rising waters (compare the figure in ^{<RB19>}Jeremiah 49:19; 50:44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim. Its highest rise takes place about the time when Joshua had to cross it. By the middle of April the river cannot be forded; and, if passed at all, can only be so by swimming. This, however, was a hazardous feat (compare ^{<RB25>}1 Chronicles 12:15); and though no doubt performed by the two spies, was utterly out of the power of the mixed multitude that followed Joshua. The mere fact that the whole vast host crossed the stream of Jordan at this season, is no small proof of the miracle here recorded. No human agency then known and available could have transported them speedily and safely from bank to bank.

^{<RB16>}**Joshua 3:16.** The passage should run “rose up, an heap far away, by Adam, the city which is beside Zarthan.”

The city of Adam is not named elsewhere, and Zarthan (mentioned here and in marginal references.) has also disappeared. It is, however, probably connected with the modern Kurn Sartabeh (Horn of Sartabeh), the name given to a lofty and isolated hill some 17 miles on the river above Jericho.

^{<RB17>}**Joshua 3:17.** The miraculous passage to the holy land through Jordan is not less pregnant with typical meaning than that through the Red Sea

(compare ^{<600>}1 Corinthians 10:1,2). The solemn inauguration of Joshua to his office, and his miraculous attestation, by the same waters with which Jesus was baptized on entering on the public exercise of His ministry (compare ^{<1086>}Matthew 3:16,17); the choice of twelve men, one from each tribe to be the bearers of the twelve stones, and the builders of the monument erected therewith (compare ^{<680>}1 Corinthians 3:10; ^{<6214>}Revelation 21:14): these were divinely-ordered occurrences, not without a further bearing than their more immediate one upon Israel. Nor must in this point of view the name “Adam,” the place where the stream flowed to the people which cut them off from the promises, and the failure for the time under the rule of Joshua of the full and rapid flood which supplies the Dead Sea, be overlooked.

NOTES ON JOSHUA 4

Joshua 4:2. *Take you twelve men* The order is given in the plural, because no doubt the tribes themselves were to choose their own representatives, the choice being approved by Joshua (**Joshua 4:4**). These twelve would be left with Joshua on the hither bank of the river, waiting to receive his orders after the rest of the people had made their way across (**Joshua 3:17; 4:1**).

Joshua 4:8. *Laid them down there* i.e. in Gilgal (**Joshua 4:20**). Spoken of as the doers of this, because it was done by the twelve who acted for them.

Joshua 4:9. Another set of stones is intended than that before mentioned. The one set was erected by the command of God at the spot where they passed the night (**Joshua 4:3**); the other by Joshua on the spot where the priests' feet rested while they bore up the ark during the passage of the people. This spot was near, or perhaps on, the eastern brink (compare **Joshua 3:8**). These stones would therefore mark the spot at which the people crossed, as the others marked the place in which they lodged the night after the crossing; nor, as the stones would only be reached by the water in flood time, and then by the utmost edge of it, is there any reason why they could not both be seen, and continue in their place as the writer asserts they did up to the time when he wrote.

Joshua 4:13. The plains of Jericho, consisting of the higher terrace of the Jordan valley, are almost seven miles broad. The mountains of Judaea here recede somewhat from the river, and leave a level and fertile space, which, at the time of Joshua's invasion, was principally occupied by a forest of palms. Hence, the name "city of palms," **Deuteronomy 34:3**.

Joshua 4:15. The passage of the priests to the further bank had been already referred to, **Joshua 4:11**; but the writer, in observance of his general plan (compare introductory remarks to Joshua 3), re-introduces it here as the leading feature in the concluding section of his account, and (as before) with mention of God's special direction about it. The statement that on the removal of the ark the waters of Jordan at once returned to their former level (**Joshua 4:18**), heightens the impression which is

especially inculcated throughout — that the whole transaction was extraordinary and miraculous. The details and incidents of the passage are no doubt open to manifold discussion: but all such discussion will be futile unless it proceed throughout on the admission that we have here before us the record of a distinctly supernatural interposition: compare the introduction to the Book of Joshua.

~~<RB>~~ **Joshua 4:19.** Gilgal, mentioned here by anticipation (compare ~~<RB>~~ Joshua 5:9), [the modern Jiljulieh (Conder)], was on rising ground (compare ~~<RB>~~ Joshua 5:3), and, according to Josephus, nearly five miles from the river, and consequently about two from the city itself. The site of the camp was no doubt fortified by Joshua, as it constituted for some time the abiding foothold in Canaan, from where he sallied forth to subdue the country. It was also the place of safety where the ark, and no doubt also the women, children, cattle, and other property of the people were left. Hence, the demolition of Jericho and Ai, strong fortresses in the neighborhood of Gilgal, was no doubt dictated by sound policy as well as by religious obligations.

NOTES ON JOSHUA 5

Joshua 5:1. The Amorites were the principal of those nations which occupied the hill country of Judaea (^{<0106>}Genesis 10:16 note); the Canaanites of those that dwelt on the coast and low lands. These words are therefore equivalent to “all the kings of the highlanders, and all the kings of the lowlanders:” i.e. the kings of all the tribes of the country.

Until we were passed over The use of the first person has been noted here, and in ^{<0886>}Joshua 5:6 (compare ^{<4160>}Acts 16:10), as suggesting the hand of one who himself shared in what he describes. But the text as read (though not written) by the Jewish authorities here, has the third person; as have some manuscripts, Septuagint, Vulgate, etc.: and a change of person like this in Hebrew, even if the text stand, does not of itself warrant the inference. (Compare ^{<0886>}Psalms 66:6.)

Joshua 5:2. *Make thee sharp knives* Render rather as marg., and compare marginal reference and note. Knives of flint or stone were in fact used for circumcision, and retained for that and other sacred purposes, even after iron had become in common use. The rendering of the margin is adopted by almost all ancient versions, by most commentators, and by the fathers generally, who naturally regarded circumcision performed by Joshua and by means of knives of stone or rock, as symbolic of the true circumcision performed by Christ, who is more than once spoken of as the Rock (compare ^{<6004>}1 Corinthians 10:4; ^{<6029>}Romans 2:29; ^{<5021>}Colossians 2:11). See ^{<0212>}Joshua 21:42.

Circumcise again ... i.e. make that which once was a circumcised people but is not so now, once more a circumcised people. (See ^{<0604>}Joshua 4:4-7.)

Joshua 5:3. *The hill of the foreskins* i.e. the hill where the foreskins, the emblem of all worldly and carnal affections, were buried. (Compare ^{<5021>}Colossians 2:11-13; 3:1-6.)

Joshua 5:4-7. Of the whole nation those only were already circumcised at the time of the passage of the Jordan who had been under twenty years of age at the time of the complaining and consequent rejection at Kadesh (compare the marginal reference). These would have

been circumcised before they left Egypt, and there would still survive of them more than a quarter of a million of thirty-eight years old and upward.

The statements of these verses are of a general kind. The “forty years” of ^{<BIB6>}Joshua 5:6 is a round number, and the statement in the latter part of ^{<BIB6>}Joshua 5:5 cannot be strictly accurate. For there must have been male children born in the wilderness during the first year after the Exodus, and these must have been circumcised before the celebration of the Passover at Sinai in the first month of the second year (compare ^{<BIB6>}Numbers 9:1-5, and ^{<BIB6>}Exodus 12:48). The statements of the verses are, however, sufficiently close to the facts for the purpose in hand; namely, to render a reason for the general circumcising which is here recorded.

The reason why circumcision was omitted in the wilderness, was that the sentence of ^{<BIB6>}Numbers 14:28ff placed the whole nation for the time under a ban; and that the discontinuance of circumcision, and the consequent omission of the Passover, was a consequence and a token of that ban. The rejection was not, indeed, total, for the children of the complainers were to enter into the rest; nor final, for when the children had borne the punishment of the fathers’ sins for the appointed years, and the complainers were dead, then it was to be removed, as now by Joshua. But for the time the covenant was abrogated, though God’s purpose to restore it was from the first made known, and confirmed by the visible marks of His favor which He still vouchsafed to bestow during the wandering. The years of rejection were indeed exhausted before the death of Moses (compare ^{<BIB6>}Deuteronomy 2:14): but God would not call upon the people to renew their engagement to Him until He had first given them glorious proof of His will and power to fulfill His engagements to them. So He gave them the first fruits of the promised inheritance — the kingdoms of Sihon and Og; and through a miracle planted their feet on the very soil that still remained to be conquered; and then recalled them to His covenant. It is to be noted, too, that they were just about to go to war against foes mightier than themselves. Their only hope of success lay in the help of God. At such a crisis the need of full communion with God would be felt indeed; and the blessing and strength of it are accordingly granted.

The revival of the two great ordinances — circumcision and the Passover — after so long an intermission could not but awaken the zeal and invigorate the faith and fortitude of the people. Both as seals and as means of grace and God’s good purpose toward them then, the general

circumcision of the people, followed up by the solemn celebration of the Passover — the one formally restoring the covenant and reconciling them nationally to God, the other ratifying and confirming all that circumcision intended — were at this juncture most opportune.

Joshua 5:8. The circumcision must have taken place on the day after the passage of Jordan, i.e. the 11th Nisan, and the Passover was kept on the 14th of the same month. For so long at least, they who had been circumcised would be disabled from war (compare the marginal reference), though they would not necessarily be debarred from keeping the feast. The submission of the people to the rite was a proof of faith, even though we remember that the panic of the Canaanites (**Joshua 5:1**) would render any immediate attack from them unlikely, and that there must have been a large number of “men of war” who would not need to be circumcised at all (see the note at **Joshua 5:4**).

Joshua 5:9. *The reproach of Egypt* i.e. “reproach proceeding from Egypt.” The expression probably refers to taunts actually uttered by the Egyptians against Israel, because of their long wanderings in the desert and failures to acquire a settlement in Canaan (compare **Exodus 32:12**; **Numbers 14:13-16**; **Deuteronomy 9:28**; **32:27**). These reproaches were now to end, for they had actually entered Canaan, and the restoration of the covenant was a pledge from God to accomplish what was begun for them.

Joshua 5:11. *Old corn of the land* Rather “produce of the land,” the new grain just coming in at the time of the Passover. (So in **Joshua 5:12**.)

On the morrow after the passover These words denote in **Numbers 33:3** the 15th Nisan, but must here apparently mean the 16th. For the Israelites could not lawfully eat of the new grain until the first fruits of it had been presented, and this was done on “the morrow after the Sabbath,” i.e. the morrow after the first day of Unleavened Bread, which was to be observed as a Sabbath, and is therefore so called. (Compare **Leviticus 23:7,11,14**.)

The term Passover, which is sometimes used for the lamb slain on the evening of the 14th Nisan, sometimes for the paschal meal, sometimes for the whole eight days’ festival, here means the first great day of the eight, the Sabbath of the first holy convocation.

Joshua 5:13. *A man* See the notes at ^{<0120>}Genesis 12:7; 18:2. The appearance was that of God manifested in the Person of His Word. Hence, the command of ^{<0655>}Joshua 5:15. That the appearance was not in a vision merely is clear from the fact that Joshua “went unto Him” and addressed Him.

Joshua 5:14. *Captain of the host of the LORD* i.e. of the angelic host, the host of heaven (compare ^{<1219>}1 Kings 22:19; ^{<0003>}1 Samuel 1:3, etc.). The armed people of Israel are never called “the host of the Lord,” though once spoken of in ^{<0241>}Exodus 12:41 as “all the hosts of the Lord.” The Divine Person intimates that He, the Prince (see the marginal references) of the Angels had come to lead Israel in the coming strife, and to overthrow by heavenly might the armies and the strongholds of God’s and Israel’s enemies. Accordingly, the capture of Jericho and the destruction of the Canaanites generally form a fit type of a grander and more complete conquest and excision of the powers of evil which yet waits accomplishment. (Compare with this verse ^{<0251>}Matthew 25:31; ^{<3007>}2 Thessalonians 1:7,8.)

NOTES ON JOSHUA 6

Joshua 6:1. This verse is strictly parenthetical. It is inserted to explain the declaration commenced ^{<ref>Joshua 5:14}, and interrupted by Joshua's question and obeisance ^{<ref>Joshua 5:14,15}, but resumed in ^{<ref>Joshua 6:2}.

Straitly shut up See the margin, i.e., not only shut, but barred and bolted.

Joshua 6:3-6. The command of the Lord as to the mode in which the fall of Jericho should be brought about is given in these verses in a condensed form. Further details (see ^{<ref>Joshua 6:8-10,16,17}, etc.), were, no doubt, among the commands given to Joshua by the Angel.

Joshua 6:4. *Trumpets of ram's horns* Render rather here and in ^{<ref>Joshua 6:5,6,8}, etc., "trumpets of jubilee" (compare ^{<ref>Leviticus 25:10} note). The instrument is more correctly rendered "cornet" (see ^{<ref>Leviticus 25:9}, note). Various attempts have been made to explain the fall of Jericho by natural causes, as, e.g., by the undermining of the walls, or by an earthquake, or by a sudden assault. But the narrative of this chapter does not afford the slightest warrant for any such explanations; indeed it is totally inconsistent with them. It must be taken as it stands; and so taken it intends, beyond all doubt, to narrate a miracle, or rather a series of miracles.

In the belief that a record is not necessarily unhistorical because it is miraculous, never perhaps was a miracle more needed than that which gave Jericho to Joshua. Its lofty walls and well-fenced gates made it simply impregnable to the Israelites — a nomad people, reared in the desert, destitute alike of the engines of war for assaulting a fortified town, and of skill and experience in the use of them if they had had them. Nothing like a direct interference of the Almighty could in a week's time give a city like Jericho, thoroughly on its guard and prepared (compare ^{<ref>Joshua 2:9ff} and ^{<ref>Joshua 6:1}), to besiegers situated as were Joshua and the Israelites.

The fall of Jericho cogently taught the inhabitants of Canaan that the successes of Israel were not mere human triumphs of man against man, and that the God of Israel was not as "the gods of the countries." This lesson some of them at least learned to their salvation, e.g., Rahab and the

Gibeonites. Further, ensuing close upon the miraculous passage of Jordan, it was impressed on the people, prone ever to be led by the senses, that the same God who had delivered their fathers out of Egypt and led them through the Red Sea, was with Joshua no less effectually than He had been with Moses.

And the details of the orders given by God to Joshua (^{<666>}Joshua 6:3-5) illustrate this last point further. The trumpets employed were not the silver trumpets used for signalling the marshalling of the host and for other warlike purposes (compare ^{<666>}Numbers 10:2), but the curved horns employed for ushering in the Jubilee and the Sabbatical Year (Septuagint, ^{<536>}σαλπιγγες ^{<2413>}ἱεραὶ; compare the ^{<6334>}Leviticus 23:24 note). The trumpets were borne by priests, and were seven in number; the processions round Jericho were to be made on seven days, and seven times on the seventh day, thus laying a stress on the sacred number seven, which was an emblem more especially of the work of God. The ark of God also, the seat of His special presence, was carried round the city. All these particulars were calculated to set forth symbolically, and in a mode sure to arrest the attention of the people, the fact that their triumph was wholly due to the might of the Lord, and to that covenant which made their cause His.

^{<666>}**Joshua 6:7.** *He said* The reading in the Hebrew text is “they said.” Joshua no doubt issued his orders through the “officers of the people” (compare ^{<666>}Joshua 1:10).

Him that is armed i.e. the warriors generally, not a division only. “The rearward” (^{<666>}Joshua 6:9) was merely a detachment, and not a substantial portiere of the host; and was told off, perhaps, from the tribe of Dan (compare the marginal reference) to close the procession and guard the ark from behind. Thus the order would be

- (1) the warriors,
- (2) the seven priests blowing the cornets,
- (3) the ark,
- (4) the rear-guard.

^{<666>}**Joshua 6:15.** *On the seventh day* Most probably a Sabbath day. The rising early would be necessary to give time for encompassing the city seven times. Jericho appears to have been a city of considerable size and

population; and each passage of the large host round it could hardly have taken less than an hour and a half. Thus, with the necessary intervals of rest, the evening would be at hand when Joshua gave the signal to shout (^{<1166>}Joshua 6:16); and the work of slaughter was probably commenced just as the hours of the Sabbath were passed.

^{<1167>}**Joshua 6:17.** *Accursed* Better as in margin, (“devoted” (^{<1172>}Leviticus 27:28 note). In other cases the inhabitants only of the towns were slain; their cattle and property became the booty of the victors. But Jericho, as the first Canaanite city that was captured, was devoted by Israel as first-fruits to God, as a token that Israel received all the land from Him. Every living thing was put to death (Rahab and her household excepted) as a sacrifice to God, and the indestructible goods were (^{<1169>}Joshua 6:19) brought into the treasury of the sanctuary.

^{<1162>}**Joshua 6:23.** The part of the wall adjoining Rahab’s house had not fallen along with the rest. Rahab and “all that she had,” i.e., the persons belonging to her household, were brought out and “left without the camp of Israel.” These words literally “made to rest outside the camp of Israel” — indicate that being still in their paganism, they were separated from the camp of the Lord. This was only for a time. They desired, and eventually obtained, admission to the covenant of the chosen people of God (^{<1165>}Joshua 6:25).

^{<1162>}**Joshua 6:25.** *Even unto this day* These words are rightly noted as implying that the narrative was written not long after the occurrences which it records.

^{<1166>}**Joshua 6:26.** *Adjured* i.e. put an oath upon them; or, perhaps, actually caused them themselves to take an oath (compare ^{<1161>}Matthew 26:63). The words of the oath have in the original a rhythmical character which would tend to keep them on the lips and in the memory of the people.

Buildeth this city i.e. rebuilds the fortifications. Jericho was at once occupied by the Benjamites. (^{<1182>}Joshua 18:21), and the natural advantages of the situation were such that it would not be likely to be left long desolate. Joshua speaks in the text as a warrior. He lays a ban on the re-erection of those lofty walls which had bidden defiance to God’s host, and been by God’s signal interposition overthrown. Hiel, the Bethelite, reckless

of the prophecy recorded in our text, began and completed the circumvallation of the city a second time (see the marginal reference). Hiel did not found a new city but only fortified an existing one.

He shall lay the foundation thereof in his first-born i.e. when he begins this work his eldest son shall die, when he completes it his youngest shall die (see ~~<116>~~ 1 Kings 16:34 note).

This chapter read in the light of the New Testament has indications of a further import and bearing than such as concerned Joshua and the Jews. As Joshua, the leader and captain of the Jewish theocracy, is a type of Christ, so is Jericho to be taken (with all Christian expositors) as a type of the powers opposed to Christ and His cause. The times which prepare for the close of God's present dispensation are signified in the days during which the people obeyed and waited; as the number of those days, seven, the number of perfection, represents that "fullness of time," known only to God, at which His dispensation will culminate and close. Thus the circumstances which lead up to the fall of Jericho are an acted prophecy, as was that fall itself, which sets forth the overthrow of all that resists the kingdom of which Christ is the head; and particularly the day of judgment, in which that overthrow will be fully and finally accomplished. Paul, in describing that day, seems to borrow his imagery from this chapter (see ~~<116>~~ 1 Thessalonians 4:16).

NOTES ON JOSHUA 7

Joshua 7:1. *Committed a trespass* (compare ^{<RB5>}Leviticus 5:15 note), “acted treacherously and committed a breach of faith.” This suitably describes the sin of Achan, who had purloined and hidden away that which had been dedicated to God by the ban (^{<RB9>}Joshua 6:19).

The “trespass” was the act of one man, yet is imputed to all Israel, who also share in the penalty of it (^{<RB5>}Joshua 7:5). This is not to be explained as though all the people participated in the covetousness which led to Achan’s sin (^{<RB2>}Joshua 7:21). The nation as a nation was in covenant with God, and is treated by Him not merely as a number of individuals living together for their own purposes under common institutions, but as a divinely-constituted organic whole. Hence, the sin of Achan defiled the other members of the community as well as himself. and robbed the people collectively of holiness before God and acceptableness with Him. Israel had in the person of Achan broken the covenant (^{<RB7>}Joshua 7:11); God therefore would no more drive out the Canaanites before them.

The accursed thing Rather “in that which had been devoted or dedicated.” Achan in diverting any of these devoted things to his own purposes, committed the sin of sacrilege, that of Ananias and Sapphira. (^{<RB>}Acts 5:2,3.)

Achan or Achar (the marginal reference) the “n” and “r” being interchanged, perhaps for the sake of accommodating the name to *achar*^{<S916>}, “trouble” (^{<RB7>}Joshua 7:25). Zabdi is generally identified with the Zimri of ^{<RB6>}1 Chronicles 2:6. Zerah was twin brother of Pharez and son of Judah (^{<RB30>}Genesis 38:30). In this genealogy, as in others, several generations are omitted, most likely those which intervened between Zerah and Zabdi, and which covered the space between the migration of Jacob’s household to Egypt and the Exodus. (^{<RB5>}Numbers 26:5, see the note).

Joshua 7:2. *Ai, Bethel* See ^{<RB8>}Genesis 12:8 note. (Modern travelers place the former at Khan Haiy, in the neighborhood of Deir Diwan.)

Joshua 7:3. The total population of Ai was about twelve thousand (^{<RB5>}Joshua 8:25). It could therefore hardly muster three thousand warriors.

Joshua 7:5. *Shebarim* Rather, perhaps, “the stone quarries.” The smallness of the slaughter among the Israelites indicates that they fled early, probably without real conflict in battle.

Joshua 7:6. On these signs of mourning, compare the marginal references and ^{<B006>}Leviticus 10:6; ^{<B016>}Numbers 20:6; ^{<B042>}1 Samuel 4:12.

Joshua 7:9. *What wilt thou do unto thy great name?* i.e. “after the Canaanites have cut off our name what will become of Thy Name?” This bold expostulation, that of one wrestling in sore need with God in prayer, like the similar appeals of Moses in earlier emergencies (Compare the marginal references), is based upon God’s past promises and mercies. What would be said of (God by the pagan if now He permitted Israel to be destroyed?

Joshua 7:10. God’s answer is given directly, and in terms of reproof. Joshua must not lie helpless before God; the cause of the calamity was to be discovered.

Joshua 7:11. *Also stolen, and dissembled also* The anger of God and the heinousness of Israel’s sin are marked by the accumulation of clause upon clause. As a climax they had even appropriated to their own use the consecrated property purloined from God.

Joshua 7:12. *Accursed* Compare ^{<B017>}Joshua 6:17,18.

Joshua 7:14. *The LORD taketh* i.e. by lot. The Hebrew word for lot suggests that small stones, probably white and black ones, were used. These were probably drawn from a chest (compare the expressions in ^{<B081>}Joshua 18:11; 19:1). The lot was regarded as directed in its result by God (margin reference); and hence, was used on many important occasions by the Jews and by other nations in ancient times. For example:

(1), for apportionment, as of Canaan among the twelve tribes (^{<B055>}Numbers 26:55); of the Levitical cities (^{<B204>}Joshua 21:4ff); of spoil or captives taken in war (^{<B003>}Joel 3:3).

(2) For detection of the guilty, as in the case of Achan, Jonathan (^{<B042>}1 Samuel 14:42), and Jonah (^{<B007>}Jonah 1:7).

(3) For determining the persons to undertake a dangerous or warlike enterprise (^{<B010>}Judges 20:10).

(4) For making appointment to important functions (^{<B168>}Leviticus 16:8ff; ^{<H126>}Acts 1:26); or for sharing the duties or privileges of an office among those concerned (^{<B361>}1 Chronicles 24:31; ^{<H109>}Luke 1:9).

The casting of lots before Haman (Est. 3:7) seems to have been with a view of determining the lucky day for his undertaking against the Jews. One passage (^{<H188>}Proverbs 18:18) perhaps points also to the employment of the lot to decide litigation.

^{<H175>}**Joshua 7:15.** *burnt with fire* i.e. after he had been put to death by stoning (^{<H175>}Joshua 7:25; ^{<B144>}Leviticus 20:14).

^{<H179>}**Joshua 7:19.** *Give glory to the LORD* A form of solemn adjuration by which the person addressed was called upon before God to declare the truth. The phrase assumes that the glory of God is always promoted by manifestation of the truth (compare the marginal references).

^{<H172>}**Joshua 7:21.** *A goodly Babylonian garment* literally, “a robe or cloak of Shinar,” the plain in which Babylon was situated (^{<H100>}Genesis 10:10). It was a long robe such as was worn by kings on state occasions (^{<B16>}Jonah 3:6), and by prophets (^{<H193>}1 Kings 19:13; ^{<B104>}Zechariah 13:4). The Assyrians were in early times famous for the manufacture of beautiful dyed and richly embroidered robes (compare ^{<B315>}Ezekiel 23:15). That such a robe should be found in a Canaanite city is natural enough. The productions of the far East found their way through Palestine both southward toward Egypt and westward through Tyre to the countries bordering on the Mediterranean. (Compare ^{<B74>}Ezekiel 27:24 and the context.)

Wedge of gold i.e. some implement or ornament of gold shaped like a wedge or tongue. The name *lingula* was given by the Romans to a spoon and to an oblong dagger made in shape of a tongue. The weight of this “wedge” was fifty shekels, i.e. about twenty-five ounces (see ^{<H384>}Exodus 38:24 note). The silver was under the rest of the stolen property. The mantle would naturally be placed uppermost, and be used to cover up the others.

^{<H174>}**Joshua 7:24.** The sin had been national (^{<H101>}Joshua 7:1 note), and accordingly the expiation of it was no less so. The whole nation, no doubt through its usual representatives, took part in executing the sentence. Achan had fallen by his own act under the ban (^{<H168>}Joshua 6:18), and

consequently he and his were treated as were communities thus devoted (^{<61315>}Deuteronomy 13:15-17). It would appear too that Achan's family must have been accomplices in his sin; for the stolen spoil could hardly have been concealed in his tent without their being privy thereto.

^{<61726>}**Joshua 7:26.** *A great heap of stones* As a memorial of Achan's sin and its punishment. (Compare ^{<61633>}Joshua 8:29; ^{<10817>}2 Samuel 18:17.)

The valley of Achor Compare the marginal references. This valley formed part of the northern border of Judah (^{<61577>}Joshua 15:7); and must therefore have lain among the ridges which cross the plain to the south of Jericho. But its exact site is uncertain. (Conder identifies it with Wady Kelt.)

NOTES ON JOSHUA 8

Joshua 8:1. God rouses Joshua from his dejection (^{<HB>}Joshua 7:6), and bids him march against Ai with the main body. Though Ai was but a small city (compare ^{<HB>}Joshua 8:25 and ^{<HB>}Joshua 7:3), yet the discouragement of the people rendered it inexpedient to send a second time a mere detachment against it; and the people of Ai had, as appears from ^{<HB>}Joshua 8:17, help from Bethel, and possibly from other places also. It was fitting too that all the people should witness with their own eyes the happy consequences of having faithfully put away the sin which had separated them from God.

Joshua 8:3 *Thirty thousand men* comparing ^{<HB>}Joshua 8:3 and ^{<HB>}Joshua 8:12 (“five thousand men”), there is probably a mistake in the numbers of this verse, where an early copyist may have written the sign for 30,000 instead of that for 5,000.

Sent them away by night The selected 5,000 would accordingly post themselves in the main ravine between Ai and Bethel in the night and early morning. The neighborhood in which Ai was situated is described as “a wild entanglement of hill and valley;” and amidst its recesses the detachment could easily shelter itself from observation until Joshua’s other measures were taken.

Joshua 8:10. *Numbered the people* Rather, perhaps, “mustered” or “arrayed” them for their march. The distance from the camp at Gilgal to Ai is about fifteen miles. In the evening of the day after the despatch of the 5,000 liers in wait, Joshua and the host might make their appearance in the neighborhood of the city.

Joshua 8:12. *He took* Rather “had taken;” the words refer to the ambuscade which Joshua had detached during the previous night.

Joshua 8:13. Joshua went down by night into the valley where He would be seen at daylight by the men of Ai, and was accompanied no doubt by a picked body of troops. The king of Ai, in the morning, would see neither the ambush in his rear, nor the whole of the great host of Israel among the hills away to the north on his left; but supposing, as it appears,

that the Israelites before him were a body detached as on the former occasion to assail his city, he sallied out promptly to attack them.

Joshua 8:14. *At a time appointed* Rather, “at the place appointed,” i.e. some spot suitable for the drawing up of his men, which had been assigned beforehand. This was “before the plain,” i.e. it was at the entrance of the depressed tract of land which runs down to the Jordan valley, up which lay the route of the Israelites from Gilgal to Ai.

Joshua 8:17. *Or Bethel* See the **Joshua 8:1** note.

Joshua 8:18. No doubt Joshua had ascended the heights, most likely those to the north of the valley, so as to separate himself from the flying Israelites on the lower ground, and to be visible to the men in ambush behind the city. He now, at the command of God, gives the appointed signal to the ambush.

Joshua 8:29. Compare **Deuteronomy 21:22,23** notes.

Joshua 8:30-35. The account of this solemnity is very brief. An acquaintance with **Deuteronomy 27** is evidently presupposed; and the three several acts of which the solemnity consisted are only so far distinctly named as is necessary to show that the commands of Moses there given were fully carried out by Joshua.

It is difficult to escape the conviction that these verses are here out of their proper and original place. The connection between **Joshua 8:29**, and **Joshua 9:1**, is natural and obvious; and in **Joshua 9:3**, the fraud of the Gibeonites is represented as growing out of the alarm caused by the fall of Jericho and Ai. It is, moreover, extremely unlikely that a solemnity of this nature in the very center of the country should be undertaken by Joshua while the whole surrounding district was in the hands of the enemy; or that, if undertaken, it would have been carried out unmolested. “And the strangers that were conversant among them” (**Joshua 8:35**), were present at it. The distance from Gilgal in the Jordan valley to Mount Ebal is fully 30 miles, unless — as is unlikely — another Gilgal (**Deuteronomy 11:29** note) be meant; and so vast a host, with its non-effective followers (**Joshua 8:35**), could certainly not have accomplished a march like this through a difficult country and a hostile population in less than three days. Moreover in **Joshua 9:6; 10:6,15,43**, the Israelites are spoken of as still encamping at Gilgal.

It is on the whole likely that, for these and other reasons, this passage does not, in our present Bible, stand in its proper context; and it has been conjectured that the place from which these six verses have been transferred is the end of Joshua 11: The “then” with which ^{<1180>}Joshua 8:30 opens in our present text may well have served to introduce the account of the solemnity on Gerizim and Ebal at the end of the record of Joshua’s victories, to which indeed it forms a suitable climax.

^{<1182>}**Joshua 8:32.** See the note marginal reference.

^{<1184>}**Joshua 8:34.** *All the words of the law* See ^{<1511>}Deuteronomy 31:11ff It would seem that Joshua, on the present occasion, must have read at least all the legislative portion of the Pentateuch before the people (compare on ^{<1573>}Deuteronomy 27:3). The terms of this verse cannot be satisfactorily explained as importing only the blessings and curses of Deuteronomy 27—28.

NOTES ON JOSHUA 9

Joshua 9:1,2. The two verses serve as a general introduction to Joshua 9—11. The Canaanites had recovered to some extent from their panic (Joshua 9:1), perhaps in consequence of the repulse of the Israelites before Ai. They resolved to make a league and to resist jointly the progress of the Israelites. The defection of Gibeon (Joshua 9:3-27) determined the five kings of the Amorites, whose territories were nearest Gibeon, to take instant action against that city. Their forces were defeated by Joshua in the battle before Gibeon (Joshua 10:1ff). The other confederates subsequently gathered their armies together, Joshua 11:1-5, and were defeated at the waters of Merom (Joshua 11:6ff). The former of these two great battles gave Joshua possession of the southern half of Palestine west of Jordan; the latter of the northern half.

Joshua 9:1. *In the hills* See the Numbers 13:17 note.

The valleys Or “the vale” (the Shephelah, Deuteronomy 1:7), which imports the lowland country between the mountains and the sea coast.

Joshua 9:3. Gibeon was the head of the four towns (Joshua 9:17) occupied by the Hivites (Joshua 11:19). The inhabitants were Amorites (2 Samuel 21:2); the name “Amorites” being used as a general name for the Canaanite population (Deuteronomy 1:44 note). The Hivites seem to have had a non-monarchical form of government (compare Joshua 9:3,11), but their city was (Joshua 10:2) in size and importance equal to those cities which the kings of the country made their capitals. Gibeon signifies “pertaining to a hill,” i.e. built on a hill (compare Gibeah and Geba, towns in the same neighborhood), and describes the site, which is on two of the rounded hills unique to this district. It is still known as El-Jib, and lies about five miles north of Jerusalem by the most direct route. It stands at the head of the pass of Beth-horon, through which lies the main route from Jerusalem and the lower Jordan valley to Joppa and the sea coast. Thus from its position, no less than from the number and valor of its people (Joshua 10:2), it was one of the most important cities of southern Canaan. Gibeon fell within the lot of Benjamin (Joshua 18:25), and was one of the cities assigned to the priests (Joshua 21:17). In later times it was famous as the scene of various events (2 Samuel 2:12-17;

20:4-13; ^{<1128>}1 Kings 2:28,29, compare with ^{<516>}1 Chronicles 16:39). It was for a long time the spot where the tabernacle of Moses, together with the brass altar of burnt offering (^{<1212>}1 Chronicles 21:29) and other portions of the sacred furniture, were placed. It was the scene of the magnificent ceremonial with which Solomon inaugurated his reign (1 Kings 3), but no doubt lost much of its importance after the tabernacle and its accompaniments were removed to the temple of Solomon.

^{<696>}**Joshua 9:4.** *They did work wilily* literally, “they also,” or “they too, did work, etc.” The “also” serves, apparently, to connect the stratagem of the Gibeonites with that employed by the Israelites before Ai. It hints that the Gibeonites resolved to meet craft with craft.

Rent and bound up i.e. the wine skins were torn and roughly repaired by tying up the edges of the tear. The more thorough and careful way, hardly feasible in a hasty journey, would have been to insert a patch.

^{<696>}**Joshua 9:6.** *Camp at Gilgal* While Joshua was engaged in more distant enterprises, the women, children, and property of the Israelites were left with a sufficient guard at this place, where they had been established immediately after crossing the Jordan (^{<699>}Joshua 5:9).

^{<697>}**Joshua 9:7.** Compare the marginal references.

^{<694>}**Joshua 9:14.** The elders of Israel (^{<698>}Joshua 9:18), tasting what was offered them by the Gibeonites, pledged themselves according to the usage of Eastern nations to peace and friendship with them. They credited the story at once, instead of seeking the direction of God in the matter. The rendering of the margin is not to be preferred to that of the text.

At the mouth of the LORD i.e. by the Urim and Thummim (^{<1283>}Exodus 28:30).

^{<697>}**Joshua 9:17.** Chephirah (Kefir) is situated eight or nine miles west of Gibeon, and was an inhabited city in the days of Ezra and Nehemiah (^{<1125>}Ezra 2:25; ^{<672>}Nehemiah 7:29).

Beeroth (Birch), about eight miles north of Jerusalem. Kirjath-jearim, i.e. “city of woods,” is identified by Robinson with the modern Kuriet el Enab, nine miles from Jerusalem on the road to Jaffa (and by Conder with Soba). The town was numbered among those belonging to Judah, and was in the northern boundary of that tribe. Beyond this city the six hundred Danites

encamped on their famous expedition to Laish (^{<0782>}Judges 18:12). Kirjath-jearim was also, and probably before the Israelite conquests exclusively, called Baalah and Kirjath-baal (^{<0699>}Joshua 15:9,60), names which seem to point to its early sanctity as a special seat of Baal-worship. To this place also the ark was brought from Beth-shemesh after it was sent back by the Philistines, and here it remained for twenty years (^{<0663>}1 Samuel 6:20,21; 7:2). It was fetched thence by David and deposited in the house of Obed-edom (^{<0662>}2 Samuel 6:2). Hence, the allusion, ^{<0676>}Psalms 132:6, where David is said to have found the ark “in the fields of the wood.”

^{<0692>}**Joshua 9:21.** Render “they shall be hewers of wood and drawers of water:” menial duties belonging to the lowest classes only (compare the marginal reference). The curse of Noah (^{<0025>}Genesis 9:25) on the children of Ham was thus fulfilled to the letter in the case of these Hivites.

^{<0692>}**Joshua 9:22.** Were the Israelites bound to respect an oath thus procured by fraud? Were they right in doing so? Dr. Sanderson (“Works,” vol. iv. 4pp. 269, 300, Oxford edition), determines these questions in the affirmative; and rightly, since the oath, though unlawfully taken, was not an oath taken to do an unlawful thing, i.e. a thing in itself unlawful. It was the carelessness of the Israelites themselves which betrayed them into this league. It was therefore their duty when they found themselves entrapped into this unlawful covenant, to devise means by which they might respect both their own oath and God’s purposes as intimated in His injunctions (^{<0676>}Deuteronomy 7:2) against sparing the Canaanites. This was accomplished by granting their lives to the Gibeonites, but reducing them to a servile condition, which might be expected to disable them from influencing the Israelites to do wrong. It may be added, that had the Israelites broken their oath, taken solemnly in the Name of the Lord, they would have brought that Name into contempt among the pagan; and, while punishing perfidy in others, would have themselves, the Lord’s people, incurred the reproach of perjury. The result showed that Joshua and the princes judged rightly in this matter. God gave to Israel a notable victory, crowned with special miracles, over the kings who were confederated against Gibeon, because of the treaty made with Israel (^{<0604>}Joshua 10:4,8,13); and God punished as a national act of blood-guiltiness the slaughter of the Gibeonites by Saul, which was a distinct violation of the covenant here before us (compare ^{<0201>}2 Samuel 21:1). This sparing of the Gibeonites, as well as the previous sparing of Rahab and her household,

must be borne in mind when the massacre of the Canaanites by Joshua and the Israelites is discussed.

~~(H12)~~ **Joshua 9:24.** It was mere fear which drove the Gibeonites to act as they did. They sought for union with God's people, not for its own sake, but to save their lives. Rahab's motives were higher (~~(H12)~~ Joshua 2:9ff). Hence, she was adopted into Israel; the Gibeonites remained forever bondsmen of Israel.

NOTES ON JOSHUA 10

Joshua 10:1. *Adoni-zedec* i.e. “Lord of righteousness” (compare Melchizedek, “King of righteousness”); probably an official title of the Jebusite kings.

Jerusalem i.e. “foundation of peace,” compare Genesis 14:18. The city belonged to the inheritance of Benjamin (Joshua 18:28), but was on the very edge of the territory of Judah (Joshua 15:8). Hence, it was the strong and war-like tribe of Judah which eventually captured the lower part of the city, most likely in the days of Joshua’s later conquests (Judges 1:8), and after the warlike strength of the Jebusites had been weakened by the defeat in the open field, recorded in this chapter. The upper town, more especially the fortified hill of Zion, remained in the hands of the Jebusites, who accordingly kept a footing in the place, along with the men of Judah and Benjamin, even after the conquest (Joshua 15:63; Judges 1:21); and would seem, indeed, to have so far, and no doubt gradually, regained possession of the whole, that Jerusalem was spoken of in the days of the Judges as a Jebusite city. David finally stormed “the stronghold of Zion,” and called it “the City of David” (2 Samuel 5:6-9). It was, probably, only after this conquest and the adoption by David of the city as the religious and political metropolis of the whole nation, that the name Jerusalem came into use (2 Samuel 5:5) in substitution for Jehus.

Joshua 10:3. For Hebron, see Genesis 13:18. Jarmuth, afterward one of the cities of Judah (Joshua 15:35), is probably identified with the modern Yarmuk. Lachish was also a city of Judah (Joshua 15:39), and, like Jarmuth, occupied by Jews after the captivity, (Nehemiah 11:39). It was fortified by Rehoboam after the revolt of the Ten tribes (2 Chronicles 11:9), and seems to have been regarded as one of the safest places of refuge (2 Kings 14:19). Through Lachish the idolatry of Israel was imported into Judah (Micah 1:13), and of this sin the capture of the city by Sennacherib was the punishment (2 Kings 18:14-17; 19:8). Lachish is by most authorities identified with Um Lakis, lying some twenty miles west of Eleutheropolis, on the road to Gaza (and by Conder with El Hesy).

Eglon is the modern Ajlan.

Joshua 10:6. The language reflects the urgency of the crisis. Accordingly Joshua made a forced march, accompanied only by his soldiers (^{<607>}Joshua 10:7), and accomplished in a single night the distance from Gilgal to Gibeon (about 15 miles in a direct line), which on a former occasion had been a three days' journey (^{<617>}Joshua 9:17).

Joshua 10:10. *Beth-horon* The two places of this name, the upper and the lower Beth-horon (marginal reference), are identified with the villages Beit-ur el Foka (the upper) and Beit-ur et Tahta (the lower): Beit-ur being probably a corruption of Beth-horon. The name itself ("house of caves") points to the exceedingly rocky character of the district. Upper Beth-horon was between six and seven miles west of Gibeon; and "the way that goeth up to Beth-horon" must accordingly be the hilly road which leads from Gibeon to it. Between the two Beth-horons is a steep pass, "the going down to Beth-horon" (^{<611>}Joshua 10:11); and here the Amorites were crushed by the hailstones. The main road from Jerusalem and the Jordan valley to the seacoast lay through the pass of Beth-horon; and, accordingly, both the Beth-horons were secured by Solomon with strong fortifications (^{<485>}2 Chronicles 8:5). It was in this pass that Judas Maccabaeus routed the Syrians under Seron (1 Macc. 3:13ff). and here also, according to Jewish traditions, the destruction of the host of Sennacherib took place (^{<195>}2 Kings 19:35).

Azekah, which has not been as yet certainly identified, was in the hill country, between the mountains around Gibeon and the plain (see the marginal reference). It was fortified by Rehoboam (^{<410>}2 Chronicles 11:9) and besieged by the Babylonians (^{<247>}Jeremiah 34:7) shortly before the captivity. It was an inhabited city after the return from the exile (^{<613>}Nehemiah 11:30).

Makkedah The exact site of this town is uncertain. It was situated in the plain between the mountains and the line of seacoast which the Philistines held (^{<654>}Joshua 15:41), and no great way northeast of Libnab (^{<625>}Joshua 12:15,16). (Warren (Conder) identifies it with the modern el Mughhar, a village on the south side of the valley of Torek.)

Joshua 10:11. Compare Ecclesiasticus 46:6. Frightful storms occasionally sweep over the hills of Judaea; but this was evidently a miraculous occurrence, like the hail which smote Egypt (^{<122>}Exodus 9:24)

and the tempest which fell on the Philistines at Ebenezer (^{<0770>}1 Samuel 7:10).

^{<6102>}**Joshua 10:12-15.** These four verses seem to be a fragment or extract taken from some other and independent source and inserted into the thread of the narrative after it had been completed, and inserted most probably by another hand than that of the author of the Book of Joshua.

It is probable that ^{<6102>}Joshua 10:12 and the first half of ^{<6103>}Joshua 10:13 alone belong to the Book of Jasher and are poetical, and that the rest of this passage is prose.

The writer of this fragment seems to have understood the words of the ancient song literally, and believed that an astronomical miracle really took place, by which the motion of the heavenly bodies was for some hours suspended. (Compare also Ecclesiasticus 46:4.) So likewise believed the older Jewish authorities generally, the Christian fathers, and many commentators ancient and modern.

It must be allowed, indeed, that some of the objections which have been urged against this view on scientific grounds are easily answered. The interference, if such there were, with the earth's motion was not an act of blind power *ab extra* and nothing more. The Agent here concerned is omnipotent and omniscient, and could, of course, as well arrest the regular consequences of such a suspension of nature's ordinary working as He could suspend that working itself. It is, however, obvious, that any such stupendous phenomenon would affect the chronological calculations of all races of men over the whole earth and do so in a similarly striking and very intelligible manner. Yet no record of any such perturbation is anywhere to be found, and no marked and unquestionable reference is made to such a miracle by any of the subsequent writers in the Old or New Testament. For reasons like these, many commentators have explained the miracle as merely optical.

The various explanations show how strongly the difficulties which arise out of the passage have been felt. Accordingly, stress has been laid by recent commentators on the admitted fact that the words out of which the difficulty springs are an extract from a poetical book. They must consequently, it is argued, be taken in a popular and poetical, and not in a literal sense. Joshua feared lest the sun should set before the people had fully "avenged themselves of their enemies." In his anxiety he prayed to

God, and God hearkened to him. This is boldly and strikingly expressed in the words of the ancient book, which describes Joshua as praying that the day might be prolonged, or, in poetical diction, that the sun might be stayed until the work was done. Similarly, ^{<076D>}Judges 5:20 and ^{<098D>}Psalms 18:9-15 are passages which no one construes as describing actual occurrences: they set forth only internal, although most sincere and, in a spiritual sense, real and true convictions. This explanation is now adopted by theologians whose orthodoxy upon the plenary inspiration and authority of holy Scripture is well known and undoubted.

^{<6002>}**Joshua 10:12.** *In the sight of Israel* literally, “before the eyes of Israel,” i.e. in the sight or presence of Israel, so that the people were witnesses of his words. (Compare ^{<6307>}Deuteronomy 31:7.)

Sun, stand thou still literally, as margin, “be silent” (compare ^{<610B>}Leviticus 10:3); or rather, perhaps, “tarry,” as in ^{<094D>}1 Samuel 14:9.

Thou, moon The words addressed to the moon as well as to the sun, indicate that both were visible as Joshua spoke. Below and before him, westward, was the valley of Ajalon; behind him, eastward, were the hills around Gibeon. Some hours had passed, since in the early dawn he had fallen upon the host of the enemy, and the expression “in the midst of heaven” (^{<6003>}Joshua 10:13) seems to import that it was now drawing toward mid-day, though the moon was still faintly visible in the west. If the time had been near sunset, Joshua would have seen the sun, not, as he did, eastward of him, but westward, sinking in the sea.

The valley of Ajalon i.e. “the valley of the gazelles.” This is the modern Merj Ibn Omeir, described by Robinson, a broad and beautiful valley running in a westerly direction from the mountains toward the great western plain. The ancient name is still preserved in Yalo, a village situated on the hill which skirts the south side of the valley.

^{<6003>}**Joshua 10:13.** *Book of Jasher* i.e. as margin, “of the upright” or “righteous,” a poetical appellation of the covenant-people (compare “Jeshurun” in ^{<6215>}Deuteronomy 32:15, and note; and compare ^{<0230>}Numbers 23:10,21; ^{<630E>}Psalms 111:1). This book was probably a collection of national odes celebrating the heroes of the theocracy and their achievements, and is referred to again (marginal reference) as containing the dirge composed by David over Saul and Jonathan.

About a whole day i.e. about twelve hours; the average space between sunrise and sunset.

Joshua 10:15. Joshua's return (compare Joshua 10:43) to Gilgal was not until after he had, by the storm and capture of the principal cities of south Canaan, completed the conquest of which the victory at Gibeon was only the beginning.

This verse is evidently the close of the extract from an older work, which connected the rescue of Gibeon immediately with the return to Gilgal, and omitted the encampment at Makkedah (Joshua 10:21), and also the details given in Joshua 10:28-42.

Joshua 10:16 The thread of the narrative, broken by the four intermediate verses, Joshua 10:12-15, is now resumed from Joshua 10:11.

Joshua 10:21. Joshua himself remained at Makkedah with the guards set before the cave. The other warriors would not return from the pursuit until the evening of the overthrow of the Amorites; and the execution of the kings and the capture of Makkedah itself belong, no doubt, to the day following (Joshua 10:27,28).

None moved his tongue See the marginal reference and note.

Joshua 10:24. *Put your feet upon the necks of these kings* A symbol of complete subjugation (compare the marginal references and 1 Corinthians 15:25).

Joshua 10:29. *Libnah* The word means "white" or "distinct," and undoubtedly points to some natural feature of the spot, perhaps the "Garde Blanche" of the Crusaders, a castle which stood on or near the white cliffs which bound the plain of Philistia to the east opposite to Ascalon. It was in the southern part of the hill-country of Judah (Joshua 15:42), and was one of the cities afterward assigned to the priests (Joshua 21:13).

Joshua 10:33. Gezer lies on the southern border of the tribe of Ephraim (Joshua 16:3). It was considerably to the northward of Joshua's present line of operations, and does not appear to have been captured at this time. He contented himself for the present with repulsing the attack made upon him, killed Horam (compare Joshua 12:12),

inflicting a severe defeat upon his people, and then continued to pursue his conquests over the confederated kings and their allies in south Canaan.

Joshua 10:37. *The king thereof* No doubt the successor of the king slain at Makkedah (**Joshua 10:23**).

All the cities thereof i.e. the smaller towns dependent upon Hebron. The expression marks Hebron as the metropolis of other subject towns.

Joshua 10:38. *Joshua returned* The words mark a change in the direction of the march. Joshua from Hebron turned to the southwest, and attacked Debir or Kirjath-sepher and its dependencies (**Joshua 15:15**).

Joshua 10:40. See **Joshua 9:1**. “The south” was the Negeb (**Numbers 13:17**). Render “the springs” “slopes.” The word here means the district of undulating ground between “the vale” (or *shephelah*) last named and “the hills.”

Joshua 10:41. *From Kadesh-barnea unto Gaza* (**Numbers 13:26**) This limits Joshua’s conquests on the west, as the other line, “all the country of Goshen unto Gibeon,” does on the east. Goshen (**Joshua 15:51**) has not been identified. It was in the southern part of the territory of Judah, and is, of course, quite distinct from the Goshen of **Genesis 46:28**.

Joshua 10:42. *At one time* i.e. in one campaign or expedition, which no doubt lasted some days, or perhaps weeks (compare **Joshua 11:18**).

NOTES ON JOSHUA 11

Joshua 11:1. *Jabin* Probably the hereditary and official title of the kings of Hazor (see Judges 4:2). The word means literally “he shall understand,” and is equivalent to “the wise” or “intelligent.”

Hazor This name, which means “enclosed or “fortified,” belonged also to two other towns in the south of Judah (compare Joshua 15:23,25). The Hazor here in question, the head of the principalities of Northern Canaan (Joshua 11:10) overlooked the lake of Merom, and was afterward assigned to the tribe of Naphtali (Joshua 19:36). It doubtless was one of the strongest fortresses in the north, both by nature and art. It is mentioned in Egyptian inscriptions of an early date. Its situation in the midst of a plain, though itself on a hill, rendered it especially suitable as a stronghold for people whose main reliance was on horses and chariots (Joshua 11:4; Judges 4:3). Its position on the northern frontier led to its being fortified by Solomon (1 Kings 9:15). Its people were carried away captive, with those of the other cities of Naphtali, by Tiglath-Pileser (2 Kings 15:29). By the “plain of Nasor,” where (1 Macc. 11:67) Jonathan gained a victory over the Syrians, is doubtless to be understood “the plain of Asor” (i.e. Hazor). Hazor is conjecturally identified with the modern Tell Kuraibeh.

Had heard those things i.e. of the defeat of the southern Canaanites at Beth-horon and of the conquest of their country.

The sites of Madon, Shimron, and of Achshaph, are unknown.

Joshua 11:2. *On the north of the mountains* Rather, “northward in the mountains.” The reference is to the mountain district of Galilee, called (Joshua 20:7) “mount Naphtali.”

On the plains south of Chinneroth literally, “in the Arabah south of Chinneroth.” The words describe the northern portion of the “Arabah” (see Deuteronomy 1:1), or depressed tract, which extends along the Jordan from the lake of Gennesaret southward.

Chinneroth Identical with the later Gennesaret (see Numbers 34:10). The lake derived its name from a town on its banks (compare Joshua 19:35).

In the valley The northern part of the same flat district mentioned in ^{<690>}Joshua 9:1. This “valley” is the level plain adjacent to the sea and extending from Carmel southward.

Borders of Dor Render “highlands of Dor.” Dor was a royal city, and gave its name to the district around it (compare ^{<623>}Joshua 12:23; ^{<1041>}1 Kings 4:11). Its importance was derived from its having an excellent and well-sheltered haven, and from the abundance among its rocks of the shellfish which furnished the famous Tyrian purple. The site of Dor is identified by travelers as the modern Tantura or Dandora — a name which is itself only a corruption of the ancient Dor. It lies near the foot of Carmel some six miles north of Caesarea.

^{<610>}**Joshua 11:3.** *Hermon* See ^{<689>}Deuteronomy 3:9 note.

The land of Mizpeh or Mizpah, “the land of the watch-tower” The locality is probably identified as a plain stretching at the foot of Hermon southwestward, from Hasbeya, toward the Bahr el Huleh. In a land abounding in striking points of view like Palestine, the name Mizpah was naturally, like “Belle Vue” among ourselves, bestowed on many places. The Mizpeh here mentioned must not be confounded with the Mizpeh of Gilead (^{<633>}Joshua 13:26, and ^{<712>}Judges 11:29); nor with the Mizpeh of Judah (^{<658>}Joshua 15:38); nor yet with that of Moab (^{<927>}1 Samuel 22:3).

^{<610>}**Joshua 11:5.** *Waters of Merom* i.e. “the upper waters,” the modern Bahr el Huleh, the lake Semechonitis, or Samochonitis of Josephus. This lake occupies the southern half of the Ard el Huleh, a depressed basin some 15 miles long and 3 or 4 miles wide lying between the hills of Galilee on the west and the lower spurs of Hermon on the east. The size of the lake varies with the season, and the northern side of it ends in a large swamp. The shape of the lake is triangular, the point being at the south, where the Jordan, which enters it on the north, again quits it. There is a considerable space of tableland along the southwestern shore, and here probably the troops of Jabin and his confederates were encamped, preparing to move southward when Joshua and his army fell suddenly upon them.

^{<610>}**Joshua 11:6.** *Hough their horses* i.e. cut the sinews of the hinder hoofs. This sinew once severed cannot be healed, and the horses would thus be irreparably lamed. This is the first appearance of horses in the wars with the Canaanites (^{<676>}Deuteronomy 17:16 and note).

Joshua 11:7. *Suddenly* As before, at Gibeon (^{<610>}Joshua 10:9), so now Joshua anticipates his enemies. Taken by surprise, and hemmed in between the mountains and the lake, the chariots and horses would have no time to deploy and no room to act effectively; and thus, in all probability, the unwieldy host of the Canaanites fell at once into hopeless confusion.

Joshua 11:8. One portion of the defeated host fled north-westward toward Zidon; the other northeastward up the Ard el Huleh.

Zidon, as the metropolis of various subject towns and territories, appears (^{<612>}Joshua 19:28) to have been afterward assigned to Asher, but was not, in fact, conquered by that tribe (^{<003>}Judges 1:31). It is mentioned in Egyptian papyri of great antiquity, and by Homer, and was in the most ancient times the capital of Phoenicia. In later times it was eclipsed by Tyre (compare ^{<151>}2 Samuel 5:11). The prophets frequently couple Tyre and Sidon together, as does also the New Testament (^{<231>}Isaiah 23:2,4,12; ^{<273>}Jeremiah 27:3; 47:4; ^{<412>}Matthew 11:22; 15:21, etc.).

Both the site and signification of Misre-photh-maim are uncertain. Some have thought it identical with “Zarephath which belongeth to Zidon” (^{<117>}1 Kings 17:9), the Sarepta of the New Test. The name is explained by some (see the margin) as meaning hot springs; by others as salt pits; i.e. pits where the sea water was evaporated for the sake of its salt; and again by others as “smelting factories near the waters.” Some, tracing the word to quite another root, render it “heights of waters,” or copious springs.

Joshua 11:13. Render: “But the cities standing each on its own hill” (compare ^{<218>}Jeremiah 30:18). The meaning is simply that, with the exception of Hazor, Joshua did not burn the cities, but left them standing, each on its former site. This site is spoken of as a hill, because such was the ordinary site chosen for cities in Canaan (compare ^{<154>}Matthew 5:14).

Joshua 11:17. *The mount Halak* See the margin and reference. The name serves to mark the southern limit of Joshua’s conquests. It suits equally well several of the ranges near the south border of Palestine, and it is uncertain which of them is the one here indicated.

Baal-gad (^{<621>}Joshua 12:7; 13:5) is probably Paneas, the Caesarea Philippi of later times. The name means “troop or city of Baal,” or a place where Baal was worshipped as the giver of “good luck.” Compare ^{<251>}Isaiah

65:11. It was probably the same as Baal-Hermon (^{<0708>}Judges 3:3; ^{<1353>}1 Chronicles 5:23; and see ^{<0809>}Deuteronomy 3:9).

^{<6118>}**Joshua 11:18.** *A long time* At least five years; according to others, seven years (see ^{<6440>}Joshua 14:10, and Introduction p. 4). This and the preceding chapter contain a very condensed account of the wars of Joshua, giving particulars about leading events only.

^{<6113>}**Joshua 11:20.** See the marginal references.

^{<6112>}**Joshua 11:21.** *At that time* i.e. in course of the “long time” mentioned in ^{<6118>}Joshua 11:18.

The Anakims See ^{<0432>}Numbers 13:22. As it was the report of the spies respecting the Anakims which, above all, struck terror into the Israelites in the wilderness, and caused their faithless complaining and revolt, so the sacred writer goes back here in his story to record pointedly the overthrow of this gigantic and formidable race. They had their chief settlements in the mountains around Hebron (^{<6108>}Joshua 10:3) or Debir. See ^{<6515>}Joshua 15:15.

Anab was a city in the mountain district of Judah, lying some distance south of Hebron. It still bears its ancient name.

^{<6112>}**Joshua 11:22.** *Gaza, Gath, Ashdod* See the ^{<6133>}Joshua 13:3 note.

^{<6112>}**Joshua 11:23.** These words import that Joshua had overcome all overt resistance. There were, however, many districts by no means thoroughly and finally subdued (^{<6300>}Joshua 13:1-6).

NOTES ON JOSHUA 12

Joshua 12:1-6. Consult the notes to the passages referred to in the margin.

Joshua 12:1. *All the plain on the east* i.e. the Arabah or depressed tract along the east bank of Jordan, the modern El-Ghor (see Numbers 22:1).

Joshua 12:2. *From the middle of the river* i.e. as appears from Joshua 13:9,16, “from the city that is in the midst of the river;” namely, Ar Moab (see Deuteronomy 2:36).

Joshua 12:3. *From the plain* Render “over the plain;” for the words describe not one of the boundaries of Sihon’s kingdom, but part of the territory included in it, i.e. the eastern portion of the Ghor, between the Sea of Tiberias and the Dead Sea.

Joshua 12:7-24. The names of the kings are given in the order of their actual encounter with Joshua. Those enumerated in Joshua 12:10-18 either belonged to the league of the southern Canaanites (Joshua 10:1ff), the power of which was broken in the battle of Beth-horon, or were at any rate conquered in the campaign following that battle. Those mentioned in Joshua 12:19-24 were in like manner connected with the northern confederates (Joshua 11:1ff), who were defeated at the Waters of Merom.

Joshua 12:13-20. The identification of several of these places is still uncertain: the same name (e.g. Aphek, Joshua 12:18) being applied to various places in various parts of Palestine. Geder, or Gedor (Joshua 15:58), a city in the mountain district in the south of the territory of Judah, is no doubt the modern “Jedur”.

Joshua 12:21. *Taanach* A Levitical town (Joshua 21:25) in the territory of Issachar, but assigned to the Manassites (Joshua 17:11; Compare 1 Chronicles 7:29), is identified with “Taanuk”. It was here that Barak encountered the host of Sisera (Judges 5:19). Megiddo was near it, and is thought to have been “el Lejjun” (the Roman Legion), (or Mujedd’a (Conder)).

Joshua 12:22. *Kedesh* i.e. Kedesh Naphtali, a city of refuge, a Levitical city, and the home of Barak (^{<0006>}Judges 9:6).

Jokneam A Levitical city in the territory of Zebulun (^{<6591>}Joshua 19:11); perhaps the modern “Kaimon”. “Tell Kaimon” is a conspicuous and important position, commanding the main pass across the ridge of Carmel from Phoenicia to Egypt. This famous mountain range (about 15 miles long) no doubt received the name Carmel (the word means “a fruitful field” as opposed to “wilderness”) as descriptive of its character; and thus the name became an emblem of beauty and luxuriance (^{<2381>}Isaiah 35:2; Cant. 7:5, etc.). Its highest part, about 4 miles from Tell Kaimon, is nearly 1,750 feet above the sea. Its modern name, “Jebel Mar Elias”, preserves still that association with the great deeds of Elijah, from which Carmel derives its chief Biblical interest. Mount Carmel was probably, like Lebanon, from very ancient Canaanite times, regarded as especially sacred; and since the altar of the Lord repaired by Elijah (^{<1180>}1 Kings 18:30) was an old one which had been broken down, Carmel was probably no less esteemed by the Israelites also. In later times the caves which abound toward the western bluffs of the range have been frequented by Christian, Jewish, and Mussulman anchorites. The order of Carmelite or barefooted friars took its rise from the convent founded by Louis, which still crowns the western headland.

Joshua 12:23. *The king of the nations* See ^{<0140>}Genesis 14:1 and note. It means king of certain mixed and probably nomadic tribes, which regarded Gilgal (^{<6099>}Joshua 9:19) as their center and capital.

Joshua 12:24. *Tirzah* This place, the capital of Jeroboam and his successors until the days of Omri (^{<1147>}1 Kings 14:17; 15:21, etc.), is identified by some with “Tulluzah”, a town 3 miles northeast of Nablous, (by others with Teiasir).

NOTES ON JOSHUA 13

Joshua 13. Here commences the second portion of the book, the statements of which were drawn from pre-existing documentary records (compare ^{<689>}Joshua 18:9); the whole of the history being introduced by a command of God to Joshua to proceed to allot the land among the tribes.

^{<630>}**Joshua 13:1.** Joshua is bidden to allot the whole of the promised land among the twelve tribes in faith that God would perfect in due time that expulsion of the Canaanites which Joshua himself could not carry further (see ^{<6123>}Joshua 11:23).

^{<630>}**Joshua 13:2.** This and ^{<633>}Joshua 13:3 name the still unconquered districts in the southern half of the land, ^{<6304>}Joshua 13:4,5,6 those in the north.

Geshuri A district on the south of Philistia, the inhabitants of which are again named in ^{<9278>}1 Samuel 27:8; but are not to be confounded with the land of the Geshurites mentioned in ^{<6313>}Joshua 13:13; 12:5.

^{<630>}**Joshua 13:3.** Sihor is derived from a root signifying “to be black,” and is suitable enough as an appellation of the Nile (^{<2378>}Isaiah 23:3). Here it most probably stands for “the river of Egypt” (^{<6843>}Numbers 34:3 note), the modern “Wady el Arish”.

Ekron (“Akir”) lay on the northern boundary of Judah (^{<6511>}Joshua 15:11), and was actually conquered by the men of that tribe (^{<7018>}Judges 1:18), though assigned in the allotment of the land to Dan (^{<6898>}Joshua 19:43). It seems to have fallen again into the hands of the Philistines in the days of the Judges (^{<6510>}1 Samuel 5:10), was reconquered by Samuel (compare ^{<6714>}1 Samuel 7:14), but figures in subsequent times as a Philistine city only (compare ^{<6752>}1 Samuel 17:52; ^{<2002>}2 Kings 1:2,16, etc.).

Lords The Hebrew word *seren*^{<45633>} means “an axle,” and is applied as a title special to the chiefs (compare ^{<7038>}Judges 3:3 and marginal references) of the Philistines (^{<1014>}Genesis 10:14).

Gaza was the most southern of the Philistine cities (compare ^{<6504>}Joshua 10:41; 11:22). It was allotted to the tribe of Judah (^{<6557>}Joshua 15:47), and was, with Askalon, taken by the warriors of that tribe (^{<7018>}Judges 1:18).

Both cities were soon re-occupied by the Philistines, and subsequently are always mentioned as Philistine cities. Gaza lay on the direct route of the Egyptian armies in their invasions of Syria, by whom it was captured more than once. Special judgments are denounced against Gaza for the cruelty of its people toward the Jews in the time of their humiliation (Amos 1:6,7; ^{<3014>}Zephaniah 2:4; ^{<3015>}Zechariah 9:5), and in the time of Jerome the ancient city was a ruin of which the foundations could hardly be traced, and the then existing town was built on another site. Gaza was in later times an episcopal see, and is now a thriving place containing some 15,000 inhabitants, a larger population than that of Jerusalem.

Ashdod (“Esdud;” Azotus, ^{<4081>}Acts 8:40) was, like Gaza, allotted to Judah (see ^{<0356>}Joshua 15:46,47), but was soon regained by the Philistines, and became a principal seat of their Dagon worship. Here the ark of God was taken after its capture by the Philistines (^{<0911>}1 Samuel 5:1ff). Its name (= “fortress,” “castle”), no less than its history (compare ^{<4306>}2 Chronicles 26:6; ^{<2310>}Isaiah 20:1; ^{<4907>}Nehemiah 4:7, etc.) indicates its importance as a stronghold; it withstood for twenty-nine years the longest siege on record by the Egyptian king Psammetichus. Like Gaza, it was doomed by the Jewish prophets to desolation, and it was utterly destroyed by the Maccabees (1 Macc. 10:77-84; 11:4). It was, however, rebuilt by the Romans, and figures in Christian times as an episcopal city.

Askelon (see ^{<0018>}Judges 1:18), the birthplace of Herod the Great, figures as an important town and seaport in the history of the Crusades, and very massive ruins still attest the ancient strength and grandeur of the place. It is situated about midway between Gaza and Ashdod.

Gath seems to have been first taken by David (^{<1381>}1 Chronicles 18:1). It is not named again in the book of Joshua. It was the town of Goliath (^{<0970>}1 Samuel 17:4), and is mentioned in David’s elegy over Saul as a leading Philistine city (^{<1012>}2 Samuel 1:20). It was the nearest of the Philistine cities to Jerusalem, but both the name and the city have perished; its site is conjecturally placed (by Condor) at Tell es Safi.

Avites See ^{<0123>}Deuteronomy 2:23 note.

^{<0674>}**Joshua 13:4.** Read “on the south,” and connect the words with the verse preceding. They indicate the southern limit of the still unconquered territory in this neighborhood, as ^{<0633>}Joshua 13:3 gives the northern one.

Mearah The “cave” (see the margin) has been referred to “Mugar Jczzin” (“cave of Jczzin”), between Tyre and Sidon, or to a district characterized by deep cave-like ravines near Sidon and Dan-Laish.

Joshua 13:5. *Giblites* The people of Gebal (“Jebail”, 22 miles north of Beyronut). They were “stone-squarers” (¹⁰⁵⁸1 Kings 5:18) and (ship) “caulkers” (³⁷⁰⁹Ezekiel 27:9).

Joshua 13:6. The King James Version would exhibit the sense more clearly if the words from the beginning of ⁶³²Joshua 13:2 to the words “the Sidonians” in this verse were placed in a parenthesis, and the order of the words before us changed thus: “I will drive them out.” The “them” meaning the inhabitants of the “very much land to be possessed,” spoken of in ⁶³¹Joshua 13:1.

Joshua 13:8-33. The writer appends to the command of God (⁶³⁰Joshua 13:1-7) a statement that the other two tribes and a half had already had their inheritance marked out for them by Moses in the land east of Jordan. The boundaries of this territory as a whole are first set forth (⁶³³Joshua 13:8-14), and afterward the portions assigned within it to the two tribes and a half are severally described (⁶³⁵Joshua 13:15-33).

Joshua 13:14. See ⁵⁸¹Deuteronomy 18:1-5 and notes.

Joshua 13:15-24. Inheritance of the tribe of Reuben. This territory was the most southerly of the trans-Jordanic possessions of Israel, and adjoined Moab, which lay only on the other side of the Arnon. Hence, the Reubenites became in after times much intermixed with the Moabites, who in fact eventually acquired much of the land, and several, if not all, of the cities here named as belonging to Reuben. This acquisition was probably assisted by the fact that the territory north of Arnon had formerly belonged to the Moabites, from whom it was wrested by the Amorites (see ⁹²⁵Numbers 21:26, etc. notes). It is not likely that the Amorite conquerors had completely extirpated the Moabite inhabitants. Hence, in the days when the Reubenites became engrossed in their pastoral pursuits, and probably not very long after the days of Joshua, the Moabites easily encroached on their inheritance, and in the end probably reoccupied nearly the whole of the ancient kingdom of Sihon (Compare ⁵³⁵Deuteronomy 33:6 note).

<6637> **Joshua 13:17-21.** See the marginal references for some of these names. Heshbon, Kedemoth, and Mephaath became eventually Levitical cities.

<6632> **Joshua 13:21.** *Dukes of Sihon* Rather “vassals of Sihon,” probably those “dedicated” or “appointed” with a libation.

<6632> **Joshua 13:23.** *Jordan ...* i.e. the Jordan and its territory (compare similar expressions in <0616> Numbers 34:6; <1816> Deuteronomy 3:16). The portion of the tribe of Reuben at its northern extremity touched the Jordan; the main part of his inheritance lay on the east of the Dead Sea.

<6632> **Joshua 13:25.** *All the cities of Gilead* i.e. of Gilead in the narrower sense, included in the territory of Sihon, and distinct from Bashan (<1810> Deuteronomy 3:10).

Half the land of the children of Ammon i.e. that half of the Ammonite territory which had been conquered by the Amorites. This, after the overthrow of Sihon, the Israelites took for their own. The land which the Ammonites still held in the days of Moses, the Israelites were not permitted to attack.

Rabbah was a border fortress, the principal stronghold of the Ammonites (<0214> Numbers 21:24), and the residence of their king. It was attacked and taken by Joab (2 Samuel 11; 12; <3101> 1 Chronicles 20:1), but appears in later times again as an Ammonitish city (<2403> Jeremiah 49:3; <2315> Ezekiel 25:5; <1000> Amos 1:13-15). In the third century B.C. it received from Ptolemy Philadelphus the name of Philadelphia, and was in later times the seat of a Christian bishop; but has now for many centuries been in ruins, remarkable for their grandeur and extent.

<6632> **Joshua 13:26.** *The border of Debir* Rather perhaps “the border of Lidbir,” which is regarded as identical with the Lo-debar of <1000> 2 Samuel 9:4; 17:27, one of the towns from which provisions were brought to David at Mahanaim (<0131> Genesis 32:2).

<6632> **Joshua 13:29-33.** On the conquest of Bashan, see especially <0623> Numbers 32:33, etc. and notes.

NOTES ON JOSHUA 14

^{<644>}**Joshua 14:2.** *By lot* We are not told in what manner the lot was cast. Perhaps two urns were employed, one containing a description of the several districts to be allotted, the other the names of the tribes; and the portion of each tribe would then be determined by a simultaneous drawing from the two urns. Or a drawing might be made by some appointed person, or by a delegate of each tribe from one urn containing the description of the ten inheritances. The lot only determined in a general way the position in the country of the particular tribe concerned, whether north or south, etc.; the dimensions of each territory being left to be adjusted subsequently, according to the numbers and wants of the tribe to be provided for. Since the predilections and habits of two tribes and a half were consulted in the apportionment to them of the trans-Jordanic territory (^{<6321>}Numbers 32:1) there is no objection to the supposition that something of the same kind may have taken place, subject to the divine approval, in the distribution of the lands to the nine and a half other tribes; and the lot would thus be appealed to as finally deciding the matter and foreclosing jealousies and disputes.

It is apparent that the casting of the ten lots did not take place simultaneously. The tribe of Judah had precedence, whether by express appointment or because its lot “came up” first, does not appear. It was, as it seems, only after this tribe had settled upon its domains, that further lots were drawn for Ephraim and the half tribe of Manasseh. After this a pause, perhaps of some duration, appears to have occurred; the camp was moved from Gilgal to Shiloh; and the further casting of lots for the other seven tribes was proceeded with at the instigation of Joshua (see ^{<6380>}Joshua 18:10).

^{<646>}**Joshua 14:6.** *The children of Judah* No doubt, in particular, the kinsmen of Caleb, and perhaps other leading men of the tribe. These came before Joshua, with Caleb, in order to make it manifest that they supported his claim, to be secured in the possessions promised him by Moses before the general allotment should be made to the tribes (compare the marginal references).

^{<649>}**Joshua 14:9.** *Moses sware* i.e. God swore; and His promise, confirmed by an oath, was communicated, of course, through Moses.

^{<640>}Joshua 14:10 *Forty and five years* The word of God to Moses was spoken after the return of the spies in the autumn of the second year after the Exodus (^{<6435>}Numbers 13:25); subsequently, 38 years elapsed before the people reached the Jordan (^{<6401>}Numbers 20:1); after the passage of the Jordan seven more years had passed, when Caleb claimed Hebron, before the partition of the land among the nine tribes and a half. These seven years then correspond to the “long time” (^{<6418>}Joshua 11:18) during which Joshua was making war with the Canaanites. They are in the sequel of this verse added by Caleb to the years of wandering, since during them the people had no settled abodes.

^{<642>}**Joshua 14:12.** The Anakims had in the course of Joshua’s campaigns in the south been expelled from “this mountain,” i.e. the mountain country round Hebron, but they had only withdrawn to the neighboring cities of Philistia (^{<6422>}Joshua 11:22). Thence, they had, as must be inferred from the text here, returned and reoccupied Hebron, probably when Joshua and the main force of the Israelites had marched northward to deal with Jabin and his confederates. Caleb finally drove out this formidable race and occupied Hebron and its dependent towns and district permanently. See ^{<6453>}Joshua 15:13 following.

^{<645>}**Joshua 14:15.** *A great man* literally, the great man; i.e. the renowned ancestor of the tribe, regarded as the founder of its greatness (^{<6453>}Joshua 15:13).

NOTES ON JOSHUA 15

Joshua 15. The inheritance of the tribe of Judah is described first by its general boundaries on all four sides (^{<6151>}Joshua 15:1-12); then reference is again made, for the sake of completeness, to the special inheritance of Caleb which lay within these boundaries (^{<6153>}Joshua 15:13-20); and lastly a list of the towns is given (^{<6152>}Joshua 15:21-63). Consult the marginal references.

^{<6151>}**Joshua 15:6.** *The stone of Bohan* This stone perhaps commemorated some deed of valor belonging to the wars of Joshua (compare ^{<6072>}1 Samuel 7:12). The stone was erected on the slope of a hill (see the marginal reference), no doubt one of the range which hounds the Jordan valley on the west. But its exact site is wholly uncertain.

^{<6151>}**Joshua 15:7.** *The going up to Adummin* Rather, “the ascent or pass of Adummim” (compare ^{<6153>}Joshua 15:3, margin), on the road from Jerusalem to Jericho. Its name signifies “red” and is explained by Jerome as given because of the frequent bloodshed there by robbers. This road is the scene of the parable of the Good Samaritan. Possibly the name may be due to some aboriginal tribe of “red men,” who held their ground in these fastnesses after the invaders had driven them from the face of the country elsewhere.

En-shemesh i.e. “fountain of the sun;” no doubt that now called “the Fountain of the Apostles,” about two miles from Jerusalem, and the only well on the road to Jericho.

En-rogel i.e. “fountain of the fullers” near the walls of Jerusalem. It was here that Jonathan and Ahimaaz concealed themselves after the rebellion of Absalom, in order to procure tidings for David, and here Adonijah gave a feast to his adherents preparatory to making an attempt on the crown (compare the marginal references). It is probably the modern “Fountain of the Virgin,” the only real spring near Jerusalem, from which the Pool of Siloam is supplied. Others identify it, less probably, with the “Well of Job,” situated where the valleys of Kedron and Hinnom unite.

^{<6153>}**Joshua 15:8.** *The valley of the son of Hinnom* This valley begins on the west of Jerusalem at the road to Joppa, and turning southeastward

round the foot of Mount Zion joins the deeper valley of Kedron on the south of the city. It was in this ravine, more particularly at Tophet in the more wild and precipitous part of it toward the east, that the later kings of Judah offered the sacrifices of children to Moloch (^{<483B>}2 Chronicles 28:3; 33:6, etc.). After these places had been defiled by Josiah, Tophet and the whole valley of Hinnom were held in abomination by the Jews, and the name of the latter was used to denote the place of eternal torment (^{<41E2>}Matthew 5:22). The Greek term Gehenna (*γηννα* ^{<1067>}) is in fact formed from the Hebrew *gay* ^{<h1516>} *hinnom* ^{<h2011>}, “valley of Hinnom.” Hinnom is regarded either as the name of some ancient hero, or as an appellative (= “groaning” or “moaning”), bestowed on the spot because of the cries of the victims here offered to Moloch, and of the drums with which those cries were drowned.

The valley of the giants Rather “the plain of Rephaim.” This plain, named after an ancient and gigantic tribe of the land (^{<014B>}Genesis 14:5), lies southwestward of Jerusalem, and is terminated by a slight rocky ridge forming the brow of the valley of Hinnom. The valley is fertile (^{<237B>}Isaiah 17:5) and broad, and has been on more than one occasion the camping ground for armies operating against Jerusalem (^{<105B>}2 Samuel 5:18,22; 23:13).

^{<063D>}**Joshua 15:9.** Nephtoab is probably the modern “Ain Lifta”, two miles and a half northwestward of Jerusalem: and Mount Ephron is conjecturally connected with the city Ephraim (^{<443B>}2 Chronicles 13:19) or Ophrah (^{<068B>}Joshua 18:23).

^{<065D>}**Joshua 15:10.** Mount Seir is not the well-known range of Edom. The name (= “shaggy mountain”) is applicable to any rugged or well-wooded hill. Here it probably denotes the range which runs southwestward from Kirjath-jearim to the Wady Surar. Mount Jearim, i.e. “woody mountain,” is through its other name, Chesalon, identified with the modern “Kesla”.

Beth-shemesh i.e. “house of the sun,” called “Ir-shemesh” or “city of the sun” (^{<069B>}Joshua 19:41; Compare ^{<100D>}1 Kings 4:9), a place assigned to Dan, and one of the cities which fell by lot to the Levites (^{<0216>}Joshua 21:16). Beth-shemesh was the first place at which the ark rested after its return from the hands of the Philistines (^{<062>}1 Samuel 6:12). It was the residence of one of Solomon’s purveyors (^{<100D>}1 Kings 4:9), and was the spot where

at a later date Amaziah was defeated and slain by Jehoash (^{<1241>}2 Kings 14:1 ff). It is no doubt the modern “Ain Shems”.

Timnah, called also Timnath, and Timnathah, belonged likewise to Dan, and is to be distinguished from other places of like name (^{<1082>}Genesis 38:12; ^{<1020>}Joshua 24:30). Timnah (= “portion”) was evidently, like Gilgal, Ramah, Kirjath, and several other towns, of frequent use in Canaanite topography.

^{<1651>}**Joshua 15:11.** *Jabneel* The modern “Yebna”, about three miles from the coast and twelve miles south of Joppa. It is called Jabneh in ^{<1436>}2 Chronicles 26:6, where Uzziah is recorded to have taken it from the Philistines and destroyed its fortifications. The town is repeatedly mentioned with its haven in the wars of the Maccabees (1 Macc. 4:15; 2 Macc. 12:8), and by Josephus under the name of Jamnia. It is described by Philo as a very populous town; and after the destruction of Jerusalem was, for a long time, the seat of the Sanhedrin, and was a famous school of Jewish learning. Its ruins, which are still considerable, stand on the brink of the “Wady Rubin”.

^{<1654>}**Joshua 15:14.** See the marginal references.

^{<1655>}**Joshua 15:15.** The name Debir belonged to two other places; namely,, that named in ^{<1657>}Joshua 15:7, between Jerusalem and Jericho, and the Gadite town mentioned in ^{<1653>}Joshua 13:26. The Debir here meant appears (and its site has been conjecturally placed at Dhaheriyeh (Conder)) to have been situated in the mountain district south of Hebron. It was one of the towns afterward assigned to the Levites. Its other name (^{<1650>}Joshua 15:49), “Kirjath-sannah”, i.e. perhaps, “city of palm branches,” or “city of law, or sacred learning,” no less than the two given in the text, would indicate that Debir was an ancient seat of Canaanite learning, for Debir probably is equivalent to “oracle,” and Kirjath-sepher means “city of books.” This plurality of names marks the importance of the town, as the inducement held out in ^{<1656>}Joshua 15:16, by Caleb, to secure its capture (compare ^{<1175>}1 Samuel 17:25; 18:17), points to its strength.

^{<1657>}**Joshua 15:17.** Othniel was probably Caleb’s younger brother; the expression “son of Kenaz” being only an equivalent for the “Kenezite” (^{<1646>}Joshua 14:6).

Joshua 15:18. *A field* In Judges 1:14, “the field,” i.e. the well-known field asked by Achsah and given by Caleb as a “blessing,” i.e. as a token of goodwill, which when the Book of Judges was written had become historical. The “field” in question was doubtless in the neighborhood of Debir, and was especially valuable because of its copious springs. Achsah’s dismounting was a sign of reverence.

Joshua 15:19. *A south land* This term (“negeb”) which is often equivalent to a proper name (Joshua 15:21), importing the well-defined district which formed the south of the promised land (Numbers 13:17 note), seems here used in its more general sense (Psalm 126:4), for a dry or barren land. The rendering of this passage adopted by Septuagint, several versions, and Commentators, etc., “thou hast given me into a south land,” i.e. “hast given me in marriage into a south land” is forced; the construction of the verb “to give,” with two accusatives, is natural and common to many languages.

Springs of water The Hebrew words are found only here and in the parallel passage, Judges 1:15. Hence, some take it as a proper name, “Gulloth-maim,” which like Beth-horon (Joshua 16:3,5), was applied to two distinct but adjoining places — distinguished as “the upper” and “the lower.” The tract in question was no doubt a mountain slope which had springs both on its higher and lower ground; possibly the modern “Kurmul”.

Joshua 15:21-63. List of the towns of the tribe of Judah. These are arranged in four divisions, according to the natural features of the district; namely,, those of the Negeb or south country (Joshua 15:21-32); of “the valley,” or “the plain” (“Shephelah”, Joshua 15:33-47); of “the mountains” (Joshua 15:48-60); and of “the wilderness” (Joshua 15:61,62). Many of the identifications are still conjectural only.

Joshua 15:21-32. The Negeb was for the most part rocky and arid, and cannot have been at any time very thickly populated.

Joshua 15:21. Kabzeel was the native place of Benaiah (2 Samuel 23:20), who was famous as a slayer of lions. The Negeb was a principal haunt of these beasts.

Joshua 15:24. Telem may be the Telaim of 1 Samuel 15:4, where Saul mustered his army for the expedition against the Amalekites. It is

possibly to be looked for at “El-Kuseir”, a spot where the various routes toward different parts of the Negeb converge, and which is occupied by the Arab tribe the “Dhullam”, a word identical with Telem in its consonants. Bealoth is probably the “Baalath-beer — Ramath of the south” (^{<690>}Joshua 19:8), and was one of the towns afterward assigned to the Simeonites. It is identified with the modern Kurnub.

^{<652>}**Joshua 15:25.** *And Hezron which is Hazor* In this verse are the names of two towns only, not of four. Two places bearing the common topographical appellation, Hazor (“enclosure”) are here mentioned and distinguished as “Hazor Hadattah” and “Kerioth-Hezron,” otherwise termed Hazor, simply: the former has been identified by some with “El-Hudhera”; the latter is probably the modern “El-Kuryetein”. Kerioth, prefixed to a name, bespeaks military occupation, as Hazor points to pastoral pursuits. The place would therefore seem to be an ancient pastoral settlement which had been fortified by the Anakims, and called accordingly Kerioth; to which name the men of Judah, after they had captured it, added that of Hezron, in honor of one of their leading ancestors (compare ^{<442>}Genesis 46:12; ^{<848>}Ruth 4:18). Kerioth was the home of Judas the traitor, if the ordinary derivation of Iscariot (= *ish*) ^{<376>} + *K’rioth* ^{<17152>}, i.e. man of Kerioth) be accepted: ^{<808>}Matthew 10:4.

^{<653>}**Joshua 15:26.** Moladah is probably the modern “El-Milh”, and like Hazar-shual (“Berrishail” near Gaza) (= “enclosure of foxes”) occurs (^{<690>}Joshua 19:2,3; ^{<808>}1 Chronicles 4:28), as a town belonging to Simeon, and (^{<612>}Nehemiah 11:26,27) as a place occupied by Jews after the captivity.

^{<659>}**Joshua 15:29-32.** Baalah (^{<690>}Joshua 19:3) is found in the modern “Deir-el-Belah”, near Gaza. Iim, i.e. “ruinous heaps” or “conical hills” (^{<911>}Numbers 21:11 note) is by some connected with Azem; and the compound name, “Ije Azem”, is traced in El-Aujeh, in the country of the Azazimeh Arabs, in whose name the ancient Azem may perhaps be traced. Eltolad is connected with “Wady-el-Thoula”, in the extreme south of the Negeb. Chesil appears to be the town called Bethul (^{<690>}Joshua 19:4), and probably the Bethel (^{<827>}1 Samuel 30:27) situated not far from Ziklag. The name Chesil (= “fool”) was most likely bestowed by way of opprobrium (compare the change of Bethel, house of God, into Bethaven, house of vanity, ^{<2045>}Hosea 4:15). As Chesil signifies the group of stars known as Orion (compare ^{<881>}Job 38:31; ^{<105>}Amos 5:8), probably it was the worship

of the heavenly bodies in particular that was carried on here. Bethel may have been the ancient name, and the spot was perhaps the very one near Beer-sheba where Abraham planted a tamarisk tree (^{<0213>}Genesis 21:33). The place is probably “El Khulasah”, the Elusa of ecclesiastical writers, situated some fifteen miles southwest of Beer-sheba. Jerome testifies to the fact, that the worship of Venus as the morning star was practiced there, and Sozomen appears to be speaking of this place, when he mentions a Bethel (Βηθελ) in the territory of Gaza, populous and famous for an ancient and splendid temple. The site of Ziklag is uncertain. Madmannah and Sansannah correspond to Beth-marcaboth (= “house of chariots”) and Hazar-susah (= “horse enclosure”) in ^{<0696>}Joshua 19:5 (^{<1306>}1 Chronicles 4:31). The latter names point to two stations of passage on or near the high road between Egypt and Palestine, and are represented by the modern “Minyay” and “Wady-es-Suny”, on the caravan route south of Gaza. Shilhim or Sharuhen, (^{<0696>}Joshua 19:6), and Shaaraim (^{<1306>}1 Chronicles 4:31) is traced in “Khirbet-es-Seram”, near El Aujeh. Ain and Rimmon were possibly originally two towns, but in process of time became so connected as to be treated as one name (^{<1419>}Nehemiah 11:29). The place is probably the present “Um-er-Rummamim,” i.e. “mother of pomegranates,” a place about ten miles north of Beer-sheba.

^{<0653>}**Joshua 15:32.** *Twenty and nine* The King James Version gives 34 names. The difference is due either to the confusion by an early copyist of letters similar in form which were used as numerals; or to the separation in the King James Version of names which in the original were one (e.g. ^{<0655>}Joshua 15:25).

^{<0653>}**Joshua 15:33-47.** “The valley” or the Shephelah, is bounded on the south by the Negeb, on the west by the Mediterranean, on the north by the plain of Sharon, on the east by “the mountains” (^{<0658>}Joshua 15:48). It is a well-defined district, of an undulating surface and highly fertile character, thickly dotted, even at the present time, with villages, which are for the most part situated on the different hills. The towns in this district, like those in the Negeb, are classed in four groups.

^{<0653>}**Joshua 15:33-36.** First group of fourteen towns: these belong to the northeastern portion of the Shephelah. Eshtaol and Zoreah were afterward assigned to the tribe of Dan, and inhabited by Danites (^{<0735>}Judges 13:25; 18:2,8,11). The latter place was the home of Samson (^{<0712>}Judges 13:2). It was one of the cities fortified by Rehoboam (^{<1410>}2 Chronicles 11:10), and

was re-occupied by the Jews after the captivity (^{<6119>}Nehemiah 11:29). It is probably the modern Surah. (Eshtaol has been identified with Eshua (Conder)). Both places were in later times partly populated by Judahites from Kirjath-jearim; perhaps after the departure of the colony of Danites for Dan-Laish. Zanoah is the present “Zanna”, not far from Surah. Socoh is the modern “Shuweikah”. Sharaim is perhaps to be sought in the modern “Zakariya”. Gederah (“wall” or “fortress”) was a name borne with various terminations by several places.

^{<6157>}**Joshua 15:37-41.** Second group of towns, containing those in the middle portion of the Shephelah, and of which some only (^{<6108>}Joshua 10:3,10) can be identified.

^{<6152>}**Joshua 15:42-44.** Third group; towns in the south of the Shephelah. For Libnah see ^{<6109>}Joshua 10:29. Mareshah is believed to be near Beit-jibrin, the ancient “Eleutheropolis.”

^{<6155>}**Joshua 15:45-47.** Fourth group: the towns of the Philistine seacoast: see ^{<6133>}Joshua 13:3.

^{<6158>}**Joshua 15:48-60.** This highland district extends from the Negeb on the south to Jerusalem, and is bounded by the Shephelah on the west, and the “wilderness” (^{<6151>}Joshua 15:61,62) on the east. The mountains, which are of limestone, rise to a height of near 3,000 feet. At present, the highlands of Judah present a somewhat dreary and monotonous aspect. The peaks are for the most part barren, though crowned almost everywhere with the ruins of ancient towns, and bearing on their sides marks of former cultivation. Many of the valleys, especially toward the south, are, however, still very productive. The towns here enumerated are given in six groups.

^{<6158>}**Joshua 15:48-51.** First group: towns on the southwest. Dannah (is identified with “Idnah” (Conder)). Jattir (“Attir”), and Eshtemoh (“Semua”) were priestly cities (^{<6214>}Joshua 21:14; ^{<3167>}1 Chronicles 6:57), and the place to which David, after routing the Amalekites, sent presents (^{<0317>}1 Samuel 30:27,28). Socoh is “Suweikeh.”

^{<6152>}**Joshua 15:52-54.** Second group of nine towns, situated somewhat to the north of the last mentioned. Of these Dumah is perhaps the ruined village “Ed Daumeh,” in the neighborhood of Hebron; and Beth-tappuah, i.e. “house of apples,” “Teffuh,” a place which has still a good number of

inhabitants, is conspicuous for its olive groves and vineyards, and bears on every side the traces of industry and thrift.

Joshua 15:55-57. Third group; lying eastward of the towns named in the last two, and next to “the wilderness.”

Joshua 15:55. The four towns retain their ancient names with but little change. Maon (^{<0234>}1 Samuel 23:24; 25:2), the home of Nabal, is to be looked for in the conical hill, “Main,” the top of which is covered with ruins. It lies eight or nine miles southeast of Hebron Carmel (^{<0232>}1 Samuel 25:2), the modern “Kurmul,” is a little to the north of “Main.” The name belongs to more than one place (^{<0122>}Joshua 12:22). Ziph gave its name to “the wilderness” into which David fled from Saul (^{<0234>}1 Samuel 23:14).

Joshua 15:58,59. Fourth group. Towns north of the last mentioned, of which Beth-zur and Gedor are represented by “Beit-sur” and “Jedur.”

After ^{<0159>}Joshua 15:59 follows in the Greek version a fifth group of eleven towns, which appears to have dropped in very ancient times out of the Hebrew text, probably because some transcriber passed unawares from the word “villages” at the end of ^{<0159>}Joshua 15:59, to the same word at the end of the missing passage. The omitted group contains the towns of an important, well-known, and populous district lying immediately south of Jerusalem, and containing such towns as Tekoah (^{<0142>}2 Samuel 14:2; ^{<0185>}Nehemiah 3:5,27; ^{<0101>}Amos 1:1); Bethlehem, the native town of David and of Christ (^{<0159>}Genesis 35:19); and Aetan, a Grecised form of Etam (^{<0116>}2 Chronicles 11:6).

Joshua 15:61,62. This district, including the towns in “the wilderness,” the scene of David’s wanderings (^{<0234>}1 Samuel 23:24; Psalm 63 title), and of the preaching of the Baptist (^{<0181>}Matthew 3:1), and perhaps of our Lord’s temptation (Matthew 4), extended from the northern limit of Judah along the Dead Sea to the Negeb; it was bounded on the west by that part of “the mountains” or highlands of Judah, which adjoined Bethlehem and Maon. It abounds in limestone rocks, perforated by numerous caverns, and often of fantastic shapes. It is badly supplied with water, and hence, is for the most part barren, though affording in many parts, now quite desolate, clear tokens of former cultivation. It contained only a thin population in the days of Joshua.

~~<655>~~ **Joshua 15:62.** “The city of Salt” is not mentioned elsewhere, but was no doubt connected with “the valley of salt” (~~<183>~~ 2 Samuel 8:13). The name itself, and the mention of En-gedi (~~<147>~~ Genesis 14:7 note) suggest that its site must be looked for near the Dead Sea.

NOTES ON JOSHUA 16

Joshua 16. This and Joshua 17 are closely connected, and assign the boundaries of “the children of Joseph,” i.e. of the kindred tribes of Ephraim and Manasseh. These two tribes, or more strictly speaking, the tribe of Ephraim and the half tribe of Manasseh, drew one lot only, no doubt, because it was all along intended that their inheritances should be adjacent. These chapters accordingly describe

- (1) the southern boundary of the whole territory of the children of Joseph (^{<666>}Joshua 16:1-4);
- (2) the limits of Ephraim in particular (^{<666>}Joshua 16:5-10)
- (3); those of Manasseh (^{<670>}Joshua 17:1-13); and
- (4) the discontent of the descendants of Joseph with their inheritance is recorded, together with Joshua’s answer to their complaints (^{<674>}Joshua 17:14-18).

The territory allotted to these two powerful tribes comprises the central and, in every way, the choicest part of Canaan west of the Jordan. The hills of this district, making up what is called (^{<677>}Joshua 20:7) “Mount Ephraim,” are less high and far less barren than those of Judah; the water supply is much larger; and the very rich and fertile plains of Sharon and Esdraelon are left between the rocky fastnesses of Benjamin on the south and the high lands of Galilee belonging to Issachar on the north.

^{<661>}**Joshua 16:1.** *To the wilderness* Strike out “to,” for the word is in apposition to “lot.” The wilderness is (^{<682>}Joshua 18:12) “the wilderness of Bethaven.”

^{<662>}**Joshua 16:2.** *Of Archi* (Read “of the Archite,” also a designation of David’s friend Hushai (^{<652>}2 Samuel 15:32; 16:16, etc.). The word is derived from Erech (^{<610>}Genesis 10:10). But whether there was in the neighborhood of Bethel a place bearing this Babylonian name, or whether a colony from the East had settled in this spot and brought the name with them, is unknown.

Ataroth Called (^{<6165>}Joshua 16:5; 18:13) Ataroth-adar (= “crowns of fame or greatness”) perhaps to distinguish it from two other places bearing the same name but, situated on the other side of Jordan, in the territory of Gad (^{<6123>}Numbers 32:34). It is identified with Atara, near the road from Jerusalem to Nablous.

^{<6163>}**Joshua 16:3.** *Of Japhleti* Rather “of the Japhletite.” All history of the name is lost.

^{<6165>}**Joshua 16:5-8.** From the abrupt manner in which the statements are introduced, as well as from their imperfect character, there is probability in the conjecture that some words have, in these verses, fallen out of the text. Few of the places are known for certain.

^{<6161>}**Joshua 16:9.** The verb “were,” introduced by the King James Version in this verse should be omitted; and the full stop after ^{<6163>}Joshua 16:8 replaced by a colon. The purport of ^{<6161>}Joshua 16:9 is simply to add to the inheritance of Ephraim, defined by the preceding context, “the separate cities” or more properly “single cities” which were allotted to them in addition within the borders of Manasseh. The reasons for granting these additional cities to the Ephraimites can only be conjectured. Perhaps the territory assigned to this numerous tribe proved on experiment to be too small; and therefore some towns, which are named in ^{<1172>}1 Chronicles 7:29, were given to them from the kindred Manassites, the latter being recompensed (^{<6171>}Joshua 17:11 note) at the expense of Issachar and Asher.

NOTES ON JOSHUA 17

Joshua 17:1. Manasseh, as the “first-born,” was to receive not only the territory on the east of Jordan won by the valor of the Machirites, but also a portion with the other tribes on the west of Jordan, the holy land of promise strictly so called. Thus, though Ephraim took precedence of promise strictly so called. Thus, though Ephraim took precedence of Manasseh, according to the prediction of Joseph (^{<0480>}Genesis 48:20), yet Manasseh received “the double portion” which was the special privilege of the first-born (^{<0517>}Deuteronomy 21:17).

Joshua 17:2. *For the rest ...* i.e. for those who were not settled on the east of Jordan.

Joshua 17:5. *Ten portions* i.e. five for the five families descended from the male children of Gilead, and five others for the five daughters of Zelophehad, who represented the sixth family, the Hephherites.

Joshua 17:7. *Asher* Not the tribe so called, but a place somewhere toward the eastern end of the boundary line here drawn: perhaps “Teyasir,” on the road from Sichem to Beth-shean.

Joshua 17:9. *These cities ...* The text is possibly corrupt. The intention seems to be to state that the cities lying south of the river, though within the limits of Manasseh, were in fact made over to Ephraim, and were among the “separate cities” (^{<0549>}Joshua 16:9). On the contrary, the north bank of the river, both land and towns, belonged to Manasseh exclusively.

Joshua 17:10. *Southward* i.e. of the river Kanah.

Render, “they (i.e. the two kindred tribes of Ephraim and Manasseh, the northern border being treated here as common to the two) reached unto Asher.” (See the map.) The northern border is only indicated in general terms, perhaps because the Israelites were not yet completely masters of this part of the country, and so had not precisely determined it.

Joshua 17:11. Perhaps Beth-shean (in Issachar) and the other five towns (in Asher) were given to the Manassites in compensation for towns in the Manassite territory allotted to the Ephraimites. (See ^{<0579>}Joshua 17:9.

Compare ^{<6219>}Joshua 21:9.) To the wall of Beth-shean, or Bethshah (“Beisan,” about 5 miles west of the Jordan), the bodies of Saul and his sons were fastened by the Philistines after the battle on Mount Gilboa. After the exile it received the Greek name of Scythopolis, perhaps because it was principally tenanted by a rude and pagan population, styled in contempt Scythians. It was a border city of Galilee, and the chief town of the Decapolis. In Christian times it was the see of a bishop, who is enumerated as present at Nicaea and other Councils of the Church.

Ibleam (Bileam, ^{<1360>}1 Chronicles 6:70), perhaps “Jelameh,” was a Levitical town (^{<6225>}Joshua 21:25 note). Near this place Ahaziah was mortally wounded by Jehu (^{<1127>}2 Kings 9:27), and fled to Megiddo, which was no doubt not far distant.

Three countries Rather “the three hills.” The district belonging to the last-mentioned three towns had a common name, derived no doubt from its natural features, and was called “the three hills.” Compare Decapolis, Tripolis, etc.

^{<6174>}**Joshua 17:14.** *Seeing I am a great people* The assertion can hardly have been warranted by facts, for at the census (Numbers 26) the two tribes of Manasseh and Ephraim together were not greatly more numerous than the single tribe of Judah; and now that half the Manassites were provided for on the eastern side of Jordan, the remaining children of Joseph could hardly be stronger than the Danites or the Issacharites. The children of Joseph seem therefore to exhibit here that arrogant and jealous spirit which elsewhere characterises their conduct (^{<7081>}Judges 8:1; 12:1; ^{<1094>}2 Samuel 19:41; ^{<1487>}2 Chronicles 28:7 etc.). A glance at the map shows that their complaint was in itself unreasonable. Their territory, which measured about 55 miles by 70 miles, was at least as large in proportion to their numbers as that of any other tribe, and moreover comprehended some of the most fertile of the whole promised land.

^{<6175>}**Joshua 17:15.** Joshua was himself of the tribe of Ephraim, but far from supporting the demands of his kinsmen he reproves them, and calls upon them to make good their great words by corresponding deeds of valor. He bids them clear the country of its woods and thus make room for settling their people. The “wood country” means probably the range which runs along the northern border of Manasseh, and which connects the mountains of Gilboa with Carmel. Mount Ephraim, (a name perhaps used

by anticipation) called “the hill” (^{<61716>}Joshua 17:16), and “the mountain of Israel” (^{<61116>}Joshua 11:16), is the eastern portion of the territory of Ephraim and Manasseh extending toward the Jordan. This was a hilly, though by no means barren, district.

^{<61716>}**Joshua 17:16.** The possession by the Canaanites of chariots strengthened and tipped with iron, such as were used by the Egyptians (^{<02417>}Exodus 14:7), is named here by the children of Joseph as a reason why they could not possess themselves of the plains. “The valley of Jezreel” is the broad low valley which sweeps from “Zerin” between the mountains of Gilboa and the range of little Hermon eastward down to the Jordan. It was most likely in this valley that the host of the Midianites was encamped, when attacked by Gideon (^{<00701>}Judges 7:1,8). The great plain of Jezreel, called the plain of Esdraelon (Esdreloom, Judith 1:8), extends from Carmel on the west to the hills of Gilboa, little Hermon, and Tabor on the east, a distance of full sixteen miles; and its breadth between the rocky mass of southern Palestine and the bolder mountains of Galilee on the north, is about twelve miles. Its position as well as its open area make it the natural battlefield of Palestine.

^{<61717>}**Joshua 17:17.** *Thou shalt not have one lot only* i.e. by dispossessing the Canaanites, thou shalt double the portion of land at thy disposal. The “but” with which the King James Version begins ^{<61718>}Joshua 17:18 should be “for.”

NOTES ON JOSHUA 18

Joshua 18:1. After all overt resistance was overcome, the tabernacle with its sacred contents was removed from its place of safety at Gilgal, in a corner of the land near the Jordan, to a central place, Shiloh, the modern Scilun, which is two or three miles east of the main road, and rather more than half way between Jerusalem and Nablous. Its choice as the national sanctuary may indeed have been determined by Joshua, no doubt under divine direction (^{<6521>}Deuteronomy 12:11), because of its insignificance, in order to avoid local jealousies, as well as because of its position in the very center of the whole land, and perhaps also because of its seclusion. Its very name (=“rest”) was probably bestowed at this juncture when God had given the people rest from their enemies. The tabernacle with its contents continued at Shiloh during the whole period of the Judges, until its capture by the Philistines. Shiloh (^{<940>}1 Samuel 4:3,4) seems to have fallen into desolation at an early date (^{<2472>}Jeremiah 7:12; 26:6).

Joshua 18:2. Two tribes and a half had already received their portions on the east of Jordan; Judah, Ephraim, and the remaining half of Manasseh had also been provided for (Joshua 15—17). Thus there remained still seven tribes out of the twelve to be settled in their homes.

Joshua 18:3. This backwardness probably arose from the indisposition of the people to abandon the nomad life in which they had been born and bred, and to settle in fixed abodes, and perhaps also from a dislike of the exterminating warfare incidental to a complete dispossessing of the Canaanites.

Joshua 18:4. *Three men for each tribe* i.e. 21 in all. Their duty would be to describe the land, especially with reference to the cities it contained (^{<680>}Joshua 18:9), that Joshua might have the means of making a first apportionment among the tribes according to their varying numbers.

Joshua 18:10. *Cast lots* See the ^{<642>}Joshua 14:2 note.

Joshua 18:11-28. See the marginal references. There are many indications found in this and the next chapter that the text is in great disorder, and many of the places are still unknown.

Joshua 18:14. *And compassed the corner ...* Render “and turned on the west side southward.” The meaning is, that at lower Beth-horon the northern boundary-line of Benjamin curved round and ran southward — Beth-horon being its extreme westerly point.

Joshua 18:21. The “Valley of Keziz,” or “Emek-Keziz,” is perhaps the “Wady el Kaziz,” at no great distance east of Jerusalem.

Joshua 18:22. Zemaraim, i.e. “two wooded hills,” is supposed to be the ruins called “Es-Sumrah,” on the road from Jerusalem to Jericho.

Joshua 18:23. Ophrah (^{<6859>}Joshua 15:9 note), to be distinguished here and in ^{<9137>}1 Samuel 13:17 from the Ophrah of ^{<9061>}Judges 6:11, is probably the Ephraim of ^{<4439>}2 Chronicles 13:19, and the Ephraim of ^{<6154>}John 11:54. It is conjecturally identified with “Et-Taiyibeh,” on the road from Jerusalem to Bethel.

Joshua 18:24. *Gaba* This name, like Gibeah, Gibeon, etc. (^{<9993>}Joshua 9:3), indicates a town placed on a hill, and occurs repeatedly in various forms in the topography of Palestine. Gaba is the Gibeah (if ^{<9935>}1 Samuel 13:15,16; 14:5, where the Hebrew has *Geba* ^{<41387>}), which is undoubtedly the correct reading throughout. The city was one of those assigned to the Levites (^{<6217>}Joshua 21:17), and lay on the northern border of Judah. It is identified with the modern “Jeba,” lying on the side of a deep ravine opposite to Michmash (“Mukhmas”). The famous “Gibeah of Saul,” or “Giheah of Benjamin” (the Gibeath of ^{<6833>}Joshua 18:28) lay at no great distance southwest of Geba, on the high road from Jerusalem to Bethel, and is probably to be looked for in the lofty and isolated “Tulcil-el-Ful.”

Joshua 18:25. *Ramah* i.e. “lofty;” probably the native town and abode of Samuel (^{<9919>}1 Samuel 1:19; 25:1). Its exact site is uncertain.

Joshua 18:26. *Mizpeh* See ^{<6103>}Joshua 11:3. Not the Mizpeh of ^{<6153>}Joshua 15:38, but the place where Samuel judged the people and called them together for the election of a king (^{<9005>}1 Samuel 7:5-16; 10:17). In the Chaldaean times it was the residence of Gedaliah (^{<1252>}2 Kings 25:22; ^{<3404>}Jeremiah 40:14). Its site is identified with “Neby Samwil,” about five miles northwest of Jerusalem.

NOTES ON JOSHUA 19

Joshua 19:1-9. The inheritance of Simeon was taken out of the portion of Judah, which proved on experience to be larger than the numbers of that tribe required. The Simeonite territory is described by its towns, of which fourteen were in the Negeb, and four others (^{<6897>}Joshua 19:7) partly in the Negeb and partly in “the valley.” On the narrow confines here assigned to Simeon, and its insignificant position altogether among the Twelve tribes, see ^{<6836>}Deuteronomy 33:6 note.

Joshua 19:6. *Thirteen* Fourteen names have been given. The error is probably due to the use of letters for numbers, which has led to many similar mistakes in other places (see ^{<6852>}Joshua 15:32).

Joshua 19:10. Sarid, not yet identified, was evidently a leading topographical point on the south frontier of Zebulun. The boundary passed westward until it touched the Kishon, near “Tell Kaimon” (^{<6822>}Joshua 12:22 note), and thence, turned northward, leaving Carmel, which belonged to Asher, on its west. The territory of Zebulun accordingly would not anywhere reach to the Mediterranean, though its eastern side abutted on the sea of Galilee, and gave the tribe those “outgoings” attributed to it in the Blessing of Moses (^{<6838>}Deuteronomy 33:18). Daberath (^{<6892>}Joshua 19:12) is probably “Deburieh.”

Joshua 19:13. Gittah (or Gath)-hepher, the birthplace of the prophet Jonah (^{<6245>}2 Kings 14:25), is probably the modern village of El-Meshhad, where the tomb of the prophet is still shown, a short way from Nazareth, on the road to Tiberias.

Remmon-methoar to Neah Read “and goeth out to Remmon, which reacheth to Neah.” (See the margin.) Rimmon, a Levitical city (^{<6825>}Joshua 21:35; ^{<6867>}1 Chronicles 6:77) is probably the modern “Rummaneh,” in the plain of “El Buttauf,” about six miles north of Nazareth.

Joshua 19:14. Hannathon, more properly Channathon, has been supposed by some to be the Cana of Galilee of the New Testament, and Jiphthah-el is probably the present “Jefat”; the “Jotapata” of Roman times, which was so long and valiantly defended by Josephus against the legions

of Vespasian. The “Valley” is the “Wady Abilin”; and Bethlehem (^{<6915>}Joshua 19:15) is the present miserable village of “Beit-Lahin.”

^{<6915>}**Joshua 19:15.** *Twelve cities* Only five have been mentioned, and the names in the verses preceding are apparently not names of Zebulonite cities, but merely of points in or near the boundary line. It would therefore appear that seven names have disappeared from the text, and perhaps also the definition of the western frontier.

^{<6918>}**Joshua 19:18.** Jezreel and its famous and fertile plain are the choicest part of the inheritance of Issachar (^{<6716>}Joshua 17:16).

Shunem Here the Philistines pitched before the battle of Gilboa (^{<8204>}1 Samuel 28:4). The place is also known as the home of Abishag (^{<1003>}1 Kings 1:3), and in connection with Elisha (^{<1203>}2 Kings 4:8; 8:1). It is identified with “Solam” (or, Sulem), a small and poor village on the slope of Little Hermon.

^{<6921>}**Joshua 19:21.** *En-gannim* i.e. “fountain of gardens;” also a Levitical city (^{<6723>}Joshua 21:29), and called Ahem (^{<1353>}1 Chronicles 6:73), the modern “Jenin,” a place on the main road from Jerusalem to Nazareth, just where it enters the plain of Jezreel. Many of the places enumerated in these verses are not known. Tabor (^{<6922>}Joshua 19:22) is perhaps not the famous mountain, but the town on it of the same name (^{<1367>}1 Chronicles 6:77), given up to the Levites. Beth-shemesh (perhaps “Bessum”) is not the same as Beth-shemesh of Judah (^{<6151>}Joshua 15:10), nor of Naphtali (^{<6933>}Joshua 19:38).

^{<6925>}**Joshua 19:25,26.** Helkath, a Levitical town (^{<6213>}Joshua 21:31), is probably Yerka, a village about seven or eight miles north-west of Acre, in a Wady of the same name. Alammelech was in the “Wady Melik,” which joins the Kishon from the northeast, not far from the sea.

Shihor-libnath i.e. “black-white.” The two words are now generally admitted to be the name of a river, probably the modern “Nahr Zerka,” or Blue River, which reaches the sea about 8 miles south of Dor, and whose name has a correspondence both to black and white. Possibly we have in the occurrence of the term Shihor here a trace of the contact, which was close and continuous in ancient times, between Phoenicia and Egypt (^{<6133>}Joshua 13:3). Cabul (^{<6927>}Joshua 19:27) still retains its ancient name; it

lies between four and five miles west of Jotapata and about ten miles southeast of Acre.

^{<668>}Joshua 19:28-30. These verses refer to the northern portion of the territory of Asher, on the Phoenician frontier. Some names may have dropped out of the text, the number (^{<669>}Joshua 19:30) not tallying with the catalogue. Ramah still retains its ancient name, and lies about twelve miles southeast of Tyre. Achzib is the modern “Zib,” on the coast, eight or nine miles north of Acre.

^{<668>}**Joshua 19:33.** *From Allon to Zaananim* Render “from the oak forest at Zaananim.” From ^{<7041>}Judges 4:11 it appears that this oak or oak-forest was near Kedesh.

Adami, Nekeb Render “Adami of the Pass.” Possibly the ancient “Deir el Ahmar” (“red cloister”), which derives its name from the color of the soil in the neighborhood, as perhaps Adami did. The spot lies about 8 miles northwest of Baalbek.

^{<668>}**Joshua 19:34.** *Aznoth-tabor* This place (=“ears of Tabor”) was no doubt in the neighborhood of Mount Tabor — probably on the eastern slope; and Hukkok on the western slope.

To Judah upon Jordan i.e. to the “Havoth-jair” (^{<6341>}Numbers 32:41), which were on the opposite side of Jordan. Jair, from whom these towns or villages were named, traced his ancestry in the male line through Hezron to Judah (^{<6271>}Numbers 27:1); and it is likely that he was assisted by large numbers of his kinsmen of that tribe in his rapid conquest of Bashan. Hence, the Havoth-jair were, in all likelihood, largely colonised by Judahites, especially perhaps that portion of them nearest the Jordan. Thus, that part of the river and its valley adjacent to these settlements was spoken of as “Judah upon Jordan,” or more literally “Judah of the Jordan” (compare ^{<6271>}Numbers 22:1).

^{<668>}**Joshua 19:35-38.** The number of the fortified cities of Naphtali is remarkable, though it does not tally with the catalogue. It was no doubt good policy to protect the northern frontier by a belt of fortresses, as the south was protected by the fenced cities of Judah. Hammath, a Levitical city (compare ^{<6213>}Joshua 21:32; ^{<1376>}1 Chronicles 6:76), is not to be confounded with the Hamath on the northeastern frontier of the land (^{<6413>}Numbers 13:21). The name (from a root signifying “to be warm”)

probably indicates that hot springs existed here; and is perhaps rightly traced in Ammaus, near Tiberias. Rakkath was, according to the rabbis, rebuilt by Herod and called Tiberias. The name (=“bank, shore”) suits the site of Tiberias very well. Migdal-el, perhaps the Magdala of ^{<0153>}Matthew 15:39, is now the miserable village of “El Mejdal.”

^{<0696>}**Joshua 19:46.** Japho (the modern Jaffa, or Yafa), elsewhere (see the margin) called Joppa, is often mentioned in the history of the Maccabees and was, as it still is, the leading port of access to Jerusalem both for pilgrims and for merchandise. It is a very ancient town.

^{<0697>}**Joshua 19:47.** The words “too little” are an insertion of the King James Version Render rather, “the border of the children of Dan was extended.” The Hebrew appears to mean “the children of Dan enlarged their border because they had not room enough.”

The reason of this was that the Danites, a numerous tribe (^{<0405>}Numbers 26:5 note), found themselves (^{<0034>}Judges 1:34,35) cooped up among the hills by the powerful and warlike Amorites. Hence, the Danite expedition (see the marginal reference), which surprised the Sidonion inhabitants of Leshem, an unwarlike and peaceable race, exterminated them, and annexed their city and territory to the portion of Dan.

^{<0651>}**Joshua 19:50.** Nothing is said of any express command of God respecting the inheritance of Joshua. But as such special portion appears to have been promised to Caleb at the time when he and Joshua alone out of the twelve spies remained faithful (^{<0646>}Joshua 14:6-9), it is probable that a like promise was made to Joshua. The name of the place is also written Timnath-heres (^{<0019>}Judges 2:9), by a transposition of the letters. The rabbinical explanation that the name Timnath-heres (i.e. “portion of the sun”) was given because a representation of the sun was affixed to the tomb in memory of Joshua’s command to the sun to stand still, appears to be an afterthought. The name Timnath-serah (=“portion that remains”) was perhaps conferred on the spot in consequence of its being allotted to Joshua, the last allotment made in the whole distribution of his conquests. The site has been conjectured to be “Tibneh,” a village about five miles north-west of Lydda (or, by Conder, Kerr Hares, nine miles south of Nablous).

NOTES ON JOSHUA 20

~~610~~ **Joshua 20:4.** As soon as the manslayer presented himself at the city of refuge, the elders of the city were to hold an inquiry, and receive him provisionally into the city. Afterward, when the avenger of blood should have tracked his victim to the city, and appear to claim him, a more formal and thorough investigation (~~610~~ Joshua 20:6) was to be made. Consult the marginal references.

NOTES ON JOSHUA 21

Joshua 21. A list of the Levitical cities, varying in some particulars from that given in this chapter, is also, given in ^{<13164>}1 Chronicles 6:54-81.

^{<16204>}**Joshua 21:4.** *Thirteen cities* This number is said to be too great for the single family of Aaron. But it appears (1 Chronicles 24) that the two surviving sons of Aaron, Eleazar and Ithamar, had together 24 sons, the heads of the priestly families. Since Aaron was 123 years old when he died (^{<04339>}Numbers 33:39), his sons' grandchildren and great grandchildren were no doubt living in the elapsing years of Joshua's course, and had to be provided with dwellings. They might altogether number several thousands. The "cities" of Canaan were for the most part small; as is manifest from the astonishing number of them in proportion to the area of the land, more particularly in the south, where the portion of the priests was situated. The priests or Levites would not occupy the whole of the dwellings in any city, nor all its "fields," nor necessarily and always all its "villages" (compare ^{<16212>}Joshua 21:12). Non-Levites, to whom the cultivation of their land, and other secular concerns, were entrusted, no doubt resided in the Levitical cities or their precincts. It appears, further, that several of the cities here enumerated were only wrested from the Canaanites at a later date.

^{<16205>}**Joshua 21:5** The non-priestly Kohathites had been diminished by the destruction of Korah and his company (Numbers 16). On comparing ^{<04357>}Numbers 26:57 following with ^{<04327>}Numbers 3:27ff, two of the families of the Kohathites seem to have disappeared altogether. Hence, it is not surprising that the rest of the Kohathites were sufficiently accommodated in ten cities.

^{<16219>}**Joshua 21:9-19.** The thirteen priestly cities (see the marginal references) were all in the tribes of Judah, Simeon, and Benjamin. Thus, as Calvin remarks, God so overruled it that the priestly families were placed upon the spot which He had determined before hand to choose as the site of His temple.

^{<16221>}**Joshua 21:20-26.** Of the cities of the non-priestly Kohathites, for Kibzaim we find Jokmeam in ^{<13168>}1 Chronicles 6:68. This is perhaps another name for the same place, since both names may be derived from roots

having a similar meaning; and for Gath-rimmon in ^{<1360>}1 Chronicles 6:70, Bileam is given, and probably correctly; Gath-rimmon having apparently been repeated inadvertently from the preceding verse. Bileam is but another form of Ibleam (^{<1671>}Joshua 17:11).

^{<1627>}**Joshua 21:27-33.** Compare ^{<16918>}Joshua 19:18, etc. Of the cities of the Gershonites, for Beesh-terah read (Beeshterah.) The name is a contraction of Beth-Ashterah (=“house of Ashterah”) and the city is undoubtedly the Ashtaroth or Astaroth of Og (^{<1623>}Joshua 12:4; ^{<17004>}Deuteronomy 1:4; ^{<1357>}1 Chronicles 6:71).

^{<1623>}**Joshua 21:34-40.** Merarite cities. Some of these places are not found in the list of Zebulonite cities in ^{<16910>}Joshua 19:10-16. The text is considered corrupt.

^{<1624>}**Joshua 21:42.** After this verse, the Septuagint introduces a passage (in part a repetition from ^{<1694>}Joshua 19:49,50), recording the grant of a special inheritance to Joshua, and also that he buried at Timnath-serah the flint-knives with which he had circumcised (^{<1682>}Joshua 5:2 note) the people after the passage of Jordan. The latter statement, which has the authority of the Septuagint only, is a Jewish legend of early date.

^{<1624>}**Joshua 21:43-45.** There is no real inconsistency between the declarations of these verses and the fact that the Israelites had not as yet possessed themselves of all the cities allotted to the various tribes (^{<1002>}Judges 1:21-36) — nor did at any time, subdue the whole extent of country promised to them (^{<1640>}Numbers 34:1-12). God had fulfilled all His part of the covenant. It was no part of His purpose that the native population should be annihilated suddenly (^{<1672>}Deuteronomy 7:22); but they were delivered into the hand of Israel, and their complete dispossession could have been effected at any time by that divine aid which was never wanting when sought. At the time referred to in the text, the Canaanites were discouraged, broken in strength, holding fast in isolated spots only up and down the land in the very midst of the tribes of God’s people. The conquest of Canaan was already “ex parte Dei” a perfect work; just as in the New Testament the triumph of the individual Christian and of the Christian Church in their warfare is often spoken of as accomplished in view of the divine will that it should be so, and of divine grace that it may be so. It was therefore, only the inertness and pusillanimity of the Israelites which prevented the completion of the

conquest when the allotment of Canaan was made by Joshua; as it was their subsequent backslidings which caused God to turn the tide of victory against them and even to cast them out of the land promised to their forefathers and actually won in the campaigns of Joshua. See the introduction to the Book of Joshua.

NOTES ON JOSHUA 22

Joshua 22. The events of this chap. are no doubt recorded in their proper historical order. The auxiliary forces of the trans-Jordanic tribes were not sent away immediately after the campaigns against the Canaanites were over. They set forth from Shiloh (^{<6219>}Joshua 22:9), to which place the sanctuary had been removed (^{<6381>}Joshua 18:1) after the conquest and the settlement of the children of Judah and of Joseph in their possessions, and after the appointment of the Levitical cities.

^{<6217>}**Joshua 22:7,8.** The insertion of this explanation about the half tribe, and the repetition of Joshua's farewell, are examples of a marked characteristic of very ancient writers and of Hebrew writers as much as any — that of giving a completeness and finish to each section of their story. The Jewish historian scarcely ever quotes or reminds, but repeats so much as may be necessary to make his account of the transaction in hand fully intelligible by itself. (Compare also ^{<6334>}Joshua 13:14,33; 14:3; 18:7.) It is quite possible, however, that the particulars special to ^{<6218>}Joshua 22:8, may be due to some other narrative of the whole event than that to which ^{<6215>}Joshua 22:5 belongs, and may have been interwoven by a later reviser.

^{<6219>}**Joshua 22:9.** *Gilead* Here used in the widest sense for the whole trans-Jordanic district.

^{<6210>}**Joshua 22:10.** The two tribes and a half erected this altar in order to keep alive their claim to have the same interest as the other tribes had in the sanctuary of God, which was established on the west side of Jordan: and in order to forestall any assertion that the Jordan itself was a natural barrier of exclusion between them and the sanctuary, they built it on the west or Canaanite bank of the Jordan and not on the east.

The word rendered “borders” is noteworthy; it means circuits, arrondissements.

^{<6212>}**Joshua 22:12.** *Gathered themselves together* The various tribes had already dispersed to their homes, and were now summoned together again.

^{<6217>}**Joshua 22:17.** *From which we are not cleansed until this day* Phinehas, who had borne a conspicuous part in vindicating the cause of

God against those who fell away to Baal-peor, means that terrible as the punishment had been, there were still those among them who hankered after Baal worship, and even practiced it in secret. (Compare Joshua's words, ^{<6344>}Joshua 24:14-23.)

^{<629>}**Joshua 22:19.** *Unclean* i.e. unholy because the sanctuary was not in it, but on the other side of Jordan.

^{<622>}**Joshua 22:22.** The repeated invocation of God, and that by His three names — El^{<410>}, Elohim^{<430>}, Jehovah^{<3068>}: compare ^{<501>}Psalm 50:1 — marks the earnestness of the protestation. The conduct of the two tribes and a half has often been noted as exemplary. They had had a grave and capital crime most unexpectedly laid to their charge, of which they were entirely innocent. Yet there is no word of reproach or recrimination in their vindication of themselves. They are contented simply to repudiate the false accusation and to explain the real motives of conduct perhaps suggested to them by a precedent set by Moses (^{<275>}Exodus 17:15).

Save us not this day The words are a direct appeal to God, exactly equivalent in effect to our form “So help me God.”

^{<624>}**Joshua 22:34.** The word *Ed*^{<5707>} is not found after “altar” in the text of most manuscripts, nor is it represented in the Septuagint or Vulgate. The passage should probably run: “the children of Reuben and the children of Gad named the altar, that (as they said) it might be, etc.” The title placed on the altar was perhaps simply a witness between them that the Lord was God (Wordsworth).

NOTES ON JOSHUA 23

Joshua 23:1 This and the next chapter contain the last addresses of Joshua. These addresses were no doubt among the closing acts of Joshua's life, but were evidently given on different occasions, and are of different character and scope. In the former Joshua briefly reminds the princes of the recent benefits of God toward them and their people, declares that God had fulfilled all His promises, and exhorts to faithfulness on their side to God that so His mercies may not be withdrawn: in the latter he takes a wider range, rehearses the gracious dealings of God with the nation from its very origin, and upon these as his grounds, he claims for God their sincere and entire service. But he grants them the option of withdrawing from the covenant if they so choose; and when they elect still to abide by it, it is solemnly renewed by the free consent of the whole people. Joshua's reproofs and warnings are in sum and substance identical with those with which Moses closed his career (Deuteronomy 31, etc.). Compare throughout the marginal references.

Joshua 23:2. *All Israel, and for their elders* Omit "and," which is not in the Hebrew. The meaning is that Joshua summoned to him all Israel as represented by its elders, etc. (¹⁸¹⁵Deuteronomy 1:15.) This gathering probably took place at the tabernacle at Shiloh.

NOTES ON JOSHUA 24

Joshua 24:1. Shechem, situated between those mountains, Ebal and Gerizim, which had already been the scene of a solemn rehearsal of the covenant soon after the first entry of the people into the promised land (^{<1830>}Joshua 8:30-35), was a fitting scene for the solemn renewal on the part of the people of that covenant with God which had been on His part so signally and so fully kept. The spot itself suggested the allusions to Abraham, Isaac, and Jacob, etc., in Joshua's address; and its associations could not but give special force and moving effect to his appeals. This address was not made to the rulers only but to the whole nation, not of course to the tribes assembled in mass, but to their representatives.

Joshua 24:2. *The other side of the flood* Better "On the other side of the river," i.e. the Euphrates. See the marginal reference.

They served other gods Possibly the "images," or teraphim, which we find their ancestor Laban calling "his gods" (see the marginal reference); and of which it would seem that there were, as Joshua spoke, some secret devotees among the people (^{<1844>}Joshua 24:14,25). It is not stated that Abraham himself was an idolater, though his fathers were. Jewish tradition asserts that Abraham while in Ur of the Chaldees was persecuted for his abhorrence of idolatry, and hence, was called away by God from his native land. The reference in the text to the original state of those who were the forefathers of the nation, is made to show that they were no better than others: God chose them not for their excellences but of His own mere motion.

Joshua 24:15. *Choose* Service of God in sincerity and truth can only result from a free and willing allegiance of the heart. This accordingly is what Joshua invites, as Moses had done before him (^{<1815>}Deuteronomy 30:15ff).

Joshua 24:25. *Made a covenant with the people* i.e. he solemnly ratified and renewed the covenant of Sinai, as Moses had done before him (^{<1820>}Deuteronomy 29:1). As no new or different covenant was made, no sacrifices were necessary.

Joshua 24:26. Consult the marginal references.

That was by the sanctuary of the LORD i.e. the spot where Abraham and Jacob had sacrificed and worshipped, and which might well be regarded by their posterity as a holy place or sanctuary. Perhaps the very altar of Abraham and Jacob was still remaining.

☞ **Joshua 24:33.** (Eleazar's burial-place is placed by Conder not at Tibneh but in the village of 'Awertah.)