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COMMENTARY

COMMENTARY ON
JOSHUA

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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PREFACE TO THE BOOK OF JOSHUA

JOSHUA, the son of Nun, of the tribe of Ephraim, was first called *Oshea* or *Hoshea*, [vwh, ^{<041316>}**Numbers 13:16**, which signifies *saved*, a *saviour*, or *salvation*; but afterwards Moses, guided no doubt by a prophetic spirit, changed his name into *avwhy* *Yehoshua* or *Joshua*, which signifies *he shall save*, or the *salvation of Jehovah*; referring, no doubt, to his being God's instrument in *saving the people* from the hands of their enemies, and leading them from victory to victory over the different Canaanitish nations, till he put them in possession of the promised land. On the change and meaning of the name, see **Clarke's note on** "^{<041316>}**Numbers 13:16**". By the Septuagint he is called *Ἰησοῦς Ναυη*, *Jesus Naue*, or *Jesus son of Nave*: and in the New Testament he is expressly called *Ἰησοῦς*, JESUS; see ^{<040745>}**Acts 7:45**; ^{<040408>}**Hebrews 4:8**. Joshua was denominated the *servant of Moses*, as he seems to have acted sometimes as his *secretary*, sometimes as his *aid-du-camp*, and sometimes as the *general* of the army. He was early appointed to be the *successor* of Moses, see ^{<021714>}**Exodus 17:14**; and under the instruction of this great master he was fully qualified for the important office. He was a great and pious man, and God honoured him in a most extraordinary manner, as the sequel of the history amply proves. From the preceding books it appears that he became attached to Moses shortly after the exodus from Egypt; that he was held by him in the highest esteem; had the command of the army confided to him in the war with the Amalekites; and accompanied his master to the Mount, when he went up to receive the Law from God. These were the highest honours he could possibly receive during the life-time of Moses.

Commentators and critics are divided in opinion whether the book that goes under his name was actually compiled by him.

It is argued by those who deny Joshua to be the author, that there are both *names* and *transactions* in it which did not exist till considerably after Joshua's time. The account we have, ^{<040409>}**Joshua 4:9**, of the twelve stones set up by Joshua in the midst of Jordan *remaining to the present day*, seems to prove that the book, at least this verse, was not written till after Joshua's time; the same may be said of the account of *Ai*, that Joshua made it a *heap for ever*, even a *desolation to the present day*, ^{<040828>}**Joshua 8:28**, which is a proof, however, that the book was not written after the time of

the *kings*, as Ai subsisted after the return from the captivity; see ^{<15128>}**Ezra 2:28**: *The men of Beth-el and Ai, two hundred twenty and three*. It is supposed also, that the relation of the *marriage of Achsah*, daughter of Caleb, with *Othniel* the son of Kenaz, necessarily belongs to the time of the Judges; ^{<61516>}**Joshua 15:16-19**; as also the account of the capture of *Leshem* by the Danites ^{<61947>}**Joshua 19:47**, compared with ^{<071837>}**Judges 18:7, 29**.

“What is related, ^{<61563>}**Joshua 15:63**, concerning the *Jebusites dwelling with the children of Judah at Jerusalem unto this day*, must certainly have been written *before the time of David*; for he took the strong hold of Zion, and expelled the Jebusites; see ^{<101837>}**2 Samuel 5:7-9**. Also, what is said, ^{<61610>}**Joshua 16:10**, *They drave not out the Canaanites that dwelt in Gezer, but they dwelt among the Ephraimites unto this day*, must have been written before the time of Solomon, for in his time Pharaoh, king of Egypt, had taken *Gezer*, burnt it with fire, slain the Canaanites that dwelt in it, and given it a present to his daughter, the wife of Solomon, ^{<10916>}**1 Kings 9:16**. The country of *Cabul*, mentioned ^{<61927>}**Joshua 19:27**, had not this name till the time of Solomon, as appears from ^{<10913>}**1 Kings 9:13**; and the city called *Joktheel*, ^{<61538>}**Joshua 15:38**, had not this name till the reign of *Joash*, as appears from ^{<21417>}**2 Kings 14:7**, it having been previously called *Selah*. The like may be said of *Tyre*, ^{<61929>}**Joshua 19:29**; and of *Galilee* ^{<63117>}**Joshua 20:7; 21:32**.”

These are the principal objections which are made against the book as being the work of Joshua. Some of these difficulties might be so removed as to render it still probable that Joshua was the author of the whole book, as some think to be intimated ^{<6246>}**Joshua 24:26**; *And Joshua wrote these words in the book of the law of the Lord*; (but this probably refers to nothing more than the *words of the covenant* which was then made, and which is included in ^{<63112>}**Joshua 24:2-24**;) but there are other difficulties that cannot be removed on the above supposition and therefore it has been generally supposed that the book was written by some inspired person *after the time of Joshua*; and positively *before* many kings had reigned in Israel. The book has been attributed to *Samuel*, though some give this honour to *Ezra*.

After all, I cannot help considering the book in the main as the composition of *Joshua* himself. It is certain that Moses kept an accurate register of all the events that took place during *his* administration in the wilderness, at least from the giving of the law to the time of his death. And in that

wilderness he wrote the book of *Genesis*, as well as the others that bear his name. Now, it is not likely that Joshua, the constant servant and companion of Moses, could see all this—be convinced, as he must be, of its utility—and not adopt the same practice; especially as at the death of Moses he came into the same office. I therefore take it for granted, that the Book of Joshua is as truly *his work*, as the Commentaries of Cæsar are *his*; and all the real difficulties mentioned above may be rationally and satisfactorily accounted for on the ground, that in transcribing this book in after ages, especially between the times of *Joshua* and the *Kings*, some few changes were made, and a very few slight additions, which referred chiefly to the insertion of names by which cities were *then* known instead of those by which they had been anciently denominated. This book therefore I conceive to be not the work of *Ezra*, nor of *Samuel*, nor of any other person of those times; nor can I allow that “it is called the Book of Joshua, because he is the chief subject of it, as the heroic poem of Virgil is called the *Æneis*, because of the prince whose travels and actions it relates;” but I conceive it to be called the Book of Joshua, 1. Because *Joshua wrote it*. 2. Because it is the relation of his own conduct in the conquest, division, and settlement of the promised land. 3. Because it contains a multitude of *particulars* that only *himself*, or a constant *eye-witness*, could possibly relate. 4. Because it was evidently designed to be a *continuation of the Book of Deuteronomy*, and is so *connected* with it, in narrative, as to prove that it must have been immediately *commenced* on the *termination* of the other. 5. I might add to this, that with the exception of a few individuals, the whole of the ancient Jewish and Christian Churches have uniformly acknowledged Joshua to be its author.

The Book of Joshua is one of the most important writings in the old covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and completion. Between *this Book* and the *five Books of Moses*, there is the same analogy as between the *four Gospels* and the *Acts of the Apostles*. The PENTATEUCH contains a history of the ACTS of the great Jewish *legislator*, and the LAWS on which the *Jewish Church* should be established. The *Book of JOSHUA* gives an account of the *establishment* of that Church in the Land of Canaan, according to the oft-repeated promises and declarations of God. The GOSPELS give an account of the *transactions* of JESUS CHRIST, the great Christian *legislator*, and of those LAWS on which *his Church* should be established, and by which it should be governed. The ACTS of the

APOSTLES gives an account of the *actual establishment* of that Church, according to the predictions and promises of its great founder. Thus, then, the *Pentateuch* bears as pointed a relation to the *Gospels* as the Book of *Joshua* does to the *Acts of the Apostles*. And we might, with great appearance of probability, carry this analogy yet farther, and show that the writings of several of the *Prophets* bear as strict a relation to the *Apostolical Epistles*, as the Books of *Ezekiel* and *Daniel* do to the *Apocalypse*. On this very ground of analogy Christ obviously founded the Christian Church; hence he had his *twelve disciples*, from whom the *Christian Church* was to spring, as the *Jewish Church* or *twelve tribes* sprang from the *twelve sons of Jacob*. He had his *seventy* or *seventy-two* disciples, in reference to the *seventy-two elders*, six chosen out of each of the twelve tribes, who were united with Moses and Aaron in the administration of justice, &c., among the people. CHRIST united in his person the characters both of Moses and Aaron, or legislator and high priest; hence he ever considers *himself*, and is considered by his *apostles* and *followers*, the *same* in the *Christian Church* that MOSES and AARON were in the Jewish. As a rite of *initiation* into his Church, he instituted *baptism* in the place of *circumcision*, both being types of the purification of the heart and holiness of life; and as a rite of *establishment* and *confirmation*, the holy *eucharist* in place of the *paschal lamb*, both being intended to commemorate the atonement made to God for the sins of the people. The analogies are so *abundant*, and indeed universal, that time would fail to enumerate them. On this very principle it would be a matter of high utility *to read these Old Testament and the New Testament books together*, as they reflect a strong and mutual light on each other, bear the most decided testimony to the words and truth of prophecy, and show the ample fulfilment of all the ancient and gracious designs of God. This appears particularly evident in the *five Books of Moses* and the *Book of Joshua* compared and collated with the *four Gospels* and the *Acts of the Apostles*; and the analogy will be the more complete as to the *number* of those books, though that is a matter of minor consideration, when we consider Joshua, as we ought, a *continuation* of the Book of Deuteronomy, though written by a different hand, which *two* books should be rated only as *one* history. Of *Judges* and *Ruth* it may be said they are a sort of supplement to the Book of Joshua.

Whoever goes immediately from the reading of the *Pentateuch* to the reading of the *Gospels*, and from the reading of *Joshua* to that of the *Acts*,

will carry with him advantages which on no other plan he will be able to command. Even a commentator himself will derive advantages from this plan, which he will seek in vain from any other. To see the wisdom and goodness of God in the ritual of Moses, we must have an eye continually on the incarnation and death of Christ, to which it refers. And to have a proper view of the great atonement made by the sacrifice of our Lord, we must have a constant reference to the Mosaic law, where this is shadowed forth. *Without this reference* the law of Moses is a system of expensive and burdensome ceremonies, destitute of adequate meaning; and without this entering in of the law that the offense might abound, to show the exceeding sinfulness of sin, the frailty of man, and the holiness of God; the Gospel of Christ, including the account of his incarnation, preaching, miracles, passion, death, burial, ascension, and intercession, would not appear to have a sufficient *necessity* to explain and justify it. By the LAW is the *knowledge of sin*, and by the GOSPEL its *cure*. Either, taken separately, will not answer the purpose for which God gave these astonishing revelations of his *justice* and his *grace*.

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Three thousand men, being sent against *Ai*, are repulsed, and thirty-six of them slain; Joshua being distressed, and the people greatly discouraged, he inquires of the Lord why they fell before their enemies? And is answered that, contrary to the express command of God, some of the people had secreted part of the spoils of Jericho, which they had been ordered wholly to destroy. An inquiry is instituted, and *Achan*, the son of *Zerah*, is discovered to have taken a rich Babylonish garment, 200 shekels of silver, and a wedge of gold. He is sentenced to be stoned. He and all his property, his asses, sheep, oxen, and tent, are destroyed in the valley of *Achor*, and a heap of stones raised over the place; Jos. 7.

Thirty thousand men attack *Ai*, and take it by stratagem; they put the inhabitants to the sword, to the amount of twelve thousand persons, and hang the king; they preserve the cattle and spoil to themselves. Joshua builds an altar to the Lord, and offers sacrifices, writes the law upon the stones of it and reads all the blessings and curses over against Mounts *Gerizim* and *Ebal*, as the Lord commanded Moses; Jos. 8.

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The boundaries of the half tribe of Manasseh. The inheritance of the daughters of Zelophehad. The Canaanites are not expelled by the children of Manasseh, but serve under tribute. The children of Joseph complain that their portion is too small for them; and Joshua commands them to subdue and inhabit the mountain country of the Perizzites; Jos. 17.

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Joshua dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh. On their return, they build an altar of testimony on the east side

of the Jordan, at which the other tribes are alarmed, fearing some idolatrous design; and preparing to go to war with them, they first send Phinehas and ten of the princes to require an explanation; they inquire into the business, and find that the altar was built to Jehovah, merely to prevent all idolatrous worship; and the people are satisfied; Jos. 22.

Joshua, in his old age, exhorts the people to be faithful to their God; Jos. 23.

He assembles all the tribes at Shechem; recounts God's merciful dealings with them, and the deliverances he had wrought for them and their fathers; and causes them to make a solemn covenant, which he writes in the book of the law. Joshua dies aged 110 years, and shortly after Eleazar, the high priest, dies also; Jos. 24.

N. B. In pursuance of the promise made in the General Preface, I have given in the Chronological note at the head of each transaction, in the following book, not only the Year of the World, the Year before Christ, and the Year of the Exodus from Egypt, but also the Year before the first OLYMPIAD. According to the Arundelian Marbles, and the most accurate computation, the *first* OLYMPIAD commenced in the 3938th year of the Julian Period; 3228 years from the Creation; 780 years from the foundation of the Athenian Empire-408 years after the taking of Troy; 24 years before the building of Rome, and 776 before the incarnation of our Lord.

THE BOOK OF JOSHUA

- Year before the common Year of Christ, 1451.
- Julian Period, 3263.
- Cycle of the Sun, 10.
- Dominical Letter, B.
- Cycle of the Moon, 10.
- Indiction, 15.
- Creation from Tisri or September, 2553.

CHAPTER 1

Moses being dead, God commissions Joshua to bring the people into the promised land, 1, 2. The extent of the land to be possessed, 3, 4. Joshua is assured of victory over all his enemies, and is exhorted to courage and activity, 5, 6; and to be careful to act, in all things, according to the law of Moses, in which he us to meditate day and night, 7, 8. He is again exhorted to courage, with the promise of continued support, 9. Joshua commands the officers to prepare the people for their passage over Jordan, 10, 11. The Reubenites, Gadites, and half tribe of Manasseh, are put in mind of their engagement to pass over with their brethren, 12-15. They promise the strictest obedience, and pray for the prosperity of their leader, 16-18.

NOTES ON CHAP. 1

Verse 1. Now after the death of Moses] *yhyw vayehi, and it was or happened* after the death of Moses. Even the first words in this book show it to be a *continuation* of the preceding, and intimately connected with the narrative in the last chapter in Deuteronomy, of which I suppose Joshua to have been the author, and that chapter to have originally made the *commencement* of this book. See the notes there. The *time* referred to here must have been at the conclusion of the *thirty* days in which they mourned for Moses.

Verse 2. Moses my servant] The word, servant, as applied both to Moses and Joshua, is to be understood in a very peculiar sense. It signifies God's *prime minister*, the person by whom he issued his orders, and by whom he accomplished all his purposes and designs. No person ever bore this title in

the like sense but the Redeemer of mankind, of whom Moses and Joshua were types.

Go over this Jordan] The account given by Josephus of this river may not be unacceptable here. “*Panium* is thought to be the mountain of Jordan, but in reality it is carried thither in an occult manner from the place called *Phiala*. This place lies on the road to Trachonitis, and is one hundred and twenty furlongs from Cæsarea, not far out of the road, on the right hand. It has its name *Phiala*, (a bowl or basin,) very justly, from the roundness of its circumference, being round like a wheel. It is always full, without ever sinking or running over. This origin of the Jordan was not known till the time of Philip, tetrarch of Trachonitis, who having ordered some *chaff* to be thrown in at *Phiala*, it was found at *Panium*. Jordan’s *visible* stream arises from this cavern, (*Panium*,) and divides the marshes and fens of the lake *Semechon*; and when it has run another hundred and twenty furlongs, it first passes by the city *Julias*, and then passes through the middle of the lake *Gennesareth*, after which, running a long way over the desert, it empties itself into the lake *Asphaltites*.”-WAR, book iii. chap. x., sect. 7. See Clarke’s note on “^{<0842>}Numbers 34:12”.

Verse 3. The sole of your foot shalt tread upon] That is, the whole land occupied by the seven Canaanitish nations, and as far as the Euphrates on the *east*; for this was certainly the utmost of the grant now made to them; and all that was included in what is termed the *promised land*, the boundaries of which have already been defined. See ^{<0340>}Deuteronomy 34:1-4, and see ^{<0104>}Joshua 1:4 below. It has been supposed that the words, *Every place that the sole of your foot shall tread upon*, were intended to express the *ease* with which they were to conquer the whole land, an instance of which occurs in the taking of Jericho. It was only their unfaithfulness to God that rendered the conquest in any case difficult.

Verse 4. From the wilderness and this Lebanon] Joshua appears to be standing with his face towards the promised land, and pointing out the different places, or their situation, with his hand, *THIS Lebanon*, &c. The utmost of their limits should be from the desert of *Arabia Petraea* on the SOUTH to *Lebanon* on the NORTH: and from the *Euphrates* on the EAST to the *Mediterranean Sea* on the WEST. The Israelites did not possess the full extent of this grant till the days of David. See ^{<108B>}2 Samuel 8:3, &c., and ^{<4026>}2 Chronicles 9:26.

Land of the Hittites] These are generally reputed to have been the most hardy and warlike of all the Canaanitish nations; and as they occupied the mountainous countries on the south of the land of Canaan, it is natural to suppose that they would be the most difficult to subdue, and on this account, it is supposed, God particularly specifies *these*: “Ye shall subdue and possess even all the land of the *Hittites*,” but it is probable that under this one term all the other nations are included, as it is certain they are in other places under the term *Amorites*.

Great sea: The *Mediterranean*, called *great* in respect of the *lakes* in the land of Judea, such as the sea of *Gennesareth*, or the sea of *Tiberias*, and the *Dead Sea*, which were comparatively *small lakes*; but the Hebrews gave the name of *sea*, **μῦ** *yam*, to every large collection of waters.

Verse 5. Be able to stand before thee] Because God shall be *with* thee, therefore thou shalt be irresistible. This promise was most punctually literally fulfilled.

Verse 7. Only be thou strong, and very courageous] **ἰσχυε σου, και ανδριζου σφοδρα.**-Sept. *Be strong therefore, and play the man to the uttermost.* Though God had promised him that no man should be able to stand before him, yet it was on condition that he should use all his military skill, and avail himself to the uttermost of all the *means*, natural and providential, which God should place within his reach. God will not have them who refuse to help themselves.

Verse 8. This book of the law shall not depart out of thy mouth] The law which had already been written by Moses, and from which he and the people were to take all those precepts by which their lives were to be governed. Though there was a copy of the law laid up in the sanctuary, yet this was not sufficient. Joshua must have a copy for himself, and he was to consult it incessantly, that his way might be made prosperous, and that he might have good success. If he kept God’s word, God would keep him in body and soul; if he should observe to do according to that word, then God would cause all his way to be prosperous. Those who are obedient to God lack no manner of thing that is good.

Verse 10. Commanded the officers] **μῦrcv** *shoterim*. These were different from the **μῦcpv** *shophetim*, who were judges among the people, and whose business it was to determine in all civil cases. The *shoterim* have

been supposed to be subordinate officers, whose business it was to see the decisions of the *shophetim* carried into effect. Calmet conjectures that the *shoterim* here may have been the *heralds* of the army like those so often met with in *Homer*, who were called the *messengers both of the gods and men*; who bore sceptres, and whose persons were ever held sacred. See on ^{<60113>}**Deuteronomy 1:13, 16.**

Verse 11. Prepare you victuals] **hdx** *tsedah*, such *prey* or *provisions* as they had *taken* from the *conquered countries*, such as corn, oxen, sheep, &c.; for the word signifies *prey*, or what is taken by *hunting*, &c. This was necessary, as they were about to undergo considerable fatigue in marching, and in making preparations for the passage of the Jordan; for although the manna had not ceased to fall, yet such other provisions as are mentioned above were necessary on this occasion.

For within three days ye shall pass] Calmet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i.e., on the eighth day of the first month, on the *tenth* of which they passed over Jordan. The text therefore is supposed to mean, *Prepare victuals for three days' march*, for “on the third day after your decampment from *Shittim* ye shall pass over this Jordan.”

Verse 13. Remember the word] He puts the Reubenites, &c., in remembrance of the engagements they had made with Moses (See ^{<46321>}**Numbers 32:20**) when he granted them their portion on the east side of Jordan.

Verse 14. Your wives, your little ones] And with these it appears, from ^{<46317>}**Numbers 32:17**, were left behind 70,580 effective men to guard them and their property; only 40,000 having passed over Jordan to assist the *nine* tribes and half to conquer the land. See ^{<60413>}**Joshua 4:13.**

Armed] **μyvmj** *chamushim*, by *fives*; in several lines, *five* in front, probably the usual method of marching; but it seems to signify *arrayed*, *equipped*, *accoutred*, *well-armed*, and ready for battle. See Clarke's note on ^{<021318>}**Exodus 13:18**”.

Verse 15. Toward the sun-rising.] This is the EAST, as *toward the going down of the sun* signifies the WEST.

Verse 16. All that thou commandest us we will do] Here they acknowledge the Divine mission of Joshua, as they had done that of Moses, and consequently promise to follow his directions in all things.

Verse 17. Only the Lord thy God be with thee] Provided God be with *thee*, as he was with Moses, we will implicitly obey thee. The words however may mean no more than an earnest prayer for Joshua's prosperity: May God be with *thee*, as he was with Moses!

Verse 18. He shall be put to death] This was *martial* law; he who disobeyed the command of his general should be put to death. To this the people agreed, and it was essentially necessary in order that proper discipline should be kept up in this great army. By insubordination their fathers had suffered much in the wilderness; they rejected the authority of Moses, mutinied and made themselves a leader to conduct them back to Egypt. (See ^{<H4>}**Numbers 14:4.**) And Joshua himself, for attempting to encourage them against their fears, was near being stoned to death. It was necessary, therefore, that they should give him the most positive assurance that they would not act as their fathers had done.

1. NOTWITHSTANDING the great honour God put on his servants Moses, Aaron, Phinehas, and Joshua, yet we find him using every means to induce the people to trust in *himself* alone. Hence he is ever showing them that even those great men had nothing but what they had received, and that *they* were as fully dependent upon himself as the meanest of the people. What was even *Moses* without his GOD?

2. Is it not strange that at the death of Moses utter despair had not overwhelmed the whole camp, as he whom they expected to give them rest had died before any conquest was made in Canaan? We find, however, that they are not discouraged; he who gave them *Moses*, has now given them *Joshua* in his place; and they had now fully learned that if God be for them, none could be successfully against them.

3. From all this we may learn, that when God has a great work to accomplish, he will provide himself suitable instruments; and though one which he has greatly honoured, appear to fail, we should know that he is not confined to work by that one alone. He has way every where, and all things serve the purposes of his will. He will as surely support his Church on earth, as he will support the earth itself; and while the sun and moon endure, the Church shall flourish: this is for his own honour, and he

certainly is more concerned for his own glory in the administration of justice, judgment, and salvation in the earth, than any of the children of men can possibly be.

4. Though God had so implicitly promised them his help, yet he strongly insists on their own *co-operation*. He requires the use of every power and talent he has given; even Joshua himself *must be strong and very courageous*, and the people must *obey him in all things*, in order that they may go over the Jordan to possess the good land; and without this they had never got into the promised rest. Shall we suppose, then, that if *we* be not workers together with God we shall be saved? Vain expectation! He works in us to *will* and to *do*, i.e., he gives the *principle of volition* in things that are holy, and the principle of *power* to bring the *acts of will* into good practical effect; therefore, says the apostle, *work out your own salvation with fear and trembling. Will, therefore, under the influence of the gracious principle of volition; act under the influence of the principle of power*. Without the power you can neither *will* nor *do*; but having the power it is your duty to *will* and *do*. It is enough that God gives the power. It is our duty, when we receive these talents, to improve them. In a million of cases a man may be both able to *will* and to *do*, and yet do neither to the salvation of his soul.

JOSHUA

CHAPTER 2

Joshua sends out two spies to examine the state of the inhabitants of the land, particularly those of Jericho, who are entertained at the house of Rahab, 1. The king of Jericho is informed of their being in the town, and sends to Rahab, commanding her to deliver them up, 2, 3. She hides the spies, and tells the messengers that the men were departed and gone towards the mountain, 4, 5. When the officers of the king of Jericho were departed, she took the spies to the house-top, and covered them with flax, 6, 7. She relates to them that the fear of the Israelites had fallen on all the inhabitants of the country on hearing of their victories over the Amorites; that she knew none could resist the God of Israel, and therefore desired them to give her an oath that, when they took Jericho, they would preserve the lives of her and her family, 8-13. The spies swear to her, 14. She lets them down by a cord from the house-top, and gives them directions how to proceed, in order to avoid the pursuers, 15, 16. She is to tie a scarlet line to the window, through which she had let them down, which should be the sign to the Israelites to spare that house and its inhabitants, 17-19. Having bound her to secrecy, they depart, 20, 21. After three days' stay in the mountain, they return to Joshua, and make a favourable report, 22-24.

NOTES ON CHAP. 2

Verse 1. Joshua-sent-two men to spy secretly] It is very likely that these spies had been sent out soon after the death of Moses, and therefore our marginal reading, *had sent*, is to be preferred. *Secretly*-It is very probable also that these were confidential persons, and that the transaction was between them and him alone. As they were to pass over the Jordan opposite to Jericho, it was necessary that they should have possession of this city, that in case of any reverses they might have no enemies in their rear. He sent the men, therefore, to see the state of the city, avenues of approach, fortifications, &c., that he might the better concert his mode of attack.

A harlot's house] *Harlots* and *inn-keepers* seem to have been called by the same name, as no doubt many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients *women* generally kept houses of entertainment, and among the Egyptians and Greeks this was common. I shall subjoin a few proofs. HERODOTUS, speaking concerning the many differences between Egypt and

other countries, and the peculiarity of their laws and customs, expressly says: *εν τοισι αι μεν γυναικες αγοραζουσι και καπηλευουσι, οι δε ανδρες, κατ οικους εοντες, υφαινουσι*. “Among the Egyptians the women carry on all commercial concerns, and *keep taverns*, while the men continue at home and weave.” Herod. in Euterp., c. xxxv. DIODORUS SICULUS, lib. i., s. 8, and c. xxvii., asserts that “the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract that the woman shall be the ruler of her husband, and that he shall obey her in all things.” The same historian supposes that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of *Isis*, who was afterwards deified among them.

NYMPHODORUS, quoted by the ancient scholiast on the *Œdipus Coloneus* of Sophocles, accounts for these customs: he says that “Sesostris, finding the population of Egypt rapidly increasing, fearing that he should not be able to govern the people or keep them united under one head, obliged the *men* to assume the occupations of women, in order that they might be rendered effeminate.”

Sophocles confirms the account given by Herodotus; speaking of Egypt he says:—

*Εκει γαρ οι μεν αρσενες κατα στεγας
Θακουσιν ιστουργουντες αι δε ξυννομοι
Τα ζω βιου τροφεια προσνουδ' αι.*

Œdip. Col. v. 352.

“There the men stay in their houses weaving cloth, while the women *transact all business out of doors*, provide food for the family,” &c. It is on this passage that the scholiast cites *Nymphodorus* for the information given above, and which he says is found in the 13th chapter of his work “On the Customs of Barbarous Nations.”

That the same custom prevailed among the *Greeks* we have the following proof from APULEIUS: *Ego vero quod primate ingressui stabulum conspicatus sum, accessi, et de QUADAM ANU CAUPONA illico percontor.*-Aletam. lib. i., p. 18, Edit. Bip. “Having entered into the first inn I met with, and there seeing a certain OLD WOMAN, the INN-KEEPER, I inquired of her.”

It is very likely that women kept the places of public entertainment among the *Philistines*; and that it was with *such a one*, and not with a *harlot*, that Samson lodged; (see ^{<07160>}**Judges 16:1**, &c.;) for as this custom certainly did prevail among the *Egyptians*, of which we have the fullest proof above, we may naturally expect it to have prevailed also among the Canaanites and Philistines, as we find from *Apuleius* that it did afterwards among the Greeks. Besides there is more than presumptive proof that this custom obtained among the Israelites themselves, even in the most polished period of their history; for it is much more reasonable to suppose that the two women, who came to Solomon for judgment, relative to the *dead child*, (^{<11616>}**1 Kings 3:16**, &c.), were *inn-keepers*, than that they were *harlots*. It is well known that common prostitutes, from their abandoned course of life, scarcely ever have children; and the laws were so strict against such in Israel, (^{<62318>}**Deuteronomy 23:18**,) that if these had been of that class it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied that the term *hnwz zonah* in the text, which we translate *harlot*, should be rendered *tavern* or *inn-keeper*, or *hostess*. The *spies* who were sent out on this occasion were undoubtedly the most confidential persons that Joshua had in his host; they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise was extreme. Is it therefore likely that persons who could not escape apprehension and death, without the miraculous interference of God, should in despite of that law which at this time must have been so well known unto them, go into a place where they might expect, not the blessing, but the curse, of God? Is it not therefore more likely that they went rather to an *inn* to lodge than to a *brothel*? But what completes in my judgment the evidence on this point is, that this very Rahab, whom we call a *harlot*, was actually married to *Salmon*, a Jewish *prince*, see ^{<0016>}**Matthew 1:5**. And is it probable that a *prince of Judah* would have taken to wife such a person as our text represents Rahab to be?

It is granted that the Septuagint, who are followed by ^{<8113>}**Hebrews 11:31**, and ^{<9025>}**James 2:25**, translate the Hebrew *hnwz zonah* by *πορνη*, which generally signifies a *prostitute*; but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows that the Greek word *πορνη* comes from *περνωω*, to *sell*, as this does from *περαω*, to *pass from one to another*; *transire facio a me ad alterum*; DAMM. But may not this be spoken as well of the woman's *goods* as of her

person? In this sense the Chaldee Targum understood the term, and has therefore translated it **atyqdnwp atta ittetha pundekitha**, a woman, a TAVERN-KEEPER. That this is the true sense many eminent men are of opinion; and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence to know what moral character she sustained; as an *inn-keeper* she might be *respectable*, if not *honourable*; as a *public prostitute* she could be neither; and it is not very likely that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true that the cases of Tamar and Bathsheba may be thought sufficient to destroy this argument; but whoever considers these two cases maturely will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection that her *husband* is nowhere mentioned in the account here given; it appears to me to have little weight. She might have been either a *single woman* or a *widow*; and in either of these cases there could have been no mention of a *husband*; or if she even had a husband it is not likely *he* would have been mentioned on this occasion, as the secret seems to have been kept religiously between *her* and the *spies*. If she were a *married* woman her husband might be included in the general terms, *all that she had*, and *all her kindred*, ^{<112>}**Joshua 6:23**. But it is most likely that she was a *single woman* or a *widow*, who got her bread honestly by *keeping a house of entertainment for strangers*. See below.

Verse 3. The king of Jericho sent unto Rahab] This appears to be a proof of the preceding opinion: had she been a *prostitute* or a person of *ill fame* he could at once have sent officers to have seized the persons lodged with her as vagabonds; but if she kept a house of entertainment, the persons under her roof were *sacred*, according to the universal custom of the *Asiatics*, and could not be molested on any trifling grounds. A *guest* or a *friend* is sacred in whatever house he may be *received*, in every part of the *east* to the present day.

Verse 4. And hid them] Probably she secreted them for the time being in some private corner, till she had the opportunity of concealing them on the house-top in the manner mentioned ^{<116>}**Joshua 2:6**.

Verse 5. When it was dark] So it appears that it was after night that the king of Jericho sent to Rahab, ordering her to produce the persons who

lodged with her. The *season* itself was friendly to the whole plot: had these transactions taken place in daylight, it is scarcely possible that the spies could have escaped. But this is no excuse for the woman's prevarication, for God could have saved his messengers independently of her *falsity*. God never says to any, Do evil that good may come of it. See at the end of the chapter.

Verse 6. Hid then with the stalks of flax] It is a matter of little consequence whether we translate xy[h ytcp *pistey haets stalks of flax*, or stalks of hemp: the word x[*ets*, which signifies *wood*, serves to show that whether it was *hemp* or *flax*, it was in its rough, unmanufactured state; and as this was about the season, viz., the end of March or the beginning of April, in which the flax is ripe in that country, consequently Rahab's *flax* might have been recently pulled, and was now drying on the roof of her house. The reader may find some useful remarks upon this subject in *Harmer's Observations*, vol. iv., p. 97, &c.

Upon the roof.] We have already seen that all the houses in the east were made *flat-roofed*; for which a law is given ^{<1623>}**Deuteronomy 22:8**. On these flat roofs the Asiatics to this day walk, converse, and oftentimes even sleep and pass the night. It is probable that this hiding was after that referred to in the *fourth* verse.

Verse 9. I know that the Lord hath given you the land] It is likely she had this only from *conjecture*, having heard of their successes against the Amorites, their prodigious numbers, and seeing the state of terror and dismay to which the inhabitants of her own land were reduced.

Verse 11. He is God in heaven above, and to earth beneath.] This confession of the true God is amazingly full, and argues considerable light and information. As if she had said, "I know your God to be omnipotent and omnipresent:" and in consequence of this faith she hid the spies, and risked her own life in doing it. But how had she this clear knowledge of the Divine nature? 1. Possibly the knowledge of the true God was general in the earth at this time, though *connected* with much superstition and idolatry; the people believing that there was a god for *every district*, and for *every people*; for the *mountains* and for the *valleys*; see ^{<1123>}**1 Kings 20:23**. 2. Or she received this instruction from the spies, with whom she appears to have had a good deal of conversation; or, 3. She had it from a supernatural influence of God upon her own soul. She probably made a

better use of the light she had received than the rest of her countrymen, and God increased that light.

Verse 12. Swear unto me by the Lord] This is a farther proof that this woman had received considerable instruction in the Jewish faith; she acknowledged the *true God* by his essential character *Jehovah*; and knew that an *oath* in his name was the deepest and most solemn obligation under which a Jew could possibly come. Does not this also refer to the command of God, *Thou shalt fear the Lord, and shalt swear by his name?* See **Clarke's note on "^{<H1613>}Deuteronomy 6:13"**.

Verse 13. Deliver our lives from death.] She had learned, either from the spies or otherwise, that all the inhabitants of the land were doomed to destruction, and therefore she obliges them to enter into a *covenant* with her for the preservation of herself and her household.

Verse 14. Our life for yours] "May our life be destroyed if we suffer yours to be injured!" This is what was anciently called in our country *pledging-staking*, a man's life for that of his neighbour or friend.

Verse 15. Then she let them down by a cord &c.] The natural place of this verse is after the first clause of ^{<H121>}**Joshua 2:21**; for it is certain that she did not let them down in the basket till all those circumstances marked from ^{<H1216>}**Joshua 2:16-20** inclusive had taken place.

She dwelt upon the wall.] That is, either the wall of the city made a part of her house or her house was built close to the wall, so that the top or battlements of it were above the wall with a window that looked out to the country. As the city gates were now shut there was no way for the spies to escape but through this window; and in order to this she let them down through the window in a basket suspended by a cord, till they reached the ground on the outside of the wall.

Verse 16. Hide yourselves there three days] They were to travel by *night*, and hide themselves in the *day-time*; otherwise they might have been discovered by the pursuers who were in search of them.

Verse 18. This line of scarlet thread] *ynvh cwj twqt tikvath chut hashshani*. Probably this may mean, *this piece of scarlet cloth*, or, *this cloth (made) of scarlet thread*. When the Israelites took the city this piece of *red cloth* seems to have been hung out of the window by way of *flag*; and this was the sign on which she and the spies had agreed.

Verse 20. If thou utter this our business] It was prudent to make her *life* depend on her *secrecy*; had it been otherwise she might have been tempted to give information, not only concerning the spies, but concerning the designs of the Israelites. But her life being at stake, added to every other motive, she kept the secret for the sake of her own personal safety and that of all her relatives.

Verse 23. So the two men returned] Having concealed themselves in the mountains that night, all the next day, and the night ensuing, on the third day they returned to Joshua.

Verse 24. Truly the Lord hath delivered into our hands all the land] How different was this report from that brought by the spies on a former occasion! They found that all the inhabitants of the land were panic-struck. The people had heard of the great exploits of the Israelites on the other side of Jordan; and as they had destroyed the potent kings of the Amorites, they took it for granted that nothing could stand before them. This information was necessary to Joshua to guide him in forming the plan of his campaign.

1. IT may be asked, Did not Rahab *lie* in the account she gave to the officers of the king of Jericho, (^(~~1121~~) **Joshua 2:4, 5,**) There came men unto me, &c.? I answer, She certainly did; and the inspired writer sets down the fact merely as it stood, without making the Spirit of God responsible for the dissimulation of the woman. But was she not rewarded, &c.? Yes; for her hospitality and faith, not for her *lie*. But could she have saved the spies without telling a lie? Yes, she certainly might; but what notion could a woman of her occupation, though nothing worse than an *inn-keeper*, have of the *nicer* distinctions between truth and falsehood, living among a most profligate and depraved people, where truth could scarcely be known?

2. There is a lax morality in the world that recommends a *lie* rather than the *truth*, when the purposes of *religion* and *humanity* can be served by it. But when can this be? The religion of Christ is one eternal system of truth, and can neither be served by a *lie* nor admit one. On this vile subject fine words have been spoken. *Tasso*, in his elegant episode of *Sophronia* and *Olindo*, in the *Gerusalemme Liberata*, b. ii., v. 22, represents the former as telling a lie to Saladdin, relative to the stealing of an image, for which, as he could not discover the culprit, he doomed all the Christians in his power to death. *Sophronia*, a pious Christian virgin, getting into the presence of the tyrant, in order to save her people, accuses herself, though perfectly

innocent, of the theft. Her conduct on this occasion the poet embellishes in the following manner, for which the religion of that time, which dealt in *holy frauds*, would no doubt applaud him.

*‘Ed ella: il reo si trova al tuo cospetto;
Opra e il furto, Signor, di questa mano
Io l’ immagine tolsi; Io son colei
Che tu ricerchi, e me punir tu dei.
Cosi al pubblico fato il capo altero
Offerse, e ‘l volle in se sol racorre.
MAGNANIMA MENZOGNA! or quando e il VERO
SI BELLO, che si possa a te preporre?’*

*Then she: “Before thy sight the guilty stands;
The theft, O King, committed by these hands.
In me the thief who stole the image view!
To me the punishment decreed is due.”*

*Thus, filled with public zeal, the generous dame
A victim for her people’s ransom came.
O great deceit! O lie divinely fair!
What truth with such a falsehood can compare!
HOOLE.*

Thus a lie is ornamented with splendid decorations both by the *Italian* and *English* poet, and the whole formed into an anti-apostolic maxim, *Let us do EVIL, that GOOD may come of it.*

A purer morality was taught by one of the most ancient *heathen* writers than is here preached by these *demi-christians*:—

*Εχθρος γαρ μοι κεινος, ομως αιδαο πυλησιν,
‘Ος ἤ ετερον μεν κευθει ενι φρεσιν, αλλο δε βαζει.
Iliad. l. ix., v. 312.*

*My soul detests him as the gates of hell,
Who knows the truth and dares a falsehood tell.*

The following is the advice of a genuine Christian poet, and one of the holiest men of his time:—

*LIE not; but let thy heart be true to God;
 Thy tongue to it, thy actions to them both.
 Cowards tell lies, and those who fear the rod;
 The stormy working soul spits lies and froth.
 DARE TO BE TRUE! nothing can NEED a lie.
 The fault that needs it most grows TWO thereby.*
HERBERT.

For other observations on this subject see Clarke's notes on "~~0120~~Genesis 12:20", at the end, and "~~0122~~Genesis 20:12".

3. Though the hand of God was evidently in every thing that concerned the Israelites, and they were taught to consider that by *his might alone* they were to be put in possession of the promised land; yet they were as fully convinced that if they did not use the counsel, prudence, and strength which they had received from him, they should not succeed. Hence, while they depended on the Divine direction and power, they exercised their own prudence, and put forth their own *strength*; and thus they were workers together with him, and did not receive the grace of God in vain. The application of this maxim is easy; and we cannot expect any success, either in things spiritual or temporal, unless *we* walk by the same rule and mind the same thing.

JOSHUA

CHAPTER 3

The Israelitish camp removes from Shittim to Jordan, 1. The officers inform them how they are to pass the river, and the distance they are to keep from the ark, 2-4. Joshua directs the people, 5, 6; and the Lord gives directions to Joshua, 7, 8. He delivers the Lord's message to the people, and foretells the miraculous passage and division of Jordan, 9-13. The priests, bearing the ark, enter the river, and immediately the waters are cut off, and the priests stand on dry ground, in the bed of the river, till all the camp passes over, 14-17.

NOTES ON CHAP. 3

Verse 1. Joshua rose early] Archbishop Usher supposes that this was upon *Wednesday*, the 28th of April, A. M. 2553, the fortieth year after the exodus from Egypt. From Shittim, where they had lately been encamped, to Jordan, was about sixty stadia, according to Josephus; that is, about eight English miles.

Verse 2. After three days] These three days are probably to be thus understood: As soon as Joshua took the command of the army, he sent the spies to ascertain the state of Jericho; as we have seen ^{<060112>} **Joshua 1:12**. They returned at the end of three days, or rather on the third day, and made their report. It was at this time, immediately on the return of the spies, that he made the proclamation mentioned here; in consequence of which the people immediately struck their tents, and marched forward to Jordan.

Verse 4. About two thousand cubits] This distance they were to keep, 1. For the greater respect, because the presence of the ark was the symbol and pledge of the Divine presence. 2. That the ark, which was to be their *pilot* over these waters, might be the more *conspicuous* which it could not have been had the people crowded upon it.

Verse 5. Sanctify yourselves] What was implied in this command we are not informed; but it is likely that it was the same as that given by Moses, ^{<021910>} **Exodus 19:10-14**. They were to wash themselves and their garments, and abstain from every thing that might indispose their minds from a profitable attention to the miracle about to be wrought in their behalf.

Verse 6. Spake unto the priests, saying, Take up the ark] It is remarkable that the *priests*, not the *Levites*, whose ordinary business it was were employed to carry the ark on this occasion. Calmet conjectures that this was because it was probably carried *without being wrapped up in its curtains*, as it always was when the Levites carried it. Though it was the business of the Levites, the sons of Kohath, to carry the ark; yet on certain occasions the priests alone performed this office. 1. In the present case. 2. When they encompassed Jericho, ^{<1006>}**Joshua 6:6**. 3. When it was carried to the war against the Philistines by the priests, the sons of Eli, ^{<10152>}**2 Samuel 15:25**. 4. When David sent it back to Jerusalem, at the time he was obliged to fly from it, through the rebellion of his son Absalom, ^{<10152>}**2 Samuel 15:25**; and, 5. At the time that it was taken out of the tabernacle, to be deposited in the temple; see ^{<1006>}**1 Kings 8:6-11**. These were the *most solemn* occasions, and on such alone, we may presume, the *priests* performed this office instead of the *Levites*.

In all their *former* marches the ark was carried in the *centre* of this immense camp; (see the scheme at the end of ^{<0402>}**Numbers 2:2** of the book of Numbers;) but now it was to proceed at the *head* of the army, and to go before them, and at such a distance, about three quarters of a mile, that the whole camp might see it as their *guide*.

Verse 7. This day will I begin to magnify thee] By making him the instrument in this miraculous passage, he did him honour and gave him high credit in the sight of the people: hence his authority was established, and obedience to him as their leader fully secured. What must have confirmed this authority was, his circumstantially foretelling how the waters should be cut off as soon as the feet of the priests had touched them, ^{<10013>}**Joshua 3:13**. This *demonstrated* that the secret of the Lord was with *him*.

Verse 8. Ye shall stand still in Jordan.] The priests proceeded first with the ark, and entered into the bed of the river the course of which was immediately arrested, the waters collecting *above* the place where the priests stood, while the stream fell off towards the Dead Sea; so that the whole channel below where the priests were standing became dry. The whole camp, therefore, passed over below where the priests were standing, keeping at the distance of two thousand cubits from the ark; this they would readily do, as the whole bed of the river was dry for many miles below the place where the priests entered.

Verse 10. Hereby ye shall know that the living God is among you] The Israelites were apt to be discouraged, and to faint at even the *appearance* of danger; it was necessary, therefore, that they should have the fullest assurance of the presence and assistance of God in the important enterprise on which they were now entering. They are to combat idolaters, who have nothing to trust in and help them but *gods* of *wood*, *stone*, and *metal*: whereas they are to have the *living God* in the midst of them—HE who is the author of *life* and of *being*—who can give, or take it away, at his pleasure; and who by this miracle proved that he had undertaken to guide and defend them: and Joshua makes this manifestation of God the proof that he will drive out the Hittites, Hivites, &c, before them.

With regard to the situation of each of these nations in the land of Canaan, Calmet remarks, that those called CANAANITES chiefly inhabited what is called *Phœnicia*, the environs of *Tyre* and *Sidon*: the HITTITES occupied the mountains, southward of the promised land: the HIVITES dwelt by *Ebal* and *Gerizim*, *Sichem* and *Gibeon*, towards the mountains of *Hermon*: the PERIZZITES were probably not a distinct nation or tribe, but rather *villagers*, scattered through the country in general: the GIRGASHITES possessed the country beyond the Jordan, towards the lake of Gennesareth: the JEBUSITES possessed Jerusalem: and the AMORITES occupied the mountainous country in the vicinity of the western part of the Dead Sea, and also that part of the land of Moab which the Israelites conquered from Sihon and Og.

Verse 12. Take you twelve men] See Clarke's note on "^{<-0804D>}Joshua 4:2".

Verse 15. And the feet of the priests-were dipped in the brim of the water] Thus we find that every thing occurred exactly in the way in which Joshua had foretold it. This must have greatly increased his credit among the people.

For Jordan overfloweth all his banks, &c.] It has often been remarked that there was no need of a miracle in crossing Jordan, as it is but an inconsiderable stream, easily fordable, being but about twenty yards in breadth. But the circumstance marked here by the sacred historian proves that there was a time in the year, viz., in the *harvest*, that this said river *overflowed its banks*; and this is confirmed by another place in Scripture, ^{<B1215>}**1 Chronicles 12:15.** As the miracle reported here took place about the beginning of April, a time in which rivers in general are less than in winter,

it may be asked how there could be such an increase of waters at this time? The simple fact is, that the Jordan, as we have already seen, has its origin at the foot of Mount Lebanon, which mountain is always covered with snow during the winter months; in those months therefore the river is low: but when the summer's sun has melted these snows, there is consequently a prodigious increase of waters, so that the old channel is not capable of containing them; this accounts for the statement in the text that the Jordan *overfloweth his banks all the time of harvest*; and this was the time which God chose they should pass over it, that a miraculous interposition might be necessary, and that by the *miracle* they should be convinced of his omnipotence, who was not only their guide, but had promised to put them in possession of this good land.

Verse 16. Rose up upon a heap] That is, they continued to accumulate, filling up the whole of the channel toward the source, and the adjacent ground over which they were now spread, to a much greater depth, the power of God giving a contrary direction to the current. We need not suppose them to be gathered up *like a mountain, instar montis*, as the *Vulgate* expresses it, but that they continued to flow back in the course of the channel; and ere they could have reached the lake of Gennesareth, where they might have been easily accumulated, the whole Israelitish army would have all got safely to the opposite side.

Very far from the city Adam-beside Zaretan] Where these places were it is difficult to say. The city *Adam* is wholly unknown. From ^{<10412>}**1 Kings 4:12** we learn that *Zartanah* was below *Jezreel* near *Bethshean*, or *Scythopolis*, and not far from *Succoth*, ^{<10746>}**1 Kings 7:46**. And it appears from ^{<013317>}**Genesis 33:17**, ^{<061327>}**Joshua 13:27**, that *Succoth* lay on the east side of Jordan, not far from the lake of *Gennesareth*; and probably *Adam* was on the same side to the north of *Succoth*. It is probable that the Israelites crossed the Jordan near *Bethabara*, where John baptized, ^{<03028>}**John 1:28**, and which probably had its name, *the house of passage*, from this very circumstance. After all, it is extremely difficult to ascertain the exact situation of these places, as in the lapse of upwards of 3,000 years the face of the country must have been materially changed. Seas, rivers, and mountains, change not; and though we cannot ascertain the *spot*, it is sufficiently evident that we can come *near* to the *place*. It has been considered a lame objection against the truth of the *Iliad* that the situation of *Troy* cannot now be exactly ascertained. There are even many ancient cities and considerable towns in Europe, that, though they still bear

their former names, do not occupy the same spot. There are not a few of those even in England; among such *Norwich, Salisbury, &c.*, may be ranked, neither of which is in its primitive situation.

Right against Jericho.] It would be impossible for the *whole* camp to pass over in the space *opposite* to Jericho, as they must have taken up some *miles* in breadth, besides the 2,000 cubits which were left on the right between them and the ark; but the river was divided opposite to Jericho, and *there* the camp began to pass over.

Verse 17. The priests-stood firm on dry ground] They stood in the mid channel, and shifted not their position till the camp, consisting of nearly 600,000 effective men, besides women, children, &c., had passed over.

1. Is it not surprising that the Canaanites did not dispute this passage with the Israelites? It is likely they would, had they had any expectation that such a passage would have been attempted. They must have known that the Israelitish camp was on the other side of the Jordan, but could they have supposed that a passage for such a host was possible when the banks of the Jordan were quite overflowed? It was not merely because they were *panic struck* that they did not dispute this passage, but because they must have supposed it *impossible*; and when they found the attempt was made, the passage was effected before they could prepare to prevent it.

2. GOD now appears in such a way, and works in such a manner, as to leave no doubt concerning his *presence* or his *power*, or of his love to Israel. After this, was it possible for this people ever to doubt his being or his bounty? *This*, with the miraculous passage of the *Red Sea*, were well calculated to have established their faith for ever; and those who did not yield to the evidence afforded by these two miracles were incapable of rational conviction.

3. In some respects the *passage* of the *Jordan* was more strikingly miraculous than that even of the *Red Sea*. In the latter God was pleased to employ an *agent*; the *sea went back by a strong east wind all that night, and made the sea dry land*, ^{<D14-D1>}**Exodus 14:21**. Nothing of this kind appeared in the passage of the Jordan; a very *rapid* river (for so all travellers allow it to be) went back to its source without any kind of agency but the invisible hand of the invisible God.

4. Through the whole period of the Jewish history these miracles, so circumstantially related, were never denied by any, but on the contrary

conscientiously believed by all. Nor did any of them in their revolts from God, which were both foul and frequent, ever call these great facts in question, when even so full of enmity against God as to blaspheme his name, and give his glory to *dumb idols*! Is not this a manifest proof that these facts were incontestable? and that Jehovah had so done his marvellous works that they should be had in everlasting remembrance? Reader, the same God who is over all is rich in mercy to all that call upon him. HE *changes not*, neither is he weary: trust in the Lord for ever, for in the Lord Jehovah is everlasting strength; and HE ever saves his followers out of the hands of all their enemies, and, having guided them by his counsel, will receive them into his glory.

JOSHUA

CHAPTER 4

When the people are passed over, Joshua commands twelve men, one taken out of each tribe, to take up a stone on his shoulder out of the midst of the river, and carry it to the other side, to be set up as a memorial of this miraculous passage, 1-7. They do so, and set up the stones in the place where they encamp the first night, 8, 9. The priests stand in the river, till all the people are passed over, 10, 11. Of the tribes of Reuben and Gad, and the half tribe of Manasseh, 40,000 fighting men pass over with the other tribes, 12, 13. Joshua is magnified in the sight of the people, and they fear him as they did Moses, 14. The priests are commanded to come up out of the river, which, on their leaving it, immediately returns, and overflows its banks as before, 15-18. This miraculous passage takes place the tenth day of the first month, 19. The stones are set up in Gilgal, and Joshua teaches the people what use they are to make of them, 20-24.

NOTES ON CHAP. 4

Verse 2. Take you twelve men] From ^{<1812>}**Joshua 3:12**, it appears that the twelve men had been *before* appointed, one taken out of each of the twelve tribes; and now they are employed for that purpose for which they had been *before* selected.

Verse 3. Where ye shall lodge this night.] This was in the place that was afterwards called *Gilgal*. See ^{<1819>}**Joshua 4:19**.

Verse 4. Twelve men, whom he had prepared] This must refer to their appointment, ^{<1812>}**Joshua 3:12**.

Verse 6. This may be a sign] Stand as a continual memorial of this miraculous passage, and consequently a proof of their lasting obligation to God.

Verse 9. And Joshua set up twelve stones in the midst of Jordan] It seems from this chapter that there were two sets of stones erected as a memorial of this great event; twelve at *Gilgal*, ^{<1820>}**Joshua 4:20** and twelve in the bed of *Jordan*, ^{<1809>}**Joshua 4:9**. The twelve stones in the bed of *Jordan* might have been so placed on a base of strong stone-work so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at *Gilgal* would stand as a

monument of the place of the *first encampment* after this miraculous passage. Though this appears to me to be the meaning of this place, yet Dr. Kennicott's criticism here should not be passed by. "It is well known," says he, "that when Joshua led the Israelites over Jordan, he was commanded to take *twelve stones* out of the *midst of Jordan*, to be a memorial that the ground in the very *midst* of that river had been made dry. But *where* was this memorial to be set up? The ninth verse says; *Joshua set up these stones IN the midst of Jordan*. But is it likely that the stones should be placed or set down *where* they were *taken up*; and that the memorial should be erected there *where*, when the river was again united, it would be *concealed*, and of course could be no *memorial* at all? This however flatly contradicts the rest of the chapter, which says these stones were pitched in *Gilgal*, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that **Ēwtb** *bethoch* *IN the midst*, should be here **Ēwtm** *mittoch*, *FROM the midst*, as in ^{<094B>}**Joshua 4:3, 8, 20**, and as the word is here also in the *Syrian* version. The true rendering therefore is, *And Joshua set up the twelve stones (taken) FROM the midst of Jordan,*" &c. I confess I see no need for this criticism, which is not supported by a single MS. either in his own or Deuteronomy Rossi's collection, though they amount to *four hundred and ninety-four* in number. Twelve stones might be *gathered* in different parts of the bed of the Jordan, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in *Gilgal* as a memorial of their first encampment in Canaan, it is still more likely that twelve would be set up in the bed of the river to show where it had been divided, and the place where the whole Israelitish host had passed over dry-shod. The reader may follow the opinion he judges most likely.

Verse 10. And the people hasted and passed over.] How very natural is this circumstance! The people seeing the waters divided, and Jordan running back, might be apprehensive that it would soon resume its wonted course; and this would naturally lead them to *hasten* to get over, with as much *speed* as possible. The circumstance itself thus marked is a proof that the relater was an eyewitness of this miraculous passage.

Verse 12. The children of Reuben, and-Gad] Concerning the numbers of these tribes that stayed behind to take care of the women, children, and cattle, and which amounted to 70,580 men, see **Clarke's note on** ^{<043217>}**Numbers 32:17**".

Passed over armed] See Clarke's note on "^{<0014>}Joshua 1:14".

Verse 14. The Lord magnified Joshua] See Clarke's note on "^{<0007>}Joshua 3:7".

Verse 18. The waters of Jordan returned unto their place] It is particularly remarked by the sacred historian, that as soon as the soles of the priests' feet touched the water, the stream of the Jordan was cut off, ^{<0015>}Joshua 3:15, and the course of the river continued to be inverted all the time they continued in its channel; and that as soon as the soles of their feet had touched the dry land, on their return from the bed of the river, the waters immediately resumed their natural course. All this was done by the sovereign influence of that God whose *presence* was represented by the ark of the covenant.

Verse 19. On the tenth day of the first month] As the Israelites left Egypt on the *fifteenth* day of the first month, A.M. 2513, (see ^{<0240>}Exodus 14:1-31,) and they entered into Canaan the tenth of the first month, A.M. 2553, it is evident that *forty* years, wanting *five* days, had elapsed from the time of their exodus from Egypt to their entrance into the promised inheritance.

Encamped in Gilgal] That is, in the place that was *afterwards* called Gilgal, see ^{<0009>}Joshua 5:9; for here the name is given it by *anticipation*. In Hebrew, **g gal** signifies to *roll*; and the doubling of the root, **g gal gal** or *gilgal*, signifies *rolling round and round*, or *rolling off* or *away*, because, in circumcising the children that had been born in the wilderness, Joshua *rolled away, rolled off completely*, the reproach of the people. From this time Gilgal became a place of considerable eminence in the sacred history. 1. It was the place where the Israelitish camp rested the first night of their entering into that land which had been promised to their fathers from the days of Abraham. 2. It was the place in which Joshua circumcised all the people who had been born in the wilderness, during the forty years of their wandering, after they left Egypt. 3. It was the place in which Joshua had what we might term his fortified camp, and to which he and his army constantly returned after each of their expeditions against the inhabitants of the land. 4. It appears to have been the place where all the women, children, cattle, and goods, &c., were lodged, probably during the whole of the Canaanitish war. 5. It was the place where they celebrated the first passover they kept in the promised land. 6. It was the place where

Saul, the first king of Israel, was proclaimed. 7. There the manna ceased to fall. And, 8. There the ark was fixed till, after the conquest of the country, it was removed to Shiloh.

Gilgal was about *ten* furlongs from Jericho, and *fifty* from Jordan: Jericho being on the west, and Jordan on the east, Gilgal being between both. See *Josephus*, Deuteronomy Bello, &c., lib. v., c. 4, and *Calmet* on this place. Calmet supposes there was neither city nor town here before the arrival of the Israelites.

Verse 20. Those twelve stones] It is very likely that a base of mason-work was erected of some considerable height, and then the twelve stones placed on the top of it; and that this was the case both in Jordan and in Gilgal: for twelve such stones as a man could carry a considerable way on his shoulder, see ~~1045~~ **Joshua 4:5**, could scarcely have made any observable altar, or pillar of memorial: but erected on a high base of mason-work they would be very conspicuous, and thus properly answer the end for which God ordered them to be set up.

Verse 22. Then ye shall let your children know] The necessity of an early religious education is inculcated through the whole oracles of God. The parents who neglect it have an awful account to give to the Judge of quick and dead.

Verse 24. That all the people of the earth might know] It is very likely that *xrah ym* [*l k col ammey haarets* means simply, *all the people of this land*-all the Canaanitish nations, to whom, by the miracles wrought in behalf of his people, he intended to show his eternal power and Godhead, the excellence of his protection, and the unavailableness of human might against his omnipotence; and the miracles he wrought for this people, in the sight of the heathen, were well calculated to make these things *known*.

1. GOD intends that his religion should be maintained and propagated in the earth; therefore he has given a revelation of himself to men, that it may be taught in the world; and he particularly requires that parents should be diligent and fervent in teaching their children the knowledge of his name. 2. This is one great use of the *ordinances* of the Gospel, and the *rites* of religion. They are all signifiers of sacred things, and point out matters of infinite importance beyond themselves. 3. A spirit of inquiry is common to every child: the human heart is ever panting after knowledge; and if not rightly directed when young, will, like that of our first mother, go astray

after forbidden science. 4. If we wish our children to be *happy* we should show them where happiness is to be found. If we wish them to be *wise*, we should lead them unto God by means of his word and ordinances. It is natural for a child to inquire, “What do you mean by this baptism?-by this sacrament?-.by praying-by singing psalms and hymns?” &c. And what fine opportunities do such questions give pious and intelligent parents to instruct their children in every article of the Christian faith, and in every fact on which these articles are established! Oh why is this neglected, while the command of God is before our eyes, and the importance of the measure so strikingly obvious?

JOSHUA

CHAPTER 5

The effect produced on the minds of the Canaanites by the late miracle, 1. Joshua is commanded to circumcise the Israelites, 2. He obeys, 3. Who they were that were circumcised, and why it was now done, 4-7. They abide in the camp till they are whole, 8. The place is called Gilgal, and why, 9. They keep the passover in the same place, 10. They eat unleavened cakes and parched corn, on the morrow after the passover, 11. The manna ceases, 12. The captain of the Lord's host appears to Joshua, 13-15.

NOTES ON CHAP. 5

Verse 1. The Amorites which were on the side of Jordan westward] It has already been remarked that the term *Amorite* is applied sometimes to signify all the nations or tribes of Canaan. It appears from this verse that there were people thus denominated that dwelt on both sides of the Jordan. Those on the east side had already been destroyed in the war which the Israelites had with *Sihon* and *Og*; with those on the west side Joshua had not yet waged war. It is possible however that the *Amorites* of whom we read in this verse, were the remains of those who dwelt on the east side of the Jordan, and who had taken refuge here on the defeat of *Og* and *Sihon*.

Verse 2. Make thee sharp knives] pyrx twbrj *charboth tsurim, knives of rock, stone, or flint.* Before the use of iron was common, all the nations of the earth had their edge-tools made of *stones, flints, &c.* In the lately discovered islands this is found to be a common case. Our ancestors in these countries made their *arrow* and *spear-heads* of *flint*: these I have often seen turned up by the plough. But we cannot suppose that at the time here referred to the Israelites were destitute of *iron*, and were therefore obliged to use knives made of *stone* or *flint*, their different manufactures in the wilderness prove that they must have had both *iron* and *steel*. Why then use *knives* made of *stone*? Probably it was unlawful to use *metal* of any kind in this religious rite; and indeed this seems likely from the circumstance of Zipporah (^{<01025>} **Exodus 4:25**) taking a *sharp stone* and circumcising her son; and we find, from the most ancient and authentic accounts, that the Egyptians considered it unlawful or profane to use any kind of *metal* to make incisions in the human body, when preparing it for embalming; see the note on ^{<01502>} **Genesis 50:2**, and on ^{<01025>} **Exodus 4:25**.

That it was deemed improper to use any other kind of instrument in circumcision we have a proof in the tribe *Alnajab*, in Ethiopia, who follow the Mosaic institution, and perform the rite of circumcision, according to Ludolf, *cultris lapidibus*, with *knives made of stone*.—Hist. Æthiop., lib. iii., c. 1. And as God commanded the people to make him an altar of unhewn stones, on which no tool of iron had been lifted up, because this would pollute it, (see ⁽¹²³²⁵⁾**Exodus 20:25**, and ⁽¹²⁷⁰⁵⁾**Deuteronomy 27:5**;) he might require that no instrument of iron should be used in a rite by which the body and soul of the person were in the most solemn and sacred manner dedicated to him to be his house and temple, the heart itself being the altar on which continual sacrifices to God must be offered. A physical reason has been given for preferring knives of *stone* in this operation, “the wound suffers less through inflammation, and is sooner healed.” For this a reason may be given. It is almost impossible to get an edge made so even and firm as not to leave particles of the metal in the incisions made even in the most delicate flesh; these particles would soon become oxidized by the action of the air, and extra inflammation in the part would be the consequence. The great aptitude of iron to be oxidized, i.e., to be converted to *rust*, is well known; but how far this reasoning, thus applied, may be supported by *fact*, I cannot pretend to determine: it is sufficiently evident that it was a common custom to use knives of stone in circumcision, and in all operations on those parts of the human body. I shall give a few examples. Pliny says, when they amputate certain parts they do it with a *sharp stone*, because nothing else could be employed without danger. *Samia testa virilitatem amputabant: nec aliter citra perniciem*.

Ovid, Fast. lib. iv., ver. 237, relates a circumstance where the *saxum acutum*, or *sharp stone*, was used about those parts:—

*Ille etiam SAXO corpus laniavit ACUTO,
Longaque in immundo pulvere tracta coma est.
Voxque fuit, Merui; meritas dem sanguine pœnas;
Ah! pereant partes quæ nocuere mihi;
Ah! pereant; dicebat adhuc, onus inguinis aufert;
Nullaque sunt subito signa relicta viri.*

This quotation is produced in order to prove that a *knife* made of a *sharp stone* was used in making incisions and amputations of certain parts of the body, even when the use of iron was well known; but a translation of the verse is not necessary, and would be improper. The *Mollia qui RAPTA secuit GENITALIA TESTA* of *Juvenal* (Sat. vi., ver. 513) is a farther proof of

this. Many other proofs might be produced but those who wish for more may consult *Calmet* and *Scheuchzer*.

Circumcise again the children of Israel the second time.] This certainly does not mean that they should *repeat* circumcision on those who had already received it. This would have been as absurd as impracticable. But the command implies that they were to *renew* the observance of a rite which had been neglected in their travels in the desert: this is sufficiently evident from the following verses.

Verse 4. This is the cause why Joshua did circumcise] The text here explains itself. Before the Israelites left Egypt all the males were circumcised; and some learned men think that all those who were born during their encampment at *Sinai* were circumcised also, because there they celebrated the passover; but after that time, during the whole of their stay in the wilderness, there were none circumcised till they entered into the promised land. Owing to their unsettled state, God appears to have dispensed, for the time being, with this rite; but as they were about to celebrate another passover, it was necessary that all the males should be circumcised; for without this they could not be considered within the covenant, and could not keep the passover, which was the *seal* of that covenant. As baptism is generally understood to have succeeded to circumcision, and the holy eucharist to the passover, hence, in the Church of England, and probably in most others, no person is permitted to receive the sacrament of the *Lord's Supper* till he has been *baptized*.

Verse 8. They abode-in the camp, till they were whole.] This required several days; see the notes on ^{<0324>}**Genesis 34:24, 25**. Sir J. Chardin informs us that when adults were circumcised they were obliged to keep their beds for about three weeks, or at least during that time they are not able to walk about but with great difficulty. The account he had from several renegadoes, who had received circumcision among the Mohammedans. Is it not strange that during this time they were not attacked by the inhabitants of the land, and utterly destroyed, which might have been easily effected? See the case of the poor Shechemites, as related in ^{<0324>}**Genesis 34:24-31**, with the notes there. Joshua, as an able general, would at once perceive that this very measure must expose his whole host to the danger of being totally annihilated; but he knew that GOD could not *err*, and that it was his duty to *obey*; therefore in the very teeth of his enemies he reduced the major part of his army to a state of total

helplessness, simply trusting for protection in the arm of Jehovah! The sequel shows that his confidence was not misplaced; during the whole time God did not permit any of their enemies to disturb them. The path of duty is the path of safety; and it is impossible for any soul to be injured while walking in the path of obedience. But why did not God order them to be circumcised while they were on the east side of Jordan in a state of great security? Because he chose to bring them into straits and difficulties where no counsel or might but his own could infallibly direct and save them; and this he did that they might see that the excellence of the power was of God, and not of man. For the same reason he caused them to pass the Jordan at the time that it overflowed its banks, and not at the time when it was low and easily fordable, that he might have the better opportunity to show them that they were under his immediate care and protection; and convince them of his almighty power, that they might trust in him for ever, and not fear the force of any adversaries. In both cases how apparent are the wisdom, power, and goodness of God!

Verse 9. The reproach of Egypt] Their being *uncircumcised* made them like the uncircumcised Egyptians; and the Hebrews ever considered all those who were uncircumcised as being in a state of the grossest impurity. Being now *circumcised*, the reproach of uncircumcision was rolled away. This is another proof that the Israelites did not receive circumcision from the Egyptians; for they could not have considered those in a state of abomination, from whom they received that rite by which they conceived themselves to be made pure. The Israelites had this rite from Abraham; and Abraham had it from the express order of God himself. See ^{<011710>}**Genesis 17:10**, and the note there.

The place is called Gilgal] *A rolling away or rolling off.* See Clarke's note on "^{<010419>}**Joshua 4:19**", where the word is largely explained.

Verse 10. Kept the passover on the fourteenth day of the month] If the ceremony of circumcision was performed on the eleventh day of the month, as many think; and if the sore was at the worst on the thirteenth, and the passover was celebrated on the fourteenth, the people being then quite recovered; it must have been rather a *miraculous* than a *natural* healing. We have already seen from the account of Sir J. Chardin, that it required about three weeks to restore to soundness adults who had submitted to circumcision: if any thing like this took place in the case of the Israelites at Gilgal, they could not have celebrated the passover on the third or fourth

day after their circumcision. The apparent impossibility of this led Mr. Harmer to suppose that they kept the passover on the fourteenth day of the *second* month, the preceding time having been employed in the business of the circumcision. See his *Observations*, vol. iv., p. 427, &c.

Verse 11. They did eat of the old corn of the land] The Hebrew word **rw**b**** [*abur*, which we translate *old corn*, occurs only in this place in such a sense, if that sense be legitimate. The noun, though of doubtful signification, is evidently derived from **rb** [*abar*, to *pass over*, to *go beyond*; and here it may be translated simply *the produce*, that which *passes* from the *land* into the *hands* of the *cultivator*; or according to *Cocceius*, what passes from person to person in the way of *traffic*; hence *bought corn*, what they purchased from the inhabitants of the land.

On the morrow after the passover] That is, on the *fifteenth* day; for then the feast of unleavened bread began. But they could neither eat bread, nor parched corn, nor green ears, till the *first-fruits* of the harvest had been *waved* at the tabernacle; (see ^{<OR20>} **Leviticus 23:9**, &c.;) and therefore in this case we may suppose that the Israelites had offered a sheaf of the *barley-harvest*, the only grain that was then ripe, before they ate of the unleavened cakes and parched corn.

Verse 12. And the manna ceased-after they had eaten of the old corn] This miraculous supply continued with them as long as they needed it. While they were in the wilderness they required such a provision; nor could such a multitude, in such a place, be supported without a miracle. Now they are got into the promised land, the anathematized inhabitants of which either fall or flee before them, they find an *old stock*, and they are brought in just at the commencement of the harvest; hence, as there is an ample provision made in the *ordinary* way of Providence, there is no longer any need of a *miraculous* supply; therefore the manna ceased which they had enjoyed for forty years. The circumstances in which it was first given, its continuance with them through all their peregrinations in the wilderness, its accompanying them over Jordan, and ceasing as soon as they got a supply in the ordinary way of Providence, all prove that it was a preternatural gift.

“On the fourteenth of Nisan they sacrificed the paschal lamb: on the fifteenth, i.e., according to our calculation, the same day after sunset, they disposed themselves for eating it, and actually did eat it. On the morrow, the sixteenth, after having offered to God the

homer, they began eating the corn of the country; and the seventeenth, the manna ceased to fall from heaven. What supports this calculation is, that the *homer* or *sheaf* was offered the sixteenth of Nisan, in broad daylight, though pretty late. Now the manna did not fall till night, or very early in the morning; so that it cannot be said to have ceased falling the same day that the Israelites began to eat of the produce of the country.”-*Dodd*.

Verse 13. When Joshua was by Jericho] The sixth chapter should have commenced here, as this is an entirely new relation; or these two chapters should have made but one, as the present division has most unnaturally divided the communication which Joshua had from the angel of the Lord, and which is continued to ^{<ref>}**Joshua 6:5**. It is very likely that Joshua had gone out privately to reconnoitre the city of Jericho when he had this vision; and while contemplating the strength of the place, and probably reflecting on the extreme difficulty of reducing it, God, to encourage him, granted him this vision, and instructed him in the means by which the city should be taken.

There stood a man over against him] It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fulness of time, he was actually to assume for the redemption of man. That the appearance was supernatural is agreed on all hands; and as the name *Jehovah* is given him, (^{<ref>}**Joshua 6:2**.) and he received from Joshua Divine adoration, we may presume that no *created angel* is intended.

And Joshua went unto him] This is a very natural relation, and carries with it all the appearances and characteristics of a simple relation of *fact*. The whole history of Joshua shows him to have been a man of the most *undaunted mind* and *intrepid courage*-a genuine HERO. An ordinary person, seeing this man armed, with a drawn sword in his hand, would have endeavoured to have regained the camp, and sought safety in flight; but Joshua, undismayed though probably slightly armed, walks up to this terrible person and immediately questions him, *Art thou for us or for our adversaries?* probably at first supposing that he might be the Canaanitish general coming to reconnoitre the Israelitish camp, as himself was come out to examine the city of Jericho.

Verse 14. But as captain of the host of the Lord am I now come.] By this saying Joshua was both encouraged and instructed. As if he had said,

“Fear not; Jehovah hath sent from heaven to save thee and thy people from the reproach of them that would swallow thee up. Israel is the Lord’s host; and the Lord of hosts is Israel’s Captain. Thou thyself shalt only be captain under me, and I am now about to instruct thee relative to thy conduct in this war.”

And Joshua-did worship] Nor was he reprehended for offering Divine worship to this person, which he would not have received had he been a *created angel*. See ^{<6218>}**Revelation 22:8, 9**.

Verse 15. Loose thy shoe from off thy foot, &c.] These were the same words which the angel, on Mount Sinai, spoke to Moses; (see ^{<1086>}**Exodus 3:5-8**;) and from this it seems likely that it was the same person that appeared in both places: in the *first*, to encourage Moses to deliver the oppressed Israelites, and bring them to the promised land; in the *second*, to encourage Joshua in his arduous labour in expelling the ancient inhabitants, and establishing the people in the inheritance promised to their fathers.

THERE is scarcely a more unfortunate division of chapters in the whole Bible than that here. Through this very circumstance many persons have been puzzled to know what was intended by this extraordinary appearance, because they supposed that the whole business ends with the chapter, whereas, it is continued in the succeeding one, the first verse of which is a mere parenthesis, simply relating the state of Jericho at the time that Joshua was favoured by this encouraging vision. We may draw two useful reflections from the subjects of this chapter:-

1. As the manna had now failed, the people always greatly addicted to incredulity, might have been led to imagine that God had now given them up, and would be no longer in their armies, had he not given them this strong assurance, that the Angel of his presence should be with them as the guide and protector of the whole camp; for Joshua undoubtedly informed them of the encouragement he had received from the captain of the Lord’s host.
2. By this vision he showed them that their help came from himself, and that it was not by human might or power, but by *the Lord of hosts*, they were to have the victory over all their adversaries; and he gave them the most convincing proof of this in the miraculous destruction of Jericho. By this means he continued to keep them dependent on his arm alone, without

which dependence the spirit of religion could not have been preserved among them.

JOSHUA

CHAPTER 6

The inhabitants of Jericho close their gates, 1. Continuation of the discourse between the captain of the Lord's host and Joshua. He commands the people to march round the city six days, the seven priests blowing with their trumpets; and to give a general shout, while marching round it on the seventh, and promises that then the walls of the city shall fall down, 2-5. Joshua delivers these directions to the priests and to the people, 6, 7. The priests and people obey; the order of their procession, 8-16. He commands them to spare the house of Rahab, 17, and not to touch any part of the property of the city, the whole of which God had devoted to destruction, 18, 19. On the seventh day the walls fall down, and the Israelites take the city, 20, 21. The spies are ordered to take care of Rahab and her family-the city is burnt, but the silver, gold, brass, and iron, are put into the treasury of the house of the Lord, 22-24. Rahab dwells among the Israelites, 25; and the city is laid under a curse, 26.

NOTES ON CHAP. 6

Verse 1. Now Jericho was straitly shut up] The king of Jericho, finding that the spies had escaped, though the city was always kept shut by night, took the most proper precaution to prevent every thing of the kind in future, by keeping the city shut both day and night, having, no doubt, laid in a sufficiency of provisions to stand a siege, being determined to defend himself to the uttermost.

Verse 2. And the Lord said unto Joshua] This is the same person who in the preceding chapter is called the *captain* or *prince of the Lord's host*, the discourse being here continued that was begun at the conclusion of the preceding chapter, from which the first verses of this are unnaturally divided.

I have given into thine hand Jericho, &c.] From ◀גַּזְזִי▶ **Joshua 24:11**, it seems as if there had been persons of all the seven Canaanitish nations then in Jericho, who might have come together at this time to help the king of Jericho against the invading Israelites. The Targum intimates that the place was very strong, having “*gates of iron and bars of brass; and was shut up so closely that none came out, either to combat or make offers of peace.*”

Verse 3. Ye shall compass the city] In what order the people marched round the city does not exactly appear from the text. Some think they

observed the same order as in their ordinary marches in the desert; (see **Clarke's note on** “~~◀04014▶~~ **Numbers 10:14**”, and see the *plans*, ~~◀04012▶~~ **Numbers 2:2**;) others think that the soldiers marched first, then the priests who blew the trumpets, then those who carried the ark, and lastly the people.

Verse 4. Seven trumpets of rams' horns] The Hebrew word **מַיִל בֹּזְזֵי** *yobelim* does not signify *rams' horns*; (see **Clarke's note on** “~~◀02511▶~~ **Leviticus 25:11**”;) nor do any of the ancient versions, the Chaldee excepted, give it this meaning. The instruments used on this occasion were evidently of the same kind with those used on the jubilee, and were probably made of horn or of silver; and the text in this place may be translated, *And seven priests shall bear before the ark the seven jubilee trumpets*, for they appear to have been the same kind as those used on the jubilee.

Seven times] The time was thus lengthened out that the besiegers and the besieged might be the more deeply impressed with that supernatural power by which *alone* the walls fell.

Verse 5. The wall of the city shall fall down flat] Several commentators, both Jews and Christians, have supposed that the ground under the foundation of the walls opened, and the wall sunk into the chasm, so that there remained nothing but plain ground for the Israelites to walk over. Of this the text says nothing: - **הַיִּתְּךָ תִּרְיָהּ תִּמְוֵךְ הִלְפָנֶיךָ** *venaphelah chomath hair tachteyha*, literally translated, is, *The wall of the city shall fall down UNDER ITSELF*; which appears to mean no more than, *The wall shall fall down FROM ITS VERY FOUNDATIONS*. And this probably was the case in every part, though large breaches in different places might be amply sufficient to admit the armed men first, after whom the whole host might enter, in order to destroy the city.

Verse 9. The rereward came after the ark] The word **אַסָּם** *measseph*, from **פָּסָא** *asaph*, to *collect* or *gather up*, may signify either the *rereward*, as our translation understands it, or the people who carried the baggage of the army; for on the seventh day this was necessary, as much fighting might be naturally expected in the assault, and they would need a supply of arms, darts, &c., as well as conveniences for those who might happen to be wounded: or the persons here intended might be such as carried the sacred articles belonging to the ark, or merely such people as might follow in the procession, without observing any particular *order*. The Jews think the

division of Dan is meant, which always brought up the rear. See

~~CHAPS~~ **Numbers 10:25.**

Verse 14. So they did six days.] It is not likely that the whole Israelitish host went each day round the city. This would have been utterly impossible: the fighting men alone amounted to nearly 600,000, independently of the people, who must have amounted at least to two or three millions; we may therefore safely assert that only a select number, such as was deemed necessary for the occasion, were employed. Jericho could not have been a large city: and to reduce it could not have required a hundredth part of the armed force under the command of Joshua.

Verse 15. The seventh day-they rose early] Because on this day they had to encompass the city seven times; a proof that the city could not have been very *extensive*, else this going round it seven times, and having time sufficient left to sack and destroy it, would have been impossible.

It is evident that in the course of these seven days there must have been a *Sabbath*, and that on this Sabbath the host must have encompassed the city as on the other days: the Jews themselves allow this, and *Rab*.

Deuteronomy Kimchi says “He who had ordained the observance of the Sabbath commanded it to be broken for the destruction of Jericho.” But it does not appear that there could be any *breach* in the Sabbath by the people simply going round the city, the ark in company, and the priests sounding the sacred trumpets. This was a mere religious procession, performed at the command of God, in which no servile work was done. Therefore *Marcion’s* objection, that the God of the Hebrews showed a changeableness of disposition in commanding the Sabbath to be kept sacred at one time, and then to be broken at another, is without foundation; for I must contend that no breach took place on this occasion, unless it could be made to appear that the day on which Jericho was taken was the Sabbath which is very unlikely, and which none can prove. But if even this were to be conceded, it is a sufficient answer to all such cavils, that the God who commanded the Sabbath to be set apart for rest and religious purposes, has always authority to suspend for a season the operation of merely ceremonial laws, or to abrogate them entirely, when the purpose of their institution is fulfilled. The Son of man is Lord even of the Sabbath.

Verse 17. The city shall be accursed] That is, it shall be devoted to destruction; ye shall take no spoils, and put *all that resist* to the sword.

Though this may be the meaning of the word **מֵרַח** *cherem* in some places, see Clarke's note on "^{<1872>}**Leviticus 27:29**", yet here it seems to imply the *total* destruction of all the inhabitants, see ^{<1821>}**Joshua 6:21**; but it is likely that peace was offered to this city, and that the extermination of the inhabitants was in consequence of the rejection of this offer.

Verse 19. But all the silver, and gold-shall come into the treasury] The Brahmins will receive from any *caste*, however degraded, gold, silver, &c.: but to receive from *Shoodras* food, garments, &c., would be considered a great degradation.-*Ward*.

Verse 20. The people shouted with a great shout, that the wall fell down] There has been much learned labour spent to prove that the shouting of the people might be the natural cause that the wall fell down! To wait here, either to detail or refute any such arguments, would be lost time: enough of them may be seen in Scheuchzer. The whole relation evidently supposes it to have been a supernatural interference, as the blowing of the trumpets, and the shouting of the people, were too contemptible to be used even as instruments in this work, with the expectation of accomplishing it in a *natural* way.

Verse 21. They utterly destroyed-both man, and woman, &c.] As this act was ordered by God himself, who is the Maker and Judge of all men, it must be *right*: for the Judge of all the earth cannot do *wrong*. Nothing that breathed was permitted to live; hence the oxen, sheep, and asses, were destroyed, as well as the inhabitants.

Verse 23. Brought out Rahab, and her father, &c.] Rahab having been faithful to her vow of secrecy, the Israelites were bound by the oath of the spies, who acted as their representatives in this business, to preserve her and her family alive.

And left them without the camp] They were considered as persons *unclean*, and consequently left without the camp; (see ^{<18134>}**Leviticus 13:46**; ^{<18124>}**Numbers 12:14**.) When they had abjured heathenism, were purified, and the males had received circumcision, they were doubtless admitted into the camp, and became incorporated with Israel.

Verse 24. Only the silver, and the gold-they put into the treasury, &c.] The people were to have no share of the spoils, because they had no hand in the conquest. God alone overthrew the city; and into his treasury only

the spoils were brought. This is one proof that the agitation of the air, by the sound of the people's voice, was not the cause of the fall of the city walls.

Vessels of brass and of iron.-Instead of **yl k keley**, VESSELS, the Septuagint, in the Alexandrian copy, evidently have read **l k col**, ALL, with the omission of the **y yod**; for in ^{<1169>}**Joshua 6:19** they translate **πας χαλκος και σιδηρος**, ALL *the brass and iron*: but this reading does not appear in any of Kennicott's or Deuteronomy Rossi's MSS.

Verse 25. And she dwelleth in Israel even unto this day] This is one proof that the book was written *in the time* to which it is commonly referred; and certainly might have been done by the hand of Joshua himself, though doubtless many marginal notes may have since crept into the text, which, to superficial observers, give it the appearance of having been written after the days of Joshua. See the *preface* to this book.

Verse 26. And Joshua adjured them at that time] It appears that he had received intimations from God that this idolatrous city should continue a monument of the Divine displeasure: and having convened the princes and elders of the people, he bound them by an oath that they should never rebuild it; and then, in their presence, pronounced a curse upon the person who should attempt it. The ruins of this city continuing would be a permanent proof, not only of God's displeasure against idolatry, but of the miracle which he had wrought in behalf of the Israelites; and for these reasons God willed that it should not be rebuilt: nevertheless, he left men to the operation of their own free will, and recorded the penalty which those must pay who should disobey him.

He shall lay the foundation thereof, &c.] This is a strange execration; but it may rather be considered in the light of a *prediction*. It seems to intimate that he who should attempt to rebuild this city, should lose all his children in the interim, from laying the foundation to the completion of the walls; which the author of ^{<1163>}**1 Kings 16:34** says was accomplished in Hiel the Beth-elite, who rebuilt Jericho under the reign of Ahab, and *laid the foundation of it in Abiram, his first-born, and set up its gates in his youngest son Segub*: this was 550 years after Joshua pronounced the curse. But we are not sure that this means that the children either died a natural or violent death on this occasion for we may understand the history as relating to the slow progress of the work. Hiel having begun the work at

the birth of his first-born, was not able to conclude before the birth of his last child, who was born many years after: and as their names are mentioned, it is very likely that the distance of time between the birth of each was well known when this history was written; and that the extraordinary length of time spent in the work, in which a multitude of vexatious delays had taken place, is that to which the prophetic execration relates. Yet the first opinion is the most probable. We must not suppose that Jericho had been wholly neglected from its overthrow by Joshua to the days of *Hiel*; if it be the same with the *city of palm trees*, mentioned ^{<1634B>}**Deuteronomy 34:3**. We find it mentioned as an inhabited place in the beginning of ^{<170116>}**Judges 1:16**, a short time after the death of Joshua: *And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees, with the children of Judah, &c.*; and this said city (if the same with the city of palm trees) was taken from the Israelites by Eglon king of Moab, ^{<170813>}**Judges 3:13**. The ambassadors of David, who were disgracefully treated by *Hanun* king of the Ammonites, were commanded to tarry at Jericho till their beards should grow, ^{<10004>}**2 Samuel 10:4, 5**. It appears, therefore, that there was a city which went under this name long before the time of *Hiel*, unless we can suppose that the *city of palm trees* was a different place from Jericho, or that the name Jericho was given to some part of the circumjacent country after the city was destroyed, which is very probable.

After *Hiel* had rebuilt this city, it became of considerable consequence in the land of Judea: the courses of priests lodged there, who served in their turns at the temple; see ^{<21031>}**Luke 10:30**. There was a school of the prophets there, which was visited by *Elijah* and *Elisha*, ^{<12004>}**2 Kings 2:4, 5, 18**; and it was at this city that our Lord miraculously healed blind *Bartimeus*, ^{<11046>}**Mark 10:46**; ^{<21835>}**Luke 18:35**, &c. At present, Jericho is almost entirely deserted, having but thirty or forty miserable cabins in it, which serve for a place of refuge to some wretched Moors and Arabs, who live there like beasts. The plain of Jericho, formerly so celebrated for its fertility, is at present uncultivated, producing nothing but a few wild trees, and some very indifferent fruits. See *Calmet*.

Verse 27. So the Lord was with Joshua] Giving him miraculous assistance in all his enterprises; and this was what he was naturally led to expect from the communication made to him by the captain of the Lord's host, ^{<10514>}**Joshua 5:14**, &c.

1. MANY attempts have been made either to deny the *miracle* in the fall of Jericho, or to account for it on natural causes. Reference has already been made to some of these in the note on ^{<0061>}**Joshua 6:20**. But to those who believe the Divine authenticity of the New Testament, every objection of this kind is removed by the authority of the author of the Epistle to the Hebrews, ^{<8113>}**Hebrews 11:30**: *By FAITH the walls of Jericho fell down, after they had been compassed about seven days*. Hence we find that it was a miraculous interference; and that Joshua's *faith* in the promise made to him by the captain of the Lord's host, was the instrument which God chose to employ in the accomplishment of this important purpose.

2. The same is said of Rahab: *By FAITH the harlot Rahab perished not with them that believed not, when she had received the spies with peace*, ^{<8113>}**Hebrews 11:31**. She believed that the true God was on the side of the Hebrews, and that all opposition to them must be in vain; and this faith led her to put herself under the Divine protection, and in virtue of it she escaped the destruction that fell on her countrymen. Thus God has ever chosen to put honour on *faith*, as the instrument by which he will perform his greatest miracles of *justice* and *mercy*. God, who cannot lie, has given the *promise*; he that believes shall have it accomplished; for with God nothing shall be impossible, and all things are possible to him that believes. These are Scriptural maxims, and God cannot deny himself.

3. On the curse pronounced by Joshua on those who should rebuild Jericho, it may be necessary to make a few remarks. In ancient history we have many instances of *execrations* against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded; especially such cities as had been remarkable for oppression, insolence, or perfidy. *Strabo* observes, lib. xiii., p. 898, ed. 1707, that Agamemnon pronounced execrations on those who should rebuild *Troy*, as Cræsus did against those who should rebuild *Sidena*, in which the tyrant Glaucias had taken refuge; and this mode of execrating cities, according to *Strabo*, was an *ancient custom*-**Εἶτε καὶ καταρασαμένου του Αγαμεμνονος κατα παλαιον εθος, καθαπερ και ο Κροισος εξελων την Σιδηνην, εις ην ο τυραννος κατεφυγε Γλαυκιας, αρας εθετο κατα των τειχιουντων παλιν τον τοπον.**

The Romans made a decree full of execrations against those who should rebuild *Carthage*, which had been the rival of their empire; and which,

from its advantageous situation, might again become formidable should it be rebuilt. See *Zonaras*, Anal.

The *Ionians*, according to *Isocrates*, pronounced the most awful execrations on those who should rebuild the *temples* destroyed by the *Persians*, that they might remain to posterity an endless monument of the impiety of those barbarians; and that none might put confidence in a people who were so wicked as to make war on the gods themselves. The other Greeks who had suffered by the Persians acted in the same way, leaving the desolated temples as a public monument of the enmity that should ever subsist between the two nations. See *Calmet*, and see **Clarke's notes on Numbers 22:6**.

JOSHUA

CHAPTER 7

The trespass of the Israelites, 1. Joshua sends men to view the state of Ai, 2. They return with a favourable report, 3. Three thousand men are sent against it, who are defeated, and thirty-six killed, 4, 5. Joshua is greatly distressed, prostrates himself, and inquires of the Lord the reason why he has abandoned Israel to their enemies, 6-9. The Lord raises him, and informs him that, contrary to the command, some of the people had secreted some of the spoils of Jericho, 10-12. He is directed how to discover the delinquent, 13-15. Joshua inquires in what TRIBE the guilt is found, and finds it to be in the tribe of Judah; in what FAMILY, and finds it to be among the Zarahites; in what HOUSEHOLD, and finds it to be in that of Zabdi; in what INDIVIDUAL, and finds it to be Achan son of Carmi, son of Zabdi, 16-18. Joshua exhorts him to confess his sin, 19. He does so, and gives a circumstantial account, 20, 21. Joshua sends for the stolen articles, 22, 23. And Achan and all that belonged to him are brought to the valley of Achor, stoned and burnt, 22-26.

NOTES ON CHAP. 7

Verse 1. The children of Israel committed a trespass] It is certain that *one* only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole till the trespass was discovered, and by a public act of justice inflicted on the culprit the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other, that sin might be no where tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp. See on ^{<R1712>}**Joshua 7:12.**

The accursed thing] A portion of the spoils of the city of Jericho, the whole of which God had commanded to be destroyed.

For Achan, the son of Carmi, &c.] Judah had two sons by Tamar: Pharez and Zarah. Zarah was father of Zabdi, and Zabdi of Carmi, the father of Achan. These five persons extend through a period of 265 years; and hence Calmet concludes that they could not have had children before they were

fifty or fifty-five years of age. This *Achan, son of Zabdi*, is called, in ^{<1306>}**1 Chronicles 2:6**, *Achar, son of Zimrie*; but this reading is corrected into *Achan* by some MSS. in the place above cited.

Verse 2. Sent men from Jericho to Ai] This is the place called *Hai*, ^{<0128>}**Genesis 12:8**. It was in the east of Beth-el, north of Jericho, from which it was distant about ten or twelve miles. From ^{<0370>}**Joshua 7:4, 5** it appears to have been situated upon a *hill*, and belonged to the Amorites, as we learn from ^{<0377>}**Joshua 7:7**. It is very likely that it was a *strong place*, as it chose to risk a siege, notwithstanding the extraordinary destruction of Jericho which it had lately witnessed.

Verse 4. About three thousand men] The spies sent to reconnoitre the place (^{<0378>}**Joshua 7:3**) reported that the town was meanly garrisoned, and that two or three thousand men would be sufficient to take it. These were accordingly sent up, and were repulsed by the Amorites.

Verse 5. They chased them from before the gate even unto Shebarim] They seem to have presumed that the men of *Ai* would have immediately opened their gates to them, and therefore they marched up with confidence; but the enemy appearing, they were put to flight, their *ranks utterly broken*, and thirty-six of them killed. pyrbv *Shebarim* signifies *breaches* or *broken places*, and may here apply to the *ranks* of the Israelites, which were *broken* by the men of *Ai*; for the people were totally routed, though there were but few slain. They were panic-struck, and fled in the utmost confusion.

The hearts of the people melted] They were utterly discouraged; and by this gave an ample proof that without the supernatural assistance of God they could never have conquered the land.

Verse 6. Joshua rent his clothes, &c.] It was not in consequence of this slight discomfiture, simply considered in itself, that Joshua laid this business so much to heart; but 1. Because the *people melted, and became as water*, and there was little hope that they would make any stand against the enemy; and 2. Because this defeat evidently showed that God had turned his hand against them. Had it not been so, their enemies could not have prevailed.

Put dust upon their heads.] *Rending the clothes, beating the breast, tearing the hair, putting dust upon the head, and falling down prostrate,*

were the usual marks of deep affliction and distress. Most nations have expressed their sorrow in a similar way. The example of the distressed family of King *Latinus*, so affectingly related by Virgil, may be adduced in illustration of many passages in the history of the patriarchs, prophets, apostles, &c.

*Regina ut testis venientem prospicit hostem—
 Purpureos moritura manu discindit amictus—
 Filia prima manu flavos Lavinia crines,
 Et roseas laniata genas.—
 It scissa veste Latinus—
 Canitiem immundo perfusam pulvere turpans.
 Æn. lib. xii., ver. 594.*

*“The queen, who saw the foes invade the town,
 And brands on tops of burning houses thrown,
 She raves against the gods, she beats her breast,
 And tears, with both her hands, her purple vest.
 The sad Lavinia rends her yellow hair,
 And rosy cheeks; the rest her sorrow share.*

*Latinus tears his garments as he goes,
 Both for his public and his private woes;
 With filth his venerable beard besmears,
 And sordid dust deforms his silver hairs.”
 DRYDEN.*

Verse 7. Alas, O Lord God] Particles of exclamations and distress, or what are called *interjections*, are nearly the same in all languages: and the reason is because they are the simple voice of nature. The Hebrew word which we translate *alas* is **hha ahah**. The complaint of Joshua in this and the following verses seems principally to have arisen from his deep concern for the glory of God, and the affecting interest he took in behalf of the people: he felt for the thousands of Israel, whom he considered as abandoned to destruction: and he felt for the glory of God, for he knew should Israel be destroyed God’s name would be blasphemed among the heathen; and his expostulations with his Maker, which have been too hastily blamed by some, as savouring of too great freedom and impatience are founded on God’s own words, ^{<16326>}**Deuteronomy 32:26, 27**, and on the practice of Moses himself, who had used similar expressions on a similar occasion; see ^{<16322>}**Exodus 5:22, 23**; ^{<04413>}**Numbers 14:13-18**.

Verse 10. Wherefore liest thou thus upon thy face?] It is plain there was nothing in Joshua's prayer or complaint that was offensive to God, for here there is no reprehension: *Why liest thou thus?* this is no time for complaint; something else is indispensably necessary to be done.

Verse 11. Israel hath sinned] It is impossible that God should turn *against* his people, if they had not turned *away* from him. *They have taken of the accursed thing*, notwithstanding my severe prohibition. *They have also stolen*, supposing, if not seen by their brethren, I should either not see or not regard it. *They have dissembled*-pretended to have kept strictly the command I gave them; *and have put it among their own stuff*-considered it now as a part of their own property.

Verse 12. Because they were accursed] From this verse it appears that the nature of the execration or anathema was such, that those who took of the thing doomed to destruction fell immediately under the same condemnation. The inhabitants of Jericho and all that they had were accursed: therefore they and all their substance were to be destroyed. The Israelites took of the *accursed thing*, and therefore became accursed with it. This was certainly understood when the curse was pronounced: Every man who touches this property shall be involved in the same execration. Achan therefore was sufficiently aware of the risk he ran in taking any part of the anathematized thing; and when viewed in this light, the punishment inflicted on him will appear to be perfectly just and proper.

Verse 13. Up, sanctify the people] Joshua, all the time that God spake, lay prostrate before the ark: he is now commanded to get up, and sanctify the people, i.e., cause them to wash themselves, and get into a proper disposition to hear the judgment of the Lord relative to the late transactions.

Verse 14. Ye shall be brought according to your tribes] It has been a subject of serious inquiry in what manner and by what means the culpable *tribe, family, household, and individual*, were discovered. The *Jews* have many conceits on the subject; the most rational is, that the tribes being, in their representatives, brought before the high priest, the stone on the breastplate gave immediate intimation by suddenly losing its lustre. According to them, this is what is termed consulting God by *Urim and Thummim*. It is however most probable that the whole was determined by the *lot*; and that God chose this method to detect the guilty *tribe*, next the *family*, thirdly the *household*, and lastly the *individual*. This was nearly the

plan pursued in the election of Saul by Samuel. “Now therefore,” says he, “present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken,” ^{<0109>}**1 Samuel 10:19, 20**. If the lot was used in the one case it was doubtless used in the other also, as the procedure in the main was entirely similar. The same mode was used to find out who it was that transgressed the king’s command, when it was found that Jonathan had eaten a little honey, ^{<0140>}**1 Samuel 14:40-43**. It is well known that the promised land was divided by lot among the Israelites; (see ^{<0466>}**Numbers 26:55; 33:54**; ^{<0138>}**Deuteronomy 1:38**, &.;) and that the courses of the priests were regulated by lot in the days of David, ^{<1345>}**1 Chronicles 24:5**, &c. That this was a frequent mode of determining difficult questions, and appointed by God himself, is evident from ^{<0168>}**Leviticus 16:8**; ^{<0518>}**Psalm 51:18**; ^{<0163>}**Proverbs 16:33; 18:18**; ^{<4026>}**Acts 1:26**.

Verse 17. And he brought the family of Judah] Dr. Kennicott observes, “All Israel came near by TRIBES, and one *tribe* was fixed on; then that *tribe* came by its FAMILIES, and one *family* was fixed on; then came that *family* by its HOUSEHOLDS, and one *household* was fixed on, and then that *household*, coming MAN by MAN, one *man* was fixed on. Yet according to the present text, in the execution of this command, *all Israel* came, and the *tribe of Judah* was fixed on; secondly came *the families* of Judah, and *the family of the Zarhites* was fixed on; thirdly came *the family of the Zarhites* MAN by MAN, and *Zabdi* was fixed on; and fourthly came *the household of Zabdi* MAN by MAN, and *Achan* was fixed on. So that in the third article the word for *by households* is most certainly left out; and the fourth article, *man by man*, is improperly expressed twice. Instead of **pyrbgl** *laggebarim*, MAN by MAN, in ^{<0177>}**Joshua 7:17**, the true word **pytbl** *labbottim*, by HOUSEHOLDS, is preserved in six Hebrew copies, and the Syriac version. By this method was discovered *Achan*, as he is here five times called, though the valley in which he was stoned is called *Achor*. He is also called *Achar* in the text, and in all the versions, in ^{<1307>}**1 Chronicles 2:7**. He is called *Achar* in the *five* places of *Joshua* in the Syrian version; also in all *five* in the Greek of the Vatican MS., and *twice* in the Alexandrian MS., and so in Josephus.”-*Kennicott’s Observat.*

Verse 19. My son, give-glory to the Lord God] The *person* being now detected, Joshua wishes him to acknowledge the omniscience of God, and confess his crime. And doubtless this was designed, not only for the edification of the people, and a vindication of the righteous judgment of God, but in reference to his own salvation; for as his *life* was now become forfeited to the law, there was the utmost necessity of humiliation before God that his *soul* might be saved. *Give glory to God* signifies the same as, Make a thorough confession as in the presence of God, and disguise no part of the truth. In this way and in these very words the Jews adjured the man who had been born blind that he would truly tell who had healed him; for they pretended to believe that Christ was such a sinner that God would not work a miracle by *him*. ~~John~~ **John 9:24.**

Verse 20. I have sinned against the Lord God] This seems a very honest and hearty confession, and there is hope that this poor culprit escaped perdition.

Verse 21. A goodly Babylonish garment] *r[nv trda addereth shinar,* a *splendid or costly robe of Shinar*; but as Babylon or Babel was built in the plain of *Shinar*, the word has in general been translated *Babylon* in this place. It is very probable that this was the robe of the king of Jericho, for the same word is used, ~~Jonah~~ **Jonah 3:6**, to express the royal robe, of the king of Nineveh which he laid aside in order to humble himself before God.

Bochart and *Calmet* have shown at large that Babylonish robes were very splendid, and in high reputation. “They are,” says *Calmet*, “generally allowed to have been of *various colours*, though some suppose they were *woven* thus; others, that they were *embroidered* with the *needle*; and others, that they were *painted*. *SILIUS ITALICUS* appears to think they were *woven* thus:—

*Vestis spirantes referens subtemine vultus,
Quos radio cælat BABYLON.
Punic. lib. xiv., ver. 667.*

MARTIAL seems to say they were embroidered with the *needle*:—

**Non ego prætulerim BABYLONIA PICTA superbe
Textra, Semiramia quæ variantur ACU.
Lib. viii., E. 28, ver. 17.**

PLINY (lib. viii., c. 48) and APULEIUS (Florid. lib. i.) speak of them as if painted: “*Colores diversos picturae intexere Babylon maxime celebravit, et nomen imposuit.*”

Thus far *Calmet*: but it may be observed that the clothes woven of divers colours at Babylon, which were so greatly celebrated, and hence called *Babylonish garments*, appear rather to have had the pictures woven or embroidered in them than painted on them, as *Calmet* supposes, though it is most likely the figures referred to were the work of the needle after the cloth came from the loom.

AQUILA translates the original, ר[נב תרדא addereth shinar, by σπολην βαβυλωνικην, a *Babylonish robe*; SYMMACHUS, ενδυμα συναρ, a *robe of Synar*; the SEPTUAGINT, ψιλην ποικιλην, a *fine garment of different colours*; and the VULGATE, pallium coccineum, a *scarlet cloak*. There is no doubt it was both *beautiful* and *costly*, and on these grounds it was coveted by Achan.

Two hundred shekels of silver] At *three shillings* per shekel, amount to about 30£. sterling.

A wedge of gold] A tongue of gold, bhz ʿwvl *leshon zahab* what we commonly call an *ingot of gold*, a corruption of the word *lingot*, signifying a *little tongue, of fifty shekels weight*. These *fifty shekels*, in weight 29 oz. 15 15/31 gr., at 2£. 5s. 2½ 42/93d. per shekel, would be worth about 113£. 0s. 10 3/4d.

This verse gives us a notable instance of the progress of sin. It 1. *enters* by the *eye*; 2. *sinks* into the *heart*; 3. *actuates* the *hand*; and, 4. leads to *secrecy* and *dissimulation*. I *saw*, &c, I *coveted*, &c. I *took* and *hid* them in the earth. Thus says St. James: “When lust (evil desire) is conceived it bringeth forth sin; and when sin is finished it bringeth forth death,”

<0015> **Joshua 1:15.**

Verse 24. Joshua-took Achan-and all that he had] He and his cattle and substance were brought to the valley to be consumed; his sons and his daughters, probably, to witness the judgments of God inflicted on their disobedient parent. See <0025> **Joshua 7:25.**

Verse 25. Why hast thou troubled us?] Here is a reference to the meaning of *Achan's* or *Achar's* name, wnt rk[hm meh ACHAR-tanu; and

as **rk**[*achar* is used here, and not **ˆk**[*achan*, and the valley is called the *valley of Achor*, and not the *valley of Achan*, hence some have supposed that *Achar* was his proper name, as it is read ^{<13007>}**1 Chronicles 2:7**, and in some MSS., and ancient versions. See Clarke's note on ^{<03717>}**Joshua 7:17**".

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.] With great deference to the judgment of others, I ask, Can it be fairly proved from the text that the *sons* and *daughters* of Achan were stoned to death and burnt as well as their father? The text certainly leaves it *doubtful*, but seems rather to intimate that *Achan* alone was stoned, and that his *substance* was burnt with fire. The reading of the present HEBREW text is, *They stoned HIM with stones, and burnt THEM with fire, after they had stoned THEM with stones.* The *singular* number being used in the *first* clause of the verse, and the *plural* in the *last*, leaves the matter doubtful. The VULGATE is very clear: *Lapidavitque EUM omnis Israel; et cuncta quæ illius erant, igne consumpta sunt*, "All Israel stoned *him*; and all that he had was consumed with fire." The SEPTUAGINT add this and the first clause of the next verse together: **και ελιθοβολησαν αυτον λιθοις πας ισραηλ, και επεστησαν αυτω σωρον λιθων μεγαν**: *And all Israel stoned HIM with stones, and raised over HIM a great heap of stones.* The Syriac says simply, *They stoned HIM with stones, and burned what pertained to HIM with fire.* The TARGUM is the same as the *Hebrew*. The ANGLO-SAXON seems to refer the whole to *Achan* and his GOODS: [Anglo-Saxon] *And HIM they stoned there, and burnt his goods.* The ARABIC version alone says, *They stoned HIM and his CHILDREN, and his goods*, [Arabic]. Instead of burnt THEM, **μτα otham**, two of Deuteronomy Rossi's MSS. read **wta otho**, HIM; which reading, if genuine, would make the different members of the verse agree better. It is possible that *Achan*, his *oxen*, *asses*, *sheep*, *tent*, and all his *household goods*, were destroyed, but his *sons* and *daughters* left uninjured. But it may be asked, Why are *they* brought out into the valley with the rest? Why, that they might *see* and *fear*, and be forever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the *justice* and *mercy* of God are so much concerned, that I might be able to assign to each its due. That Achan's life was forfeited to justice by his transgression, no one doubts: *he* sinned against a known and positive law. His *children*

could not suffer with him, because of the law, ^{<18416>}**Deuteronomy 24:16**, unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of Achan's punishment, is extremely *dubious*, as far as it relates to this point. One circumstance that strengthens the supposition that the children were not included, is the command of the Lord, ^{<18715>}**Joshua 7:15**: "HE *that is taken with the accursed thing, shall be burnt with fire; he, and all that he hath.*" Now, *all that he hath* may certainly refer to his *goods*, and not to his *children*; and his punishment, and the destruction of his property would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require that the innocent shall not suffer with the guilty, unless in very extraordinary cases, where God may permit the righteous or the innocent to be involved in those public calamities by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind urged it, and therefore I conclude that Achan *alone* suffered, and that his repentance and confession were genuine and sincere; and that, while JUSTICE required his *life*, MERCY was extended to the salvation of his *soul*.

Verse 26. They raised over him a great heap of stones] The burial-places, both of heroes and eminent culprits, were anciently thus distinguished; and transactions of this kind gave rise to those great piles of stones called *cairns*, that are so frequently to be met with, especially in northern countries.

FROM the whole of this account we may see the exceeding sinfulness of sin, and the great danger of not *withstanding* its first approaches. By *covetousness* many lives and many souls have been destroyed, and yet the living lay it not to heart! Who fears the *love of money*, provided he can get riches? Through the intensity of this desire, every part of the surface of the earth, and as far as possible its bowels, are ransacked in order to get wealth; and God alone can tell, who sees all things, to how many private crimes, *frauds*, and *dissimulations*, this gives birth; by which the wrath of God is brought down upon the community at large! Who is an enemy to his country? The sinner against his God. An *open foe* may be resisted and repelled, because he is *known*; but the *covetous* man, who, as far as his personal safety will admit, is outraging all the requisitions of justice, is an unseen pestilence, sowing the seeds of desolation and ruin in society. Achan's covetousness, which led him to break the law of God, had nearly proved the destruction of the Israelitish camp, nor would the Lord turn

away from his displeasure till the evil was detected, and the criminal punished.

Reader, is the face of God turned against *thee*, because of some private transgression? Are not thy circumstances and family suffering in consequence of something in thy private life? O search and try thy ways, return to God, and humble thyself before him lest thy iniquity instantly *find thee out*.

JOSHUA

CHAPTER 8

The Lord encourages Joshua, and promises to deliver Ai into his hands, and instructs him how he is to proceed against it, 1, 2. Joshua takes thirty thousand of his best troops, and gives them instructions concerning his intention of taking Ai by stratagem, 3-8. The men dispose themselves according to these directions, 9-13. The king of Ai attacks the Israelites, who, feigning to be beaten, fly before him, in consequence of which all the troops of Ai issue out, and pursue the Israelites, 14-17. Joshua, at the command of God, stretches out his spear towards Ai, and then five thousand men that he had placed in ambush in the valley rise up, enter the city, and set it on fire, 18, 19. Then Joshua and his men turned against the men of Ai, and, at the same time, those who had taken the city sallied forth and attacked them in the rear; thus the men of Ai were defeated, their king taken prisoner, the city sacked, and twelve thousand persons slain, 20-26. The Israelites take the spoils, and hang the king of Ai, 27-29. Joshua builds an altar to God on Mount Ebal, and writes on it a copy of the law of Moses, 30-32. The elders, officers, and judges, stand on each side of the ark, one half over against Mount Gerizim, and the other against Mount Ebal, and read all the blessings and curses of the law, according to the command of Moses, 33-35.

NOTES ON CHAP. 8

Verse 1. Fear not] The iniquity being now purged away, because of which God had turned his hand against Israel, there was now no cause to dread any other disaster, and therefore Joshua is ordered to take courage.

Take all the people of war with thee] From the *letter* of this verse it appears that *all* that were capable of carrying arms were to march out of the camp on this occasion: *thirty thousand* chosen men formed an ambuscade in one place; *five thousand* he placed in another, who had all gained their positions in the night season: with the rest of the army he appeared the next morning before *Ai*, which the men of that city would naturally suppose were the whole of the Israelitish forces; and consequently be the more emboldened to come out and attack them. But some think that thirty thousand men were the whole that were employed on this occasion; five thousand of whom were placed as an ambuscade on the west side of the city between *Beth-el* and *Ai*, ~~(1812)~~ **Joshua 8:12**, and with the rest he appeared before the city in the morning. The king of Ai

seeing but about twenty-five thousand coming against him, and being determined to defend his city and crown to the last extremity, though he had but twelve thousand persons in the whole city, ^{<OR2>}**Joshua 8:25**, scarcely one half of whom we can suppose to be effective men, he was determined to risk a battle; and accordingly issued out, and was defeated by the stratagem mentioned in the preceding part of this chapter.

Several eminent commentators are of opinion that the whole Israelitish force was employed on this occasion, because of what is said in the first verse; but this is not at all likely. 1. It appears that but thirty thousand were chosen out of the whole camp for this expedition, the rest being drawn up in readiness should their co-operation be necessary. See ^{<OR3>}**Joshua 8:3, 10**. 2. That *all the people* were mustered in order to make this selection, ^{<OR1>}**Joshua 8:1**. 3. That these thirty thousand were sent off by night, ^{<OR3>}**Joshua 8:3**, Joshua himself continuing in the camp a part of that night, ^{<OR3>}**Joshua 8:9**, with the design of putting himself at the head of the army next morning. 4. That of the thirty thousand men *five thousand* were directed to lie in ambush between *Beth-el* and *Ai*, on the west side of the city, ^{<OR2>}**Joshua 8:12**; the twenty-five thousand having taken a position on the north side of the city, ^{<OR1>}**Joshua 8:11**. 5. That the whole of the troops employed against *Ai* on this occasion were those on the north and west, ^{<OR3>}**Joshua 8:13**, which we know from the preceding verses were composed of thirty thousand chosen men. 6. That Joshua went in the course of the night, probably before daybreak, into the valley between *Beth-el* and *Ai*, where the ambuscade of five thousand men was placed, ^{<OR3>}**Joshua 8:13**, and gave them the proper directions how they were to proceed, and agreed on the sign he was to give them at the moment he wished them to act, see ^{<OR3>}**Joshua 8:18**: and that, after having done so, he put himself at the head of the twenty-five thousand men on the north side of the city: for we find him among them when the men of *Ai* issued out, ^{<OR3>}**Joshua 8:15**, though he was the night before in the valley on the west side, where the ambuscade lay, ^{<OR3>}**Joshua 8:13**. 7. That as *Ai* was but a small city, containing only twelve thousand inhabitants, it would have been absurd to have employed an army of several hundred thousand men against them. 8. This is confirmed by the opinion of the *spies*, ^{<OR7>}**Joshua 7:3**, who, from the smallness of the place, the fewness of its inhabitants, and the panic-struck state in which they found them, judged that three thousand troops would be quite sufficient to reduce the place. 9. That it appears this judgment was correctly enough formed, as the whole population of the

place amounted only to twelve thousand persons, as we have already seen, ^{<RB2>}**Joshua 8:25**. 10. That even a less force might have been sufficient for the reduction of this place, had they been supplied with battering-rams, and such like instruments, which it does not appear the Israelites possessed. 11. That this is the reason why Joshua employed the stratagems detailed in this chapter: having no proper instruments or machines by means of which he might hope to take the city by assault, (and to reduce it by famine, which was quite possible, would have consumed too much time,) he used the feigned flight, ^{<RB9>}**Joshua 8:19**, to draw the inhabitants from the city, that the ambush, ^{<RB12>}**Joshua 8:12, 15**, might then enter, and take possession of it. 12. That had he advanced with a greater force against the city the inhabitants would have had no confidence in risking a battle, and consequently would have kept within their walls, which would have defeated the design of the Israelites, which was to get them to issue from their city. 13. That, all these circumstances considered thirty thousand men, disposed as above, were amply sufficient for the reduction of the city, and were the whole of the Israelitish troops which were employed on the occasion.

Verse 8. Ye shall set the city on fire] Probably this means no more than that they should kindle a fire in the city, the smoke of which should be an indication that they had taken it. For as the spoils of the city were to be divided among the people, had they at this time set fire to the city itself, all the property must have been consumed, for the five thousand men did not wait to save any thing, as they immediately issued out to attack the men of Ai in the rear.

Verse 10. Numbered the people] $\mu[h\ ta\ dqpyw$ *vaiyiphkod eth haam, he visited the people*-inspected their ranks to see whether every thing was in perfect readiness, that in case they should be needed they might be led on to the attack. There is no doubt that Joshua had left the rest of the army so disposed and ready, part of it having probably advanced towards Ai, that he might easily receive reinforcements in case of any disaster to the thirty thousand which had advanced against the city; and this consideration will serve to remove a part of the difficulty which arises from ^{<RB10>}**Joshua 8:1, 3, 10**, collated with other parts of this chapter. Had he brought all his troops in sight, the people of Ai would not have attempted to risk a battle, and would consequently have kept within their walls, from which it was the object of Joshua to decoy them. See the preceding observations, particularly 10, 11, and 12.

Verse 17. There was not a man left in Ai or Beth-el] It is very likely that the principal strength of *Beth-el* had been previously brought into *Ai*, as the strongest place to make a stand in; *Beth-el* being but about three miles distant from *Ai*, and probably not greatly fortified. Therefore *Ai* contained on this occasion *all the men of Beth-el*-all the warriors of that city, as well as its own troops and inhabitants. Others think that the *Beth-elites*, seeing the Israelites fly, sallied out of their city as against a common enemy; but that, finding the men of *Ai* discomfited, and the city taken, they returned to *Beth-el*, which Joshua did not think proper to attack at this time. From ^{<0124>}**Judges 1:24** we find that *Beth-el* was then a *walled city*, in the hands of the Canaanites, and was taken by the house of Joseph.

Verse 18. Stretch out the spear] It is very probable that Joshua had a *flag* or *ensign* at the end of his spear, which might be easily seen at a considerable distance; and that the *unfurling* or *waving* of this was the *sign* agreed on between him and the ambush. (see ^{<0813>}**Joshua 8:13**, and the preceding observations on ^{<0801>}**Joshua 8:1**, observation 6;) and on seeing this *flag* or *ensign* unfurled, the men who lay in ambush arose and entered the city, making the fire previously agreed on. See ^{<0808>}**Joshua 8:8**.

Verse 19. Set the city on fire.] See Clarke on “^{<0808>}**Joshua 8:8**”.

Verse 20. They had no power to flee this way or that way] They were in utter consternation; they saw that the city was taken, they found themselves in the midst of their foes; that their wives, children, and property, had fallen a prey to their enemies, in consequence of which they were so utterly panic-struck as to be incapable of making any resistance.

Verse 24. Returned unto Ai, and smote it with the edge of the sword.] This must refer to the women, children, and old persons, left behind; for it is likely that all the effective men had sallied out when they imagined the Israelites had fled. See ^{<0816>}**Joshua 8:16**.

Verse 26. Joshua drew not his hand back] He was not only the *general*, but the *standard-bearer* or *ensign* of his own army, and continued in this employment during the whole of the battle. See on ^{<0818>}**Joshua 8:18**. Some commentators understand this and ^{<0818>}**Joshua 8:18** *figuratively*, as if they implied that Joshua continued *in prayer to God* for the success of his troops; nor did he cease till the armies of *Ai* were annihilated, and the city taken and destroyed. The Hebrew word [˜]wdyk *kidon*, which we render *spear*, is rendered by the Vulgate *clypeum*, *buckler*; and it must be owned

that it seems to have this signification in several passages of Scripture: (see ^{<091706>}**1 Samuel 17:6, 45**; ^{<183923>}**Job 39:23**;) but it is clear enough also that it means a *spear*, or some kind of *offensive armour*, in other places: see ^{<184129>}**Job 41:29**; ^{<240723>}**Jeremiah 6:23**. I cannot therefore think that it has any *metaphorical* meaning, such as that attributed to the holding up of Moses's hands, ^{<021710>}**Exodus 17:10-12**, which is generally allowed to have a spiritual meaning, though it might be understood as the act of Joshua is here; and to this meaning an indirect glance is given in the note on the above place. But however the place in Exodus may be understood, that before us does not appear to have any metaphorical or equivocal meaning; Joshua continued to hold up or stretch out his spear, and did not slack from the pursuit till the forces of Ai were utterly discomfited.

Verse 27. Only the cattle and the spoil] In the case of Jericho these were all consigned to destruction, and therefore it was criminal to take any thing pertaining to the city, as we have already seen; but in the case before us the cattle and spoils were expressly given to the conquerors by the order of God. See ^{<011812>}**Joshua 8:2**.

Verse 28. Unto this day.] This last clause was probably *added* by a later hand.

Verse 29. The king of Ai he hanged on a tree] He had gone out at the head of his men, and had been taken prisoner, ^{<011823>}**Joshua 8:23**; and the battle being over, he was ordered to be hanged, probably after having been *strangled*, or in some way deprived of life, as in the case mentioned ^{<051026>}**Joshua 10:26**, for in those times it was not customary to hang people *alive*.

As soon as the sun was down] It was not lawful to let the bodies remain all night upon the tree. See the note on ^{<052123>}**Deuteronomy 21:23**. The Septuagint say the king of Ai was hanged *επι ξυλον διδυμον*, upon a *double tree*, which probably means a *forked tree*, or something in the form of a *cross*. The tree on which criminals were hanged among the Romans was called *arbor infelix*, and *lignum infelix*, the *unfortunate, ill-fated, or accursed tree*.

Raise thereon a great heap of stones] This was a common custom through all antiquity in every country, as we have already seen in the case of Achan, ^{<010720>}**Joshua 7:20**.

Verse 30. Then Joshua built an altar] This was done in obedience to the express command of God, ^{<K704>}**Deuteronomy 27:4-8**. See the notes there.

Verse 32. A copy of the law of Moses] *trwt hnmv mishneh torath*, the repetition of the law; that is, a copy of the blessings and curses, as commanded by Moses; not a copy of the *Decalogue*, as some imagine, nor of the book of Deuteronomy, as others think; much less of the whole Pentateuch; but merely of that part which contained the blessings and curses, and which was to be read on this solemn occasion. See Clarke's note on "^{<K718>}**Deuteronomy 27:3**".

Verse 33. Half of them over against Mount Gerizim] See the arrangement of the whole of this business in the note and observations on ^{<K726>}**Deuteronomy 27:26**. And see also the notes on ^{<K801>}**Deuteronomy 28:1-68**.

Verse 35. With the women and the little ones] It was necessary that *all* should know that they were under the same obligations to obey; even the *women* are brought forward, not only because of their personal responsibility, but because to them was principally intrusted the education of the children. The *children* also witness this solemn transaction, that a salutary fear of offending God might be early, diligently, and deeply impressed upon their hearts. Thus every precaution is taken to ensure obedience to the Divine precepts, and consequently to promote the happiness of the people; for this every ordinance of God is remarkable, as he ever causes the *interest* and *duty* of his followers to go hand in hand.

1. IT may be asked, Seeing God promised to deliver Ai into the hands of the Israelites, why needed they to employ so many men and so many stratagems in order to its reduction? To this it may be answered, that God will have man to put forth the wisdom and power with which he has endued him, in every important purpose of life; that he endued him with those powers for this very end; and that it would be inconsistent with his gracious design so to help man at any time as to render the powers he had given him useless.

2. It is only in the use of lawful means that we have any reason to expect God's blessing and help. One of the ancients has remarked, "Though God has made man without himself he will not save him without himself;" and therefore man's own *concurrence of will*, and *co-operation of power* with God, are essentially necessary to his preservation and salvation. This

co-operation is the grand condition, *sine qua non*, on which God will help or save. But is not this “endeavouring to *merit* salvation by our own works?” No: for this is impossible, unless we could prove that all the mental and corporeal powers which we possess came *from* and are *of ourselves*, and that we held them *independently* of the power and beneficence of our Creator, and that every act of these was of infinite value, to make it an equivalent for the heaven we wished to purchase. Putting forth the hand to receive the alms of a benevolent man, can never be considered a purchase-price for the bounty bestowed. For ever shall that word stand true in all its parts, *Christ is the AUTHOR of eternal salvation to all them that OBEY him*, ~~<SIN>~~ **Hebrews 5:9**.

JOSHUA

CHAPTER 9

All the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, unite their forces against Joshua, 1, 2. The inhabitants of Gibeon, hearing what Joshua had done to Ai, sent ambassadors to him, feigning themselves to come from a very distant tribe, requesting a friendly alliance with him, 3-5. Their address to Joshua, and the means they used to deceive the Israelites, 6-13. The Israelitish elders are deceived, and make a league with them, which they confirm with an oath, 14, 15. After three days they are informed that the Gibeonites belong to the seven Canaanitish nations, yet they spare their cities, 16, 17. The congregation murmuring because of this, the elders excuse themselves because of their oath, 18, 19. They purpose to make the Gibeonites slaves to the congregation, 20, 21. Joshua calls them, and pronounces this sentence against them, 22, 23. They vindicate themselves, and submit to their lot, 24, 25. They are spared, and made hewers of wood and drawers of water to the congregation and to the altar, 26, 27.

NOTES ON CHAP. 9

Verse 1. And it came to pass, when all the kings-heard thereof] From this account it appears that the capture and destruction of *Jericho* and *Ai* had been heard of to the remotest parts of the land, that a general fear of the Israelitish arms prevailed, and that the different dynasties or petty governments into which the land was divided, felt all their interests at stake, and determined to make the defence of their country a common cause. This was the most prudent step they could take in their circumstances, and therefore they entered into a confederation in order to arrest the progress of the Israelites. The *Great Sea* mentioned here is the *Mediterranean Sea*, the coasts of which were inhabited by the *Phœnicians*, *Syrians*, *Sidonians*, and *Philistines*. It is very likely that all these united with the Canaanites for their common safety.

Verse 3. The inhabitants of Gibeon heard] These alone did not join the confederation. Gibeon is supposed to have been the capital of the *Hivites*. In the division of the land it fell to the lot of Benjamin, ^{<061825>}**Joshua 18:25**, and was afterwards given to the priests, ^{<062117>}**Joshua 21:17**. See Clarke's note on ^{<061012>}**Joshua 10:2**".

Verse 4. They did work wilily] Finesse of this kind is allowed by the conduct of all nations; and *stratagems* in war are all considered as legal. Nine tenths of the victories gained are attributable to *stratagem*; all sides practise them, and therefore none can condemn them. Much time and labour have been lost in the inquiry, “Did not the *Gibeonites* tell lies?” Certainly they did, and what is that to *us*? Does the word of God *commend* them for it? It does not. Are they held up to us as *examples*! Surely no. *They* did what any other nation would have done in their circumstances, and we have nothing to do with their example. Had they come to the Israelites, and simply submitted themselves without opposition and without fraud, they had certainly fared much better. *Lying* and *hypocrisy* always defeat their own purpose, and at best can succeed only for a short season. *Truth* and *honesty* never wear out.

Old sacks-and wine bottles, old, &c.] They pretended to have come from a very distant country, and that their sacks and the *goat-skins* that served them for carrying their wine and water in, were worn out by the length of the journey.

Verse 5. Old shoes and clouted] Their sandals, they pretended had been worn out by long and difficult travelling, and they had been obliged to have them frequently *patched* during the way; their garments also were worn *thin*; and what remained of their bread was *mouldy*-spotted with age, or, as our old version has it, *bored*-pierced with many holes by the vermin which had bred in it, through the length of the time it had been in their sacks; and this is the most literal meaning of the original פּוּדְקִים *nikkudim*, which means *spotted* or *pierced with many holes*.

The *old* and *clouted shoes* have been a subject of some controversy: the Hebrew word תַּוּל בַּ *baloth* signifies *worn out*, from הִל בַּ *balah*, to *wear away*; and תַּוּל צֶמ *metullaoth*, from אֵל צַ *tala*, to *spot* or *patch*, i.e., *spotted with patches*. Our word *clouted*, in the Anglo-Saxon [A.S.] signifies *seamed up, patched*; from [A.S.] *clout, rag, or small piece of cloth*, used for piecing or patching. But some suppose the word here comes from *clouet*, the diminutive of *clou*, a small *nail*, with which the Gibeonites had fortified the soles of their shoes, to prevent them from wearing out in so long a journey; but this seems very unlikely; and our old English term *clouted-seamed* or *patched*-expresses the spirit of the Hebrew word.

Verse 6. Make ye a league with us.] *tyrb wnl xtrk kirethu lanu berith, cut, or divide, the covenant sacrifice with us.* From this it appears that heathenism at this time had its sacrifices, and covenants were ratified by sacrificing to and invoking the objects of their adoration.

Verse 7. Peradventure ye dwell among us] It is strange they should have had such a suspicion, as the Gibeonites had acted so artfully; and it is as strange that, having such a suspicion, they acted with so little caution.

Verse 8. We are thy servants.] This appears to have been the only answer they gave to the question of the Israelitish elders, and this they gave to *Joshua*, not to *them*, as they saw that Joshua was commander-in-chief of the host.

Who are ye? and from whence come ye?] To these questions, from such an authority, they felt themselves obliged to give an explicit answer; and they do it very artfully by a mixture of *truth, falsehood, and hypocrisy.*

Verse 9. Because of the name of the Lord thy God] They pretend that they had undertaken this journey on a religious account; and seem to intimate that they had the highest respect for Jehovah, the object of the Israelites' worship; this was *hypocrisy.*

We have heard the fame of him] This was *true*: the wonders which God did in *Egypt*, and the discomfiture of *Sihon* and *Og*, had reached the whole land of Canaan, and it was on this account that the inhabitants of it were panic-struck. The Gibeonites, knowing that they could not stand where such mighty forces had fallen, wished to make the Israelites their friends. This part of their relation was strictly *true.*

Verse 11. Wherefore our elders, &c.] All this, and what follows to the end of verse 13, was *false*, contrived merely for the purpose of deceiving the Israelites, and this they did to save their own lives; as they expected all the inhabitants of Canaan to be put to the sword.

Verse 14. The men took of their victuals] This was done in all probability in the way of *friendship*; for, from time immemorial to the present day, *eating together*, in the Asiatic countries, is considered a token of unalterable friendship; and those who eat even *salt* together, feel themselves bound thereby in a perpetual covenant. But the *marginal* reading of this clause should not be hastily rejected.

And asked not counsel at the mouth of the Lord.] They made the covenant with the Gibeonites without consulting God by *Urim* and *Thummim*, which was highly reprehensible in them, as it was a *state transaction* in which the interests and honour of God their king were intimately concerned.

Verse 15. Joshua made peace with them] Joshua agreed to receive them into a friendly connection with the Israelites, and to respect their lives and properties; and the elders of Israel bound themselves to the observance of it, and confirmed it with an *oath*. As the same words are used here as in ^{<606>}**Joshua 9:6**, we may suppose that the covenant was made in the ordinary way, a sacrifice being offered on the occasion, and its blood poured out before the Lord. See Clarke on “^{<0150>}**Genesis 15:10**”, &c.

Verse 16. At the end of three days] *Gibeon* is reputed to be only about eight leagues distant from Gilgal, and on this account the fraud might be easily discovered in the time mentioned above.

Verse 17. The children of Israel-came unto their cities] Probably when the fraud was discovered, Joshua sent out a detachment to examine their country, and to see what use could be made of it in the prosecution of their war with the Canaanites. Some of the cities mentioned here were afterwards in great repute among the Israelites: and God chose to make one of them, *Kirjath-jearim*, the residence of the ark of the covenant for *twenty years*, in the reigns of *Saul* and *David*. There is no evidence that the *preservation* of the Gibeonites was displeasing to Jehovah.

Verse 18. All the congregation murmured] Merely because they were deprived of the *spoils* of the Gibeonites. They had now got under the full influence of a predatory spirit; God saw their proneness to this, and therefore, at particular times, totally interdicted the spoils of conquered cities, as in the case of Jericho.

Verse 19. We have sworn unto them] Although the Israelites were *deceived* in this business, and the covenant was made on a certain supposition which was afterwards proved to have had no foundation in truth, and consequently the whole engagement on the part of the *deceived* was hereby vitiated and rendered null and void; yet, because the elders had *eaten with them*, offered a *covenant sacrifice*, and *sworn by Jehovah*, they did not consider themselves at liberty to break the terms of the agreement, as far as the *lives* of the Gibeonites were concerned. That their conduct in

this respect was highly pleasing to God is evident from this, that Joshua is nowhere reprehended for making this covenant, and sparing the Gibeonites; and that Saul, who four hundred years after this thought himself and the Israelites loosed from this obligation, and in consequence oppressed and destroyed the Gibeonites, was punished for the breach of *this treaty*, being considered as the violator of a most solemn oath and covenant engagement. See ^{<102102>}**2 Samuel 21:2-9**, and ^{<261718>}**Ezekiel 17:18, 19**.

All these circumstances laid together, prove that the command to destroy the Canaanites was not so *absolute* as is generally supposed: and should be understood as rather referring to the destruction of the *political existence* of the Canaanitish *nations*, than to the destruction of their *lives*. See the notes on ^{<152010>}**Deuteronomy 20:10, 17**.

Verse 21. Hewers of wood and drawers of water] Perhaps this is a sort of proverbial expression, signifying the lowest state of servitude, though it may also be understood literally. See below.

Verse 23. Now therefore ye are cursed] Does not this refer to what was pronounced by Noah, ^{<010926>}**Genesis 9:26**, against Ham and his posterity? Did not the curse of Ham imply *slavery*, and nothing else? *Cursed be Canaan, a servant of servants shall he be*; and does it not sufficiently appear that nothing else than perpetual *slavery* is implied in the curse of the Gibeonites? They were brought, no doubt, under tribute; performed the meanest offices for the Israelites, being in the same circumstances with the servile class of Hindoos called the *Chetrees*; had their national importance annihilated, and yet were never permitted to *incorporate* themselves with the Israelites. And we may reasonably suppose that this was the purpose of God relative to all the Canaanitish nations: those who would not renounce their idolatry, &c., were to be extirpated; those who *did* were to be preserved alive, on condition of becoming tributary, and serving as slaves. See Clarke's note on ^{<152017>}**Deuteronomy 20:17**".

Hewers of wood and drawers of water] The disgrace of this state lay not in the *laboriousness* of it, but in its being the common employment of the *females*; if the ancient customs among the same people were such as prevail now. The most intelligent travellers in those countries represent *collecting wood for fuel*, and *carrying water*, as the peculiar employment of the *females*. The Arab *women* of Barbary do so, according to Dr. *Shaw*. The *daughters* of the Turcomans in Palestine are employed, according to

D'Arvieux, in fetching wood and water for the accommodation of their respective families. From these circumstances Mr. *Harmer* reasons thus: "The bitterness of the doom of the Gibeonites does not seem to have consisted in the laboriousness of the service enjoined them, for it was usual for *women* and *children* to perform what was required of *them*; but its degrading them from the characteristic employment of *men*, that of *bearing arms*; and condemning them and their posterity for ever to the employment of *females*. The not receiving them as *allies* was bitter; the disarming them who had been warriors, and condemning them to the employment of *females*, was worse; but the extending this degradation to their *posterity*, was bitterest of all. It is no wonder that in these circumstances they are said to have been *cursed*."-Obs., vol. iv., p. 297.

Verse 24. We were sore afraid of our lives] Self-preservation, which is the most powerful law of nature, dictated to them those measures which they adopted; and they plead this as the *motive* of their conduct.

Verse 25. We are in thine hand] Entirely in thy power.

As it seemeth good and right unto thee-do.] Whatever *justice* and *mercy* dictate to thee to do to us, that perform. They expect *justice*, because they *deceived* the Israelites; but they expect *mercy* also, because they were driven to use this expedient for fear of losing their lives. The appeal to Joshua is full of delicacy and cogent argument.

Verse 26. And so did he unto them] That is, he acted according to *justice* and *mercy*: he delivered them out of the hands of the people, so that they slew them not-here was *mercy*; and he made them hewers of wood and drawers of water for the congregation, and to the altar of God-here was *justice*. Thus Joshua did nothing but what was *good* and *right*, not only in his own eyes, but also in the eyes of the Lord.

How long the Gibeonites were preserved as a distinct people after this, we know not. That they existed in the time of David, is evident from the circumstance mentioned on ^{<1818>}**Joshua 9:19**. They are not mentioned after the captivity; and it is probable that they were nearly annihilated by the persecution raised up against them by Saul. Some suppose that the Gibeonites existed under the appellation of *Nethinim*; but of this there is no decisive proof; the *Nethinim* were probably slaves of a different race.

ON what we meet with in this chapter, we may make the following observations.

1. The Gibeonites told lies, in order to save their lives. No expediency can justify this, nor are *we* called to attempt it. The Gibeonites were *heathens*, and we can expect nothing better from them. **See Clarke's note at the end of "~~1024~~ Joshua 2:24"**.
2. They did not profit by their falsity: had they come in fairly, sought peace, and renounced their idolatry, they would have had life on honourable terms. As it was, they barely escaped with their lives, and were utterly deprived of their political liberty. Even the *good* that is sought by *unlawful* means has God's curse on it.
3. We need not be solicitous for the character of the Gibeonites here; they are neither our models, nor believers in the true God, and therefore pure religion is not concerned in their prevarication and falsity.
4. We see here of what solemn importance an *oath* was considered among the people of God; they swore to their own hurt, and changed not. When once they had bound themselves to their Maker, they did not believe that any changing circumstances could justify a departure from so awful an obligation. Thus, reader, shouldst *thou* fear a lie, and tremble at an oath.

JOSHUA

CHAPTER 10

Adoni-zedec, king of Jerusalem, hearing of the capture of Ai, and that the Gibeonites had made peace with Israel, calls to his assistance four other kings to fight against Gibeon, 1-4. They join forces, and encamp against Gibeon, 5. The Gibeonites send to Joshua for succour, 6, who immediately marches to their relief, receives encouragement from God, and falls suddenly on the confederate forces, 7-9, and defeats them; they fly, and multitudes of them are slain by a miraculous shower of hail-stones, 10, 11. Joshua, finding that the day began to fail, prayed that the sun and moon might stand still, that they might have time to pursue and utterly destroy these confederate forces, 12. The sun and moon stand still, and make that day as long as two, 13, 14. Joshua and the people return to their camp at Gilgal, 15. The five kings having taken shelter in a cave at Makkedah, Joshua commanded the people to roll great stones against the mouth of the cave, and set a watch to keep it, while Israel were pursuing their enemies, 16-19. The Israelites return to Makkedah, bring forth the five kings, then slay and hang them on five trees, 20-27. The Israelites take and destroy Makkedah, 28, and Libnah, 29, 30, and Lachish, 31, 32, and defeat Horam king of Gezer, 33, and take Eglon, 34, 35, and Hebron, 36, 37, and Debir, 38, 39, and all the country of the hills, south, vale, and springs, and the whole country from Kadesh-Barnea to Gibeon, 40-42. They return to Gilgal, 43.

NOTES ON CHAP. 10

Verse 1. Adoni-zedec] This name signifies the *Lord of justice* or *righteousness*; and it has been conjectured that the Canaanitish kings assumed this name in imitation of that of the ancient patriarchal king of this city, Melchizedek, whose name signifies *king of righteousness*, or *my righteous king*: a supposition that is not improbable, when the celebrity of Melchizedek is considered.

Jerusalem] **מל שׁלם** *Yerushalam*. This word has been variously explained; if it be compounded of **מל שׁ** *shalam*, peace, perfection, &c., and **הר** *raah*, he saw, it may signify *the vision of peace-or, he shall see peace or perfection*.

Verse 2. As one of the royal cities] Not a *regal* city, but great, well inhabited and well fortified, as those cities which served for the royal residence generally were. It does not appear that the Gibeonites had any

king—they seem to have been a small but powerful *republic*, *all the men* thereof were *mighty*, merely governed by their *elders*: for in their address to Joshua, ^{<0691>}**Joshua 9:11**, they mention no *king*, but simply state that they were sent by their *elders and the inhabitants of their country*; nor do we any where read of their *king*; and therefore we may naturally suppose that they had none.

Verse 3. Hoham king of Hebron] This city was situated in the mountains, southward of Jerusalem, from which it was about thirty miles distant. It fell to the tribe of Judah.

Piram king of Jarmuth] There were two cities of this name; one belonged to the tribe of *Issachar*, see ^{<062129>}**Joshua 21:29**; that mentioned here fell to the tribe of *Judah*, see ^{<061535>}**Joshua 15:35**; it is supposed to have been about eighteen miles distant from Jerusalem.

Japhia king of Lachish] This city is celebrated in Scripture; in that city *Amaziah* was slain by conspirators, ^{<12449>}**2 Kings 14:19**. It was besieged by *Sennacherib*, ^{<21814>}**2 Kings 18:14, 17**; and without effect by the king of *Assyria*, as we learn from ^{<23708>}**Isaiah 37:8**: it was also besieged by the army of *Nebuchadnezzar*, see ^{<24307>}**Jeremiah 34:7**; it also fell to the lot of *Judah*, ^{<061539>}**Joshua 15:39**.

Debir king of Eglon] Where this city was situated is very uncertain; but we learn from ^{<061539>}**Joshua 15:39**, that it fell to the lot of the tribe of *Judah*.

Verse 5. The five kings of the Amorites] This is a general name for the inhabitants of Canaan, otherwise called *Canaanites*; and it is very likely that they had this appellation because the Amorites were the most powerful tribe or nation in that country. The inhabitants of Jerusalem were *Jebusites*, ^{<061535>}**Joshua 15:63**; those of Hebron were *Hittites*, ^{<012302>}**Genesis 23:2, 3; 25:9, 10**; and the Gibeonites were *Hivites*, ^{<06907>}**Joshua 9:7**; and yet all these are called *Amorites* occasionally, probably for the reason already mentioned, viz., because that tribe was most numerous and powerful.

Verse 9. Joshua-came unto them suddenly] This he did by a forced march during the night, for he *went up from Gilgal all night*; from *Gilgal* to *Gibeon* was about eighteen or twenty miles; and, having fallen so unexpectedly on these confederate kings, they were immediately thrown into confusion.

Verse 10. Slew them with a great slaughter at Gibeon] Multitudes of them fell in the *onset*; after which they fled, and the Israelites pursued them by the way of Beth-horon. There were two cities of this name, the *upper* and *lower*, both in the tribe of Ephraim, and built by *Sherah*, the daughter of Ephraim, ^{<130724>}**1 Chronicles 7:24**. The situation of these two cities is not exactly known.

To Azekah, and unto Makkedah.] These two cities were in the tribe of Judah, ^{<16155>}**Joshua 15:35-41**.

Verse 11. The Lord cast down great stones from heaven upon them] Some have contended that stones, in the common acceptation of the word, are intended here; and that the term *hail-stones* is only used to point out the *celerity* of their fall, and their *quantity*. That stones have fallen from the *clouds*, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true; the East Indies, America, France, Germany, England, Ireland, &c., have all witnessed this phenomenon: of such stones I possess and have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hail-stones, in the proper sense of the word, are *meant* as well as *expressed* in the text. That God on other occasions has made use of hail-stones to destroy both men and cattle, we have ample proof in the *plague of hail* that fell on the Egyptians. **See Clarke's note on** ^{<40018>}**Exodus 9:18**". There is now before me a square of glass, taken out of a south window in the house of Mr. Ball of Crockerton, in the parish of Longbridge Deverell, county of Wilts., through which a hail-stone passed in a shower that fell there June 1, 1780, at two o'clock, P.M. The hole is an *obtuse ellipsis* or *oval*, and is cut as true as if it had been done with a diamond: it is three inches and a half in diameter; a proof that the stone that pierced it, which was about eleven inches in circumference, came with inconceivable velocity, else the glass must have been *shivered* to pieces. I have known a cannon ball go through a square of glass in the cabin window of a ship, and make precisely the same kind of hole, without either *shattering* or even *starring* the glass. It is needless to add that this hail-shower did great damage, breaking even trees in pieces, and destroying the vegetation through the whole of its extent. But allowing that extraordinary showers of hail have fallen in *England* or *France*, is it likely that such showers ever fell in the promised land or its

vicinity? They certainly have. *Albertus Aquensis*, one of the writers in the collection *Gesta Dei per Francos*, in describing the expedition of Baldwin I. in the Holy Land, observes that, when he and his army were in the *Arabian mountains*, in the vicinity of the Dead Sea, they suffered incredibly from *horrible hail, terrible frost, and indescribable rain and snow*, so that thirty of his men perished by them. His words are: “*Sexta vero die montanis permensis, in extremo illorum cacumine maxima pertulerunt pericula, in GRANDINE horribili, in GLACIE terribili, in PLUVIA et NIVE inaudita, quorum immanitate, et horrore ingruente ad triginta homines pedites præ frigore mortui sunt.*”-Hist. Hieros., p. 307. I conclude, therefore, that a shower of *hail-stones* may be meant; and that this shower, though *natural* in itself, was *supernaturally* employed on this occasion, and *miraculously* directed to fall where it did, and do the execution described.

But I am ready to grant, notwithstanding, that as a most stupendous miracle was in this instance wrought, in causing the sun and moon to stand still; there can be no doubt that the shower of stones, which was also miraculous, might have been of *real stones* as well as *hail-stones*. Of late, this subject of the fall of real stones from the clouds has been very closely investigated, and not only the *possibility* of the fall of such stones from the *clouds*, or from much *higher regions*, but the *certainty* of the case has been fully demonstrated. These substances are now, in philosophical language denominated *æroliths* or *air-stones*; and the following table constructed by M. *Izarn*, a foreign chemist, exhibits a variety of facts of this kind, and shows the *places* and *times* in which these substances fell, and the *testimony* by which these facts are supported. As it is as possible that God might have projected a shower of stones on these idolaters, even from the *moon*, as to arrest that planet in her course, I give the table, and leave the reader to decide, in the present case, for *æroliths* or *hail-stones*, as may seem to him most congruous to the fact here related.

SUBSTANCES	PLACES WHERE THEY FELL	PERIOD OF THEIR FALL	TESTIMONY
Shower of stones	At Rome	Under Tullus Hostilius	Livy
Shower of stones	At Rome	Consuls, C. Martius and M. Torquatus	J. Obsequens.
A very large stone	Near the river Negos, Thrace	Second year of the 78th Olympiad	Pliny
Three large stones	In Thrace	Year before J. C., 452	Ch. of Count Marcellin.
Stone of 72 lbs	Near Larissa, Macedonia	January, 1706	Paul Lucas.
About 1,200 stones; one 120 lbs, Another of 60 lbs	Near Padua in Italy	In 1510	Carden, Varcit.
Another of 59 lbs	On Mount Vasier, Provence	November 27, 1627	Gassendi.
Two large stones weighing 20 lbs	Liponas, in Bresse	September, 1753	Deuteronomy La Lande.
A stony mass	Niort, Normandy	In 1750	Deuteronomy La Lande.
A stone of 7 ½ lbs	At Lure, in Leviticus Maine	September 13, 1768	Bachelay.
A stone	At Aire, in Artois	In 1768	Gurson de Boyaval
A stone	In Leviticus Cotentin	In 1768	Morand.
Extensive shower of stones	Environs of Agen	July 24, 1790	St. Amand, Baudin, &c.
About 12 stones	Sienna Tuscany	July, 1794	Earl of Bristol
A large stone of 56 lbs	Wold Cottage, Yorkshire	December 13, 1795	Captain Topham.
A stone of 10 lbs	In Portugal	February 19, 1796	Southey.
A stone of about 120 lbs	Sale department of the Rhone	March 17, 1798	Leviticus Lievre and De Dree.
Shower of stones	Benares, East Indies	December 19, 1798	J. Lloyd Williams, Esq.
Shower of stones	At Plann, near Tabor, Bohemia	July 3, 1753	B. de Born.

Mass of iron, 70 cubic feet	America	April 5, 1800	Philosophical Magazine.
Mass of ditto, 14 quintals	Abakauk, Siberia	Very old	Pallas, Chladni, &c.
Shower of stones	Barboutan, near Roquefort	July, 1789	Darcet, jun., Lomet, &c.
Large stone, 260 lbs	Ensisheim, Upper Rhine	November 7, 1492	Butenschoen.
Two stones, 200 and 300 lbs	Near Verona	In 1762	Acad. de Bourd.
A stone of 20 lbs	Sales, near Ville Franche	March 12, 1798	De Dree.
Several ditto from 10 to 17 lbs	Near L'Aigle, Normandy	April 26, 1803	Fourcroy.

These stones generally appear luminous in their descent, moving in oblique directions with very great velocities, and commonly with a hissing noise. They are frequently heard to explode or burst, and seem to fly in pieces, the larger parts falling first. They often strike the earth with such force as to sink several inches below the surface. They are always different from the surrounding bodies, but in every case are similar to one another, being semi-metallic, coated with a thin black incrustation. They bear strong marks of recent fusion. Chemists have found on examining these stones that they very nearly agree in their nature and composition, and in the proportions of their component parts. The stone which fell at Ensisheim in Alsace, in 1492, and those which fell at L'Aigle in France, in 1803, yielded, by the Analysis of Fourcroy and Vanquelin, as in this table:—

Ensisheim stone fell	L'Aigle stone fell	
A.D. 1492	A.D. 1803	
56 0	54	of silica
30 0	36	-oxyd of iron
12 0	9	-magnesia
2 4	3	-oxyd of nickel
3 5	2	-sulphur
1 4	1	-lime
—	—	
105 3	105	

Their specific gravities are generally about three or four times that of water, being heavier than common stones. From the above account it is reasonable to conclude that they have all the same origin. To account for this phenomenon, various hypotheses have appeared; we shall mention three: 1. That they are little planets, which, circulating in space, fall into the atmosphere, which, by its friction, diminishes the velocity, so that they fall by their weight. 2. That they are concretions formed in the atmosphere. 3. That they are projected from lunar volcanoes. These are the most probable conjectures we can meet with, and of these the two former possess a very small degree of probability, but there are very strong reasons in favour of the last. Among the reasons we may notice the following: 1. Volcanoes in the moon have been observed by means of the telescope. 2. The lunar volcanoes are very high, and the surface of that globe suffers frequent changes, as appears by the late observations of Schrœter. 3. If a body be projected from the moon to a distance greater than that of the point of equilibrium between the attraction of the earth and moon, it will, on the known principle of gravitation, fall to the earth. 4. That a body may be projected from the lunar volcanoes beyond the moon's influence, is not only possible but very probable; for on calculation it is found that four times the force usually given to a twelve pounder, will be quite sufficient for this purpose; it is to be observed that the point of equilibrium is much nearer the moon, and that a projectile from the moon will not be so much retarded as one from the earth, both on account of the moon's rarer atmosphere, and its less attractive force. On this subject, see Mr. Haward's valuable paper in the Philosophical Transactions for 1802, and Dr. Hutton's dissertation in the new abridgment, part xxi. It is highly probable that the *ancile*, or sacred shield, that fell from heaven in the reign of Numa Pompilius, was a stone of this sort. The description of its fall, as given by Ovid, *Fast.* lib. iii., bears a striking resemblance to recent accounts of stones falling from the atmosphere, particularly in the *luminous* appearance and *hissing* noise with which it was accompanied.

*Dum loquitur, totum jam sol emererat orbem,
 Et gravis æthereo venit ab axe fragor.
 Ter tonuit sine nube Deus, tria fulgura misit:
 Credite dicenti; mira, sed acta, loquor.
 A media cælum regione dehiscere cœpit:
 Summisere oculos cum duce turba suos.
 Ecce levi scutum versatum leniter aura
 Decidit, a pupulo clamor ad astra venit.
 Tolit humo munus—————
 Idque ancile vocat, quod ab omni parte recisum est.*

It is very possible that the *Palladium of Troy*, and the *Image of the Ephesian Diana*, were stones which really fell from the atmosphere, bearing some rude resemblance to the human form. See the IMPERIAL ENCYCLOPÆDIA, article *Ærolith*.

I believe it is generally agreed among philosophers, 1. That all these aerial stones, chemically analyzed, show the same properties; 2. That no stone found on our earth possesses exactly the same properties, nor in the same proportions. This is an extraordinary circumstance, and deserves particular notice.

Verse 12. Then spake Joshua to the Lord] Though Joshua saw that the enemies of his people were put to flight, yet he well knew that all which escaped would rally again, and that he should be obliged to meet them once more in the field of battle if permitted now to escape; finding that the day was drawing towards a close, he feared that he should not have time sufficient to complete the destruction of the confederate armies; in this moment, being suddenly inspired with Divine confidence, he requested the Lord to perform the most stupendous miracle that had ever been wrought, which was no less than *to arrest the sun in his course*, and prolong the day till the destruction of his enemies had been completed!

Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.] To account for this miracle, and to ascertain the *manner* in which it was wrought, has employed the pens of the ablest *divines* and *astronomers*, especially of the last two centuries. By their learned labours many difficulties have been removed from the account in general; but the very different and contradictory methods pursued by several, in their endeavours to explain the whole, and make the relation accord with the present acknowledged system of the universe, and the phenomena of

nature, tend greatly to puzzle the plain, unphilosophical reader. The subject cannot be well explained without a *dissertation*; and a dissertation is not consistent with the nature of short notes, or a commentary on Scripture. It is however necessary to attempt an explanation, and to bring that as much as possible within the apprehension of common readers, in order to this, I must beg leave to introduce a few preliminary observations, or what the reader may call *propositions* if he pleases.

1. I take it for granted that a *miracle* was wrought as nearly as circumstances could admit, in the *manner* in which it is here recorded. I shall not, therefore, seek for any *allegorical* or *metaphorical* interpretations; the miracle is recorded as a *fact*, and as a *fact* I take it up.

2. I consider the present accredited system of the universe, called sometimes the *Pythagorean*, *Copernican*, or *Newtonian* system, to be genuine; and also to be the system of the universe laid down in the Mosaic writings—that the SUN is in the *centre* of what is called the solar system; and that the earth and all the other *planets*, whether *primary* or *secondary*, move round him in certain periodical times, according to the quantity of their matter, and distance from him, their centre.

3. I consider the sun to have no revolution round any *orbit*, but to revolve round his own *axis*, and round the common centre of gravity in the planetary system, which centre of gravity is included within his own surface; and in all other respects I consider him to be at *rest* in the system.

4. I consider the earth, not only as *revolving round the sun* in 365 days, 5 hours, 48 minutes, and 48 seconds, but as *revolving round its own axis*, and making this revolution in 23 hours, 56 minutes, and 4 seconds; that in the course of 24 hours complete, every part of its surface is alternately turned to the sun; that this revolution constitutes our *day* and *night*, as the former does our *year*; and it is *day* to all those parts which have the sun *above* the horizon, and *night* to those which have the sun *below* it; and that this diurnal revolution of the earth, or revolving round its own axis, in a direction from west to east, occasions what is commonly called the *rising* and *setting* of the sun, which *appearance* is occasioned, not by any *motion* in the sun himself, but by this *motion of the earth*; which may be illustrated by a ball or globe suspended by a thread, and caused to turn round. If this be held opposite to a *candle*, it will appear half enlightened and half dark; but the dark parts will be seen to come *successively* into the *light*, and the

enlightened parts into the *shade*; while the candle itself which gives the light is fixed, not changing its position.

5. I consider the solar influence to be the *cause* both of the *annual* and *diurnal* motion of the earth; and that, while that influence continues to act upon it according to the law which God originally impressed on both the earth and the sun, the *annual* and *diurnal* motions of the earth must continue; and that no power but the unlimited power of God can alter this influence, change, or suspend the operation of this law; but that he is such an infinitely FREE AGENT, that HE can, when his unerring wisdom sees good, alter, suspend, or even annihilate all secondary causes and their effects: for it would be degrading to the perfections of his nature to suppose that he had *so bound himself* by the laws which he has given for the preservation and direction of universal nature, that he could not change them, alter their effects, or suspend their operations when greater and better effects, in a certain *time* or *place*, might be produced by such temporary change or suspension.

6. I consider that the miracle wrought on this occasion served greatly to confirm the Israelites, not only in the belief of the being and perfections of God, but also in the doctrine of an especial providence, and in the nullity of the whole system of idolatry and superstition.

7. That no evil was done by this miraculous interference, nor any law or property of nature ultimately changed; on the contrary, a most important good was produced, which probably, to this people, could not have been brought about any other way; and that therefore the miracle wrought on this occasion was highly worthy of the wisdom and power of God.

8. I consider that the terms in the text employed to describe this miracle are not, when rightly understood, contrary to the well-established notions of the true system of the universe; and are not spoken, as some have contended, *ad captum vulgi*, to the prejudices of the common people, much less do they favour the *Ptolemaic* or any other *hypothesis* that places the *earth* in the centre of the solar system.

Having laid down these preliminaries, some short observations on the words of the text may be sufficient.

Joshua's address is in a *poetic* form in the original, and makes the two following hemistichs:—

μwd ʔw[bgb vmv
ʔwl ya qm[b j ryw

*Shemesh begibon dom:
Veyareach beemek Aiyalon.*

***Sun! upon Gibeon be dumb:
And the moon on the vale of Ajalon.***

The effect of this command is related, ^{<061013>}**Joshua 10:13**, in the following words:- **dm[j ryw vmvh μdyw vaiyiddom hashSHEMESH veYAREACH amad**, *And the sun was dumb or silent and the moon stood still*. And in the latter clause of this verse it is added: *And the sun stood still in the midst of heaven, and hastened not to go down about a whole day*.

It seems necessary here to answer the question, At what *time* of the day did this miracle take place? The expression **μymvh yxj b bachatsi hashshamayim**, *in the midst of heaven*, seems to intimate that the sun was at that time on the *meridian* of Gibeon, and consequently had *one half* of its course to run; and this sense of the place has been strongly contended for as essential to the miracle, for the greater display of the glory of God: “Because,” say its abettors, “had the miracle been wrought when the sun was near the going down, it might have been mistaken for some refraction of the rays of light, occasioned by a peculiarly moist state of the atmosphere in the horizon of that place, or by some such appearance as the *Aurora Borealis*.” To me there seems no solidity in this reason. Had the sun been arrested in the *meridian*, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; and we may be assured, that among the Canaanites there were neither *clocks* nor *time-keepers*, by which the preternatural length of such a day could have been accurately measured: but, on the contrary, had the sun been about the *setting*, when both the *pursuers* and the *pursued* must be apprehensive of its *speedy* disappearance, its continuance for several hours *above the horizon*, so near the point when it might be expected to go *down*, must have been very observable and striking. The *enemy* must see, feel, and deplore it; as their hope of escape must, in such circumstances, be founded on the speedy entering in of the night, through which alone they could expect to elude the pursuing Israelites. And the *Israelites* themselves must behold with astonishment and wonder that the *setting sun hastened not to go down about a whole day*, affording them supernatural time totally to

destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn with peculiar *advantages*, and a probability of *success*. It appears, therefore, much more reasonable that Joshua should require this miracle to be performed *when daylight was about to fail*, just as the sun was *setting*. If we were to consider the sun as being at the meridian of Gibeon, as some understand *the midst of heaven*, it may be well asked, How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed? Already multitudes of them had fallen by the hail-stones and by the sword: and if he had yet half a day before him, it would have been natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and indeed had he not been under an especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night and fighting all day. But it may be asked, What is the meaning of **μymvh yxj b** *bachatsi hashshamayim*, which we translate *in the midst of heaven*? If, with Mr. *Bate*, we translate **hxj** *chatsah*, to part, divide asunder, then it may refer to the *horizon*, which is the *apparent division* of the heavens into the *upper* and *lower hemisphere*; and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: *And the sun stood still in the (upper) hemisphere of heaven, and hastened not to go down when the day was complete*; that is, though the day was then complete, the sun being on the horizon; the line that to the eye constituted the *mid heaven*-yet it hastened not to go down; was miraculously sustained in its then almost *setting* position; and this seems still more evident from the moon's appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a *noon-day* sun.

But the main business relative to the standing still of the sun still remains to be considered.

I have already *assumed*, as a thoroughly demonstrated truth, that the sun is in the *centre* of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round *him*, Prop. 2 and 3; that his influence is the cause of the *diurnal* and *annual* revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer, Prop. 5.

I consider that the word $\mu\omega d$ *dom*, in the text, refers to the *withholding* or *restraining* this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as it appeared now to be over Gibeon, and the *moon* to be over the valley of Ajalon, he prayed that they might continue in these positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present inquiry: but whether *he spoke* with strict propriety on this occasion is a matter of importance, because he must be considered as acting *under the Divine influence*, in requesting the performance of such a stupendous miracle; and we may safely assert that no man in his right mind would have thought of offering such a petition had he not felt himself under some Divine afflatus. Leaving, therefore, his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's *rotation*, and therefore, with the strictest philosophic propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great *ruler* or *master* in the system; and all the planets (or at least the earth) moving in their respective orbits at his *command*. He therefore desires him, in the name and by the authority of his Creator, to suspend his *mandate* with respect to the earth's motion, and that of its satellite, the moon. Had he said, *Earth, stand thou still*, the cessation of whose diurnal motion was the *effect* of his command, it could not have obeyed him; as it is not even the *secondary* cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the *cause* (under God) of all these motions, as his great archetype did when, in the storm on the sea of Tiberias, he rebuked the *wind* first, and then said to the *waves*, Peace! be still! $\Sigma\iota\omega\pi\alpha, \pi\epsilon\phi\iota\mu\omega\sigma\sigma\iota$, *Be SILENT! be DUMB!* ~~410B~~ **Mark 4:39**; and the effect of this command was a cessation of the agitation in the *sea*, because the *wind* ceased to *command* it, that is, to exert its influence upon the waters.

The terms in this command are worthy of particular note: Joshua does not say to the sun, *Stand still*, as if he had conceived *him* to be *running his race round the earth*; but, *Be silent* or *inactive*, that is, as I understand it,

Restrain thy influence-no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge; and the writer of the account, whether Joshua himself or the author of the book of *Jasher*, in relating the consequence of this command is equally accurate, using a word widely different when he speaks of the *effect* the retention of the solar influence had on the moon: in the *first* case the sun was *silent* or *inactive*, $\mu\omega\delta$ *dom*; in the *latter*, the moon *stood still*, δm [*amad*. The *standing still* of the moon, or its continuance above the horizon, would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon; and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the *moon*, it is not conceived in the same terms as that to the *sun*, and for the most obvious philosophical reasons; all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood: "Let the sun restrain his influence or be inactive, as he appears now upon Gibeon, *that* the moon may continue as she appears now over the vale of Ajalon." It is worthy of remark that every word in this poetic address is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine revelation say "that the account given of this miracle supposes the *earth* to be in the *centre* of the system, and the sun moveable; and as this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of truth." Others, in answer, say "that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar. The Israelites would naturally have imagined that Joshua was deranged had he bid the *earth stand still*, which they grant would have been the most accurate and philosophical mode of command on this occasion." But with due deference both to the *objectors* and *defenders* I must assert, that such a form of speech on such an occasion would have been utterly *unphilosophic*; and that the expressions found in the Hebrew text are such as Sir Isaac Newton himself might have denominated, every thing considered, elegant, correct, and sublime. Nor does it at all appear that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood that is inconsistent with the purest axiom of the soundest philosophy, and certainly nothing that implies any *contradiction*. I grant that when the *people* have to do with *astronomical* and *philosophical* matters, then the

terms of the science may be accommodated to their *apprehensions*; it is on this ground that Sir Isaac Newton himself speaks of the *rising* and of the *setting of the sun*, though all genuine philosophers know that these *appearances* are produced by the rotation of the *earth* on its own axis from west to east. But when matters of this kind are to be transacted between *God* and his *prophets*, as in the above case, then subjects relative to philosophy are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse a different expression is used when it is said, *So the sun stood still*, it is not $\mu\text{sd dom}$, but $\text{dm}[amad; \text{vmvh dm}[yw \text{vaiyaamod hashshemesh}$, which expression, thus varying from *that* in the command of Joshua, may be considered as implying that in order to *restrain his influence* which I have assumed to be the *cause* of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve round his own axis, which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question; but this neither could nor did produce any disorder in nature; and the delay of a few hours in the whole planetary motions dwindles away into an imperceptible point in the thousands of years of their revolutions. But the whole effect mentioned here might have been produced by the *cessation* of the *diurnal motion of the earth*, the *annual* being still continued; and I contend that this was possible to Omnipotence, and that such a cessation might have taken place without occasioning the slightest disturbance in the motions of any others of the planetary system. It is vain to cry out and say, "Such a cessation of motion in one planet could not take place without disordering the motions of all the rest;" this I deny, and those who assert it neither know the *Scripture* nor the *power of God*; therefore they do greatly err. That the day was preternaturally lengthened, is a *Scripture* fact. That it was so by a *miracle*, is asserted; and whether that miracle was wrought *as above stated*, is a matter of little consequence; the thing is a *Scripture* fact, whether we know the *modus operandi* or not. I need scarcely add that the *command of Joshua to the sun* is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance) that the effect might be what is expressed in the command: and therefore it is said, ^{<061014>}**Joshua 10:14**, that the LORD HEARKENED UNTO THE VOICE OF A MAN, *for the Lord fought for Israel*.

I have thus gone through the different parts of this astonishing miracle, and have endeavoured to account for the whole in as plain and simple a manner

as possible. It is not pretended that this account should satisfy every reader, and that every difficulty is solved; it would be impossible to do this in such a compass as that by which I am necessarily circumscribed; and I have been obliged, for the sake of brevity, to throw into the form of *propositions* or observations, several points which may appear to demand illustration and proof; for such I must refer the reader to Astronomical Treatises. Calmet, Scheuchzer, and Saurin, with several of our own countrymen, have spoken largely on this difficult subject, but in such a way as, I am obliged to confess, has given me little satisfaction, and which appears to me to leave the main difficulties unremoved. Conscious of the difficulties of this subject, I beg leave to address every candid reader in the often quoted words of an eminent author:—

*Vive, Vale! si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.
HOR. Epist. l. i., E. vi., ver. 68.*

*Farewell! and if a better system's thine,
Impart it frankly or make use of mine.
FRANCIS.*

Book of Jasher] The book of the upright. See the note on ^{<0214>}**Numbers 21:14**. Probably this was a book which, in reference to Joshua and his transactions, was similar to the commentaries of Cæsar, on his wars with the Gauls. Critics and commentators are greatly divided in their sentiments relative to the nature of this book. The opinion above appears to me the most probable.

Verse 14. And there was no day like that] There was no period of time in which the sun was kept so long above the horizon as on that occasion. Some learned men have supposed that the *Fable of Phaeton* was founded on this historic fact. The fable may be seen with all the elegance of poetic embellishment in the commencement of the second book of Ovid's *Metamorphoses*; but I confess I can see nothing in the pretended copy that can justify the above opinion.

Verse 15. And Joshua returned-unto the camp to Gilgal.] That the Israelitish army did not return to the camp at Gilgal till *after* the hanging of the five kings and the destruction of their cities, is sufficiently evident from the subsequent parts of this chapter. When all this business was done, and not before, they returned unto the camp to Gilgal; see ^{<0108>}**Joshua 10:43**. This verse is omitted by the *Septuagint* and by the *Anglo-Saxon*; and it

does not appear to have existed in the ancient *hexaplar* versions; it stands in its proper place in ^{<61043>}**Joshua 10:43**, and is not only useless where it is, but appears to be an encumbrance to the narrative. Should it be considered as genuine and in its proper place, I would propose that *hdqm makkedah* should be read instead of *hl gl g gilgalah*, for we find from ^{<61021>}**Joshua 10:21** that Joshua had a temporary camp there. *Then Joshua returned, and all Israel with him, unto the camp to MAKKEDAH*; after which we may suppose that Joshua having secured the cave, sent some detachments to scour the country and cut off all the remaining straggling Canaanites; when this was done *they* also returned to the camp at Makkedah, as is related ^{<61021>}**Joshua 10:21**, and when the business was completed they struck the camp at Makkedah, and all returned to their fortified camp at Gilgal, ^{<61043>}**Joshua 10:43**.

Verse 16. Hid themselves in a cave] It is very likely that this cave was a fortified place among some rocks; for there were many such places in different parts of Palestine.

Verse 21. None moved his tongue] The whole transaction of this important day had been carried on so evidently under the direction of God that there was not the least murmuring, nor cause for it, among them, for their enemies were all discomfited. There is an expression similar to this, ^{<21107>}**Exodus 11:7**, on which the reader is requested to consult the note.

Verse 24. Put your feet upon the necks of these kings.] This act was done *symbolically*, as a token, not only of the present complete victory, but of their approaching triumph over all their adversaries, which is the interpretation given of it by Joshua in the succeeding verse.

Verse 26. Smote-slew-and hanged them on five trees] Hanging *alive* seems a barbarous custom: among the Hebrews, criminals were first deprived of life; this was the debt required by *justice*: then they were hanged up, perhaps generally by the *hands*, not by the *neck*; this was done by way of *example*, to deter others from committing the crimes for which those had suffered: but they were never permitted to hang thus exposed *all night*, as this could have answered no purpose, either of *justice* or *example*, as they could not be seen in the night-season. *One day* also was deemed enough for their exposure, it being thought sufficient to show the public that justice had been executed; and to have exhibited them *longer* would have appeared to be a barbarous cruelty which attempted to extend

punishment beyond the possible requisitions of justice. See Clarke's note on "^{<16213>}Deuteronomy 21:23".

Verse 28. That day Joshua took Makkedah] It is very possible that Makkedah was taken on the evening of the same day in which the miraculous *solstice* took place; but as to the other cities mentioned in this chapter, they certainly were subdued some days after, as it is not possible that an army, exhausted as this must have been with a whole night's march, and two days' hard fighting, could have proceeded farther than Makkedah that night; the other cities were successively taken in the following days.

Verse 29. Fought against Libnah] This city was near Makkedah, see ^{<16152>}Joshua 15:42, and fell to the tribe of Judah, ^{<16101>}Joshua 10:20, 42, and was given to the priests, ^{<16213>}Joshua 21:13. Sennacherib besieged it, after he had been obliged to raise the siege of Lachish. See ^{<121908>}2 Kings 19:8; ^{<23708>}Isaiah 37:8.

Verse 32. Lachish] It appears that this was anciently a very strong place; notwithstanding the people were panic-struck, and the Israelites flushed with success, yet Joshua could not reduce it till the second day, and the king of Assyria afterwards was obliged to *raise the siege*. See above, and see Clarke's note on "^{<161013>}Joshua 10:3".

Verse 33. Horam king of Gezer] It is likely that *Horam* was in a state of alliance with the king of *Lachish*, and therefore came to his assistance as soon as it appeared that he was likely to be attacked. Joshua probably sent a detachment against him, before he was able to form a junction with the forces of *Lachish*; and utterly destroyed him and his army.

Gezer is supposed to have been situated near Azotus. See **1Mac 16:34**. It fell to the tribe of Ephraim, ^{<161418>}Joshua 16:3, but was probably taken afterwards by some of the remnant of the Canaanitish nations; for we find it was given by Pharaoh to his son-in-law Solomon, ^{<110916>}1 Kings 9:16, which proves that it had got out of the possession of the Israelites previously to the days of Solomon.

Verse 34. Eglon] It is likely that this town was not any great distance from Lachish. See Clarke on "^{<161013>}Joshua 10:3".

Verses 36. - 37. Hebron-and the king thereof] See the note on ^{<161013>}Joshua 10:3. From ^{<161023>}Joshua 10:23 we learn that the king of Hebron was one of those *five* whom Joshua slew and hanged on five trees at

Makkedah. How then can it be said that he *slew the king of Hebron* when he took the city, which was some days after the transactions at Makkedah? Either this slaying of the king of Hebron must refer to what had *already* been done, or the Hebronites, finding that their king fell in battle, had set up *another* in his place; which was the king Joshua slew, after he had taken the city and its dependencies, as is related ^{<061057>}**Joshua 10:37**.

It appears that the city of *Hebron* had fallen back into the hands of the Canaanites, for it was again taken from them by the tribe of Judah, ^{<070110>}**Judges 1:10**. *Debir* had also fallen into their hands, for it was reconquered by *Othniel*, the son-in-law of Caleb, ^{<070111>}**Judges 1:11-13**. The manner in which Calmet accounts for this is very natural: Joshua, in his rapid conquests, contented himself with taking, demolishing, and burning those cities; but did not *garrison* any of them, for fear of weakening his army. In several instances no doubt the scattered Canaanites returned, re-peopled, and put those cities in a state of defence. Hence the Israelites were obliged to conquer them a second time. This is a more rational way of accounting for these things, than that which supposes that the first chapter of Judges gives the more detailed account of the transactions recorded here; for there it is expressly said, that these transactions took place *after the death of Joshua*, (see ^{<070101>}**Judges 1:1**.) and consequently cannot be the same that are mentioned here.

Verse 39. Destroyed all the souls] *vpn l k ta wmyrj yw vaiyacharimu eth col nephesh*, they brought every person under an *anathema*; they either slew them or reduced them to a state of slavery. Is it reasonable to say those were slain who were *found in arms*, of the others they made *slaves*?

Verse 40. All the country of the hills] See Clarke's note on ^{<061017>}**Deuteronomy 1:7**".

Destroyed all that breathed] Every person found in arms who continued to resist; these were all destroyed,-those who submitted were spared: but many no doubt made their escape, and afterwards reoccupied certain parts of the land. See ^{<061036>}**Joshua 10:36, 37**.

Verse 41. And all the country of Goshen] Calmet contends that this was the very same country in which the Hebrews dwelt before their departure from Egypt; and according to this hypothesis he has constructed his *map*, causing it to extend from the Nile, which was called the river of Egypt, along the frontiers of the land of Cush or Arabia. It however appears plain

that there was a city named *Goshen* in the tribe of Judah, see ^{<06151>}**Joshua 15:51**; and this probably gave name to the adjacent country which may be that referred to above.

Verse 42. Did Joshua take at one time] That is, he defeated all those kings, and took all their cities, in ONE *campaign*; this appears to be the rational construction of the Hebrew. But these conquests were so rapid and stupendous, that they cannot be attributed either to the generalship of Joshua, or the valour of the Israelites; and hence the author himself, disclaiming the merit of them, modestly and piously adds, *because the Lord Good of Israel fought for Israel*. It was by this aid that *Joshua took all these kings and their land at one time*-in a single campaign. And when all the circumstances related in this chapter are properly weighed, we shall find that GOD *alone* could have performed these works, and that both *reason* and *piety* require that to HIM *alone* they should be attributed.

1. THE principal subjects of this important chapter have been considered so much in detail in the preceding notes, that there is little room to add any thing to what has already been said. The principal subject is the miracle of the sun's standing still; and to assert that all difficulties have been removed by the preceding notes and observations, would be to say what the writer does not believe, and what few readers would perhaps feel disposed to credit. Yet it is hoped that the chief difficulties have been removed, and the miracle itself shown to have nothing contradictory in it. If, as is generally believed, the sun and moon were objects of the Canaanitish adoration, the miracle was graciously calculated to check this superstition, and to show the Israelites, as well as the Canaanites, the vanity of such worship, and the folly of such dependence. Even their *gods* at the *command* of a *servant* of JEHOVAH, were *obliged to contribute to the destruction of their votaries*. This method of checking superstition and destroying idolatry God adopted in the plagues which he inflicted upon the Egyptians; and by it at once showed his *justice* and his *mercy*. See the concluding observations on Clarke ^{<021251>}**Exodus 12:51**".

2. The same God who appeared so signally in behalf of his people of old is still the governor of the heavens and the earth; and, if applied to, will do every thing essentially necessary for the extension of his truth and the maintenance of his religion among men. How is it that faith is so rarely exercised in his *power* and *goodness*? We have not, because we ask not. Our experience of his goodness is contracted, because we pray little and

believe less. To holy men of old the object of faith was more obscurely revealed than to us, and *they* had fewer helps to their faith; yet they believed more, and witnessed greater displays of the power and mercy of their Maker. Reader, *have faith in God*, and know that to excite, exercise, and crown this, he has given thee his *word* and his *Spirit*; and learn to know that without him thou canst do nothing.

JOSHUA

CHAPTER 11

The Kings of Hazor, Madon, Shimron, and Achshaph, with those of the mountains, plains, &c., and various chiefs of the Canaanites and Amorites, confederate against Israel, 1-3. They pitch their tents at the waters of Merom, 4, 5. The Lord encourages Joshua, 6. He attacks and discomfits them, 7, 8. Houghs all their horses, and burns all their chariots, 9. Takes and burns several of their cities, 10-13. The Israelites take the spoils, 14, 15. An account of the country taken by Joshua, 16-18. The Gibeonites only make peace with Israel, 19. All the rest resist and are overcome, 20. Joshua cuts off the Anakim, 21, 22. The conquered lands are given to Israel, and the war is concluded, 23.

NOTES ON CHAP. 11

Verse 1. Jabin king of Hazor] It is probable that *Jabin* was the common name of all the kings of Hazor. That king, by whom the Israelites were kept in a state of slavery for twenty years, and who was defeated by Deborah and Barak, was called by this name; see ^{<0700>}**Judges 4:2, 3, 23**. The name signifies *wise* or *intelligent*. The *city of Hazor* was situated above the *Lake Semechon*, in Upper Galilee, according to Josephus, *Antiq. lib. v., c. 6*. It was given to the tribe of Naphtali, ^{<0698>}**Joshua 19:36**, who it appears did not possess it long; for though it was burnt by Joshua, ^{<0611>}**Joshua 11:11**, it is likely that the Canaanites rebuilt it, and restored the ancient government, as we find a powerful king there about one hundred and thirty years after the death of Joshua, ^{<0700>}**Judges 4:1**. It is the same that was taken by *Tiglath-pileser*, together with *Kadesh*, to which it is contiguous; see ^{<0253>}**2 Kings 15:29**. It is supposed to have given name to the *Valley* or *Plain of Hazor* or *Nasor*, situated between it and *Kadesh*, where Jonathan and Mattathias defeated the armies of *Demetrius*, and slew three thousand of their men, **1Mac 11:63-74**. It was in ancient times the metropolitan city of all that district, and a number of petty kings or chieftains were subject to its king, see ^{<06110>}**Joshua 11:10**; and it is likely that it was those tributary kings who were summoned to attend the king of Hazor on this occasion; for Joshua having conquered the southern part of the promised land, the northern parts seeing themselves exposed made now a common interest, and, joining with Jabin, endeavoured to put a stop to the progress of the Israelites. See *Calmet*.

Jobab king of Madon] This royal city is nowhere else mentioned in Scripture except in ^{<06129>}**Joshua 12:19**. The Vatican copy of the Septuagint reads *Μαρων*, *Maron*, which, if legitimate, Calmet thinks may mean *Maronia* or *Merath* in Phœnicia, to the north of Mount Libanus. The Hebrew text reads *ˆwrm Meron*, ^{<06120>}**Joshua 12:20**, after *Shimron*, which is probably the same with *ˆwdm Madon*, ^{<06119>}**Joshua 11:19**, the word having casually dropped out of the preceding place into the latter, and the *r resh* and *d daleth* being interchanged, which might have easily happened from the great similarity of the letters. Hence Calmet conjectures that it may be the same place with *zwr̄m Meroz*, ^{<07023>}**Judges 5:23**, the *z zain* and *ˆ final nun* being interchanged, which they might easily, as they are so very similar.

King of Shimron] This city is supposed to be the same with *Symira*, in Coelosyria, joined to *Maron* or *Marath*, by *Pliny* and *Pomponius Mela*. It cannot be *Samaria*, as that had its name long after by Omri king of Israel. See ^{<11164>}**1 Kings 16:24**.

King of Achshaph] Calmet supposes this to have been the city of *Ecdippe*, mentioned by *Pliny*, *Ptolemy*, *Josephus*, and *Eusebius*. The latter places it within ten miles of *Ptolemais*, on the road to Tyre. It fell to the tribe of Asher. See ^{<06126>}**Joshua 19:26**.

Verse 2. On the north of the mountains] Or *the mountain*, probably *Hermon*, or some mountain not far from the lake of Gennesareth.

And of the plains] That is, the valleys of the above mountains, which had the sea of Chinneroth or Gennesareth on the south.

Chinneroth] This city is supposed by St. Jerome and several others since his time, to be the same as was afterwards called *Tiberias*. From this city or village the *sea of Chinneroth* or *Gennesareth* probably had its name.

And in the borders of Dor] Calmet supposes this to mean the champaign country of the higher and lower Galilee, on to the Mediterranean Sea, and to the village or city of *Dor*, which was the farthest city of Phœnicia. *Dor* was in the lot of the half tribe of Manasseh, and was situated on the Mediterranean Sea, three leagues from Cæsarea, and seven from Ptolemais.

Verse 3. The Canaanite on the east, &c.] Those who dwelt on the borders of Jordan, south of the sea of Tiberias.

On the west] Those were the Phoenicians who dwelt on the coast of the Mediterranean Sea, from *Dor* northwards, on the way to Mount Libanus.-*Calmet*.

The Hivite under Hermon] Mount Hermon was to the east of Libanus and the fountains of Jordan; it is the same with *Syrion* and *Baal Hermon* in Scripture.

The land of Mizpeh.] There were several cities of this name: *one* in the tribe of *Judah*, (^{<061538>}**Joshua 15:38**;) a *second* in the tribe of *Benjamin*, (^{<061826>}**Joshua 18:26**;) a *third* beyond Jordan, in the tribe of *Gad*; and a *fourth* beyond Jordan, in the tribe of *Manasseh*, which is that mentioned in the text. See *Wells's* Geography. *Calmet* supposes this Mizpeh to be the place where Laban and Jacob made their covenant, and from which circumstance it took its name. See ^{<06148>}**Genesis 31:48, 49**.

Verse 4. Much people, even as the sand] This form of speech, by some called a *hyperbole*, conveys simply the idea of a vast or unusual number—a number of which no regular estimate could be easily formed. *Josephus*, who seldom finds difficulties in such cases, and makes no scruple of often speaking *without book*, tells us that the allied armies amounted to 300,000 *foot* 10,000 *horse*, and 20,000 *chariots* of war. *Antiq. lib. v., c. 1*.

That *chariots* were frequently used in war, all the records of antiquity prove; but it is generally supposed that among the Canaanites they were armed with iron scythes fastened to their *poles* and to the *naves* of their wheels. Terrible things are spoken of these, and the havoc made by them when furiously driven among the ranks of infantry. Of what sort the cavalry was, we know not; but from the account here given we may see what great advantages these allies possessed over the Israelites, whose armies consisted of *infantry* only.

Verse 5. The waters of Merom] Where these waters were, interpreters are not agreed. Whether they were the waters of the Lake *Semechon*, or the *waters of Megiddo*, mentioned ^{<061619>}**Judges 5:19**, cannot be easily determined. The latter is the more probable opinion.

Verse 6. Be not afraid-of them] To meet such a formidable host so well equipped, in their own country, furnished with all that was necessary to supply a numerous army, required more than ordinary encouragement in *Joshua's* circumstances. This communication from God was highly

necessary, in order to prevent the people from desponding on the eve of a conflict, in which their *all* was at stake.

Verse 7. By the waters of Merom suddenly] Joshua, being apprised of this grand confederation, lost no time, but marched to meet them; and before they could have supposed him at hand, fell suddenly upon them, and put them to the rout.

Verse 8. Great Sidon] If this were the same with the *Sidon* of the ancients, it was illustrious long before the Trojan war; and both it and its inhabitants are frequently mentioned by Homer as excelling in works of *skill* and *utility*, and abounding in *wealth*:—

Ενθ̄ εσαν οι πεπλοι παμποικιλοι, εογα γυναικων
Σιδονιων.

Iliad, lib. vi., ver. 289.

*“There lay the ventures of no vulgar art,
SIDONIAN maids embroidered every part.”*

POPE.

Αργυρεον κρητηρα τετυγμενον, εξ δ̄ αρα μετρα
Χανθανεν, αυταρ καλλει ενικα πασαν επ̄ αιαν
Πολλον, επι Σιδονες πολυδαιδαλοι ευ ησκησαν.

Iliad, lib. xxiii., ver. 741.

*“A silver urn that full six measures held,
By none in weight or workmanship excell’d;
SIDONIAN artists taught the frame to shine,*

Elaborate with artifice divine.”

POPE.

Εκ μεν Σιδωνος πολυχαλκου ευχομαι ειναι.

Odyss. xv. 424.

“I am of SIDON, famous for her wealth.”

The art of making glass is attributed by Pliny to this city: SIDON *artifex vitri*, Hist. Nat. l. v., c. 19.

Misrephoth-maim] Or, Misrephoth of *the waters*. What this place was is unknown, but Calmet conjectures it to be the same with *Sarepta*, a city of Phœnicia, contiguous to Sidon. The word signifies the *burning of the waters*, or *inflammation*; probably it was a place noted for its *hot springs*:

this idea seems to have struck Luther, as he translates it, *die warme wasser, the hot waters*.

Verse 9. He houghed their horses] The Hebrew word רִקַּ [*akar*, which we render to *hough* or *hamstring*, signifies to *wound, cut, or lop off*. It is very likely that it means here, not only an act by which they were rendered useless, but by which they were *destroyed*; as God had purposed that his people should not possess any cattle of this kind, that a warlike and enterprising spirit might not be cultivated among them; and that, when obliged to defend themselves and their country, they might be led to depend upon God for protection and victory. On the same ground, God had forbidden the kings of Israel *to multiply horses*, ^{<051716>}**Deuteronomy 17:16**. See the note there containing the reasons on which this prohibition was founded.

Burnt their chariots] As these could have been of no use without the horses.

Verse 10. Took Hazor] See Clarke on “^{<051101>}**Joshua 11:1**”.

Verse 13. The cities that stood still in their strength] The word מִלְּתֵימָה [*tillam*, which we translate *their strength*, and the margin, *their heap*, has been understood two ways. 1. As signifying those cities which had made peace with the Israelites, when conditions of peace were offered according to the command of the law; and consequently were not destroyed. Such as the cities of the *Hivites*; see ^{<051119>}**Joshua 11:19**. 2. The cities which were situated upon *hills* and *mountains*, which, when taken, might be retained with little difficulty. In this sense the place is understood by the Vulgate, as pointing out the cities *quæ erant in collibus et tumulis sitæ*, “which were situated on hills and eminences.” As the cities of the *plain* might be easily attacked and carried, Joshua destroyed them; but as those on *mountains, hills, or other eminences*, might be retained with little trouble, prudence would dictate their preservation, as places of refuge in any insurrection of the people, or invasion of their adversaries. The passage in Jeremiah, ^{<051018>}**Jeremiah 30:18**, *Jerusalem shall be builded on her own heap*, מִלְּתֵימָה [*tillah*, if understood as above, conveys an easy and clear sense: Jerusalem shall be re-established on her OWN HILL.

Verse 14. All the spoil of these cities-Israel took] With the exception of those things which had been employed for idolatrous purposes; see ^{<6072>}**Deuteronomy 7:25**.

Verse 16. The mountain of Israel, and the valley of the same] This place has given considerable trouble to commentators; and it is not easy to assign such a meaning to the place as may appear in all respects satisfactory. 1. If we consider this verse and the 21st to have been added after the times in which the kingdoms of Israel and Judah were divided, the difficulty is at once removed. 2. The difficulty will be removed if we consider that *mountain* and *valley* are put here for *mountains* and *valleys*, and that these include all mountains and valleys which were not in the lot that fell to the tribe of Judah. Or, 3. If by *mountain of Israel* we understand *Beth-el*, where God appeared to Jacob, afterwards called *Israel*, and promised him the land of Canaan, a part of the difficulty will be removed. But the first opinion seems best founded; for there is incontestable evidence that several notes have been added to this book since the days of Joshua. See the preface.

Verse 17. From the mount Halak] All the mountainous country that extends from the south of the land of Canaan towards *Seir* unto *Baal-gad*, which lies at the foot of Mount Libanus or Hermon, called by some the mountains of *Separation*, which serve as a limit between the land of Canaan and that of *Seir*; see ^{<6137>}**Joshua 12:7**.

The valley of Lebanon] The whole extent of the plain which is on the south, and probably north, of Mount Libanus. Calmet conjectures that *Cælesyria* is here meant.

Verse 18. Joshua made war a long time] The whole of these conquests were not effected in one campaign: they probably required *six* or *seven* years. There are some chronological notices in this book, and in Deuteronomy, by which the exact time may be nearly ascertained. Caleb was *forty* years old when he was sent from *Kadesh-barnea* by Moses to search out the land, about A.M. 2514; and at the end of this war he was *eighty-five* years old; (compare ^{<6140>}**Joshua 14:10** with ^{<0136>}**Numbers 13:16**, and ^{<60136>}**Deuteronomy 1:36**;) consequently the war ended in 2559, which had begun, by the passage of Jordan, on the tenth day of the first month of the year 2554. From this date to the end of 2559 we find exactly six years; the *first* of which Joshua seems to have employed in the conquest

of the *south* part of the land of Canaan, and the other *five* in the conquest of all the territories situated on the *north* of that country. See *Dodd*.

Calmet computes this differently, and allows the term of *seven* years for the conquest of the whole land. “Caleb was forty years old when sent from Kadesh-barnea to spy out the land. At the conclusion of the war he was eighty-five years old, as himself says, ^{<6140>}**Joshua 14:10**. From this sum of eighty-five subtract forty, his age when he went from Kadesh-barnea, and the thirty-eight years which he spent in the wilderness after his return, and there will remain the sum of *seven* years, which was the time spent in the conquest of the land.”

1. By protracting the war the Canaanites had time to repent, having sufficient opportunity to discern the hand of Jehovah. 2. Agriculture was carried on, and thus provision was made even for the support of the conquerors, for had the land been subdued and wasted at once, tillage must have stopped, and famine would have ensued. 3. Wild beasts would have multiplied upon them, and the land have been desolated by their means. 4. Had these conquests been more rapid the people of Israel would have been less affected, and less instructed by miracles that had passed in such quick succession before their eyes; and, as in this case they would have obtained the dominion with comparatively little exertion, they might have felt themselves less interested in the preservation of an inheritance, to obtain which they had been but at little trouble and little expense. What we *labour* under the Divine blessing to acquire we are careful to retain; but what *comes lightly* generally *goes lightly*. God obliged them to put forth their own strength in this work, and only blessed and prospered them while they were workers together with him. See *Clarke’s* note on ^{<6136>}**Joshua 13:6**”.

Verse 20. It was of the Lord to harden their hearts] They had sinned against all the light they had received, and God left them justly to the hardness, obstinacy, and pride of their own hearts; for as they chose to retain their idolatry, God was determined that they should be cut off. For as no city made peace with the Israelites but Gibeon and some others of the Hivites, ^{<6119>}**Joshua 11:19**, it became therefore necessary to destroy them; for their refusal to make peace was the proof that they wilfully persisted in their idolatry.

Verse 21. Cut off the Anakims-from Hebron, from Debir] This is evidently a recapitulation of the military operations detailed ^{<06108>}**Joshua 10:36-41.**

Destroyed-their cities] That is, those of the Anakims; for from ^{<06113>}**Joshua 11:13** we learn that Joshua preserved certain other cities.

Verse 22. In Gaza, in Gath, and in Ashdod] The whole race of the Anakims was extirpated in this war, except those who had taken refuge in the above cities, which belonged to the Philistines; and in which some of the descendants of Anak were found even in the days of David.

Verse 23. So Joshua took the whole land] All the country described here and in the preceding chapter. Besides the multitudes that perished in this war, many of the Canaanites took refuge in the confines of the land, and in the neighbouring nations. Some suppose that a party of these fugitive Canaanites made themselves masters of *Lower Egypt*, and founded a dynasty there known by the name of the *shepherd kings*; but it is more probable that the *shepherds* occupied Egypt long before the time that Jacob went thither to sojourn. It is said they founded *Tingris* or *Tangier*, where, according to Procopius, they erected two white pillars with an inscription in the Phœnician language, of which this is the translation: WE ARE THE PERSONS WHO HAVE FLED FROM THE FACE OF JOSHUA THE PLUNDERER, THE SON OF NAVE or *Nun*. See *Bochart*, Phaleg and Canaan, lib. i., c. xxiv., col. 476. Many, no doubt, settled in different parts of Africa, in Asia Minor, in Greece, and in the different islands of the Ægean and Mediterranean Sea: it is supposed also that colonies of this people were spread over different parts of Germany and Sclavonia, &c., but their descendants are now so confounded with the nations of the earth, as no longer to retain their original names, or to be discernible.

And Joshua gave it for an inheritance unto Israel] He claimed no peculiar jurisdiction over it; his own family had no peculiar share of it, and himself only the ruined city of *Tinnath-serah*, in the tribe of Ephraim, which he was obliged to rebuild. See ^{<06194>}**Joshua 19:49, 50**, and see his character at the end of the book.

And the land rested from war.] The whole territory being now conquered, which God designed the Israelites should possess at *this time*.

ACCORDING to the apostle, ^{<3018>}**Hebrews 4:8**, &c., *Joshua* himself was a *type of Christ*; the *promised land*, of the *kingdom of heaven*, the *victories* which he gained, of the *victory and triumph* of Christ; and the *rest* he procured for Israel, of the *state of blessedness*, at the right hand of God. In this light we should view the whole history, in order to derive those advantages from it which, as a portion of the revelation of God, it was intended to convey. Those who finally reign with Christ are they who, through his grace, *conquer the world*, the *devil*, and the *flesh*; for it is only of those who thus *overcome* that he says, “They shall sit with me on my throne, as I have overcome, and am set down with the Father on the Father’s throne;” ^{<3121>}**Revelation 3:21**. Reader, art *thou* a conqueror?

JOSHUA

CHAPTER 12

A list of the kings on the east of Jordan, which were conquered by MOSES, with their territories, 1-6. A list of those on the west side of Jordan, conquered by JOSHUA, in number thirty-one, 7-24.

NOTES ON CHAP. 12

Verse 1. From the river Arnon unto Mount Hermon] Arnon was the boundary of all the *southern* coast of the land *occupied* by the Israelites beyond Jordan; and the mountains of Hermon were the boundaries on the *north*. Arnon takes its rise in the mountains of Gilead, and having run a long way from north to south falls into the Dead Sea, near the same place into which Jordan discharges itself.

And all the plain on the east] All the land from the plains of Moab to Mount Hermon.

Verse 2. From Aroer] Aroer was situated on the western side of the river Arnon, in the middle of the valley through which this river takes its course. The kingdom of Sihon extended from the river Arnon and the city of Aroer on the *south* to the river Jabbok on the *north*.

And from half Gilead] The mountains of Gilead extended from north to south from Mount Hermon towards the source of the river Arnon, which was about the midst of the extent of the kingdom of Sihon: thus Sihon is said to have possessed the *half of Gilead*, that is, the half of the mountains and of the country which bore the name of Gilead on the east of his territories.

River Jabbok] This river has its source in the mountains of Gilead; and, running from east to west, falls into Jordan. It bounds the territories of Sihon on the north, and those of the Ammonites on the south.

Verse 3. The sea of Chinneroth] Or *Gennesareth*, the same as the lake or sea of *Tiberias*.

The Salt Sea on the east] $\text{j l mh } \mu\text{y}$ *yam hammelach*, which is here translated *the Salt Sea*, is understood by others to mean *the sea of the city*

Melach. Where can we find any thing that can be called a *salt* sea on the east of the lake of Gennesareth? Some think that the lake Asphaltites, called also the *Dead Sea*, *Sea of the Desert*, *Sea of Sodom*, and *Salt Sea*, is here intended.

Beth-jeshimoth] A city near the Dead Sea in the plains of Moab.

Ashdath-pisgah] Supposed to be a city at the foot of Mount Pisgah.

Verse 4. Coast of Og king of Bashan] Concerning this person see the notes on ^{<06111>}**Deuteronomy 3:11**, and on ^{<02135>}**Numbers 21:35**, &c.

The remnant or the giants] Or, *Rephaim*. See the notes on ^{<01004>}**Genesis 6:4; 14:5**, and ^{<06107>}**Deuteronomy 2:7, 11**.

Verse 5. The border of the Geshurites] The country of Bashan, in the days of Moses and Joshua, extended from the river Jabbok on the south to the frontiers of the Geshurites and Maachathites on the north, to the foot of the mountains of Hermon.

Verse 7. From Baal-gad] A repetition of what is mentioned ^{<06117>}**Joshua 11:17**.

Verse 9. The king of Jericho, &c.] On this and the following verses see the notes on ^{<06100>}**Joshua 10:1-3**.

Verse 13. The king of Geder] Probably the same with *Gedor*, ^{<06158>}**Joshua 15:58**; it was situated in the tribe of Judah.

Verse 14. The king of Hormah] Supposed to be the place where the Israelites were defeated by the Canaanites see ^{<04145>}**Numbers 14:45**; and which probably was called Hormah, *hmrh* *chormah*, or *destruction*, from this circumstance.

Verse 15. Adullam] A city belonging to the tribe of Judah, ^{<06155>}**Joshua 15:35**. In a cave at this place David often secreted himself during his persecution by Saul; ^{<02201>}**1 Samuel 22:1**.

Verse 17. Tappuah] There were two places of this name: one in the tribe of Judah, ^{<06153>}**Joshua 15:34**, and another in the tribe of Ephraim on the borders of Manasseh; but which of the two is meant here cannot be ascertained. See Clarke's note on ^{<06153>}**Joshua 15:53**".

Hepher] The same, according to Calmet, as *Ophrah* in the tribe of Benjamin, ^{<061823>}**Joshua 18:23**.

Verse 18. Aphek] There were several cities of this name: one in the tribe of Asher, ^{<061931>}**Joshua 19:30**, another in the tribe of Judah, ^{<030401>}**1 Samuel 4:1; 29:1**; and a third in Syria, ^{<121206>}**1 Kings 20:26**, and ^{<121317>}**2 Kings 13:17**. Which of the two former is here intended cannot be ascertained.

Lasharon] There is no city of this name known. Some consider the **l** *lamed* in the word ^ל*wrvl* *lashsharon* to be the sign of the *genitive* case, and in this sense it appears to have been understood by the *Vulgate*, which translates *rex Saron*, the king of Sharon. This was rather a district than a city, and is celebrated in the Scriptures for its fertility; ^{<23330>}**Isaiah 33:9; 35:2**. Some suppose it was the same with *Saron*, near *Lydda*, mentioned ^{<40925>}**Acts 9:35**.

Verse 20. Shimron-meron] See Clarke on ^{<061101>}**Joshua 11:1**".

Verse 21. Taanach] A city in the half tribe of Manasseh, to the west of Jordan, not far from the frontiers of Zebulun, ^{<061711>}**Joshua 17:11**. This city was assigned to the Levites, ^{<062125>}**Joshua 21:25**.

Verse 22. Kedesh] There was a city of this name in the tribe of Naphtali, ^{<061937>}**Joshua 19:37**. It was given to the Levites, and was one of the cities of refuge, ^{<061107>}**Joshua 20:7**.

Jokneam of Carmel] This city is said to have been at the foot of Mount Carmel, near the river Belus, in the tribe of Zebulun, ^{<061911>}**Joshua 19:11**. It was given to the Levites, ^{<062134>}**Joshua 21:34**.

Verse 23. The king of Dor] The city of this name fell to the lot of the children of Manasseh, ^{<061711>}**Joshua 17:11**. Bochart observes that it was one of the oldest royal cities in Phœnicia. The Canaanites held it, ^{<070127>}**Judges 1:27**. Antiochus Sydetes besieged it in aftertimes, but could not make himself master of it. See *Bochart*, *Canaan*, lib. i., c. 28, and *Dodd*.

The king of the nations of Gilgal] This is supposed to mean the higher Galilee, surnamed *Galilee of the Gentiles* or, *nations*, as the Hebrew word **גוֹיִם** *goyim* means. On this ground it should be read *king of Galilee of the nations*. Others suppose it is the same country with that of which *Tidal*

was king, see ^{<0140>}**Genesis 14:1**. The place is very uncertain, and commentators have rendered it more so by their *conjectures*.

Verse 24. King of Tirzah] This city appears to have been for a long time the capital of the kingdom of Israel, and the residence of its kings. See ^{<1147>}**1 Kings 14:17; 15:21, 33**. Its situation cannot be exactly ascertained; but it is supposed to have been situated on a mountain about three leagues south of Samaria.

All the kings thirty and one.] The Septuagint say **ΕΙΚΟΣΙ ΕΝΝΕΑ**, *twenty-nine*, and yet set down but *twenty-eight*, as they confound or omit the kings of *Beth-el*, *Lasharon*, and *Madon*.

So many kings in so small a territory, shows that their kingdoms must have been very small indeed. The kings of *Beth-el* and *Ai* had but about 12,000 subjects in the whole; but in ancient times *all* kings had very small territories. Every village or town had its chief; and this chief was independent of his neighbours, and exercised *regal* power in his own district. In reading all ancient histories, as well as the Bible, this circumstance must be kept constantly in view; for we ought to consider that in those times both *kings* and *kingdoms* were but a faint resemblance of those now.

Great Britain, in ancient times, was divided into many kingdoms: in the time of the *Saxons* it was divided into *seven*, hence called the *Saxon heptarchy*. But when Julius Cæsar first entered this island, he found *four* kings in Kent alone; *Cingetorix*, *Carnilius*, *Taximagulus*, and *Segonax*. Hence we need not wonder at the numbers we read of in the land of Canaan. Ancient Gaul was thus divided; and the great number of *sovereign princes*, *secular bishops*, *landgraves*, *dukes*, &c., &c., in Germany, are the modern remains of those ancient divisions.

JOSHUA

CHAPTER 13

Joshua being old, the Lord informs him of the land yet remaining to be possessed, 1. Of the unconquered land among the Philistines, 2, 3. Among the Canaanites, Sidonians, and Amorites, 4, 5. The inhabitants of the hill country and the Sidonians to be driven out, 6. The land on the east side of Jordan, that was to be divided among the tribes of Reuben and Gad, and the half tribe of Manasseh, 7-12. The Geshurites and the Maachathites not expelled, 13. The tribe of Levi receive no inheritance, 14. The possessions of REUBEN described, 15-23. The possessions of GAD, 24-28. The possessions of the half tribe of Manasseh, 29-31. Recapitulation of the subjects contained in this chapter, 32, 33.

NOTES ON CHAP. 13

Verse 1. Joshua was old] He is generally reputed to have been at this time about a *hundred* years of age: he had spent about seven years in the conquest of the land, and is supposed to have employed about one year in dividing it; and he died about ten years after, aged one hundred and ten years. It is very likely that he intended to subdue the whole land before he made the division of it among the tribes; but God did not think proper to have this done. So unfaithful were the Israelites that he appears to have purposed that some of the ancient inhabitants should still remain to keep them in check, and that the respective tribes should have some labour to drive out from their allotted borders the remains of the Canaanitish nations.

There remaineth yet very much land to be possessed.] That is, very much when compared with that on the other side Jordan, which was all that could as yet be said to be in the hands of the Israelites.

Verse 2. The borders of the Philistines, and all Geshuri] The borders of the Philistines may mean the land which they possessed on the sea-coast, southwest of the land of Canaan. There were several places named *Geshuri*, but that spoken of here was probably the region on the south of Canaan, towards Arabia, or towards Egypt.-*Calmet*. Cellarius supposes it to have been a country in the vicinity of the Amalekites.

Verse 3. From Sihor, which is before Egypt] Supposed by some to be the Pelusiac branch of the Nile, near to the Arabian Desert; called also the

river of Egypt, ^{<0345>}**Numbers 34:5**; ^{<24218>}**Jeremiah 2:18**. On this subject an intelligent friend favours me with the following opinion:—

“The river *Sihor* is supposed by some to be the Nile, or a branch of it. Others think it the same as what is frequently called the *river of Egypt*, which lay *before* or towards the borders of *Egypt*; which arose out of the mountains of Paran, and ran westward, falling into that bay of the Mediterranean which lies south of the land of the Philistines. This river is often mentioned as the boundary of the Israelites to the southwest, as Euphrates, the *great river*, was on the northeast.

“There was a desert of considerable distance between what is called the *river of Egypt* and the isthmus of Suez. Solomon reigned to the *borders of Egypt*, i.e., to this desert; but not in Egypt, nor to the river Nile.

“Upon the whole, (though there are difficulties in the matter,) I incline to think that the river in question was not the Nile. *Sihor* (*black*) might, from some circumstances, be applied to another river as well as the Nile; though some places in Isaiah and Jeremiah seem to restrict it to the Nile.”—*J. C.*

Ekron northward] Ekron was one of the five lordships of the Philistines, and the most northern of all the districts they possessed. *Baal-zebub*, its idol, is famous in Scripture; see ^{<12102>}**2 Kings 1:2**, &c. The *five* lordships of the Philistines were *Gaza*, *Ashdod*, *Askalon*, *Gath*, and *Ekron*. There is no proof that ever the Israelites possessed *Ekron*; though, from ^{<0511>}**Joshua 15:11**, some think it was originally given to *Judah*, but the text does not say so; it only states that *the border* of the tribe of Judah *went out* UNTO THE SIDE of *Ekron*. From ^{<05193>}**Joshua 19:43**, we learn that it was a part of the lot of Dan, but it does not appear to have been possessed by any of those tribes.

Counted to the Canaanite] It is generally allowed that the original possessors of this country were the descendants of *Canaan*, the youngest son of Ham. The Philistines sprang from *Mizraim*, the second son of Ham, and, having dispossessed the *Avim* from the places they held in this land, dwelt in their stead. See ^{<01013>}**Genesis 10:13, 14**.

Five lords of the Philistines] These dynasties are famous in the Scriptures for their successful wars against the Israelites, of whom they were almost the perpetual scourge.

Also the Avites] These must not be confounded with the *Hivites*. The Avites seem to have been a very inconsiderable tribe, who dwelt in some of the skirts of Palestine. They had been originally deprived of their country by the *Caphtorim*; and though they lived as a distinct people, they had never afterwards arrived to any authority.

Verse 4. The land of the Canaanites] This lay on the south of the country of the Philistines, towards the sea-coast.

Mearah] Supposed to be the city *Maratha*, on the Mediterranean Sea.—*Calmet*. Or the river *Majora*, which falls into the Mediterranean Sea, between Sidon and Berytus. See PLINY, *Hist. Nat. lib. v., c. 20*.

Aphek] See Clarke on “^{<061218>}**Joshua 12:18**”.

To the borders of the Amorites] Though the term *Amorite* is sometimes used to designate the inhabitants in general of the land of Canaan, yet it must be considered in a much more restricted sense in this place. As no Amorites are known to have dwelt in this quarter, *Calmet* supposes we should read *Aramites* or Syrians. *Joshua*, says he, proceeds from *Sidon* to *Aphek*, a city of Syria, between Heliopolis and Babylon where was the temple of the Venus of *Aphek*, and which is spoken of in ^{<12106>}**1 Kings 20:26**; ^{<121317>}**2 Kings 13:17**, as the capital of the kings of Syria. From this *Joshua* passes on to the frontiers of the Syrians, towards *Gebal* or *Gabala*, which, according to *Ptolemy*, was situated in Phœnicia. This conjecture of *Calmet* is not supported by any authority either from the ancient versions or MSS. *Houbigant*, however, approves of it: the emendation is simple as it consists in the interchange of only two letters in the same word, *ymrah haarammi*, for *yrmah haemori*.

Verse 5. The land of the Giblites] This people dwelt beyond the precincts of the land of Canaan, on the east of Tyre and Sidon. See ^{<052709>}**Ezekiel 27:9**; ^{<098307>}**Psalms 83:7**; their capital was named *Gebal*. See *Dodd*.

All Lebanon] See Clarke on “^{<061117>}**Joshua 11:17**”.

Verse 6. Misrephoth-maim] See Clarke on “^{<061107>}**Joshua 11:7**”.

These will I drive out] That is, if the Israelites continued to be obedient; but they did not, and therefore they never fully possessed the *whole* of that land which, on this condition alone, God had promised them: the *Sidonians* were never expelled by the Israelites, and were only brought into a state of comparative subjection in the days of David and Solomon.

Some have taken upon them to deny the authenticity of Divine revelation relative to this business, “because,” say they, “God is stated to have absolutely promised that Joshua should conquer the whole land, and put the Israelites in possession of it.” This is a total mistake. 1. God never absolutely, i.e., *unconditionally*, promised to put them in possession of this land. The promise of their possessing the whole was suspended on their *fidelity* to God. They were not faithful, and therefore God was not bound by his promise to give them any part of the land, after their first act of national defection from his worship. 2. God never said that Joshua should conquer the whole land, and *give* it to them; the promise was simply this: “Thou shalt bring them into the land, and thou shalt divide it among them:” both of which he did, and procured them footing by his conquests, sufficient to have enabled them to establish themselves in it for ever. 3. It was never said, Thou shalt *conquer* it all, and then *divide* it; no. Several of the tribes, *after* their quota was allotted them, were obliged to drive out the ancient inhabitants. **See Clarke on “^{<6118>}Joshua 11:18”.**

Verse 7. The nine tribes, and the half tribe of Manasseh] The other half tribe of Manasseh, and the two tribes of Reuben and Gad, had got their inheritance on the other side of Jordan, in the land formerly belonging to Og king of Bashan, and Sihon king of the Amorites.

Verse 9. From Aroer] See Clarke on “^{<6120>}Joshua 12:2”.

Verse 11. Border of the Geshurites] See Clarke on “^{<6125>}Joshua 12:5”.

Verse 17. Bamoth-baal] The high places of Baal, probably so called from altars erected on hills for the impure worship of this Canaanitish Priapus.

Verse 18. Jahaza] A city near Medeba and Dibon. It was given to the Levites, ^{<1368>}**1 Chronicles 6:78.**

Kedemoth] Mentioned ^{<6126>}**Deuteronomy 2:26**; supposed to have been situated beyond the river *Arnon*.

Mephaath] Situated on the frontiers of Moab, on the eastern part of the desert. It was given to the Levites, ^{<0237>}**Joshua 21:37**.

Verse 19. Kirjathaim] This city, according to Eusebius, was nine miles distant from Medeba, towards the east. It passed from the Emim to the Moabites, from the Moabites to the Amorites, and from the Amorites to the Israelites, ^{<0146>}**Genesis 14:6**; ^{<0221>}**Deuteronomy 2:20**. Calmet supposes the Reubenites possessed it till the time they were carried away by the Assyrians; and then the Moabites appear to have taken possession of it anew, as he collects from ^{<2481>}**Jeremiah 48:1** &c., and ^{<2539>}**Ezekiel 25:9** &c.

Sibmah] A place remarkable for its *vines*. See ^{<2318>}**Isaiah 16:8, 9**, ^{<2482>}**Jeremiah 48:32**.

Zareth-shahar, in the mount of the valley] This probably means a town situated on or near to a hill in some flat country.

Verse 20. Beth-peor] The *house or temple of Peor*, situated at the foot of the mountain of the same name. See ^{<0238>}**Numbers 25:3**.

Verse 21. The princes of Midian] See the history of this war, ^{<0310>}**Numbers 31:1**, &c.; and from that place this and the following verse seem to be borrowed, for the introduction of the death of Balaam here seems quite irrelevant.

Verse 23. The cities and the villages] By *villages*, **פּוֹרְסָתַי** *chatserim*, it is likely that *moveable villages* or *tents* are meant, such as are in use among the Bedouin Arabs; places where they were accustomed to feed and pen their cattle.

Verse 25. Half the land on the children of Ammon] This probably was land which had been taken from the Ammonites by Sihon, king of the Amorites, and which the Israelites possessed by right of conquest. For although the Israelites were forbidden to take the land of the Ammonites, ^{<0237>}**Deuteronomy 2:37**, yet this part, as having been united to the territories of Sihon, they might possess when they defeated that king and subdued his kingdom.

Verse 26. Ramath-mizpeh] The same as *Ramoth-gilead*. It was one of the cities of refuge, ^{<0318>}**Joshua 20:8**; ^{<0347>}**Deuteronomy 4:47**.

Mahanaim] Or the *two camps*. Situated on the northern side of the brook Jabbok, celebrated for the vision of the two camps of angels which Jacob had there; see ^{<01332>}**Genesis 32:2**.

Verse 27. Beth-aram] This city was rebuilt by Herod, and called *Livias*, in honour of *Livia*, the wife of *Augustus*. Josephus calls it *Julias*, Julia being the name which the Greeks commonly give to *Livia*.-*Calmet*.

Succoth] A place between Jabbok and Jordan where Jacob pitched his *tents*, from which circumstance it obtained its name, see ^{<013317>}**Genesis 33:17**.

Verse 29. The half tribe of Manasseh] When the tribes of Reuben and Gad requested to have their settlement on the east side of Jordan, it does not appear that any part of the tribe of Manasseh requested to be settled in the same place. But as this tribe was numerous, and had much cattle, Moses thought proper to appoint one half of it to remain on the east of Jordan, and the other to go over and settle on the west side of that river.

Verse 30. The towns of Jair] These were sixty cities; they are mentioned afterwards, and in ^{<13021>}**1 Chronicles 2:21**, &c. They are the same with the *Havoth-jair* mentioned ^{<043341>}**Numbers 32:41**. Jair was son of Segub, grandson of Esron or Hezron, and great-grandson of Machir by his grandmother's side, who married Hezron of the tribe of Judah. See his genealogy, ^{<13021>}**1 Chronicles 2:21-24**.

Verse 32. Which Moses did distribute] Moses had settled every thing relative to these tribes before his death, having appointed them to possess the territories of Og king of Bashan, and Sihon king of the Amorites.

For particulars on this chapter, the reader, if he judge it of consequence, may consult *Calmet*.

JOSHUA

CHAPTER 14

Eleazar, Joshua, and the heads of the fathers, distribute the land by lot to the people, 1-3. The Levites receive no land, but cities to dwell in, and suburbs for their cattle, 4, 5. Caleb requests to have Mount Hebron for an inheritance, because of his former services, 6-12. Joshua grants his request, 13-15.

NOTES ON CHAP. 14

Verse 1. Eleazar the priest, &c.] ELEAZAR, as being the minister of GOD in *sacred* things is mentioned *first*. JOSHUA, as having the supreme command in all things *civil*, is mentioned *next*. And the HEADS or PRINCES of the twelve tribes, who in all things acted *under* Joshua, are mentioned *last*. These *heads* or *princes* were twelve, Joshua and Eleazar included; and the reader may find their names in ^{<0419>}Numbers 34:19-28. It is worthy of remark that no prince was taken from the tribes of *Reuben* and *Gad*, because these had already received their inheritance on the other side of Jordan, and therefore could not be interested in this division.

Verse 2. By lot was their inheritance] Concerning the meaning and use of the lot, see the note on ^{<0419>}Numbers 26:55; and concerning the manner of *casting lots* in the case of the *scapegoat*, see the note on ^{<0418>}Leviticus 16:8, 9.

On this subject Dr. Dodd has selected some good observations from *Calmet* and *Masius*, which I here borrow: "Though God had sufficiently pointed out by the predictions of Jacob when dying, and those of Moses, what portions he designed for each tribe, we readily discern an admirable proof of his wisdom in the orders he gave to decide them by *lot*. By this means the false interpretations which might have been given to the words of Jacob and Moses were prevented; and by striking at the root of whatever might occasion *jealousies* and *disputes* among the tribes, he evidently secured the honesty of those who were to be appointed to distribute to them the conquered countries in the land of Canaan. Besides, the success of this method gave a fresh proof of the Divinity of the Jewish religion, and the truth of its *oracles*. Each tribe finding itself placed *by lot* exactly in the spot which Jacob and Moses had foretold, it was evident that Providence had equally directed both those *predictions* and that *lot*. The

event justified the truth of the promises. The more singular it was, the more clearly we discern the finger of God in it. The portion, says *Masius*, fell to each tribe just as Jacob had declared two hundred and fifty years before in the last moments of his life, and Moses, immediately before his death; for to the tribe of JUDAH fell a country abounding in *vineyards* and *pastures*; to ZEBULUN and ISSACHAR, *seacoasts*; in that of ASHER was plenty of *oil*, *wheat*, and *metals*; that of BENJAMIN, near to the *temple*, was, in a manner, *between the shoulders of the Deity*; EPHRAIM and MANASSEH were distinguished with a territory blessed in a *peculiar* manner by Heaven; the land of NAPHTALI extended from the *west* to the *south* of the tribe of Judah. Since therefore the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the *inspiration* of God in the *word* of Jacob and Moses, the *direction* of his *hand* in the *lot*, and his *providence* in the *event*?"

How the *lot* was cast in this case cannot be particularly determined. It is probable, 1. That the land was geographically divided into ten portions. 2. That each portion was called by a particular name. 3. That the name of each portion was written on a separate slip of parchment, wood, &c. 4. That the names of the claimants were also written on so many slips. 5. The names of the portions, and of the tribes, were put into separate vessels. 6. Joshua, for example, put his hand into the vessel containing the names of the tribes, and took out one slip; while Eleazar took out one from the other vessel, in which the names of the *portions* were put. 7. The *name* drawn, and the *portion* drawn, being read, it was immediately discerned what the *district* was which God had designed for such a *tribe*. This appears to be the most easy way to determine such a business.

Verse 4. The children of Joseph were two tribes] This was ascertained by the prophetic declaration of their grandfather Jacob, ⁻⁰¹⁴⁸⁰⁶**Genesis 48:5, 6**; and as *Levi* was taken out of the tribes for the service of the sanctuary, one of these sons of Joseph came in his place, and Joseph was treated as the first-born of Jacob, in the place of Reuben, who forfeited his right of primogeniture.

With their suburbs for their cattle] For the meaning of this passage the reader is referred to **Clarke's note on** ⁻⁰⁴⁸⁵⁶**Numbers 35:6**".

Verse 5. They divided the land.] This work was begun some time before at *Gilgal*, and was finished some time after at *Shiloh*. It must have required

a very considerable time to make all the geographical arrangements that were necessary for this purpose.

Verse 6. Caleb the son of Jephunneh the Kenezite] In the note on the parallel place, ^{<0432>}**Numbers 32:12**, it is said Kenaz was probably the *father* of Jephunneh, and that Jephunneh not Caleb, was the Kenezite; but still, allowing this to be perfectly correct, Caleb might also be called the *Kenezite*, as it appears to have been a *family name*, for *Othniel*, his nephew and son-in-law, is called the son of *Kenaz*, ^{<0517>}**Joshua 15:17**; ^{<0701>}**Judges 1:13**, and ^{<1304>}**1 Chronicles 4:13**; and a grandson of Caleb is also called the son of *Kenaz*, ^{<1304>}**1 Chronicles 4:15**. In ^{<1328>}**1 Chronicles 2:18**, Caleb is called the son of *Hezron*, but this is only to be understood of his having *Hezron* for one of his *ancestors*; and *son* here may be considered the same as *descendant*; for *Hezron*, of the tribe of *Judah*, having come into *Egypt* one hundred and seventy-six years before the birth of *Caleb*, it is not at all likely that he could be called his *father* in the proper sense of the term. Besides, the supposition above makes a very good sense, and is consistent with the use of the terms *father*, *son*, and *brother*, in different parts of the sacred writings.

Thou knowest the thing that the Lord said] In the place to which *Caleb* seems to refer, viz., ^{<0424>}**Numbers 14:24**, there is not a word concerning a promise of *Hebron* to him and his posterity; nor in the place (^{<0136>}**Deuteronomy 1:36**) where *Moses* repeats what had been done at *Kadesh-barnea*: but it may be *included* in what is there spoken. *God* promises, *because he had another spirit within him*, and had *followed God fully*, therefore he should enter into the land whereinto he came, and his seed should possess it. Probably this relates to *Hebron*, and was so understood by all parties at that time. This seems tolerably evident from the pointed reference made by *Caleb* to this transaction.

Verse 7. As it was in mine heart.] Neither *fear* nor *favour* influenced him on the occasion; he told what he believed to be the truth, the whole truth, and nothing but the truth.

Verse 9. The land whereon thy feet have trodden] This probably refers to *Hebron*, which was no doubt mentioned on this occasion.

Verse 10. These forty and five years] See *Clarke's note* on "^{<0530>}**Joshua 13:1**".

Verse 11. Even so is my strength now] I do not ask this place because I wish to sit down now, and take my ease; on the contrary, I know I must fight, to drive out the Anakim, and I am as able and willing to do it as I was forty-five years ago, when Moses sent me to spy out the land.

Verse 12. I shall be able to drive them out] He cannot mean *Hebron* merely, for that had been taken before by Joshua; but in the request of Caleb doubtless all the *circumjacent country* was comprised, in many parts of which the Anakim were still in considerable force. It has been conjectured that Hebron itself had again fallen under the power of its former possessors, who, taking the advantage of the absence of the Israelitish army, who were employed in other parts of the country, re-entered the city, and restored their ancient domination. But the first opinion seems best founded.

Verse 13. Joshua blessed him] As the word *bleſs* often signifies to *ſpeak good or well of* or *to any person*, (see Clarke's note on "^{00B}Genesis 2:3",) here it may mean the *praise* bestowed on Caleb's intrepidity and faithfulness by Joshua, as well as a *prayer* to God that he might have prosperity in all things; and eſpecially that the Lord might be *with him*, as himſelf had expreſſed in the preceding verſe.

Verse 14. Hebron therefore became the inheritance of Caleb] Joshua admitted his claim, recognized his right, and made a full conveyance of Hebron and its dependencies to Caleb and his poſterity; and this being done in the ſight of all the elders of Iſrael, the right was publicly acknowledged, and conſequently this portion was excepted from the general determination by lot; God having long before made the ceſſion of this place to him and to his deſcendants.

Verse 15. And the name of Hebron before was Kirjath-arba] That is, *the city of Arba*, or rather, *the city of the four*, for thus [*bra tyrq kiryath arba* may be literally translated. It is very likely that this city had its name from *four* Anakim, gigantic or powerful men, probably *brothers*, who built or conquered it. This conjecture receives conſiderable ſtrength from ⁰⁵¹⁴Joshua 15:14, where it is ſaid that Caleb drove from *Hebron* the *three ſons of Anak*, *Sheshai*, *Ahiman*, and *Talmi*: now it is quite poſſible that Hebron had its former name, *Kirjath-arba*, the *city of the four*, from theſe *three ſons* and their *father*, who, being men of uncommon ſtature or abilities, had rendered themſelves famous by acts proportioned to their

strength and influence in the country. It appears however from ^{<6513>}Joshua 15:13 that *Arba* was a proper name, as there he is called the *father of Anak*. The Septuagint call Hebron *the metropolis of the Enakim*, μητροπολις των Ενακιμ. It was probably the seat of government, being the *residence* of the above chiefs, from whose *conjoint* authority and power it might have been called [^]rbj *chebron*; as the word rbj *chabar* literally signifies to *associate*, to *join in fellowship*, and appears to be used, ^{<8406>}Job 41:6, for “*associated merchants, or merchants’ companions, who travelled in the same caravan.*” Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called *the city of the four* because it was the burial-place of *Adam, Abraham, Isaac, and Jacob*. Such traditions confute themselves.

The land had rest from war.] There were no more *general* wars; the inhabitants of Canaan collectively could make no longer any head, and when their confederacy was broken by the conquests of Joshua, he thought proper to divide the land, and let each tribe expel the ancient inhabitants that might still remain in its own territories. Hence the wars after this time were *particular* wars; there were no more general campaigns, as it was no longer necessary for the *whole* Israelitish body to act against an enemy now *disjointed* and *broken*. This appears to be the most rational meaning of the words, *The land had rest from war*.

THE Jewish economy furnishes, not only a history of God’s revelations to man, but also a history of his providence, and an ample, most luminous, and glorious comment on that providence. Is it possible that any man can seriously and considerately sit down to the reading even of this book, without rising up a wiser and a better man? This is the true history which everywhere exhibits God as the *first mover* and *prime agent*, and men only as subordinate actors. What a miracle of God’s power, wisdom, grace, justice, and providence are the people of Israel in every period of their history, and in every land of their dispersions! If their *fall* occasioned the *salvation* of the Gentile world, what shall their *restoration* produce! Their future *inheritance* is not left to what men would call the *fortuitous* decision of a *lot*; like Caleb’s possession it is confirmed by the oath of the Lord; and when the end shall be, this people shall stand in their lot at the end of the days, and shall again be great to the ends of the earth.

JOSHUA

CHAPTER 15

The lot of the tribe of Judah described, 1. Their south border, 2-4. Their east border, 5-11. Their west border, 12. Caleb's conquest, 13-15. Promises his daughter to the person who should take Kirjath-sepher, 16. Othniel his kinsman renders himself master of it, and gets Achsah to wife, 17. Her request to her father to get a well watered land, which is granted, 18, 19. The cities of the tribe of Judah are enumerated, 20-63.

NOTES ON CHAP. 15

Verse 1. This then was the lot of the tribe of-Judah] The geography of the sacred writings presents many difficulties, occasioned by the changes which the civil state of the promised land has undergone, especially for the last two thousand years. Many of the ancient towns and villages have had their names so totally changed, that their former appellations are no longer discernible; several lie buried under their own ruins, and others have been so long destroyed that not one vestige of them remains. On these accounts it is very difficult to ascertain the situation of many of the places mentioned in this and the following chapters. But however this may embarrass the commentator, it cannot affect the *truth* of the narrative. Some of the principal cities in the universe, cities that were the seats of the most powerful empires, are not only reduced to *ruins*, but so completely blotted out of the map of the world that their situation cannot be ascertained. Where is *Babylon*? Where are *Nineveh*, *Carthage*, *Thebes*, *Tyre*, *Baalbec*, *Palmyra*, and the so far-famed and greatly celebrated TROY? Of the former and the latter, so renowned by historians and poets, scarcely a vestige, properly speaking, remains; nor can the learned agree on the *spot* once occupied by the buildings of those celebrated cities! Should this circumstance invalidate the whole history of the ancient world, in which they made so conspicuous a figure? And can the authenticity of our sacred historian be impaired, because several of the places he mentions no longer exist? Surely no: nor *can* it be called in question but by the *heedless* and *superficial*, or the *decidedly* profane. Although some of the cities of the holy land are destroyed, and it would be difficult to ascertain the geography of several, yet enough remain, either under their ancient names,

or with such decisive characteristics, that through their new names their ancient appellatives are readily discernible.

It is natural to suppose that the *division* mentioned here was made after an accurate survey of the land, which might have been made by proper persons accompanying the conquering army of the Israelites. *Nine* tribes and a *half* were yet to be accommodated, and the land must be divided into *nine parts* and a *half*. This was no doubt done with the utmost judgment and discretion, the advantages and disadvantages of each division being carefully balanced. These were the portions which were divided by lot; and it appears that Judah drew the *first* lot; and, because of the importance and pre-eminence of this tribe, this lot is first described.

By their families] It is supposed that the *family divisions* were not determined by lot. These were left to the prudence and judgment of Joshua, Eleazar, and the ten princes, who appointed to each family a district in proportion to its number, &c., the general division being that alone which was determined by the *lot*.

To the border of Edom] The tribe of Judah occupied the most southerly part of the land of Canaan. Its limits extended from the extremity of the *Dead Sea* southward, along Idumea, possibly by the desert of *Sin*, and proceeding from east to west to the Mediterranean Sea, and the most eastern branch of the river Nile, or to what is called the river of Egypt. Calmet very properly remarks, that Joshua is particular in giving the limits of this tribe, as being the first, the most numerous, most important; that which was to furnish the *kings* of Judea; that in which *pure religion* was to be preserved, and that from which the *Messiah* was to spring.

Verse 2. From the bay that looketh southward] These were the southern limits of the tribe of Judah, which commenced at the extremity of the lake Asphaltites or Dead Sea, and terminated at *Sihor* or the river of Egypt, and Mediterranean Sea; though some think it extended to the *Nile*.

Verse 3. Maaleh-acrabbim] The ascent of the Mount of Scorpions, probably so called from the multitude of those animals found in that place.

Kadesh-barnea] This place was called *Enmishpat*, ^{<01407>} **Genesis 14:7**. It was on the edge of the wilderness of Paran, and about twenty-four miles from Hebron. Here Miriam, the sister of Moses and Aaron, died; and here

Moses and Aaron rebelled against the Lord; hence the place was called *Meribah-Kadesh*, or *the contention of Kadesh*.

Karkaa] Supposed to be the *Coracea* of Ptolemy, in Arabia Petræa.-*Calmet*.

Verse 4. Toward Azmon] This was the last city they possessed toward Egypt.

The river of Egypt] The most eastern branch of the river Nile. See Clarke on “^{<06133>}**Joshua 13:3**”. But there is much reason to doubt whether any branch of the Nile be meant, and whether the promised land extended to that river. On this subject it is impossible to decide either way.

Verse 5. The east border was the Salt Sea] The Salt Sea is the same as the Dead Sea, lake Asphaltites, &c. And here it is intimated that the eastern border of the tribe of Judah extended along the Dead Sea, from its lowest extremity to the *end of Jordan*, i.e., to the place where Jordan falls into this sea.

Verse 6. Beth-hogla] A place between Jericho and the Dead Sea, belonging to the tribe of Benjamin, ^{<061821>}**Joshua 18:21**, though here serving as a frontier to the tribe of Judah.

Stone of Bohan] This must have been some remarkable place, probably like the *stone of Jacob*, which afterwards became *Bethel*; but where it was situated is uncertain.

Verse 7. The valley of Achor] Debir mentioned in this verse is unknown. The *valley of Achor* had its name from the punishment of *Achan*. See the account, ^{<061724>}**Joshua 7:24**, &c.

En-shemesh] The *fountain of the sun*; it was eastward of Jerusalem, on the confines of Judah and Benjamin.

Verse 8. The valley of the son of Hinnom] Who Hinnom was is not known, nor why this was called *his* valley. It was situated on the east of Jerusalem; and is often mentioned in Scripture. The image of the idol Molech appears to have been set up there; and there the idolatrous Israelites caused their sons and daughters to pass through the fire in honour of that demon, ^{<122310>}**2 Kings 23:10**. It was also called *Tophet*, see ^{<240732>}**Jeremiah 7:32**. When King Josiah removed the image of this idol from this valley, it appears to have been held in such universal execration, that it

became the general receptacle of all the filth and impurities which were carried out of Jerusalem; and it is supposed that *continual fires* were there kept up, to consume those impurities and prevent infection. From the Hebrew words $\mu\eta\eta \text{ } \acute{\text{b}} \text{ } \gamma\text{g}$ *gei ben Hinnom*, the *valley of the son of Hinnom*, and by contraction, $\mu\eta\eta \text{ } \gamma\text{g}$ *gei Hinnom*, the *valley of Hinnom*, came the $\Gamma\epsilon\epsilon\nu\nu\alpha$, *Gehenna* of the New Testament, called also $\Gamma\epsilon\epsilon\nu\nu\alpha \text{ } \tau\omicron\upsilon\text{ } \pi\upsilon\rho\omicron\varsigma$, the *Gehenna of fire*, which is the emblem of *hell*, or the place of the damned. See ^{<4162>}**Matthew 5:22, 29, 30; 10:28; 18:9**, &c.

In the *East* it is common to add the name of the *father* to that of the *son*, e.g., “This land belongs to *Goborka* the son of *Kake Prusada*.” But this addition is not made till after the father’s death. This custom prevailed also in the *west*. It is common among the aborigines of both *Ireland* and *Wales*.

The same is Jerusalem] This city was formerly called *Jebus*; a part of it was in the tribe of *Benjamin*; *Zion*, called its citadel, was in the tribe of *Judah*.

The valley of the giants] Of the *Rephaim*. See the notes on ^{<0104>}**Genesis 6:4; 14:5**; ^{<4167>}**Deuteronomy 2:7, 11**.

On this subject, a very intelligent clergyman favours me with his opinion in the following terms:-

“The boundary between *Judah* and *Benjamin* went up from the valley of *Hinnom* on the east to the top of the hill southward, leaving *Jebusi* (or *Jerusalem*) to the northwest adjoining to *Benjamin*. This mount (*Jebusi*) lay between the two tribes, which the *Jebusites* possessed till the time of *David*. At the 63d verse here, {^{<0656>}**Joshua 15:63**} it is said *Judah* could not drive out these people; and in ^{<0702>}**Judges 1:21**, the same is said of the *Benjamites*. Each tribe might have attacked them at various times. There were various mounts or tops to these hills. Mount *Zion* and *Moriah*, where the temple stood, was in the tribe of *Judah*; ^{<0788>}**Psalms 78:68, 69; 87:2**.

“In ^{<06312>}**Deuteronomy 33:12** it is said of *Benjamin*, *the Lord shall dwell by him*, i.e., near him, or beside his borders, *between his shoulders*; the line might be circular between the two hills or tops so as in part to encompass Mount *Zion* in the tribe of *Judah*, on which the temple stood. *Benjamin’s gate*, (mentioned ^{<24712>}**Jeremiah**

37:12, 13; 38:7,) was the gate leading out of the city, into the tribe of Benjamin. So the gate of Ephraim, (^{<121413>}**2 Kings 14:13,**) was a gate which led towards the tribe of Ephraim. We give names to roads, &c., in the same way now.

“Mount Calvary, (which was on the outside of the gate,) seems to have been in the tribe of Benjamin. Query. Whether Calvary or Golgotha was so called from skulls being scattered about there, (as say some,) or rather from the figure of the rock being shaped like a man’s skull, with one face of it nearly perpendicular? I incline to this latter opinion. I believe the Jews did not suffer human bones, even of malefactors, to lie about.”-J. C.

Verse 9. Baalah, which is Kirjath-jearim] This place was rendered famous in Scripture, in consequence of its being the residence of the ark, for twenty years after it was sent back by the Philistines; see ^{<010101>}**1 Samuel 5:1-7:2.**

Verse 10. Beth-shemesh] The *house* or *temple of the sun*. It is evident that the *sun* was an object of adoration among the Canaanites; and hence *fountains, hills, &c.*, were dedicated to him. *Beth-shemesh* is remarkable for the slaughter of its inhabitants, in consequence of their prying *curiously*, if not *impiously*, into the ark of the Lord, when sent back by the Philistines. See ^{<000619>}**1 Samuel 6:19.**

Verse 12. The great sea] The Mediterranean.

Verse 13. And unto Caleb-he gave a part] See Clarke’s notes on ^{<061414>}**Joshua 14:14**”, &c.

Verse 14. The three sons of Anak] See Clarke on ^{<061415>}**Joshua 14:15**”.

Verse 15. Kirjath-sepher.] The *city of the book*. Why so named is uncertain. It was also called *Debir*, and *Kirjath-sannah*. See ^{<061549>}**Joshua 15:49.**

Verse 16. Will I give Achsah my daughter] In ancient times fathers assumed an absolute right over their children, especially in disposing of them in marriage; and it was customary for a *king* or *great man* to promise his daughter in marriage to him who should take a city, kill an enemy, &c. So Saul promised his daughter in marriage to him who should kill Goliath,

^{<0172>}**1 Samuel 17:25**; and Caleb offers his on this occasion to him who should take *Kirjath-sepher*. Profane writers furnish many similar examples.

Verse 18. As she came] As she was now departing from the house of her father to go to that of her husband.

She moved him] Othniel, to *ask of her father a field*, one on which she had set her heart, as contiguous to the patrimony already granted.

She lighted off her ass] *j n x t w vattitsnach*, she *hastily, suddenly* alighted, as if she had forgotten something, or was about to return to her father's house. Which being perceived by her father, he said, *What wouldst thou? What is the matter? What dost thou want?*

Verse 19. Give me a blessing] Do me an act of kindness. Grant me a particular request.

Thou hast given me a south land] Which was probably dry, or very ill, watered.

Give me also springs of water.] Let me have some fields in which there are *brooks* or *wells* already digged.

The upper springs, and the nether springs.] He gave her even more than she requested; he gave her a district among the *mountains* and another in the *plains* well situated and well watered. There are several difficulties in this account, with which I shall not trouble the reader. What is mentioned above appears to be the sense.

Verse 24. Ziph] There were two cities of this name in the tribe of Judah, that mentioned here, and another ^{<0155>}**Joshua 15:55**. One of these two is noted for the refuge of David when persecuted by Saul; and the attempts made by its inhabitants to deliver him into the hands of his persecutor. See ^{<0234>}**1 Samuel 23:14-24**.

Verse 28. Beer-sheba] A city, famous in the book of Genesis as the residence of the patriarchs Abraham and Jacob, ^{<0219>}**Genesis 22:19; 28:10; 46:1**. See Clarke's note on "^{<0213>}**Genesis 21:31**". It lay on the way between Canaan and Egypt, about forty miles from Jerusalem.

Verse 30. Hormah] A place rendered famous by the defeat of the Hebrews by the Canaanites. See ^{<0145>}**Numbers 14:45**, ^{<0144>}**Deuteronomy 1:44**.

Verse 31. Ziklag] The Philistines seem to have kept possession of this city till the time of David, who received it from Achish, king of Gath, ^{<02706>}**1 Samuel 27:6**; after which time it remained in the possession of the kings of Judah.

Verse 32. All the cities are twenty and nine, with their villages] But on a careful examination we shall find *thirty-eight*; but it is supposed that nine of these are excepted; viz., *Beersheba, Moladah, Hazarshual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon*, which were afterwards given to the tribe of Simeon. This may appear satisfactory, but perhaps the truth will be found to be this: Several cities in the promised land are expressed by *compound* terms; not knowing the places, different translations combine what should be separated, and in many cases separate what should be combined. Through this we have *cities* formed out of *epithets*. On this ground we have *thirty-eight* cities as the sum here, instead of *twenty-nine*.

Verse 33. Eshtaol, and Zoreah] Here Samson was buried, it being the burial-place of his fathers; see ^{<07163>}**Judges 16:31**. These places though first given to Judah, afterwards fell to the lot of Dan, ^{<06941>}**Joshua 19:41**.

Verse 35. Jarmuth] See Clarke's note on "^{<06108>}**Joshua 10:3**".

Adullam] See Clarke's note on "^{<061215>}**Joshua 12:15**".

Socoh] It was near this place that David fought with and slew Goliath, the champion of the Philistines, ^{<091701>}**1 Samuel 17:1**.

Verse 36. Gederah] See Clarke's note on "^{<061213>}**Joshua 12:13**".

Fourteen cities] Well reckoned, we shall find *fifteen* cities here; but probably Gederah and Gederothaim (^{<061536>}**Joshua 15:36**) are the same. See Clarke's the note on "^{<061532>}**Joshua 15:32**".

Verse 39. Lachish-and Eglon] See Clarke on "^{<06108>}**Joshua 10:3**".

Verse 41. Beth-dagon] The *house* or *temple of Dagon*. This is a well known idol of the Philistines, and probably the place mentioned here was in some part of their territories; but the situation at present is unknown.

Verse 42. Libnah] See Clarke's note on "^{<061029>}**Joshua 10:29**".

Ether] From ^{<061907>}**Joshua 19:7** we learn that this city was afterwards given to the tribe of *Simeon*.

Verse 44. Keilah] This town was near Hebron, and is said to have been the burying-place of the prophet Habakkuk. David obliged the Philistines to raise the siege of it; (see ^{<0230>}**1 Samuel 23:1-13**;) but finding that its inhabitants had purposed to deliver him into the hands of Saul, who was coming in pursuit of him, he made his escape. See this remarkable case explained in the note on ^{<06215>}**Deuteronomy 32:15**.

Mareshah] Called also *Maresheth* and *Marasthi*; it was the birth-place of the prophet *Micah*. Near this place was the famous battle between Asa, king of Judah, and Zera, king of Cush or Ethiopia, who was at the head of one thousand thousand men, and three hundred chariots. Asa defeated this immense host and took much spoil, ^{<14140>}**2 Chronicles 14:9-15**.

Verse 46. Ekron] One of the five Philistine lordships; see **Clarke's note on** "^{<06130>}**Joshua 13:3**".

Verse 47. Ashdod] Called also *Azotus*, ^{<44040>}**Acts 8:40**.

Unto the river of Egypt] The *Pelusiac* branch of the Nile, or *Sihor*. But see on ^{<06150>}**Joshua 15:4**.

The great sea] The Mediterranean.

Verse 48. Socoh] See a town of this name, ^{<06155>}**Joshua 15:35**.

Verse 49. Kirjath-sannah] See **Clarke's note on** "^{<06151>}**Joshua 15:15**".

Verse 51. Goshen] See **Clarke's note on** "^{<06104>}**Joshua 10:41**".

Giloh] The country of the traitor *Ahithophel*, ^{<101512>}**2 Samuel 15:12**.

Verse 53. Beth-tappuah] The *house of the apple* or *citron tree*. Probably a place where these grew in great abundance and perfection.

Aphekah] See **Clarke's note on** "^{<061218>}**Joshua 12:18**".

Verse 54. Kirjath-arba] See **Clarke's note on** "^{<061415>}**Joshua 14:15**".

Verse 55. Maon] In a desert to which this town gave name, David took refuge for a considerable time from the persecution of Saul; and in this place Nabal the Carmelite had great possessions. See ^{<02234>}**1 Samuel 23:24, 25; 25:2**.

Carmel] Not the celebrated *mount* of that name, but a village, the residence of Nabal. See ^{<02210>}**1 Samuel 25:2**. It was near *Maon*, mentioned

above, and was about ten miles eastward of Hebron. It is the place where Saul erected a *trophy* to himself after the defeat of the Amalekites; see <09152>**1 Samuel 15:12**.

Ziph] See Clarke on “<06153>**Joshua 15:24**”.

Verse 57. Timnah] A frontier town of the Philistines; it was in this place that Samson got his wife, see <07401>**Judges 14:1-15:20**.

Verse 58. Gedor] See Clarke’s note on “<06121>**Joshua 12:13**”. In this place the Alexandrian MS. of the Septuagint and the Codex Vaticanus add the eleven following towns: *Theca, and Ephratha*, (that is, Bethlehem,) *and Phagor, and Etan, and Kulon, and Tatam, and Thebes, and Karam, and Galam, and Thether, and Manoch*; *eleven cities and their villages*. St. Jerome, on <33101>**Micah 5:1**, mentions them, so that we find they were in the copies he used. Dr. Kennicott contends that they should be restored to the text, and accounts thus for their omission: “The same word *^hywr xj w vechatsreyhen, and their villages*. occurring immediately before this passage and at the end of it, the transcriber’s eye passed from one to the other by mistake. A similar accident has caused the omission of two whole verses, the 35th and 36th of Jos. 21.” See the note there. See Clarke “<06135>**Joshua 21:35**”; “<06136>**Joshua 21:36**”.

Verse 60. Kirjath-baal] The same as *Baalath*. See Clarke on “<06150>**Joshua 15:9**”.

Verse 62. The city of Salt] Or of *Melach*. This city was somewhere in the vicinity of the lake *Asphaltites*, the waters of which are the *saltiest* perhaps in the world. The whole country abounds with *salt*: see Clarke’s note on “<01192>**Genesis 19:25**”. Some suppose that it is the same as Zoar, the place to which Lot escaped after the destruction of Sodom and Gomorrah.

En-gedi] The *well of the kid*: it was situated between Jericho and the lake of Sodom or Dead Sea.

Verse 63. The Jebusites dwell-at Jerusalem unto this day.] The whole history of Jerusalem, previously to the time of David, is encumbered with many difficulties. Sometimes it is attributed to *Judah*, sometimes to *Benjamin*, and it is probable that, being on the frontiers of both those tribes, each possessed a part of it. If the Jebusites were ever driven out before the time of David, it is certain they recovered it again, or at least a part of it-what is called the citadel or *strong hold of Zion*, (see <01077>**2**

Samuel 5:7,) which he took from them; after which the city fell wholly into the hands of the Israelites. This verse is an additional proof that the book of Joshua was not written *after* the times of the Jewish kings, as some have endeavoured to prove; for when this verse was written, the Jebusites dwelt with the children of Judah, which they did not after the days of David; therefore the book was written before there were any *kings* in Judea.

It is very likely, not only that many cities have by the lapse of time changed their names or been totally destroyed, (see the note on ^{<06150>}**Joshua 15:1**,) but that the names of those in the preceding catalogue have been changed also, several of them repeated that should have been mentioned but once, and not a few confounded with the terms by which they are described. But we must not suppose that every repetition of the name is through the carelessness of copyists; for there are often two places which bear the same name, which is frequently the case in England. But besides this, villages are mentioned as being apparently in the tribe of Judah, which afterwards appear to have been in an other tribe. The reason appears to be this: many towns are mentioned which were frontier towns, and when the limits of a tribe are pointed out, such places must necessarily be mentioned, though allotted to a different tribe. This consideration will serve to remove several difficulties which occur in the reading of *this* and the following chapters.

JOSHUA

CHAPTER 16

*Borders of the children of Joseph, 1-4. The borders of the Ephraimites, 5-9.
The Canaanites dwell tributary among them, 10.*

NOTES ON CHAP. 16

Verse 1. The children of Joseph] Ephraim and Manasseh, and their descendants. The limits of the tribe of Ephraim extended along the borders of Benjamin and Dan, from *Jordan* on the *east* to the *Mediterranean* on the *west*.

Verse 2. From Bethel to Luz] From ^{<012819>}**Genesis 28:19** it appears that the place which Jacob called *Beth-el* was formerly called *Luz*; see the note there: but here they seem to be two distinct places. It is very likely that the place where Jacob had the vision was not in *Luz*, but in some place within a small distance of that city or village, (see the note on ^{<012812>}**Genesis 28:12**.) and that sometimes the whole place was called *Beth-el*, at other times *Luz*, and sometimes, as in the case above, the two places were distinguished. As we find the term *London* comprises, not only *London*, but also the city of *Westminster* and the borough of *Southwark*; though at other times all three are distinctly mentioned.

Archi to Ataroth] Archi was the country of Hushai, the friend of David, ^{<010532>}**2 Samuel 15:32**, who is called *Hushai the Archite*. Ataroth, called *Ataroth-addar*, Ataroth the illustrious, ^{<016165>}**Joshua 16:5**, and simply *Ataroth*, ^{<016167>}**Joshua 16:7**, is supposed to have been about fifteen miles from Jerusalem.

Verse 3. Beth-horon the nether] This city was about twelve miles from Jerusalem, on the side of *Nicopolis*, formerly *Emmaus*.-CALMET. See Clarke's note on "^{<016100>}**Joshua 10:10**".

Verse 5. Ataroth-addar] See Clarke's note on "^{<016162>}**Joshua 16:2**".

Beth-horon the upper] The situation of this town is little known. It was eastward of *Beth-horon the nether*, and consequently not far from it.

Verse 8. Tappuah] This was a city in the tribe of Manasseh, and gave name to a certain district called the *land of Tappuah*. See ^{<6178>}**Joshua 17:8**.

The sea] The *Mediterranean*, as before.

Verse 9. And the separate cities] That is, the cities that were separated from the tribe of Manasseh to be given to Ephraim; see ^{<6179>}**Joshua 17:9**.

Verse 10. The Canaanites that dwelt in Gezer] It appears that the Canaanites were not expelled from this city till the days of Solomon, when it was taken by the king of Egypt his father-in-law, who made it a present to his daughter, Solomon's queen. See ^{<10916>}**1 Kings 9:16**. And see the note on ^{<6103>}**Joshua 10:33**. The Ephraimites, however, had so far succeeded in subjecting these people as to oblige them to pay tribute, though they could not, or at least did not, totally expel them.

OF the *names* and *places* in this chapter, we may say the same as of others already mentioned. See Clarke's note on ^{<61501>}**Joshua 15:1**". Many of those towns were small, and, we may rationally conclude, slightly built, and consequently have perished perhaps more than a thousand years ago. It would be therefore useless to look for such places *now*. Several of the towns in England, a land not exposed to such revolutions as that of Palestine has ever been, mentioned by Cæsar and other ancient writers, are no longer discernible. Several have changed their names, and not a few their situation. Tradition states that the city of Norwich anciently stood some miles from its present situation; and we have the fullest proof that this was the case with the city of Salisbury. Such changes do not affect the truth of the ancient geography of our own country; nor can they impeach that of the sacred historian before us.

JOSHUA

CHAPTER 17

The lot of the half tribe of Manasseh, 1, 2. Case of the daughters of Zelophehad, 3-6. The borders of Manasseh described, 7-11. The Canaanites dwell among them, but are laid under tribute, 12, 13. The children of Joseph complain of the scantiness of their lot, 14-16. Joshua authorizes them to possess the mountainous wood country of the Perizzites, and gives them encouragement to expel them, though they were strong and had chariots of iron, 17, 18.

NOTES ON CHAP. 17

Verse 1. There was also a lot for the tribe of Manasseh] It was necessary to mark this because Jacob, in his blessing, (^{<044819>}**Genesis 48:19, 20**), did in a certain sense set Ephraim before Manasseh, though the latter was the first-born; but the place here shows that this preference did not affect the rights of primogeniture.

For Machir-because he was a man of war] It is not likely that Machir himself was now alive; if he were, he must have been nearly 200 years old: It is therefore probable that what is spoken here is spoken of his children, who now possessed the lot that was originally designed for their father, who it appears had signalized himself as a man of skill and valour in some of the former wars, though the circumstances are not marked. His descendants, being of a warlike, intrepid spirit, were well qualified to defend a frontier country, which would be naturally exposed to invasion.

Verse 2. The rest of the children of Manasseh] That is, his *grandchildren*; for it is contended that Manasseh had no other son than *Machir*; and these were very probably the children of Gilead, the son of Machir.

Verse 3. Zelophehad-had no sons, but daughters] See this case considered at large in the notes on ^{<042701>}**Numbers 27:1-7; 36:1**, &c.

Verse 5. There fell ten portions to Manasseh] The Hebrew word *yl bj chabley*, which we translate *portions*, signifies literally *cords* or *cables*, and intimates that by means of a *cord*, *cable*, or what we call a *chain*, the land was divided. We have but little account of the arts and sciences of the

Hebrews, yet from the sketches which we find in different parts of the Old Testament it appears that their minds were in many respects well cultivated; nor could the division, which is mentioned in this book, have been made without such a measure of geographical knowledge, as we find it difficult to grant them. Suppose even in this case, the land was not measured with a chain, which in some cases would have been impracticable, because the ancient inhabitants still occupied the places which were allotted to certain tribes or families; yet the allusion to this mode of measurement shows that it was well known among them.

As there were *six* sons and *five* daughters, among whom this division was to be made, there should be *eleven* portions; but Zelophehad, son of Hopher, having left five daughters in his place, neither he nor Hopher is reckoned. The lot of Manasseh therefore was divided into *ten* parts; five for the five sons of *Gilead*, who were Abiezer, Helek, Asriel, Shechem, and Shemida; and five for the five daughters of *Zelophehad*, viz., Mahlah, Noah, Hoglah, Milcah, and Tirzah.-CALMET.

Verse 9. Unto the river Kanah] Literally, the *river* or *valley of the reeds*, translated by the Vulgate, *vallis arundintei*. The tribe of Manasseh appears to have been bounded on the north by this *torrent* or *valley*, and on the south by the Mediterranean Sea.

Verse 10. They met together in Asher on the north] The tribe of Asher extended from the Mediterranean Sea to Mount Carmel, ^{<61926>}**Joshua 19:26**, and the tribe of Manasseh extended to *Dor* and her towns, (see the following verse,) which were in the vicinity of Carmel; and thus it appears that these two tribes formed a junction at the Mediterranean Sea. This may serve to remove the difficulties in this verse; but still it does appear that in several cases the tribes were intermingled; for *Manasseh* had several towns, both in *Issachar* and in *Asher*, see ^{<61711>}**Joshua 17:11**. In like manner, *Judah* had towns in *Dan* and *Simeon*; and *Simeon* had towns in *Judah*; and what is spoken of the *boundaries* of the tribes, may be sometimes understood of those *towns* which certain tribes had within the limits of others. For, in several cases, towns seem to be interchanged, or purchased, by mutual consent, so that in some instances the possessions were intermingled, without any confusion of the tribes or families.

Verse 11. Beth-shean] Called afterwards *Scythopolis*; the city of the *Scythians* or *Cuthites*, those who were sent into the different Samaritan cities by the kings of Assyria.

Dor] On the Mediterranean Sea, about eight miles from Cæsarea, on the road to Tyre.

En-dor] The *well* or *fountain of Dor*, the place where Saul went to consult the witch; ^{<02807>}**1 Samuel 28:7**, &c.

Verse 12. Could not drive out, &c.] They had neither *grace* nor *courage* to go against their enemies, and chose rather to share their territories with those whom the justice of God had proscribed, than exert themselves to expel them. But some commentators give a different turn to this expression, and translate the passage thus: *But the children of Manasseh could not (resolve) to destroy those cities, but the Canaanites consented to dwell in the land.* And as they were willing to pay tribute, and the others chose to tolerate them on those terms, they agreed to dwell together: but this paying of tribute seems not to have taken place till some time after, *when the children of Israel were waxen strong, &c.*

Verse 15. If thou be a great people] Joshua takes them at their own word; they said, ^{<06174>}**Joshua 17:14**, that they were a great people; then said he, *If thou be a great people or seeing thou art a great people, go to the wood country, and clear away for thyself.* Joshua would not reverse the decision of the lot; but as there was much woodland country, he gave them permission to clear away as much of it as they found necessary to extend themselves as far as they pleased.

Verse 16. The hill is not enough for us] The mountain of Gilboa being that which had fallen to them by lot.

Chariots of iron] We cannot possess the plain country, because that is occupied by the Canaanites; and we cannot conquer them, because they have *chariots of iron*, that is, very strong chariots, and *armed with scythes*, as is generally supposed.

Verse 18. The outgoings of it shall be thine] Clear away the wood, occupy the mountain, and you shall soon be able to command all the valleys; and, possessing all the defiles of the country, you shall drive out the Canaanites, though they have chariots of iron: your situation will be advantageous, your numbers very respectable, and the hand of God will be upon you for good.

1. FROM the whole history of the Israelites we find that it was difficult to please them; they had a dissatisfied mind, and hence were rarely contented.

From the above account we learn that the children of Joseph were much inclined to quarrel with Joshua, because they had not such a lot as they wished; though they could not be ignorant that their lot, as that of the others, had been determined by the especial providence of God.

2. Joshua treats them with great firmness; he would not attempt to alter the appointment of God, and he saw no reason to reverse or change the grant already made. They were both *numerous* and *strong*, and if they put forth their strength under the direction of even the ordinary providence of God, they had every reason to expect success.

3. *Slothfulness* is natural to man; it requires much training to induce him to labour for his daily bread; if God should miraculously send it he will *wonder* and *eat* it, and that is the whole. *Strive to enter in at the strait gate* is an ungracious word to many; they profess to trust in God's mercy, but *labour not* to enter into that rest: God will not reverse his *purpose* to meet their *slothfulness*; they alone who *overcome* shall sit with Jesus upon his throne. Reader, *take unto thee the whole armour of God, that thou mayest be able to stand in the evil day, and having done all-to STAND*. And remember, that he only who *endures to the end* shall be saved.

JOSHUA

CHAPTER 18

The tabernacle is set up at Shiloh, 1. Seven of the tribes having not yet received their inheritance, 2. Joshua orders three men from each tribe to be chosen, and sent to examine the land and divide it into seven parts, which should be distributed among them by lot, 3-7. The men go and do as commanded, and return to Joshua, 8, 9. Joshua casts lots for them, 10. The lot of Benjamin, how situated, 11. Its northern boundaries, 12-14. Its southern boundaries, 15-19. Its eastern boundary, 20. Its cities, 21-28.

NOTES ON CHAP. 18

Verse 1. Israel assembled together at Shiloh] This appears to have been a considerable town about fifteen miles from Jerusalem, in the tribe of Ephraim, and nearly in the centre of the whole land. To this place both the camp of Israel, and the ark of the Lord, were removed from Gilgal, after a residence there of *seven* years. Here the tabernacle remained one hundred and thirty years, as is generally supposed, being the most conveniently situated for access to the different tribes, and for safety, the Israelites having possession of the land on all sides; for it is here added, *the land was subdued before them*-the Canaanites were so completely subdued, that there was no longer any general resistance to the Israelitish arms.

Verse 3. How long are ye slack to go to possess the land] We find an unaccountable backwardness in this people to enter on the inheritance which God had given them! They had so long been supported by *miracle*, without any exertions of their own, that they found it difficult to shake themselves from their *inactivity*. When it was necessary that all the people should go out to battle, they went with a measure of confidence, expecting miraculous help from God, and confiding in their numbers, but when each tribe found it necessary to fight for itself, in order to its establishment and the extension of its borders, it was discouraged, and chose rather a life of inglorious ease than the possession of an inheritance which would cost it much labour to conquer.

Verse 4. Three men for each tribe] Probably meaning only *three* from each of the *seven* tribes who had not yet received their inheritance. It is likely that these twenty-one men were accompanied by a military guard, for

without this they might have been easily cut off by straggling parties of the Canaanites.

They shall-describe it] It is likely they were persons well acquainted with geography and mensuration, without which it would have been impossible for them to have divided the land in the way necessary on this occasion.

Verse 5. Judah shall abide-on the south, and the house of Joseph-on the north.] Joshua does not mean that the tribe of Judah occupied the south, and the tribe of Ephraim and Manasseh the *north* of the promised land; this was not the fact: but being now at Shiloh, a considerable way in the territory of Ephraim, and not far from that of Judah, he speaks of them in relation to *the place in which he then was*. Calmet considers him as thus addressing the deputies: “Go and examine the whole of the country which remains yet to be possessed; do not take into consideration the tribe of Judah, which is on the *south*, nor the tribe of Ephraim, which is on the *north* of where we now are, but carefully divide the remaining land which is not occupied by these tribes into seven equal parts.” This makes a very good sense, and frees the place from embarrassment.

Verse 7. The priesthood of the Lord is their inheritance] We have already seen that the priests and Levites had the sacrifices, oblations tithes, first-fruits, redemption-money of the firstborn, &c., for their inheritance; they had no landed possessions in Israel; the LORD was their portion.

Verse 9. And described it in a book] This as far as I can recollect, is the first act of *surveying* on record. These men and their work differed widely from those who had searched the land in the time of Moses; *they* went only to discover the nature of the country, and the state of its inhabitants; but *these* went to take an actual *geographical* survey of it, in order to divide it among the tribes which had not yet received their portions. We may suppose that the country was exactly described *in a book*, that is, a *map*, pointing out the face of the country, accompanied with descriptions of each part.

Verse 11. And the lot-of Benjamin came up] On the manner of casting the lot, see on ^{<0340>}Joshua 14:2, and ^{<0465>}Numbers 26:55. There were probably two *urns*, one of which contained the names of the seven tribes, and the other that of the seven portions. They therefore took out one name out of the first urn, and one portion out of the second, and thus the portion was adjudged to that tribe.

Verse 12. The wilderness of Beth-aven.] This was the same as *Beth-el*; but this name was not given to it till Jeroboam had fixed one of his golden calves there. Its first name signifies the *house of God*; its second, the *house of iniquity*.

Verse 16. To the side of Jebusi] The mountain of *Zion*, that was near *Jerusalem*; for *Jebusi*, or *Jebus*, was the ancient name of this city.

Verse 17. En-shemesh] The fountain of the sun; a proof of the idolatrous nature of the ancient inhabitants of this land.

Geliloth] As the word signifies *borders* or *limits*, it is probably not the proper name of a place: *And went forth towards the BORDERS which are over against the ascent to Adummim*.

Verse 19. The north bay of the Salt Sea] As the word ^{לֶשׁוֹן} *leshon* signifies the *tongue*, it may here refer to the *point* of the Dead or Salt Sea. Of these *tongues* or *points* it had *two*, one on the *north*, and the other on the *south*.

Verse 21. Now the cities] Some of these cities have been mentioned before, and described; of others we know nothing but the *name*.

Verse 24. And Gaba] Supposed to be the same as *Gibeah of Saul*, a place famous for having given birth to the first king of Israel; and infamous for the shocking act towards the Levite's wife, mentioned ^{וְיָבֵא} **Judges 19:16-30**, which was the cause of a war in which the tribe of Benjamin was nearly exterminated. ^{וְיָבֵא} **Judges 20:29-48**.

Verse 25. Gibeon] See before, ^{וְיָבֵא} **Joshua 10:1-14**. This place is famous for the confederacy of the five kings against Israel, and their miraculous defeat. *Ramah*, a place about six or eight miles north of Jerusalem. *Beeroth*, i.e., *wells*; one of the four cities which belonged to the Gibeonites, who made peace with the Israelites by stratagem. See ^{וְיָבֵא} **Joshua 9:3-15**.

Verse 26. And Mizpeh] This place is celebrated in the sacred writings. Here the people were accustomed to assemble often in the presence of the Lord, as in the deliberation concerning the punishment to be inflicted on the men of Gibeah, for the abuse of the Levite's wife. ^{וְיָבֵא} **Judges 20:1-3**. Samuel assembled the people here to exhort them to *renounce their idolatry*, ^{וְיָבֵא} **1 Samuel 7:5, 6**. In this same place *Saul* was chosen to be king, ^{וְיָבֵא} **1 Samuel 10:17**. It was deemed a *sacred* place among the

Israelites; for we find, from **1Mac 3:46**, that the Jews assembled here to seek God, when their enemies were in possession of the temple.

Verse 28. And Zelah] This was the burying-place of Saul, Jonathan, and the family of *Kish*. See ~~<10214>~~ **2 Samuel 21:14**.

Jebusi, which is Jerusalem] We often meet with this name, and it is evident that it was the ancient name of Jerusalem, which was also called *Salem*; and was probably the place in which Melchizedek reigned in the days of Abraham; though some think a different place is meant; for that there was another place of the same name, is evident from ~~<4123>~~ **John 3:23**. This place, called Salim by the evangelist, is said to be near to Enon, and there John baptized, because there was much water in the place. This, however, must not be confounded with the *Salem* mentioned above; for that this was a name of Jerusalem, is evident from ~~<19701>~~ **Psalm 76:1, 2: In Judah is God known: his name is great in Israel. In SALEM also is his tabernacle, and his dwelling-place in Zion**. This must refer to *Jerusalem*, where the temple was situated. Whether *Jebus* or *Jebusi* had its name from the *Jebusites*, or the *Jebusites* from it, cannot be ascertained.

JOSHUA

CHAPTER 19

The lot of Simeon, 1-9. Of Zebulun, 10-16. Of Issachar, 17-23. Of Asher, 24-31. Of Naphtali, 32-39. Of Dan, 40-48. Joshua's portion, 49, 50. The conclusion of the division of the land, 51.

NOTES ON CHAP. 19

Verse 1. The second lot came forth to Simeon] In this appointment the providence of God may be especially remarked. For the iniquitous conduct of Simeon and Levi, in the massacre of the innocent Shechemites, ^{<013425>}**Genesis 34:25-31**, Jacob, in the spirit of prophecy, foretold that they should be *divided in Jacob, and scattered in Israel*, ^{<014307>}**Genesis 49:7**. And this was most literally fulfilled in the manner in which God disposed of both these tribes afterwards. Levi was *scattered* through all Palestine, not having received any inheritance, only *cities to dwell in*, in different parts of the land; and *Simeon* was dispersed in Judah, with what could scarcely be said to be their *own*, or a *peculiar* lot. See Clarke's note on "^{<014307>}**Genesis 49:7**".

Verse 2. Beer-sheba] The *well of the oath*. See Clarke's note on "^{<012131>}**Genesis 21:31**".

Verse 3. Hazar-shual] For this and several of the following places, see Clarke's notes on "^{<01532>}**Joshua 15:32**".

Verse 5. Beth-marcaboth] The *house* or *city of chariots*. Probably a place where their war-chariots and cavalry were laid up.

Verse 6. Beth-lebaath] The *house* or *city of lionesses*. Probably so called from the numbers of those animals which bred there.

Verse 8. Baalath-beer] The *well of the mistresses*. Probably so called from some superstitious or impure worship set up there.

Verse 13. Gittah-hepher] The same as Gath-hepher, the birth-place of the prophet Jonah.

Verse 15. Shimron] See Clarke on "^{<01220>}**Joshua 12:20**".

Beth-lehem] The house of bread; a different place from that in which our Lord was born.

Verse 17. The fourth lot came out to Issachar] It is remarkable, that though Issachar was the eldest brother, yet the lot of Zebulun was drawn before his lot; and this is the order in which Jacob himself mentions them, ^{<044913>}**Genesis 49:13, 14**, though no reason appears, either here or in the place above, why this preference should be given to the younger; but that the apparently fortuitous lot should have distinguished them just as the prophetic Jacob did, is peculiarly remarkable. Known unto God are all his works from the beginning: he has reasons for his conduct, which in many cases are too great for any of his creatures to comprehend, but he works all things after the counsel of his own will, which is ever right and good; and in this case his *influence* may be as easily seen in the *decision* by the *lot*, as on the *mind* of the patriarch Jacob, when he *predicted* what should befall his children in the latter days, and his *providence* continued to ripen, and bring forward what his *judgment* had deemed right to be done.

Verse 18. Jezreel] This city, according to Calmet, was situated in an open country, having the town of *Legion* on the west, *Bethshan* on the east, on the south the mountains of *Gilboa*, and on the north those of *Hermon*.

Shunem] This city was rendered famous by being the occasional abode of the prophet Elisha, and the place where he restored the son of a pious woman to life. ^{<1208>}**2 Kings 4:8**. It was the place where the Philistines were encamped on that ruinous day in which the Israelites were totally routed at *Gilboa*, and Saul and his sons Jonathan, Abinadab, and Malchi-shua, killed. ^{<0204>}**1 Samuel 28:4; 31:1**, &c.

Verse 22. Beth-shemesh] The house or temple of the sun; there were several cities or towns of this name in Palestine; an ample proof that the worship of this celestial luminary had generally prevailed in that idolatrous country.

Verse 26. Carmel] The vineyard of God; a place greatly celebrated in Scripture, and especially for the miracles of Elijah; see ^{<11819>}**1 Kings 18:19-40**. The mountain of Carmel was so very fruitful as to pass into a proverb. There was another Carmel in the tribe of *Judah*, (see ^{<061555>}**Joshua 15:55**.) but this, in the tribe of *Asher*, was situated about one hundred and twenty furlongs south from Ptolemais, on the edge of the Mediterranean Sea. Calmet observes that there was, in the time of Vespasian, a temple on

this mountain, dedicated to a god of the same name. There was a convent, and a religious order known by the name of *Carmelites*, established on this mountain in honour of *Elijah*: the time of the foundation of this order is greatly disputed. Some pretend that it was established by Elijah himself; while others, with more probability, fix it in A.D. 1180 or 1181, under the pontificate of Pope Alexander III.

Verse 27. Cabul on the left hand] That is, to the *north* of Cabul, for so the *left hand*, when referring to *place*, is understood among the Hebrews.

We must not confound this *town* or *Cabul* with the twenty cities given by Solomon to Hiram, with which he was displeased, and which in contempt he called *the land of Cabul*, the *dirty* or *paltry land*, ^{<1091>}**1 Kings 9:11-13**: there was evidently a town of this name, widely different from the *land* so called, long before the time of Solomon, and therefore this cannot be adduced as an argument that the book of Joshua was written after the days of David. The town in question is supposed to be the same which Josephus in his *Life* calls *Χοβουλω* *Choboulo*, and which he says was situated by the sea-side, and nigh to Ptolemais. *Deuteronomy Bell. Jud.*, lib. iii., c. 4.

Verse 28. Unto great Zidon] The city of *Sidon* and the *Sidonians* are celebrated from the remotest antiquity. They are frequently mentioned by Homer. See Clarke's note on "^{<06108>}**Joshua 11:8**".

Verse 29. The strong city Tyre] I suspect this to be an improper translation. Perhaps the words of the original should be retained: *And the coast turneth to Ramah and to the city, rx rxbm mibtsar tsor*. Our translators have here left the *Hebrew*, and followed the *Septuagint* and *Vulgate*, a fault of which they are sometimes guilty. The former render the place *εως πολεως οχυρωματος των Τυριων*, *unto the fortified city of the Tyrians*. The *Vulgate* is nearly the same: *ad civitatem munitissimam Tyrum, to the well-fortified city Tyre*; but this must be incorrect for the famous city of Tyre was not known tiil about A.M. 2760, about two hundred years after the days of Joshua. Homer, who frequently mentions *Sidon* and the *Sidonians*, never mentions *Tyre*; a proof that this afterwards very eminent city was not then known. Homer is allowed by some to have flourished in the time of Joshua, though others make him contemporary with the Israelitish judges.

The word *rx* *Tsor* or *Tsar*, which we translate or change into *Tyre*, signifies a *rock* or *strong place*; and as there were many *rocks* in the land

of Judea, that with a little art were formed into strong places of defense, hence several places might have the name of *Tsar* or *Tyre*. The ancient and celebrated Tyre, so much spoken of both in *sacred* and *profane* history, was a *rock* or small island in the sea, about six or seven hundred paces from the main land. In order to reduce this city, Alexander the Great was obliged to fill up the channel between it and the main land, and after all took it with much difficulty. It is generally supposed that a town on the main land, opposite to this fortified rock, went by the same name; one being called *old Tyre*, the other, *new Tyre*: it was out of the ruins of the old Tyre, or that which was situated on the main land, that Alexander is said to have filled up the channel between it and the new city. Of this city Isaiah, ^{<2320>}**Isaiah 23:1-18**, and Ezekiel, ^{<2670>}**Ezekiel 27:1-28:26**, have given a very grand description, and also predicted its irreparable ruin which prophecies have been most literally fulfilled. See more on the above places.

Achzib] Called afterwards *Ecdippe*, and now called *Zib*; it is about nine miles' distance from Ptolemais, towards *Tyre*.

Verse 30. Twenty and two cities] There are nearly thirty cities in the above enumeration instead of *twenty-two*, but probably several are mentioned that were but *frontier* towns, and that did not belong to this tribe, their border only passing by such cities; and on this account, though they are named, yet they do not enter into the enumeration in this place. Perhaps some of the *villages* are named as well as the *cities*.

Verse 34. And to Judah upon Jordan] It is certain that the tribe of Naphtali did not border on the east upon Judah, for there were several tribes betwixt them. Some think that as these two tribes were bounded by Jordan on the east, they might be considered as in some sort conjoined, because of the easy passage to each other by means of the river; but this might be said of several other tribes as well as of these. There is considerable difficulty in the text as it now stands; but if, with the *Septuagint*, we omit *Judah*, the difficulty vanishes, and the passage is plain: but this omission is supported by no MS. hitherto discovered. It is however very probable that some change has taken place in the words of the text, [^]*dryh hdwhybw ubihudah haiyarden*, "and by Judah upon Jordan." *Houbigant*, who terms them *verba sine re ac sententia*, "words without sense or meaning," proposes, instead of them, to read [^]*dryh twdgbw ubigdoth haiyarden*, "and by the banks of Jordan;" a word which is used ^{<0615>}**Joshua 3:15**, and which here makes a very good sense.

Verse 35. Chinnereth] See Clarke's note on "^{<061102>}Joshua 11:2".

Verse 36. Hazor] See Clarke's note on "^{<061101>}Joshua 11:1".

Verse 38. Nineteen cities] But if these cities be separately enumerated they amount to twenty-three; this is probably occasioned by reckoning *frontier* cities belonging to other tribes, which are only mentioned here as the *boundaries* of the tribe. See Clarke on "^{<061930>}Joshua 19:30".

Verse 41. Zorah, and Eshtaol] See Clarke's note on "^{<061533>}Joshua 15:33".

Ir-shemesh] *The city of sun*; another proof of the idolatry of the Canaanites. Some think this was the same as *Beth-shemesh*.

Verse 42. Shaalabbin] *The foxes*. Of this city the Amorites kept constant possession. See ^{<070135>}Judges 1:35.

Ajalon] There was a place of this name about two miles from Nicopolis or Emmaus, on the road to Jerusalem.-*Calmet*.

Verse 43. Thimnathah] Probably the same as Timnah. See Clarke on "^{<061557>}Joshua 15:57".

Ekron] A well-known city of the Philistines and the metropolis of one of their *five* dynasties,

Verse 45. Jehud, and Bene-berak] Or Jehud of the children of Berak.

Verse 46. Japho.] The place since called Joppa, lying on the Mediterranean, and the chief sea-port, in the possession of the twelve tribes.

Verse 47. Went out too little for them] This is certainly the meaning of the passage; but our translators have been obliged to add the words *too little* to make this sense apparent. Houbigant contends that an ancient copyist, meeting frequently with the words **l wbgħ axyw vaiyetse haggebul**, in the preceding history, became so familiarized to them that he wrote them here instead of **l wbgħ xayw vaiyaats haggebul**, and the *border of the children of Dan was STRAIT for them*. It was on this account that they were obliged to go and fight against Leshem, and take and possess it, their former inheritance being too strait for their increasing population.

And called Leshem, Dan] This city was situated near the origin of Jordan, at the utmost northern extremity of the promised land, as *Beer-sheba* was at that of the south; and as after its capture by the Danites it was called *Dan*, hence arose the expression *from Dan even to Beer-sheba*, which always signified the whole extent of the promised land. Some suppose that *Leshem* was the same with *Cæsarea Philippi*, but others with reason reject this opinion. It must be granted that the whole account given in this verse refers indisputably to a fact which did not take place till after the death of Joshua. It is another of the marginal or explicative notes which were added by some *later* hand. The whole account of this expedition of the Danites against *Leshem* is circumstantially given in {^{<07180>}**Judges 18:1-29**} the book of Judges, and to that chapter the reader is referred.

Verse 50. Timnath-serah] Called *Timnath-heres* in ^{<0700>}**Judges 2:9**, where we find that the mountain on which it was built was called Gaash. It is generally allowed to have been a barren spot in a barren country.

Verse 51. At the door of the tabernacle] All the inheritances were determined by lot, and this was cast *before the Lord*-every thing was done in his immediate presence, as under his eye; hence there was no murmuring, each having received his inheritance as from the hand of God himself, though some of them thought they must have additional territory, because of the great increase of their families.

JOSHUA

CHAPTER 20

Joshua is commanded to appoint cities of refuge, 1, 2. The purpose of their institution, 34. Three cities are appointed in the promised land, 7; and three on the east side of Jordan, 8, 9.

NOTES ON CHAP. 20

Verse 2. Cities of refuge] An institution of this kind was essentially necessary wherever the patriarchal law relative to the right of redemption and the avenging of blood was in force; we have already seen that the *nearest of kin* to a deceased person had not only the right of redeeming an inheritance that had been forfeited or alienated, but had also authority to slay on the spot the person who had slain his relative. Now, as a man might *casually* kill another against whom he had no ill-will, and with whom he had no quarrel, and might have his life taken away by him who was called the *avenger of blood*, though he had not forfeited his life to the law; therefore these privileged cities were appointed, where the person might have protection till the cause had been fully heard by the magistrates, who certainly had authority to deliver him up to the avenger, if they found, on examination, that he was not entitled to this protection. On this subject see the notes on ^{<0451>}**Numbers 35:11** to the end.

Verse 7. They appointed Kedesh in Galilee] The cities of refuge were distributed through the land at proper distances from each other that they might be convenient to every part of the land; and it is said they were situated on eminences, that they might be easily seen at a distance, the *roads* leading to them being broad, even, and always kept in good repair. In the concluding note on ^{<0453>}**Numbers 35:33** it has been stated that these cities were a type of our blessed Lord, and that the apostle refers to them as such, ^{<0617>}**Hebrews 6:17, 18**. Hence their names have been considered as descriptive of some character or office of Christ. I shall give each and its signification, and leave the application to others.

1. **vdq** KEDESH, from *kadash*, to *separate* or *set apart*, because it implies the consecration of a person or thing to the worship or service of God

alone; hence to *make* or *be holy*, and hence *Kedesh*, *holiness*, the *full consecration of a person to God*.

2. **µkv** SHECHEM, from *shacham*, to be *ready*, *forward*, and *diligent*; hence *Shechem*, the *shoulder*, because of its readiness to bear burdens, *prop up*, *sustain*, &c., and from this ideal meaning it has the metaphorical one of GOVERNMENT.

3. **ˆwrbj** *chebron*; HEBRON, from **rbj** *chabar*, to *associate*, *join*, *conjoin*, *unite as friends*; and hence *chebron*, *fellowship*, *friendly association*, or with the diminutive **ˆnun**, the *little fellow-ship* or *association*.

4. **rxb** BEZER, from *batsar*, to *restrain*, *enclose*, *shut up*, or *encompass with a wall*; and hence the *goods* or *treasure* thus *secured*, and hence a *fortified place*, a *fortress*.

5. **twmar** RAMOTH, from **µar** *raam*, to be *raised*, *made high* or *exalted*, and hence *Ramoth*, *high places*, *eminences*.

6. **ˆlwg** GOLAN, from **hl g** *galah*, to *remove*, *transmigrate*, or *pass away*; hence *Golan*, a *transmigration* or *passage*. Some derive it from **lg** *gal*, to *rejoice*, hence *GOLAN*, *rejoicing* or *exultation*.

A person of the spirit and turn of *Origen* could preach the whole Gospel from these particulars.

Kedesh and *Hebron* were at the two extremities of the promised land; one was in Galilee, the other in the tribe of Judah, both in mountainous countries; and *Shechem* was in the tribe of Ephraim, nearly in the middle, between both.

Bezer was on the east side of Jordan, in the plain, opposite to Jericho.

Ramoth was about the midst of the country occupied by the two tribes and a half, about the middle of the mountains of Gilead.

Golan was the capital of a district called *Gaulonitis*, in the land of Bashan, towards the southern extremity of the lot of Manasseh.

Verse 9. For all the children of Israel, and for the stranger] As these typified the great provision which God was making for the salvation of

both Jews and Gentiles, hence the *stranger* as well as the Israelite had the same right to the benefits of these cities of refuge. Is HE the God of the *Jews* only? Is HE not also the God of the *Gentiles*?

Until he stood before the congregation.] The judges and elders of the people, in trying civil and criminal causes, always *sat*; the persons who came for judgment, or who were *tried*, always *stood*; hence the expressions so frequent in Scripture, *STANDING before the Lord*, the *judges*, the *elders*, &c.

IT is worthy of remark that the cities of refuge were given to the *Levites*; see the following chapter. The *sacrificial* system alone afforded *refuge*; and while the suspected person was excluded from his family, &c., he had the advantage of being with those whose business it was to instruct the ignorant, and comfort the disconsolate. Thus he had the means constantly at hand, by a careful use of which he might grow wiser and better; secure the favour of his God, and a lot of blessedness in a better world. How wise, equal, and beneficent are all the institutions of God!

JOSHUA

CHAPTER 21

The Levites apply to Eleazar, Joshua, and the elders, for the cities to dwell in which Moses had promised, 1, 2. Their request is granted, 3. The priests receive thirteen cities out of the tribes of Judah, Simeon, and Benjamin, 4. The Levites receive ten cities out of the tribes of Ephraim, Dan, and the half tribe of Manasseh, 5; and thirteen out of the other half tribe of Manasseh, and the tribes of Issachar, Asher, and Naphtali, 6. The children of Merari had twelve cities out of the tribes of Reuben, Gad, and Zebulun, 7. The names of the cities given out of the tribes of Judah and Simeon, 8-16. Those granted out of the tribe of Benjamin, 17-19. Out of Ephraim, 20-22. Those out of Dan, 23, 24. Those out of both the halves of the tribe of Manasseh, 25-27. Those out of the tribe of Issachar, 28, 29. Those out of Asher, 30, 31. Those out of Naphtali, 32. These were the cities of the Gershonites, 33. The cities of the Merarites, 34-40. The sum of the cities given to the Levites, forty-eight, 41, 42. The exact fulfilment of all God's promises, 43-45.

NOTES ON CHAP. 21.

Verse 1. The heads of the fathers of the Levites] The Levites were composed of *three* brand families, the *Gershonites*, *Koathites*, and *Merarites*, independently of the family of *Aaron*, who might be said to form a *fourth*. To none of these had God assigned any portion in the division of the land. But in this general division it must have been evidently intended that the different tribes were to furnish them with *habitations*; and this was according to a positive command of God, ~~DEUT~~ **Numbers 35:2**, &c. Finding now that each tribe had its inheritance appointed to it, the heads of the Levites came before Eleazar, Joshua, and the chiefs of the tribes who had been employed in dividing the land, and requested that cities and suburbs should be granted them according to the Divine command.

Verse 3. And the children of Israel gave unto the Levites] They cheerfully obeyed the Divine command, and cities for habitations were appointed to them out of the different tribes by *lot*, that it might as fully appear that God designed them their *habitations*, as he designed the others their *inheritances*.

Verse 4. Out of the tribe of Judah-Simeon, and-Benjamin, thirteen cities.] These tribes furnished more habitations to the Levites in proportion

than any of the other tribes, because they possessed a more extensive inheritance; and Moses had commanded, ^{<0435>}**Numbers 35:8**, *From them that have many, ye shall give many; and from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance.* It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterwards to be established in Jerusalem, had their appointment nearest to that city; so that they were always within reach of the sacred work which God had appointed them.

Verse 5. And the rest of the children of Kohath] That is, the remaining part of that family that were not *priests*, for those who were priests had their lot in the preceding tribes. Those, therefore, of the family of Kohath, who were simply *Levites*, and not of the priests or Aaron's family, (see ^{<0210>}**Joshua 21:10**,) had their habitations in *Ephraim, Dan*, and the half tribe of *Manasseh*.

It has been asked in what sense did the Levites possess those cities, seeing they had no inheritance? To which it may be answered that it is not likely the Levites had the exclusive property of the cities in which they dwelt, for it is evident that the other Israelites dwelt among them. We know, says Calmet, by history, that the cities of the Levites were almost entirely filled with Israelites of other tribes. For instance, Gibeah of Benjamin, which is here given to the Levites, ^{<0217>}**Joshua 21:17**, was always peopled by the *Benjamites*, as appears from the history of the Levite, whose wife was so horribly abused by them; ^{<0192>}**Judges 19:22-27**. Saul and all his family dwelt in the same city; and David and his court spent the first years of his reign at *Hebron*, which was also a city of the Levites, ^{<0210>}**Joshua 21:10**. It appears, therefore, that they had no other property in those cities than merely the right to certain houses, which they might sell, but always with the right of perpetual redemption, for they could finally alienate nothing; and if the possessor of such a house, having sold it, did not redeem it at the year of jubilee, it reverted to the Levites. And as to their lands for their cattle, which extended two thousand cubits without the city, these they were not permitted to sell: they were considered as the Lord's property. See ^{<0253>}**Leviticus 25:32-34**, and the notes there. It is therefore very likely that, in the first instance, the Levites had simply the right to choose, in all the cities assigned them, the houses in which they were to dwell, and that those of the tribe to which the city belonged occupied all the other dwellings. There is also reason to believe that in process of time, when the

families of the Levites increased, they had more dwellings assigned to them, which were probably built at the public expense.

We may also observe that the Levites were not absolutely bound to live in these and no other cities: for when the tabernacle was at *Nob*, priests and Levites dwelt there, see ^{<0210>}1 Samuel 21:1, &c.; and when the worship of God was established at Jerusalem, multitudes both of priests and Levites dwelt there, though it was no Levitical city: as did the *courses* of priests afterwards at Jericho. This was a circumstance which Moses had foreseen, and for which he had provided. See ^{<0580>}Deuteronomy 18:6, &c.

Verse 11. The city of Arba] See Clarke's note on "^{<0645>}Joshua 14:15".

Verse 12. The fields of the city-gave they to Caleb] This was an exclusive privilege to *him* and his *family*, with which the grant to the Levites did not interfere. See Clarke's notes on "^{<0644>}Joshua 14:14".

Verse 18. Anathoth.] Celebrated as the birthplace of Jeremiah, about three miles northward of Jerusalem, according to St. Jerome.

Verse 19. Thirteen cities with their suburbs.] At the time mentioned here certainly thirteen cities were too large a proportion for the *priests*, as they and their families amounted to a very small number: but this ample provision was made in reference to their great increase in after times, when they formed twenty-four courses, as in the days of David.

Verse 22. Beth-horon] There were two cities of this name, the *upper* and the *nether*; but which is intended here, cannot be ascertained.

Verse 24. Aijalon] See Clarke on "^{<0602>}Joshua 10:12".

Verse 27. Golan in Bashan] On this and the other cities of refuge mentioned here, see Clarke's note on "^{<0307>}Joshua 20:7".

Verse 35. Dimnah with her suburbs, &c.] It is well known to every Hebrew scholar that the two following verses are wholly omitted by the Masora; and are left out in some of the most correct and authentic Hebrew Bibles. Between critics there is no small controversy relative to the authenticity of these verses; and those who wish to see the arguments at large on both sides, must consult the *Variæ Lectiones* of *Deuteronomy Rossi* on this place. Dr. Kennicott, who is a strenuous advocate for their authenticity argues thus in their behalf: "Verses 41 and 42 of this chapter tell us that the Levitical cities were forty-eight, and that they had been *all*

as such described; so that they must have been all specified in this chapter: whereas now in all the Hebrew copies printed in full obedience to the Masora, which excludes *two* verses containing *four* of these cities, the number amounts only to forty-four.

“The cities are first mentioned, in the general, as being *thirteen* and *ten*, with *thirteen* and *twelve*, which are certainly *forty-eight*. And yet when they are particularly named, ^{<6213>}**Joshua 21:13-19** gives *thirteen* cities; ^{<6221>}**Joshua 21:20-26** gives *ten* cities; ^{<6227>}**Joshua 21:27-33** gives *thirteen*; ^{<6234>}**Joshua 21:34-36** gives *four* cities; and ^{<6235>}**Joshua 21:35-36** gives *four* more, all which can make but *forty-four*. And what still increases the wonder is, that ^{<6240>}**Joshua 21:40** infers from the verses immediately preceding, that the cities allowed to the Merarites were *twelve*, though they here make *eight* only, unless we admit the *four* other cities expressed in those *two* verses, which have been rejected by that blind guide *the Masora*. In defiance of this authority these *two* verses, thus absolutely necessary, were inserted in the most early editions of the Hebrew text, and are found in Walton’s Polyglot, as well as in our English Bible. But they have scarce ever been as yet printed completely, thus, *And out of the tribe of Reuben, A CITY OF REFUGE FOR THE SLAYER, Bezer, IN THE WILDERNESS, with her suburbs, and Jahazah with her suburbs, Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. See on this place my edition of the Hebrew Bible, where no less than one hundred and forty-nine copies are described, which happily preserve these verses, most clearly essential to the truth and consistency of this chapter. See also General Discourse, pp. 19, 26, 54.*”

Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity very difficult to be determined. To Dr. Kennicott’s one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty collated by Deuteronomy Rossi. Those who deny their authenticity say they have been inserted here from ^{<13578>}**1 Chronicles 6:78, 79**, where they are found it is true, in general, but not exactly as they stand here, and in Dr. Kennicott’s Hebrew Bible.

Verse 36. Jahazah] See Clarke on “^{<61318>}**Joshua 13:18**”.

Verse 41. Forty and eight cities] At the last census of the Hebrew people, related Num. 26, we find from ~~0062~~ **Numbers 26:62** that the tribe of Levi amounted only to 23,000; and it is supposed that *forty-eight cities* were too great a proportion for this tribe, the other tribes having so very few. But, 1. All the cities of the other tribes are not enumerated. 2. They had the circumjacent country as well as the cities. 3. The Levites had no other cities than those enumerated. 4. They had no country annexed to their cities, the 2,000 cubits for their cattle, &c., excepted. 5. Cities in those ancient times were very small, as most *villages* went under this appellation. 6. The Levites had now the appointment that was suited to their consequent increase. The other tribes might enlarge their borders and make conquests, but this was not suitable to the mere servants of God; besides, had they made conquests, they would have become proprietors of the conquered land; and God determined that they should have no inheritance in Israel, HE himself being their *portion*.

Verse 43. And the Lord gave-all the land which he sware] All was now divided by lot unto them, and their enemies were so completely discomfited that there was not a single army of the Canaanites remaining to make head against them; and those which were left in the land served under tribute, and the tribute that they paid was the amplest proof of their complete subjugation. Add to this, they had as much of the land in *actual* possession as they could occupy; and, as they increased, God enabled them to drive out the rest of the ancient inhabitants; but in consequence of the infidelity of the Israelites, God permitted their enemies often to straiten them, and sometimes to prevail against them. It should also be remembered, that God never promised to give them the land, or to maintain them in it, but on condition of *obedience*; and so punctually did he fulfil this intention, that there is not a single instance on record in which they were either straitened or subjugated, while obedient and faithful to their God.

The cavil is as foolish as it is unprincipled which states, “The Israelites never did possess the whole of the land which was promised to them, and therefore that promise could not come by Divine revelation.” With as much reason might it be urged that Great Britain has not subdued the French West India Islands and Batavia, (Feb. 1812,) because the ancient inhabitants still remain in them; but is not their *serving under tribute* an absolute proof that they are *conquered*, and under the British dominion? So was the whole land of Canaan conquered, and its inhabitants subdued, though the whole of the ground was not occupied by the Israelites till the

days of David and Solomon. In the most correct and literal sense it might be said, *There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.* Nor shall one word of his ever fail to any of his followers while the sun and moon endure.

JOSHUA

CHAPTER 22

Joshua assembles, commends, blesses, and then dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh, 1-8. They return and build an altar by the side of Jordan, 9, 10. The rest of the Israelites hearing of this, and suspecting that they had built the altar for idolatrous purposes, or to make a schism in the national worship, prepare to go to war with them, 11, 12; but first send a deputation to know the truth, 13, 14. They arrive and expostulate with their brethren, 15-20. The Reubenites, Gadites, and half tribe of Manasseh, make a noble defence, and show that their altar was built as a monument only to prevent idolatry, 21-29. The deputation are satisfied, and return to the ten tribes and make their report, 30-32. The people rejoice and praise God, 33; and the Reubenites and Gadites call the altar they had raised Ed, that it might be considered a witness between them and their brethren on the other side Jordan, 34.

NOTES ON CHAP. 22

Verse 1. Then Joshua called the Reubenites, &c.] We have already seen that 40,000 men of the tribes of Reuben and Gad, and the half tribe of Manasseh, had passed over Jordan armed, with their brethren, according to their stipulation with Moses. The war being now concluded, Joshua assembles these warriors, and with commendations for their services and fidelity, he dismisses them, having first given them the most pious and suitable advices. They had now been about seven years absent from their respective families; and though there was only the river Jordan between the camp at Gilgal and their own inheritance, yet it does not appear that they had during that time ever revisited their own home, which they might have done any time in the year, the *harvest* excepted, as at all other times that river was easily fordable.

Verse 5. But take diligent heed, &c.] Let us examine the force of this excellent advice; they must ever *consider* that their prosperity and continued possession of the land depended on their fidelity and obedience to God; to this they must *take diligent heed*.

Do the commandment] They must pay the strictest regard to every *moral* precept.

And the law] They must observe all the *rites* and *ceremonies* of their holy religion.

Love the Lord your God] Without an affectionate filial attachment to their Maker, duty would be irksome, grievous, and impossible.

Walk in all his ways] They must not only *believe* and *love*, but *obey*: walk not in *your own ways*, but walk in those which GOD has pointed out.

Keep his commandments] They must love him with all their heart, soul, mind, and strength, and their neighbour as themselves.

Cleave unto him] They must be *cemented* to him, in a union that should never be dissolved.

Serve him] They must consider him as their *Master*, having an absolute right to appoint them *when, where, how*, and in what *measure* they should do his work.

With all your heart] Having all their affections and passions sanctified and united to him.

And with all your soul.] Giving up their whole *life* to him, and employing their understanding, judgment, and will, in the contemplation and adoration of his perfections; that their love and obedience might increase in proportion to the cultivation and improvement of their *understanding*.

Verse 7. Then he blessed them] *Spoke respectfully* of their fidelity and exertions, *wished* them every *spiritual* and *temporal* good, *prayed to God* to protect and save them, and probably gave some *gifts* to those leaders among them that had most distinguished themselves in this seven years' war. In all the above senses the word *bless* is frequently taken in Scripture.

Verse 8. Return with much riches] It appears they had their full proportion of the spoils that were taken from the Canaanites, and that these spoils consisted in *cattle, silver, gold, brass, iron, and raiment*.

Divide the spoil-with your brethren.] It was right that those who stayed at home to defend the families of those who had been in the wars, and to cultivate the ground, should have a proper proportion of the spoils taken from the enemy, for had they not acted as they did the others could not have safely left their families.

Verse 10. The borders of Jordan, that are in-Canaan] This verse can never mean that they built the altar on the west side of Jordan, for this was not in their territories; nor could it be a place for the purpose of public worship to their own people, if built on the opposite side of Jordan; besides, the next verse says it was built *over against the land of Canaan*. It appears that when they came to the river they formed the purpose of building the altar; and when they had crossed it they executed their purpose.

A great altar to see to.] A vast mass of earth, stones, &c., elevated to a great height, to serve as a memorial of the transactions that had already taken place. Probably it was intended also to serve as a kind of watchtower, being of a stupendous height, *altare infinitæ magnitudinis, an altar of an immense size*, as the Vulgate terms it.

Verse 12. To go up to war against them.] Supposing that they had built this altar in opposition to that which Moses, by the command of God, had erected, and were consequently become rebels against God and the Israelitish constitution, and should be treated as such. Their great concern for the glory of God led them to take this step, which at first view might appear precipitate; but, that they might do nothing rashly, they first sent Phinehas and ten princes, one out of each tribe, to require an explanation of their motives in erecting this altar.

Verse 17. Is the iniquity of Peor too little] See this history, ⁻⁰²⁵⁸**Numbers 25:3**, &c., and the notes there. Phinehas takes it for granted that this altar was built in opposition to the altar of God erected by Moses, and that they intended to have a *separate* service, priesthood, &c., which would be rebellion against God, and bring down his curse on them and their posterity; and, in order to show that God is jealous of his glory, he refers to the business of Baal Peor, which took place in that very country they were now about to possess, the destructive consequences of which *he*, through his zeal for the glory of God, was the means of preventing.

Verse 19. If the land of your possessions be unclean] The generous mind of Phinehas led him to form this excuse for them. If ye suppose that this land is impure, as not having been originally included in the covenant, and ye think that ye cannot expect the blessing of God unless ye have an altar, sacrifices, &c., then *pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth*, the only legitimate place where sacrifices and offerings can be made. We will divide this land with

you, and rather straiten ourselves than that you should conceive yourselves to be under any necessity of erecting a new altar *besides the altar of the Lord our God*.

Verse 20. Did not Achan the son of Zerah] Your sin will not be merely against yourselves; your transgressions will bring down the wrath of God upon all the people; this was the case in the transgression of Achan; he alone sinned, and yet God on that account turned his face against the whole congregation, so that they fell before their enemies. We cannot therefore be unconcerned spectators of your transgression, we may all be implicated in its criminality; let this and the dishonour which we apprehend is done to our God plead our excuse, and vindicate the necessity of the present warlike appearance which we make before you. See the history of Achan referred to here, (^{<אחאן>}**Joshua 7:11-26**), and the notes there.

Verse 21. Then the children of Reuben-answered] Though conscious of their own innocency they permitted Phinehas to finish his discourse, though composed of little else than accusations; there was a decency in this, and such a full proof of good breeding, as does them the highest credit. There are many public assemblies in the present day which lay claim to the highest refinement, who might take a very useful lesson from these Reubenites and their associates.

Verse 22. The Lord God of gods] The original words are exceedingly emphatic, and cannot be easily translated. **hwhy myhl a l a El Elohim Jehovah**, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the strong God, Elohim, Jehovah*, which is nearly the version of *Luther, der starcte Gott der Herr*, “The strong God the LORD.” And the Reubenites, by using these in their very solemn appeal, expressed at once their strong unshaken faith in the God of Israel; and by this they fully showed the deputation from the ten tribes, that their religious *creed* had not been changed; and, in the succeeding part of their defense they show that their *practice* corresponded with their *creed*. The *repetition* of these solemn names by the *Reubenites*, &c., shows their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Save us not this day] This was putting the affair to the most solemn issue; and nothing but the utmost consciousness of their own integrity could have induced them to make such an appeal, and call for such a decision. “Let God the Judge cause us to perish this day, if in principle or practice we have knowingly departed from him.”

Verse 24. For fear of this thing] The motive that actuated us was directly the reverse of that of which we have been suspected.

Verse 26. An altar, not for burnt-offering, nor for sacrifice] Because this would have been in flat opposition to the law, ^{<B17>}**Leviticus 17:8, 9;** ^{<512>}**Deuteronomy 12:4-6, 10, 11, 13, 14,** which most positively forbade any sacrifice or offering to be made in any other place than that *one* which the Lord should choose. Therefore the altar built by the Reubenites, &c., was for no religious purpose, but merely to serve as a testimony that they were one people with those on the west of Jordan, having the same religious and civil constitution, and bound by the same interests to keep that constitution inviolate.

Verse 29. God forbid that we should rebel] These words not only express their strong abhorrence of this crime, but also show that without God they could do no good thing, and that they depended upon him for that strength by which alone they could abstain from evil.

Verse 31. We perceive that the Lord is among us] Or, according to the Targum of *Jonathan*. “This day we know that the majesty of Jehovah dwelleth among us, because ye have not committed this prevarication against the WORD of the Lord, and thus ye have delivered the children of Israel from the hand of the WORD of the Lord.” They rejoice to find them innocent, and that there is no ground of quarrel between the children of the same family. And from this they draw a very favourable conclusion, that as God was among them as the sole object of their religious worship, so he would abide with them as their protector and their portion; and as they were his friends, they take it for granted that he will deliver them from the hands of their enemies.

Verse 33. And did not intend to go up against them in battle] That is, they now relinquished the intention of going against them in battle, as this explanation proved there was no cause for the measure.

Verse 34. Called the altar Ed] The word **d[** *ED*, which signifies *witness* or *testimony*, is not found in the common editions of the Hebrew Bible, and is supplied in Italics by our translators, at least in our modern copies; for in the *first edition* of this translation it stands in the text without any note of this kind; and it is found in several of *Kennicott's* and *Deuteronomy Rossi's* MSS., and also in the *Syriac* and *Arabic*. Several also of the early printed editions of the Hebrew Bible have the word **d[**, either in the text or in the margin, and it must be allowed to be necessary to complete the sense. It is very probable that an *inscription* was put on this altar, which pointed out the purposes for which it was erected.

FROM the contents of this chapter we learn that the Israelites were dreadfully alarmed at the prospect of a *schism* in their own body, both as it related to *ecclesiastical* and *civil* matters. A few observations on this subject may not be useless.

Schism in religion is a dangerous thing, and should be carefully avoided by all who fear God. But this word should be well understood. **Σχισμοα**, in theology, is generally allowed to signify a *rent* in, or departure from, the *doctrine* and *practice* of the apostles, especially among those who had been previously *united* in that doctrine and practice. A departure from *human institutions* in religion is no *schism*, for this reason that the WORD OF GOD alone is the sufficient rule of the faith and practice of Christians; and as to *human institutions*, forms, modes, &c., those of one *party* may be as good as those of *another*.

When the majority of a nation agrees in some particular forms and modes in their religious service; no conscientious man will *lightly* depart from these; nor depart at all, unless he find that they are not only not authorized by the word of God, but *repugnant* to it. It is an object greatly to be desired, that a whole people, living under the same laws may, as much as possible, glorify God, not only with one *heart*, but also with one *mouth*.

But there may be a *dissent* from established forms without *schism*; for if that dissent make no *rent* in the *doctrines* or *practice* of Christianity, as laid down in the New Testament, it is an abuse of terms to call it a *schism*; besides, there may be a dissent among religious people relative to certain points both in *creed* and *practice*, which, not affecting the *essentials* of Christianity, nor having any direct tendency to alienate the affections of Christians from each other, cannot be called a *schism*; but when professing

Christians separate from each other, to set up one *needless* or *non-essential* form, &c., in the place of others which they call needless or non-essential, they are highly culpable. This not only produces no good, but tends to much evil; for both parties, in order to make the points of their difference of sufficient consequence to justify their dissension, magnify these non-essential matters beyond all *reason*, and sometimes beyond *conscience* itself: and thus *mint* and *cummin* are tithed, while the weightier matters of the law-judgment and the love of God-are utterly neglected. If Christians either cannot or will not think alike on all points, surely they can agree to disagree, and let each go to heaven his own way. "But should we take this advice, would it not lead to a total *indifference* about religion?" Not at all; for in the things which concern the *essentials* of Christianity, both in *doctrine* and *practice*, we should ever feel zealously affected, and *earnestly contend for the faith once delivered to the saints*.

JOSHUA

CHAPTER 23

Joshua, being old, calls for the rulers and different heads of the Israelites, 1, 2, to whom he relates how God had put them in possession of the promised land, 3, 4; from which all their remaining enemies should be expelled, 5. Exhorts them to be faithful to God, and to avoid all connections with the idolatrous nations, 6-8. Encourages them with the strongest promises, that no enemy should ever be able to prevail against them, if they continued to love the Lord their God, 9-11. Lays also before them the consequences of disobedience, 12, 13. Shows them that as all God's promises had been fulfilled to them while they were obedient, so his threatening should be fulfilled on them if they revolted from his service; and that if they did so, they should be utterly destroyed from off the good land, 14-16.

NOTES ON CHAP. 23

Verse 1. A long time after that the Lord had given rest] This is supposed to have been in the last or one hundred and tenth year of the life of Joshua, about thirteen or fourteen years after the conquest of Canaan, and *seven* after the division of the land among the tribes.

Verse 2. Joshua called for all Israel] There are four degrees of civil distinction mentioned here: 1. **זקנים** *zekenim*, the *elders* or *senate*, the PRINCES of the *tribes*. 2. **ראשי** *rashim* or *rashey aboth*, the CHIEFS or HEADS of *families*. 3. **שופטים** *shophetim*, the JUDGES who interpreted and decided according to the law. 4. **שוטרים** *shoterim*, the OFFICERS, *serjeants*, &c., who executed the decisions of the judges. Whether this assembly was held at *Timnath-serah*, where Joshua lived, or at *Shiloh*, where the ark was, or at *Shechem*, as in ^{<16240>}**Joshua 24:1**, we cannot tell. Some think that the meaning here, and that mentioned in ^{<16240>}**Joshua 24:1**, were the same, and if so, *Shechem* was the place of assembling; but it is more likely that the two chapters treat of two distinct assemblies, whether held at the same place or not.

Verse 3. For the Lord your God is he that hath fought for you.] There is much both of *piety* and *modesty* in this address. It was natural for the Israelites to look on their veteran, worn-out general, who had led them on from conquest to conquest, with profound respect; and to be ready to say,

“Had we not had such a commander, we had never got possession of this good land.” Joshua corrects this opinion, and shows them that all their enemies had been defeated, because the Lord their God had fought for them. That the battle was the Lord’s, and not his; and that God *alone* should have the glory.

Verse 4. I have divided-these nations that remain] The whole of the promised land had been portioned out, as well those parts which had not yet been conquered, as those from which the ancient inhabitants had been expelled. The Canaanitish armies had long ago been broken in pieces, so that they could make no head against the Israelites, but in many districts the old inhabitants remained, more through the supineness of the Israelites, than through their own bravery.

From Jordan-unto the great sea] All the land that lay between the river *Jordan*, from *Phiala*, where it rose, to the southern extremity of the *Dead Sea*, and to the *Mediterranean Sea*, through the whole extent of its coast, opposite to Jordan.

Verse 5. And drive them-out-and ye shall possess] The same Hebrew word **very** *yarash* is used here to signify to *expel from an inheritance*, and to *succeed* those thus expelled. *Ye shall disinherit them from your sight, and ye shall inherit their land.*

Verse 6. Be ye therefore very courageous to keep and to do, &c.] It requires no small courage to keep a sound *creed* in the midst of *scoffers*, and not less to maintain a godly *practice* among the *profane* and *profligate*.

That is written in the book] By the word of God alone his followers are bound. Nothing is to be received as an article of *faith* which God has *not* spoken.

Verse 7. Come not among these nations] Have no civil or social contracts with them, (see ^{<162312>}**Joshua 23:12**,) as these will infallibly lead to *spiritual* affinities, in consequence of which ye will make honourable *mention of the name of their gods*, *swear by them* as the judges of your motives and actions, *serve them* in their abominable rites, and *bow yourselves unto them* as your creators and preservers; thus giving the whole worship of God to idols: and all this will follow from simply *coming among them*. He who *walks* in the counsel of the ungodly will soon *stand*

in the way of *sinners*, and shortly *sit* in the seat of the *scornful*. *Nemo repente fuit turpissimus*. “No man rises to the highest stages of iniquity but by *degrees*.” NERO himself, under the instructions of *Seneca*, was a promising *youth*.

Verse 10. One man of you shall chase a thousand] Do not remain inactive on the supposition that you must be much more numerous before you can drive out your enemies, for it is the Lord that shall drive out nations great and strong; and under his direction and influence *one of you shall chase a thousand*.

Verse 11. Take good heed-unto yourselves that ye love the Lord] **מִקְיָתְוַפְנִי** *lenaphshotheychem*, *Take heed TO YOUR SOULS*, literally; but **וּפְנֵי** *nephesh* and [Arabic] *nefs*, both in *Hebrew* and *Arabic*, signify the *whole self*, as well as *soul* and *life*; both soul and body must be joined in this work, for it is written, *Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength*.

Verse 12. Else if ye do-go back] The soldier who draws back when going to meet the enemy, forfeits his life. These were the Lord’s soldiers, and if they drew back they drew back unto *perdition*, their lives being forfeited by their infidelity.

Verse 13. They shall be snares] **יַבֵּל** *lephach*, a *net* or *gin*, set by the artful fowler to catch heedless birds.

And traps] **מִקְשָׁם** *mokesh*, any *snare*, *toil*, or *trap*, placed on the ground to catch the unwary traveller or wild beast by the foot.

Scourges in your sides, and thorns in your eyes] Nothing can be conceived more vexatious and distressing than a continual *goad* in the *side*, or *thorn* in the *eye*. They will *drive* you into obedience to their false gods, and *put out the eyes of your understandings* by their idolatries. And God will preserve them merely to distress and punish you.

Verse 14. The way of all the earth] I am about to die; I am going into the grave.

Not one thing hath failed, &c.] God had so remarkably and literally fulfilled his promises, that not one of his enemies could state that even the smallest of them had not had its most literal accomplishment: this all Israel could testify.

Verse 15. So shall the Lord bring upon you all evil things] His faithfulness in fulfilling his *promises* is a proof that he will as faithfully accomplish his *threatenings*, for the veracity of God is equally pledged for both.

Verse 16. Ye shall perish quickly from off the good land] The following note from Mr. John Trapp is very judicious: “This judgment Joshua inculcates ^{<62313>}**Joshua 23:13, 15**, and here, because he knew it would be a very grievous thing to them to forego so goodly a land, so lately gotten, and so short a while enjoyed. In the beginning of a speech **τα ηθη**, the *milder affections*, suit best; but towards the end **τα παθη**, *passionate and piercing passages*; according to the orator. This rule Joshua observes, being *Exodus utroque Caesar*; no less an *orator* than a *warrior*.”

In all this exhortation we see how closely Joshua copies the example of his great master Moses. See ^{<6347>}**Leviticus 26:7, 8, 14, &c.**; ^{<6307>}**Deuteronomy 28:7; 32:30**. He was tenderly concerned for the welfare of the people, and with a deeply affected heart he spoke to their hearts. No people ever were more fairly and fully warned, and no people profited less by it. The threatenings pronounced here were accomplished in the Babylonish captivity, but more fully in their general dispersion since the crucifixion of our Lord. And should not every *Christian* fear when he reads, *If God spared not the natural branches, take heed that he spare not thee*? Surely a worldly, carnal, and godless *Christian* has no more reason to expect indulgence from the justice of God than a profligate *Jew*. We have a goodly land, but the justice of God can decree a captivity from it, or a state of bondage in it. The privileges that are abused are thereby forfeited. And this is as applicable to the individual as to the whole system.

JOSHUA

CHAPTER 24

Joshua gathers all the tribes together at Shechem, 1; and gives them a history of God's gracious dealings with Abraham, 2, 3; Isaac, Jacob, and Esau, 4; Moses and Aaron, and their fathers in Egypt, 5, 6. His judgments on the Egyptians, 7. On the Amorites, 8. Their deliverance from Balak and Balaam, 9, 10. Their conquests in the promised land, and their establishment in the possession of it, 11-13. Exhorts them to abolish idolatry, and informs them of his and his family's resolution to serve Jehovah, 14, 15. The people solemnly promise to serve the Lord alone, and mention his merciful dealings towards them, 16-18. Joshua shows them the holiness of God, and the danger of apostasy, 19, 20. The people again promise obedience, 21. Joshua calls them to witness against themselves, that they had promised to worship God alone, and exhorts them to put away the strange gods, 22, 23. They promise obedience, 24. Joshua makes a covenant with the people, writes it in a book, sets up a stone as a memorial of it, and dismisses the people, 25-28. Joshua's death, 29, and burial, 30. The people continue faithful during that generation, 31. They bury the bones of Joseph in Shechem, 32. Eleazar the high priest dies also, 33.

NOTES ON CHAP. 24

Verse 1. Joshua gathered all the tribes] This must have been a different assembly from that mentioned in the preceding chapter, though probably held not long after the former.

To Shechem] As it is immediately added that *they presented themselves before God*, this must mean the *tabernacle*; but at this time the tabernacle was not at *Shechem* but at *Shiloh*. The Septuagint appear to have been struck with this difficulty, and therefore read $\Sigma\eta\lambda\omega$. *Shiloh*, both here and in ^{<6225>}**Joshua 24:25**, though the *Aldine* and *Complutensian* editions have $\Sigma\upsilon\zeta\epsilon\mu$, *Shechem*, in both places. Many suppose that this is the original reading, and that *Shechem* has crept into the text instead of *Shiloh*. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient, and to bring the ark of the covenant to the place of assembling: and this was probably done on this occasion. *Shechem* is a place famous in the patriarchal history. Here Abraham settled on his first coming into the

land of Canaan, ^{<0112>}**Genesis 12:6, 7**; and here the patriarchs were buried, ^{<4076>}**Acts 7:16**. And as Shechem lay between Ebal and Gerizim, where Joshua had before made a covenant with the people, ^{<0183>}**Joshua 8:30**, &c., the very circumstance of the *place* would be undoubtedly friendly to the solemnity of the present occasion. *Shuckford* supposes that the covenant was made at *Shechem*, and that the people went to *Shiloh* to confirm it before the Lord. Mr. *Mede* thinks the Ephraimites had a *proseucha*, or temporary oratory or house of prayer, at Shechem, whither the people resorted for Divine worship when they could not get to the tabernacle; and that this is what is called *before the Lord*; but this conjecture seems not at all likely, God having forbidden this kind of worship.

Verse 2. On the other side of the flood] The river *Euphrates*.

They served other gods.] Probably Abraham as well as Terah his father was an idolater, till he received the call of God to leave that land. See on ^{<0113>}**Genesis 11:31; 12:1**. And for the rest of the history referred to here, see the notes on the parallel passages in the margin.

Verse 9. Then Balak-arose and warred against Israel] This circumstance is not related in ^{<0221>}**Numbers 22:1-41**, nor does it appear in that history that the Moabites attacked the Israelites; and probably the *warring* here mentioned means no more than his attempts to destroy them by the curses of Balaam, and the wiles of the Midianitish women.

Verse 11. The men of Jericho fought against you] See the notes on ^{<0180>}**Joshua 3:1-16** and ^{<0180>}**Joshua 6:1**, &c. The people of Jericho are said to have fought against the Israelites, because they *opposed* them by *shutting their gates*, &c., though they did not attempt to meet them in the field.

Verse 12. I sent the hornet before you] See *Clarke's* note on ^{<0223>}**Exodus 23:28**".

Verse 14. Fear the Lord] Reverence him as the sole object of your religious worship.

Serve him] Perform his will by obeying his commands.

In sincerity] Having your whole heart engaged in his worship.

And in truth] According to the directions he has given you in his infallible word.

Put away the gods, &c.] From this exhortation of Joshua we learn of what sort the gods were, to the worship of whom these Israelites were still attached. 1. Those which their fathers worshipped on the other side of the flood: i.e., the gods of the CHALDEANS, *fire, light, the sun*. 2. Those of the EGYPTIANS, *Apis, Anubis, the ape, serpents, vegetables, &c.* 3. Those of the CANAANITES, MOABITES, &c., *Baal-peor or Priapus, Astarte or Venus, &c., &c.* All these he refers to in this and the following verse. **See Clarke at the conclusion of “^{<1342>}Joshua 24:33”.**

How astonishing is this, that, after all God had done for them, and all the miracles they had seen, there should still be found among them both *idols* and *idolaters*! That it was so we have the fullest evidence, both here and in ^{<1342>}Joshua 24:23; ^{<3153>}Amos 5:26; and in ^{<4074>}Acts 7:41. But what excuse can be made for such stupid, not to say brutish, blindness? Probably they thought they could the better represent the Divine nature by using *symbols* and *images*, and perhaps they professed to worship *God* through the *medium* of these. At least this is what has been alleged in behalf of a gross class of Christians who are notorious for image worship. But on such conduct God will never look with any allowance, where he has given his word and testimony.

Verse 15. Choose you this day whom ye will serve] Joshua well knew that all service that was not *free* and *voluntary* could be only *deceit* and *hypocrisy*, and that God loveth a *cheerful giver*. He therefore calls upon the people to make their *choice*, for God himself would not *force* them—they must serve him *with all their heart* if they served him at all. As for himself and family, he shows them that their choice was already fixed, for they had taken JEHOVAH for their portion.

Verse 16. God forbid that we should forsake the Lord] That they were now *sincere* cannot be reasonably doubted, for they served the Lord all the days of Joshua, and the elders that outlived him, ^{<1351>}Joshua 24:31; but afterwards they turned aside, and did serve other gods. “It is ordinary,” says Mr. Trapp, “for the many-headed multitude to turn with the stream—to be of the same religion with their superiors: thus at Rome, in DIOCLETIAN’S time, they were *pagans*; in CONSTANTINE’S *Christians*; in CONSTANTIUS’S, *Arians*; in JULIAN’S *apostates*, and in JOVINIAN’S, *Christians* again! And all this within less than the age of a man. It is, therefore, a good thing that the heart be established with grace.”

Verse 19. Ye cannot serve the Lord: for he is a holy God] If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God; for if it was impossible for them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of **wl kwt al** *lo thuchelu, ye CANNOT serve, &c.*, some eminent critics read **al wl kt** *lo thechallu, ye shall not CEASE to serve, &c.* This is a very ingenious emendation, but there is not one MS. in all the collections of *Kennicott* and *Deuteronomy Rossi* to support it. However, it appears very possible that the first **w** *vau* in **wl kwt** did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, “Ye cannot serve the Lord, for he is holy and jealous, *unless* ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to nor divide his glory with any other. He is a holy God, and will not have his people defiled with the impure worship of the Gentiles.”

Verse 21. And the people said-Nay; but we will serve, &c.] So they understood the words of Joshua to imply no moral impossibility on their side: and had they earnestly sought the gracious assistance of God, they would have continued steady in his covenant.

Verse 22. Ye are witnesses against yourselves] Ye have been sufficiently apprised of the difficulties in your way-of GOD’S holiness-your own weakness and inconstancy-the need you have of Divine help, and the awful consequences of apostasy; and now ye deliberately make your choice. Remember then, that ye are witnesses against yourselves, and your own conscience will be *witness, judge, and executioner*; or, as one terms it, *index, judex, vindex*.

Verse 23. Now therefore put away] As you have promised to reform, begin instantly the work of reformation. A man’s promise to serve God soon loses its moral hold of his conscience if he do not instantaneously begin to put it in practice. The grace that enables him to promise is that by the strength of which he is to begin the performance.

Verse 25. Joshua made a covenant] Literally, *Joshua cut the covenant*, alluding to the *sacrifice* offered on the occasion.

And set then a statute and an ordinance] He made a solemn and public act of the whole, which was signed and witnessed by himself and the

people, in the presence of Jehovah; and having done so, he wrote the words of the covenant in the book of the law of God, probably in some part of the skin constituting the great roll, on which the laws of God were written, and of which there were some blank columns to spare. Having done this, he took a great stone and set it up under an oak—that this might be d[ed or witness that, at such a time and place, this covenant was made, the terms of which might be found written in the book of the law, which was laid up *beside the ark*. See ^{<05126>}**Deuteronomy 31:26**.

Verse 27. This stone-hath heard all the words] That is, the stone itself, from its permanency, shall be in all succeeding ages as competent and as substantial a witness as one who had been present at the transaction, and heard all the words which on both sides were spoken on the occasion.

Verse 28. So Joshua] After this verse the Septuagint insert ^{<06261>}**Joshua 24:31**.

Verse 29. Joshua the son of Nun-died] This event probably took place shortly after this public assembly; *for he was old and stricken in years* when he held the assembly mentioned ^{<06232>}**Joshua 23:2**; and as his work was now all done, and his soul ripened for a state of blessedness, God took him to himself, being one hundred and ten years of age; exactly the same age as that of the patriarch Joseph. See ^{<01526>}**Genesis 50:26**.

Verse 30. And they buried him-in Timnath-serah] This was his own inheritance, as we have seen ^{<06190>}**Joshua 19:50**. The Septuagint add here, “And they put with him there, in the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Gilgal, according as the Lord commanded when he brought them out of Egypt; and there they are till this day.” St. Augustine quotes the same passage in his thirtieth question on the book of Joshua, which, in all probability, he took from some copy of the Septuagint. It is very strange that there is no account of any public mourning for the death of this eminent general; probably, as he was buried in his own inheritance, he had forbidden all funeral pomp, and it is likely was privately interred.

Verse 31. And Israel served the Lord, &c.] Though there was private idolatry among them, for they had strange gods, yet there was no public idolatry all the days of Joshua and of the elders that overlived Joshua; most of whom must have been advanced in years at the death of this great man. Hence Calmet supposes that the whole of this time might amount to about

fifteen years. It has already been noted that this verse is placed by the Septuagint after ^{<(16:28)>} **Joshua 24:28**.

Verse 32. And the bones of Joseph] See Clarke's note on "^{<(15:25)>} **Genesis 50:25**", and on ^{<(13:19)>} **Exodus 13:19**. This burying of the bones of Joseph probably took place when the conquest of the land was completed, and each tribe had received its inheritance; for it is not likely that this was deferred till after the death of Joshua.

Verse 33. And Eleazar-died] Probably about the same time as Joshua, or soon after; though some think he outlived him six years. Thus, nearly all the persons who had witnessed the miracles of God in the wilderness were gathered to their fathers; and their descendants left in possession of the great inheritance, with the Law of God in their hands, and the bright example of their illustrious ancestors before their eyes. It must be added that they possessed every advantage necessary to make them a great, a wise, and a holy people. How they used, or rather how they abused, these advantages, their subsequent history, given in the sacred books, amply testifies.

A hill that pertained to Phinehas his son] This grant was probably made to Phinehas as a token of the respect of the whole nation, for his zeal, courage, and usefulness: for the priests had properly no inheritance. At the end of this verse the Septuagint add:—

“In that day the children of Israel, taking up the ark of the covenant of God, carried it about with them, and Phinehas succeeded to the high priest's office in the place of his father until his death; and he was buried in Gabaath, which belonged to himself.

“Then the children of Israel went every man to his own place, and to his own city.

“And the children of Israel worshipped Astarte and Ashtaroath, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon king of Moab, and he tyrannized over them for eighteen years.”

THE last six verses in this chapter were, doubtless, not written by Joshua; for no man can give an account of his own death and burial. Eleazar, Phinehas, or Samuel, might have added them, to bring down the narration so as to connect it with their own times; and thus preserve the thread of the

history unbroken. This is a common case; many men write histories of their own lives, which, in the last circumstances, are finished by others, and who has ever thought of impeaching the authenticity of the preceding part, because the subsequent was the work of a different hand? *Hirtius's* supplement has never invalidated the authenticity of the *Commentaries of Cæsar*, nor the work of *Quintus Smyrnæus*, that of the *Iliad* and *Odyssey of Homer*; nor the 13th book of *Æneid*, by *Mapheus Viggius*, the authenticity of the preceding twelve, as the genuine work of *Virgil*. We should be thankful that an adequate and faithful hand has supplied those circumstances which the original author could not write, and without which the work would have been incomplete.

Mr. Saurin has an excellent dissertation on this grand federal act formed by Joshua and the people of Israel on this very solemn occasion, of the substance of which the reader will not be displeased to find the following very short outline, which may be easily filled up by any whose business it is to instruct the public; for such a circumstance may with great propriety be brought before a *Christian* congregation at any time:—

“SEVEN things are to be considered in this renewal of the covenant.

- I. — The *dignity* of the *mediator*.
- II. — The *freedom* of those who *contracted*.
- III. — The *necessity* of the *choice*.
- IV. — The *extent* of the *conditions*.
- V. — The *peril* of the *engagement*.
- VI. — The *solemnity* of the *acceptance*.
- VII. — The *nearness* of the *consequence*.

“I. The *dignity* of the *mediator*.—Take a view of his names, *Hosea* and *Jehoshua*. God will save: he will save. The first is like a *promise*; the second, the fulfilment of that *promise*. God will save some time or other:—this is the very person by whom he will accomplish his promise. Take a view of Joshua's life: his faith, courage, constancy, heroism, and success. A remarkable type of Christ. See ~~3048~~ **Hebrews 4:8**.

“II. The *freedom* of those who *contracted*.—Take away the gods which your fathers served beyond the flood; and in Egypt, &c., ~~6344~~ **Joshua 24:14**, &c. Joshua exhibits to the Israelites all the religions which were then known: 1. That of the *Chaldeans*, which

consisted in the adoration of *fire*. 2. That of the *Egyptians*, which consisted in the worship of the ox *Apis*, *cats*, *dogs*, and *serpents*; which had been preceded by the worship even of *vegetables*, such as the *onion*, &c. 3. That of the people of *Canaan*, the principal objects of which were *Astarte*, (Venus), and *Baal Peor*, (Priapus.) Make remarks on the liberty of choice which every man has, and which God, in matters of religion, applies to, and calls into action.

“III. The *necessity* of the *choice*.-To be without *religion*, is to be without happiness here, and without any title to the kingdom of God. To have a *false* religion, is the broad road to perdition; and to have the true religion, and live agreeably to it, is the high road to heaven. Life is precarious-death is at the door-the Judge calls-much is to be done, and perhaps little time to do it in! Eternity depends on the present moment. Choose-choose speedily-determinately, &c.

“IV. The *extent* of the *conditions*.-*Fear the Lord, and serve him in truth and righteousness*. Fear the Lord. Consider his *being*, his *power*, *holiness*, *justice*, &c. This is the gate to religion. Religion itself consists of two parts. I. TRUTH. 1. In opposition to the detestable *idolatry* of the forementioned nations. 2. In reference to that *revelation* which God gave of himself. 3. In reference to that solid peace and comfort which false religions may promise, but cannot give; and which the true religion communicates to all who properly embrace it. II. UPRIGHTNESS or *integrity*, in opposition to those abominable vices by which themselves and the neighbouring nations had been defiled. 1. The major part of men have one religion for *youth*, another for old *age*. But he who serves God in *integrity*, serves him with all his heart in every part of life. 2. Most men have a religion of *times*, *places*, and *circumstances*. This is a *defective* religion. *Integrity* takes in every time, every place, and every circumstance; God’s law being ever kept before the eyes, and his love in the heart, dictating purity and perfection to every thought, word, and work. 3. Many content themselves with abstaining from vice, and think themselves sure of the kingdom of God because they do not sin as others. But he who serves God in *integrity*, not only abstains from the *act* and the *appearance* of evil, but steadily performs every moral *good*. 4. Many think that if they practice some kind of virtues, to which they feel less of a natural repugnance, they bid fair for the kingdom; but this is opposite to

uprightness. The religion of God equally forbids every species of vice, and recommends every kind of virtue.

“V. The *peril* of the *engagement*.-This covenant had in it the nature of an *oath*; for so much the phrase *before the Lord* implies: therefore those who entered into this covenant bound themselves by oath unto the Lord, to be steady and faithful in it. But it may be asked, ‘As human nature is very corrupt, and exceedingly fickle, is there not the greatest danger of breaking such a covenant; and is it not better not to make it, than to run the risk of breaking it, and exposing one’s self to superadded punishment on that account?’ Answer: He who makes such a covenant in God’s strength, will have that strength to enable him to prove faithful to it. Besides, if the soul do not feel itself under the most solemn obligation to live to God, it will live to the world and the flesh. Nor is such a covenant as this more solemn and strict than that which we have often made; first in our baptism, and often afterwards in the *sacrament* of the *Lord’s Supper*, &c. Joshua allows there is a great danger in making this covenant. Ye cannot serve the Lord, for he is a holy, strong, and jealous God, &c. But this only supposes that nothing could be done right but by his Spirit, and in his strength. The energy of the Holy Spirit is equal to every requisition of God’s holy law, as far as it regards the moral conduct of a believer in Christ.

“VI. The *solemnity* of the *acceptance*.-Notwithstanding Joshua faithfully laid down the dreadful evils which those might expect who should abandon the Lord; yet they entered solemnly into the covenant. *God forbid that we should forsake the Lord, but we will serve the Lord*. They seemed to think that not to *covenant* in this case was to *reject*.

“VII. The *nearness* of the *consequence*.-There were false gods among them, and these must be immediately put away. As ye have taken the Lord for your God, then *put away the strange gods which are among you*, ^{<13>}**Joshua 24:23**. The moment the covenant is made, that same moment the conditions of it come into force. He who makes this covenant with God should immediately break off from every evil design, companion, word, and work. Finally, Joshua erected two monuments of this solemn transaction: 1. He caused

the word to be written in the book of the law, ^{<1626>}**Joshua 24:26**. 2. He erected a stone under an oak, ^{<1627>}**Joshua 24:27**; that these two things might be witnesses against them if they broke the covenant which they then made, &c.”

There is the same indispensable necessity for every one who professes Christianity, to enter into a covenant with God through Christ. He who is not *determined* to be on God’s side, will be found on the side of the world, the devil, and the flesh. And he who does not turn from all his iniquities, cannot make such a covenant. And he who does not make it *now*, may probably never have another opportunity. Reader, *death* is at the *door*, and *eternity* is at *hand*. These are truths which are everywhere proclaimed-everywhere professedly believed-everywhere acknowledged to be important and perhaps nowhere laid to heart as they should be. And yet all grant that they are born to die!

ON the *character* and *conduct* of Joshua, much has already been said in the notes; and particularly in the preface to this book. A few particulars may be added.

It does not appear that Joshua was ever married, or that he had any children. That he was high in the estimation of God, we learn from his being chosen to succeed Moses in the government of the people. He was the person alone, of all the host of Israel, who was deemed every way qualified *to go out before the congregation, and go in: to lead them out, and bring them in*; and be the *shepherd* of the people, because *the Spirit of God was in him*. See ^{<1627>}**Numbers 27:17**, &c. He is called *the servant of God*, as was Moses; and was, of all men of that generation, next in eminence to that great legislator.

Like his great master, he neither provided for *himself* nor his *relatives*; though he had it constantly in his power so to do. He was the head and leader of the people; the chief and foremost in all fatigues and dangers; without whose piety, prudence, wisdom, and military skill, the whole tribes of Israel, humanly speaking, must have been ruined. And yet this conqueror of the nations did not reserve to him self a goodly inheritance, a noble city, nor any part of the spoils of those he had vanquished. His countrymen, it is true, gave him an inheritance among them, ^{<1628>}**Joshua 19:50**. This, we might suppose, was in consideration of his eminent services, and this, we might naturally expect, was the best inheritance in the land! No! they gave him *Timmath-serah*, in the barren mountains of Ephraim, and even this he

asked ^{<6198>}**Joshua 19:50**. But was not this the best city in the land? No-it was even NO *city*; evidently no more than the *ruins* of one that had stood in that place; and hence it is said, *he builded the city and dwelt therein*-he, with some persons of his own tribe, revived the stones out of the rubbish, and made it habitable.

Joshua believed there was a God; he loved him, acted under his influence, and endeavoured to the utmost of his power to promote the glory of his Maker, and the welfare of man: and he expected his recompense in another world.

Like HIM of whom he was an illustrious *type*, he led a painful and laborious life, devoting himself entirely to the service of God and the public good. How unlike was Joshua to those men who, for certain services, get elevated to the highest honours: but, not content with the recompense thus awarded them by their country, use their new influence for the farther aggrandizement of themselves and dependents, at the expense, and often to the ruin of their country!

Joshua retires only from labour when there is no more work to be done, and no more dangers to be encountered. He was the *first* in the *field*, and the *last* out of it; and never attempted to take rest till all the tribes of Israel had got their possessions, and were settled in their inheritances! Of him it might be truly said as of Cæsar, he continued to work, *nil actum reputans, si quid superesset agendum*: for “he considered nothing done, while any thing remained undone.”

Behold this man retiring from office and from life without any kind of emolument! the greatest man of all the tribes of Israel; the most patriotic, and the most serviceable; and yet the worst provided for! *Statesmen! naval and military commanders!* look Joshua in the face; read his history; and learn from IT what true PATRIOTISM means. That man alone who truly fears and loves God, credits his revelation, and is made a partaker of his Spirit, is capable of performing *disinterested* services to his country and to mankind!

MASORETIC NOTES ON JOSHUA

The number of verses in the Book of Joshua is 656, (should be 658, see on ^{<62136>}**Joshua 21:36**, &c.) of which the symbol is found in the word [^]rtw *vetharon*, (and shall sing,) ^{<23816>}**Isaiah 35:6**.

Its *middle verse* is the ^{<61326>}**Joshua 13:26**.

Its *Masoretic sections* are 14; the symbol of which is found in the word **dy** *yad*, (the hand), ^{<23701>}**Ezekiel 37:1**. See the note at the end of Genesis, **Clarke** ^{<015106>}**Genesis 50:26**, and the *Haphtaras* at the end of the *Pentateuch*.