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PALESTINE, TO ILLUSTRATE THE BOOK OF JOSHUA.

P R E F A C E .

THE Book of Joshua is one of a series of manuals on the books of the Old Testament which are primarily intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge.

The Introduction treats fully of the several subjects with which the Student should be acquainted, comprising full Geographical and Biographical Notes, and other important details, which are clearly set forth in the Table of Contents. A continuous narrative of the events recorded in the Book is prefixed to the general Introduction.

The chief alterations of the Revised Version are pointed out in footnotes, the Student being referred to the Revised Version.

In the Appendix will be found (1) a Commentary upon the most important differences between the Authorized and Revised Versions, the alterations being pointed out and explanations given of the reasons for the changes; (2) an Explanation of words and phrases, thus avoiding constant reference to the text and notes.

The general arrangement of the series will, it is believed, be found helpful to Teachers and Students. Each manual is illustrated with the necessary Maps.

Each volume is complete in itself, requiring from the Student no reference to Atlas, Biblical Dictionary, or other aids.

Works of Reference useful for Students, and referred to in this Work.

Smith's Dictionary of the Bible.
The Holy Bible with notes (Bishop Wordsworth).
The Speaker's Commentary.
The Old Testament Commentary for English Readers (Ellicott).
Israel in Canaan (Dr. Edersheim).
Early History of the Hebrews (Sayce).
Bible Illustrations (Kitto).

The Land and the Book (Thompson).
Sinai and Palestine (Stanley).
Lectures on the Jewish Church (Stanley).
Kief's Commentary.
Pearson on the Creed (Art. ii).
Undesigned Coincidences (Blunt).
Heroes of Hebrew History (Wilberforce).
History of Israel (Ewald).

Mileham.

F. M.

CONTENTS.

Introduction—	PAGE
A CONTINUOUS NARRATIVE	v
TITLE	xxi
AUTHOR AND DATE	xxi
LIFE AND CHARACTER OF JOSHUA	xxii
JOSHUA, A TYPE OF JESUS	xxvi
SCOPE OF THE BOOK	xxvii
CHRONOLOGY	xxvii
THE CONQUEST—HOW FAR COMPLETED	xxviii
GOVERNMENT	xxx
THE ARK	xxx
HEATHENISM	xxxii
THE HAND OF GOD IN THE CONQUEST—THE MIRACLES	xxxiii
THE MORAL DIFFICULTY	xxxvi
HISTORICAL NOTES	xxxix
THE LAND	xlvi
THE JORDAN	xlix
THE SEVEN NATIONS OF PALESTINE, AND OTHER NATIONS	li
THE TERRITORIES OF THE DIFFERENT TRIBES	lvi
GEOGRAPHICAL NOTES	lxii
ANALYSIS OF THE BOOK	lxxxiv
TYPICAL CHARACTER OF THE CITIES OF REFUGE	lxxxviii
Text and Notes	1-77
COMMENTS ON THE REVISED VERSION	78
WORDS AND PHRASES EXPLAINED	84
EASTERN CUSTOMS	94
UNDESIGNED COINCIDENCES	96
Maps—	
PALESTINE, TO ILLUSTRATE THE BOOK OF JOSHUA	ii
WANDERINGS IN THE WILDERNESS	vi
THE PASS OF BETH-HORON	xvii
PALESTINE, PHYSICAL	xlvii
THE NATIONS OF CANAAN	lii
PALESTINE ACCORDING TO TRIBES	lvii
THE SOUTHERN CAMPAIGN	33
THE NORTHERN CAMPAIGN	36
THE CITIES OF REFUGE	59

INTRODUCTION.

[*The Introduction presents the Narrative in a connected form, and should be read with the object of obtaining a grasp of the sequence of events.*]

The Book of Joshua is a record of the manner in which God gave the Israelites possession of the land promised to their fathers.

The Promise. Made first to Abraham at Sichem (Gen. xii. 7), and afterwards at Mamre, where the dimensions of the land are specifically mentioned, viz. "*from the river of Egypt unto the great river, the river Euphrates,*" and the nations occupying it are particularly named.

From this period dates the preparation for the formation of a chosen race. Abraham wandered in the promised land as a stranger, and Isaac and Jacob followed in his steps. The latter with all his family went down into Egypt. But even this abandonment of the land was destined to promote the expansion of the chosen race. In Palestine the race could never have multiplied largely, for the nations in that country were too powerful to permit of the rapid increase of Israel. Abraham and Lot, Esau and Jacob, had been compelled to separate, but the Israelites, by the influence of Joseph, were placed in the large, fertile, and well-nigh uninhabited region of Goshen, under circumstances well adapted for their growth into a nation.

The years in Egypt saw them multiplied into a people so numerous that Egypt was afraid of them.

This is the first stage of the preparation, viz. the development of their numbers. The next stage is designed to weld them into a nation, i.e. to inspire them with feelings of their individual nationality as a distinct people.

Moses effected this in the wilderness. During the forty years he not only gave them a national religion, but framed their constitution. Their wanderings trained them in endurance and self-reliance. They left Egypt a nation of slaves, an undisciplined horde. They encamped in the plain of Shittim a nation, with a settled constitution and an established national religion.

Their sojourn in the wilderness is referred to in the Book of Joshua on many occasions, so it may be well to give some slight sketch of that period so far as it bears upon the allusions in Joshua.

The Exodus was accomplished by means of a series of miracles culminating in the miraculous passage of the Red Sea, at a time when it appeared that they were entangled between the sea and the mountains, and at the mercy of the Egyptians who had followed after them.

This miraculous deliverance was well known to the people of Canaan, as also the purpose with which Israel had marched out of Egypt. The tidings had spread throughout the land that a mighty host of Israelites had set out to gain possession of the land promised to them. The tale of the destruction of the Egyptians had impressed all the heathen nations with the power of Jehovah of Israel (see Rahab's communication to the spies, ii. 10). The march, however, turned aside from the direction of Palestine, and the host travelled along the shores of the sea southwards to

Sinai. Thence, after the giving of the Law, they made their way north to Kadesh-barnea, which they reached in the year following the Exodus.

The First Attempt to Invade Palestine.

From Kadesh-barnea Moses sent out the twelve spies, who explored the land from the wilderness of Zin in the south, to Hamath, near Lebanon, in the north. The spies were absent forty days. On their return they reported that the land was exceedingly fertile, "*flowing with milk and honey*," and bore with them an enormous bunch of grapes as evidence of the fact. But ten of the spies brought back such an alarming account of the prowess of the inhabitants, especially dwelling upon the gigantic stature of the Anakim, that, in spite of the protestations of Caleb and Joshua, two of the spies, the people lost heart and murmured against God. So violent was the outburst that it required a manifestation of God's presence to restrain the people from stoning Caleb and Joshua.

And so the Divine decree went forth that all of the age of twenty and upwards, with the exception of Caleb and Joshua, should die in the wilderness, and not enter the promised land. To Caleb particularly the promise was given, *"*him will I bring into the land wherewith he went; and his seed shall possess it*" (Num. xiv. 24).

The self-willed Israelites now attempted to invade the land for themselves. Disregarding the injunction of Moses, who told them plainly they would meet with disaster, they marched northwards, but were defeated by the Canaanites and Amalekites at Hormah.

The Wanderings.

Then for forty years they sojourned in the wilderness, thus earning "*the reproach of Egypt*," i.e. being subject to the taunts of the Egyptians, who mocked at them as not being able to get possession of the land which they had so ostentatiously set out for forty years before.

At the end of this period Moses once more directed the march northwards, and, leaving the Dead Sea on the west, the people made their way to the eastern side of Jordan.

The Conquest of Gilead and the Land East of Jordan.

This district had not been promised to Israel, and there was no intention of conquering it. So far from contemplating such a step, the Israelites send ambassadors to Sihon, King of the Amorites, asking permission to pass through his land and pledging themselves to abstain from doing any damage.

Sihon contemptuously refused, and marched out to attack Israel. His army was totally routed and himself slain at Jahaz; the Israelites captured Heshbon, his capital, and took possession of his land. They then turned northward and defeated Og, the King of Bashan, at the decisive battle of Edrei.

These two victories, viz. over Sihon and over Og, gave the Israelites the complete command of the eastern side of Jordan, and they went forward

* It was probably in reliance on this promise that Caleb claimed Hebron as his portion (Josh. xiv. 6-15).

and pitched their camp in the plains of Moab, opposite Jericho. The camp was situated in the famous plain of *Abel-Shittim.

It was whilst the people were encamped at Abel-Shittim that Balak sent for Balaam to curse Israel. Forbidden by God to curse the chosen race Balaam was compelled to pronounce blessings in place of curses. But though Balaam failed to turn away Jehovah from Israel, he had not exhausted every means to bring destruction on the nation, and he then adopted the scheme of endeavouring to turn Israel from Jehovah. By his advice the Midianites seduced the children of Israel into the idolatry of Baal-peor and the abominable rites connected with it. In the plague which followed as a punishment no fewer than 24,000 of the people perished, till the zeal of Phinehas stayed the plague. But judgment was speedily executed on the Midianites. By Divine command the Israelites attacked the Midianites, and in the wholesale massacre of that nation Balaam also perished.

The destruction of the power of Midian secured to Israel the peaceful possession of the land east of Jordan. The district was specially suited for pastoral purposes. Accordingly the "children of Reuben" and "the children of Gad," tribes rich in flocks, requested that this land might be given to them. Their request was granted on the condition that they would accompany their brethren across Jordan and stand by them till they also entered on their possession. So the kingdoms of Sihon and Og were assigned provisionally to Reuben, Gad, and half the tribe of Manasseh, which latter tribe had, under the leadership of Jair, made special conquests in the north of Gilead. But the actual apportionment of the land did not take place till much later, when Joshua distributed the country of Canaan amongst the whole of the tribes.

The remaining events at Shittim are not connected with the Book of Joshua. At Shittim Moses ascended Mount Pisgah, viewed the promised land, and passed for ever from mortal sight.

THE CONQUEST OF THE LAND.

The Situation.

Moses was dead. Joshua was appointed his successor, and the thirty days of mourning for Moses was passed. At last the time had come for the great invasion of the land.

The victories over Sihon and Og, and the destruction of Midian had secured Israel from attack on the east, and Joshua was free to direct all his energies to the invasion of Canaan.

The plain of Abel-Shittim provided ample sustenance for the people and their flocks. On the opposite side of Jordan lay the plains of Jericho, equally fertile and equally suited for encampment.

Joshua's action. Joshua did not act precipitately, nor on his own initiative. He waited in faith, not unbelievably, but expectantly, for

* "A wide, rich plain at the foot of the mountains of Moab, carpeted with wild flowers springing in luxuriant beauty, watered by many rivulets and rills, here and there covered by acacia trees, where birds of brightest plumage carol, and beyond, to the south, by the banks of streams, where scented oleanders rise to a height of twenty-five feet, their flower-laden boughs bending like those of the willows—such 's Abel-Shittim, 'the meadow of acacias.'"

a fresh message from God. At last it came, renewing the commission of Joshua, and promising possession of the land from the wilderness in the south to Lebanon in the north, from the Mediterranean in the west to the Euphrates in the east. Only two things were needed, viz.

*Courage.

Obedience to the word and commands of God.

The Time.

In the month of April (the tenth day of the first month), when the Jordan, swollen by the melting of the snows of Hermon and Lebanon, overflowed its banks. How to convey so great a multitude in safety across the deep and rapid stream was the problem which Joshua had to solve. The task was beyond human power, so Joshua waited patiently for the command of Jehovah. Meanwhile, like a careful general, he sent out two men to spy the land.

The Spies.

They were sent secretly, that is, without the knowledge of the people. Joshua remembered the disastrous consequences of the former mission of which he had been a member, and was resolved to run no risk of a similar catastrophe.

The spies crossed the Jordan and made their way to Jericho, which they must have entered at sunset, shortly before the shutting of the gates of the city. There they went to the house of Rahab, the harlot, either going directly to it or, as is more probable, meeting her in the streets of the city. The choice was wise, for they had no friend in the place, nor could they resort to the khan or inn for fear of discovery. But their arrival had been noted, and as soon as the gates were closed and escape impossible the king of Jericho sent to Rahab's house to make captives of those whom he suspected of being Israelitish spies.

But Rahab had hidden them on the roof of the house under the flax that she was drying there, and informed the messengers of the king that, though two men had come to her, they were strangers and had left before the gates were closed. She added the suggestion that it would be well to pursue them at once. Her suggestion was acted upon, and the gates were closed upon the pursuers, so that escape was impossible for the spies if, after all, they were still in the city.

Then at night she repaired to the roof, and acquainted the spies with their danger. She described to them the terror which had fallen upon the land, expressed her own belief in the certain victory of Israel, and implored mercy for herself and her family on the day when Israel should take the city. Her request was granted on condition that she did not betray the spies, and with the proviso that safety could be guaranteed only to those who were assembled in her house on the day of the assault. Then she let down the spies by a cord from the window of the house, which was built on the wall of the city,

* The first command was twice repeated, for a double courage was needed, viz. the passive courage of faith, and the active courage of deed.

having first arranged to hang out on the day of attack a scarlet cord to indicate the locality of her home.*

The Crossing of Jordan.

1. **The Preparation.** The people were to sanctify themselves and to prepare food, for in three days they would cross Jordan.

The tribes of Reuben, Gad and the half tribe of Manasseh were reminded of their pledge to assist in the conquest of the land.

At the end of the three days the camp was broken up, and the children of Israel moved forward and rested for the night on the bank of Jordan previous to crossing on the next day.

Joshua chose twelve men, one from each tribe, to take up twelve stones from the bed of the Jordan.

2. **The †Crossing.**

First went the Ark, borne by the priests, and at a distance of 2,000 cubits came the first detachment of soldiers.

When the feet of the priests that bore the Ark touched the water the waters of the river were arrested. Far up the river at "the city Adam, that is beside Zaretan," the waters stood in a heap. The waters below quickly ran towards the Dead Sea and left the river bed dry.

Then the priests that bore the Ark †stood in the midst of Jordan, forming, as it were, a protection to the people, who crossed the river below the place where the Ark stood.

The first to cross were the Eastern tribes, 40,000 armed men. The position of leadership by right belonged to Judah, but on this occasion Reuben, Gad and Manasseh were the vanguard for two reasons—

1. As a pledge of the fulfilment of their vow.
2. Because, unencumbered by women and children, they would be ready to repel any attack. Joshua neglected no military precautions, though Divine assistance was assured.

The whole multitude then passed over with their flocks, herds and all their property. After crossing they stood on the opposite bank

* The spies, following the advice given them by Rahab, hid themselves for three days in the mountains, till the pursuit had ceased, and then made their way back over the Jordan to the camp.

The spies cannot have been absent less than four days, and so their mission must be placed earlier than the command to cross Jordan.

† There are three accounts of the crossing—

1. A brief summary following on the directions given by Joshua (iii. 14-17).
2. A full account where prominence is given to the erection of the stones as a memorial of the event (iv. 1-14).
3. A special reference to the return of the waters directly the priests that bore the Ark reached the further bank (iv. 15-18).

‡ The position of the Ark at the crossing is doubtful. If "*in the midst*" means in the middle of the river bed, the priests must have advanced from the brink to the middle of the river. But "*in the midst*" may mean between the waters of Jordan, i.e. between those that stood on a heap towards the north, and those that ran southwards to the Dead Sea. If this is the correct interpretation, the priests halted directly the waters parted and did not advance till all the people had crossed the river.

and watched the Ark. Last came the twelve men selected by Joshua, who erected twelve stones in Jordan at the spot where the priests stood who bore the Ark, and who took up twelve stones from the bed of the river and carried them over to the other side.

When all had crossed, the priests that bore the Ark came out of Jordan, and the river immediately resumed its course.

The Day of Crossing. The tenth day of the month Abib.

Events at Gilgal.

The twelve stones taken from the bed of the Jordan were erected as a memorial of the passage.

Joshua fortified the camp as a base for future operations.

The rite of circumcision which had been left in abeyance in the wilderness was renewed, and thus Israel was restored to its full position as the covenant-people of God.

The Passover, which had not been observed since the giving of the Law at Sinai, was celebrated on the fourteenth day of the first month.

The Capture of Jericho.

How were the Israelites to gain possession of Jericho, the strongest fortress in Canaan and the key to the whole country? It was impossible for them to advance till Jericho was taken. The Israelites had no knowledge of how to conduct a siege, and were entirely unprovided with the necessary engines. How could they hope to win the city? Such thoughts must have crossed the mind of Joshua as "*he viewed the city.*" Probably he had gone out from the camp to examine the defences of Jericho. Suddenly there appeared to him "*a man with his sword drawn in his hand.*" Joshua naturally challenged the stranger: "*Art thou for us, or for our adversaries?*" The reply, "*Nay, but as captain of the host of the Lord am I now come,*" convinced Joshua that he was in the presence of the Angel of the Covenant. Joshua received a promise of success and complete directions for the capture of the city.

Directions for the Capture.

For six days Israel was to march round the city in the following order:—

1. Armed men in solemn procession.
2. Seven priests with rams' horns (see p. 92), blowing the horns continually.
3. The Ark of the Covenant.
4. The "*rereward*" of Israel.

The march was to be made in silence, the people were not to shout till Joshua gave the word.

On the seventh day they were to march round the city seven times, and for this purpose they "*rose early, about the dawning of the day.*"

The city was "*devoted*" to Jehovah; the inhabitants and all the spoil were to be destroyed, "*only the silver, and the gold, and the vessels of iron*" were reserved for the treasury of the Lord.

These directions were followed implicitly, and on the conclusion of the seventh circuit on the seventh day, the priests blew a blast on the trumpets, the people shouted with a great shout at the command

of Joshua, "*the wall fell down flat, so that the people went up into the city every man straight before him, and they took the city.*"

Only Rahab and those that were in her house were spared in the general slaughter. Joshua gave instructions to the two spies to see after the safety of Rahab and her family. The two young men rescued their preserver according to their oath, conveyed her and her relations out of the doomed city and conveyed them (as being heathens) to a place of safety outside the camp of Israel.

The curse on Jericho. Not only was Jericho "devoted" to God, but Joshua laid a ban upon the sinful city. Its walls, as a fortified place, were not to be rebuilt. The beginning of the building would be marked by the death of the builder's eldest son, and the completion of the work by the death of his youngest.

Ai.

This was the next fortress to be attacked. The situation of Ai was exceedingly important. It dominated the road from the *Arabah*, the plain of the Jordan, to Jerusalem, and commanded access to the interior of the country northwards. By its capture Joshua would place his army like a wedge in the centre of the hill district, thus separating the nations of the north from those of the south, and could strike right and left at the divided forces of his enemies who would be unable to combine their forces against him. The fall of Ai also decided the fate of Beth-el.

The first attack. The situation of the city was so important that Joshua determined to reconnoitre the position, and sent "*men to view Ai.*" Acting on their report he sent a small detachment of 3,000 men. The expedition failed, for the men of Ai sallied from the city, and defeated Israel, killing thirty-six men and pursuing the fugitives down the ravine as far as the final descent into the plain of Jordan.

The cause of the defeat was twofold.

(1) The sin of Achan who had appropriated part of the spoil of Jericho, viz. a goodly Babylonish garment, a wedge of gold 50 shekels in weight, and 200 shekels of silver.

(2) The overweening confidence of the Israelites, who advanced to the attack in a most presumptuous spirit, as if the capture of Jericho had been due to their own prowess. The consequences of the defeat might have been serious. The people were dispirited by the reverse. Their enemies would be encouraged to attack them. A strong combination of Canaanitish nations under such circumstances would probably have brought about the defeat of Israel, and defeat, with an unfordable Jordan in their rear, meant annihilation. No wonder, then, that Joshua humbled himself before God, nor need we feel surprise that he pleaded that such a destruction of the people would be a breach of faith on the part of the Almighty.

God, in reply, vindicated His honour. The charge of unfaithfulness could not be laid against Him. The fault lay with Israel, for one of them had taken of the "accursed thing," and so, though the act was only that of an individual, all Israel was involved in the guilt unless the "*accursed be destroyed from among them.*" And so

Jehovah instructed Joshua how to detect the offender. Lots were taken and the sin was brought home to Achan, whereupon he confessed his guilt, and pointed out the hiding-place of the spoil. Then the culprit, with all his family, cattle and goods, was led to the valley of Achor and all Israel stoned them. Then they burned the dead bodies and buried them under a heap of stones, as a memorial and a warning.

The capture of Ai.

The second expedition against Ai was planned in accordance with Divine instruction. A body of *5,000 men was sent forward to make their way round Ai and form an ambush on the west of the city. Their duty was to lie in concealment till they received a concerted signal, and then to rush upon the city and burn it in the rear of the men of Ai.

The further dispositions of Joshua seem to have been as follows:—

A strong body of troops was placed on the north side of Ai, from which they would be separated by a ravine. Joshua then advanced with a chosen band up the valley ascending from the Arabah or plain of the Jordan, as if intending to attack as in the previous attempt against the city.

The king of Ai naturally hurried with all his fighting men to the place he had marked out as the best situation for defence. This would be at the head of the valley up which Joshua was advancing. The men under Joshua feigned retreat and the exultant king of Ai quitted his post of vantage to pursue the fleeing Israelites down the valley into the plain. Then Joshua gave the signal—the 5,000 in ambush rushed upon the city and set it on fire. The men of Ai looked back and saw the city in flames. They halted, and then made for the burning city. The Israelites in the plain turned and charged. The band on the north of the city had crossed the ravine and seized the heights. So the men of Ai had "*no power to flee this way or that,*" and were cut down to a man.

The Blessings and Curses on Gerizim and Ebal.

The capture of Ai and Beth-el gave the Israelites command of the main route to the north, leading past Shiloh to Shechem, and thence onwards to what was afterwards known as Galilee. At Shechem, in the valley, or rather pass, bounded on the south by Mount Gerizim, and on the north by Mount Ebal, Joshua and the people solemnly dedicated the land to Jehovah. This act had been specially com-

* 5,000 are mentioned (viii. 12), and also 30,000 (viii. 3).

Three explanations are given of the discrepancy, viz. :—

1. That there is an error in number in viii. 3, and that the text should read 5,000.
2. That the 5,000 were detached to lie in wait to burn the city, whilst the remainder were posted to prevent a flank attack from Beth-el.
3. That there were two distinct bodies of men, one body told off to burn the city and the other body to protect the flank.

manded by Moses (Deut. xxvii. 2). The dedication consisted of three parts:—

First. The Law was written on great stones *covered with plaster. These stones were set up on Mount Ebal.

Secondly. Sacrifices were offered on an altar of "whole stones."

Thirdly. The priests and the Ark were stationed in the valley, †six tribes stood on Mount Gerizim, and the remaining six upon Mount Ebal. The priests in the valley read first the words of †blessing, and the tribes on Mount Gerizim responded "Amen"; then when the words of the curses were read, the tribes on Mount Ebal in their turn responded "Amen."

The stratagem of the Gibeonites.

Joshua and the people now returned to Gilgal. They had not been there long before the camp was visited by certain men who claimed to be ambassadors from a distant nation. These men represented themselves as living beyond the land of Canaan, and exhibited proofs of the distance they had travelled. Their garments were worn out, the sacks upon their asses were torn and tattered, their bread dry and hard, their sandals patched, and the wine-skins torn and bound up. They assigned a reason for their journey. They had heard of the wonders in Egypt, and of the overthrow of Sihon and Og. They craftily confined their knowledge to these events, which had happened some time ago, and refrained from any allusion to the recent occurrences of the passage of the Jordan, the fall of Jericho and the capture of Ai. They professed to have been much struck with the power of Jehovah, the God of Israel, and to be desirous of making a league with Israel. Joshua and the elders appear to have had some doubts as to the truthfulness of the story, but the strangers succeeded in removing all suspicion by pointing to their clothes, sacks, wine skins, etc., as a proof of the genuineness of their story. Joshua and the elders "took of their victuals," i.e. followed the custom in the East of eating bread and salt with them, the usual pledge of friendship,

* Not graven, for two reasons:—

1. Lest the Israelites should carve idolatrous figures upon the stones.

2. As indicative that the Dispensation of the Mosaic Law would pass away and be succeeded by the Dispensation of the Gospel.

† The six tribes on Gerizim were, Simeon, Levi, Judah, Issachar, Joseph and Benjamin, the descendants of Leah and Rachel, the wives of Jacob. The six tribes on Ebal were Reuben, Gad, Asher, Zebulun, Dan and Naphtali; the last five the descendants of Bilhah and Zilpah. The sin of Reuben against his father was probably the reason why the tribe of Reuben was added to make the number up to six.

‡ Blessings on the people (see Deut. xxviii. 1-6).

1. In the city and in the field.
2. In their increase in population, and in flocks.
3. On going out to work, and on returning home.

Curses against (see Deut. xxvii. 15-26).

1. Idolatry.
2. Contempt of parents.
3. Dishonesty (the removing of a neighbour's landmark).
4. Inhumanity.
5. Injustice.

4. In battle.
5. In harvest.
6. In their position among nations.

6. Unnatural crimes.
7. Backbiting (smiting his neighbour secretly).
8. Murder.
9. Transgression of the Law.

but they "*asked not counsel of the mouth of the Lord.*" Finally a treaty was concluded between Israel and the strangers.

The deceit unmasked.

But the Israelites soon discovered how they had been beguiled into the treaty. Within three days they learnt that the professed strangers were Hivites, inhabiting the towns of Gibeon, Beeroth, Kirjath-jearim, and Chephirah, and instead of being distant foreigners were in fact close neighbours. When the deception was discovered the people murmured against their leaders and urged them to put the Gibeonites to death, but the princes refused to break their oath, and spared the lives of the Gibeonites, but proclaimed them "*accursed,*" i.e. devoted them to the service of Jehovah, and attached them as "*hewers of wood and drawers of water to the congregation,*" that is, they compelled them to perform the menial offices in the service of the sanctuary.

The Southern Campaign.

The kings of Southern Canaan were now stirred to concerted action. The defection of the Gibeonites was a serious matter. Israel had gained a secure footing in the centre of the land, Gibeon gave them the command of the passes leading to the south. So Adoni-zedek, King of Jerusalem, appealed to the kings of Hebron, Jarmuth, Lachish and Eglon, to join him in attacking Gibeon and recovering that city from Israel. The attack was sudden, and the force overpowering. The Gibeonites were in danger of being overwhelmed ere Israel could come to their rescue. They sent messengers to Joshua, explaining their critical position, and asking for immediate succour. Joshua immediately set out with all his forces, and marching through the

The mistake of Israel.

1. In making a league with *any* nation without due enquiry. They had been expressly forbidden to make any league with the nations of Canaan (Ex. xxiii. 32, xxxiv. 12, etc.).
2. With such an injunction before them it was their duty to enquire of the Lord. They neglected to do this.

Justification of the conduct of Israel in sparing the lives of the Gibeonites.

1. True Israel had taken a rash oath. But though they had been deceived by the Gibeonites, they were themselves to some extent a party to the deception, seeing that they had neglected to enquire of Jehovah.
2. To break an oath given under such conditions, would have been a greater sin than to spare the lives of the Gibeonites.
3. The Canaanite nations were devoted to destruction because of their idolatry. But these men had to some extent acknowledged Jehovah. Therefore the Israelites decided to let the Gibeonites live. "Accursed" (devoted) they must be, for all Canaanites were accursed; let them be "devoted," but to the service of God, not to destruction.

The Gibeonites accepted the position, thus showing a certain reverence for the God of Israel.

4. The future history of the Gibeonites is a justification of the correctness of the decision arrived at. Loyal and faithfully they performed the duties assigned to them.
5. The act had the approval of Jehovah, for—
 - (a) When the confederated kings of the South attacked the Gibeonites, God blessed the army of Israel by giving them the victory, obtained through a special miracle, in the battle which ensued upon their fulfilment of these treaty obligations.
 - (b) When Saul violated the covenant and put the Gibeonites to death, the act was regarded by Jehovah as a national sin and was punished by a famine (2 Sam. xxi. 1).

night, fell upon the five kings in the morning and completely defeated them at the battle of Beth-horon or Gibeon.

The battle of Beth-horon or Gibeon.

The battle that ensued is the decisive battle in Joshua's campaigns, and indeed has been called one of the *decisive battles of the world. Joshua came suddenly upon the five kings encamped in the open ground at the foot of Gibeon. The Canaanites made but a brief stand, and then fled panic stricken in the direction of the pass of Beth-horon, the only route to the plain and to their own cities. Israel followed in hot pursuit up the long rocky ascent to the Upper Beth-horon. The Canaanites, however, gained the summit before their pursuers, and were in full flight down the rugged, difficult descent leading to the Lower Beth-horon, when a furious storm of hail, †not unusual in Palestine, burst upon them. Great hailstones struck them down, and more perished by the hailstones than the children of Israel slew by the sword. As the Israelites gained the summit of the height they saw the enemy in wild confusion and disorder struggling down the difficult route. Now was the opportunity to strike a decisive blow, to utterly rout the enemy ere they could gain the open country and escape to their cities. But the day was far advanced, the sky was dark with the clouds of tempest, so Joshua appealed to Jehovah in those memorable words, "*Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.*" His prayer was heard and the

Contrast between the Gibeonites and Rahab.

The Gibeonites were actuated by fear, their acknowledgment of Jehovah was merely a pretence, and they gained their ends by deceit and fraud. They were severely punished, though their lives were spared.

Rahab acted from honest conviction. She concealed the spies at the risk of her own life. Jordan had not been crossed, so she was not influenced by immediate miracles wrought by Jehovah on behalf of the people. She had a true faith in the ultimate success of Israel, not because of their numbers or prowess, but because they were the servants of the true God. Her faith was justly rewarded.

*Beth-horon as a decisive battle.

"It was not a mere engagement of petty tribes struggling for the possession of a remote corner of an insignificant country; Israel was fighting for truth, morality, religion, progress, against error, licentiousness, idolatry, barbarism; the future of man was concerned in this battle of Beth-horon" (DEANE).

Other decisive battles that "belong equally to Ecclesiastical and Civil History— which have decided equally the fortunes of the world and the Church, are:

Melvin Bridge, which involved the fall of Paganism.

Poitiers, which sealed the fall of Arianism.

Bedr, which secured the rise of Mahometanism in Asia.

Tours, which checked the spread of Mahometanism in Western Europe.

Lepanto, which checked Mahometanism in Eastern Europe.

Lutzen, which determined the balance of power between Roman Catholicism and Protestantism in Germany" (STANLEY).

† 1. A storm brought about the discomfiture of Sisera and his army (Judges v. 20-22.)

2. A Roman army was delivered from a critical position by a sudden storm, as related in the story of "The Thundering Legion."

3. Such a tempest completed the route of the Austrians at the battle of Solferino in 1859.

‡ Gibeon and Ajalon are named "because Joshua, when he engaged in the battle, was probably west of Gibeon, in a place where he saw the sun shining in the east over that city, and the moon in the far west over Ajalon."



THE PASS OF BETH-HORON.

day was miraculously prolonged so that the defeat of the Canaanites was complete, for "*the Lord smote them to Azekah and unto Makkedah.*" The five kings in their flight hid themselves in a cave at Makkedah. But Joshua did not halt in the pursuit, he gave orders to block the mouth of the cave and to guard it, whilst he and the army pressed on after the fleeing Canaanites, continuing the pursuit till the remnants of the shattered army found refuge in the fenced cities. Then he returned to Makkedah, commanded the kings to be brought out of the cave, executed them, and hung their dead bodies on separate trees till nightfall.

The conquest of the southern cities.

Joshua then commenced a series of assaults on the cities of the south, capturing Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron and Debir. The resistance must have been feeble, for no city, except Lachish, resisted the assault for more than a day. The extent of the campaign is indicated (x. 41) from Kadesh-barnea on the east to Gaza on the west, from Goshen in the south to Gibeon in the north.

The Northern Campaign.

But though Beth-horon was the most important battle in the conquest, as striking the first decisive blow, the nations in the north were not conquered. Jabin, the powerful king of Hazor, formed a league with the other Canaanitish kings of the north, and *assembled a vast army at the waters of Merom to fight against Israel. The danger to Israel was great, both from the number of their opponents, and from the character of their forces, "*horses (i.e. cavalry) and chariots.*" It was their strength in this respect that probably caused the northern kings to make the plain round Merom their gathering place. Joshua saw at once that the enemy must be attacked ere the mass of the different nations could be disciplined in co-ordination, and immediately made a forced march northwards. He received assurance of Divine aid, and a command "*to hough (i.e. hamstring) the horses and to burn the chariots with fire.*" The account of the march and the battle is but brief, but we may conjecture that the infantry of Israel marched through the forests and on the hills unnoticed by the enemy. Then probably by a night march they gained possession of the heights commanding the plain. They must have secured this position unobserved by the Canaanites, and in the early morning have rushed down the slopes and fallen upon the camp of their foes ere the horsemen and chariots could have deployed into line. But there are no details of the battle; all that is told us is that "*the Lord delivered them into the hands of Israel who smote them and chased them.*" Hazor was captured and Jabin was beheaded. Then one by one the cities in the valleys were reduced as in the southern campaign, but those on the heights were left standing. The cities in the valleys might have become rallying centres for the Canaanites, those on the hills could be readily garrisoned by Israel's footmen.

* "As the British chiefs were driven to the Land's End before the advance of the Saxons, so at this Land's End of Palestine the kings advanced for this last struggle" (STANLEY).

THE DISTRIBUTION OF THE LAND.

The campaigns in the south and north had taken seven years, and now the time was come for the apportionment of the land.

The distribution was by lot, and was carried out under the superintendence of Eleazar, the priest, the ecclesiastical head, and Joshua, the military leader and civil governor. They had the assistance of the elders, who represented the people.

There are many interesting incidents recorded in the account of the distribution of the conquered territory, viz. :—

The claim put forward by Caleb to possess Hebron (xiv. 6-15).

The capture of Debir by Othniel, who thereby wins Achsah, the daughter of Caleb, for wife (xv. 13-19).

The claim of the daughters of Zelophehad to the inheritance of their father, deceased without male heirs (xvii. 3-4).

The demand of the tribe of Ephraim for more territory (xvii. 14-18).

But these incidents are only minor episodes in an account of an apportionment of the territory among the tribes, which, it has been well said, "has made the latter half of the Book of Joshua, the geographical manual of the Holy Land, the Domesday Book of the Conquest of Palestine" (STANLEY).

The territory east of Jordan had been already allotted by Moses to the tribes of Reuben, Gad and the half tribe of Manasseh. The Book of Joshua briefly records this fact and describes the boundaries of the tribes above mentioned.

The division of the land on the west of Jordan was made on two separate occasions :—

First. The order of the lots was Judah, Joseph, and these two great houses received their portions first. The Tabernacle was then removed from Gilgal to Shiloh. The land was now more settled; Shiloh was convenient as occupying a central position; Ephraim had shown ominous signs of arrogancy and tribal jealousy. All these circumstances contributed to the removal of the Tabernacle from Gilgal, on the banks of the Jordan, to Shiloh, in the centre of the land.

Secondly. From Shiloh twenty-one delegates (three representatives from each tribe) were sent to go through "*the land and describe it.*" On their return they divided the land into seven portions, and the position of each of the remaining seven tribes was assigned by lot, the order of the lots being:—Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali and Dan. (For further particulars see p. 55, 61.)

After the general distribution, an inheritance was assigned to Joshua, viz. Timnath-serah in Mount Ephraim; the Six Cities of Refuge were selected (see p. 61), and then forty-eight cities were allotted to the Levites, out of which thirteen were assigned to the priests (see p. 63).

Return of the two tribes and a half to the east of Jordan.

And now the time had come for the warriors of the tribes of Reuben, Gad and Manasseh to recross the Jordan, and rejoin their brethren "*in the land of their possession.*" Nobly and loyally had these faithful men kept the pledge they had given to Moses and which they had renewed

to Joshua. Joshua dismissed them with his blessing, commending their faithful performance of their promise, and urging them to remain obedient to "*the commandment and law*" of the Lord, and to serve Him with all their heart and soul. It may be that the great leader feared that, parted from their brethren by the Jordan, surrounded by heathen nations, and with an accumulation of riches, these remote tribes might be tempted to grow slack in the observances of the festivals and other worship at the distant sanctuary of Shiloh.

Their departure was marked by a singular incident. On the banks of the Jordan (but on the western side, in the land of Canaan) they erected an altar. This act seems to have been quickly reported to Shiloh, and the several tribes, who had apparently dispersed to their separate territories, immediately gathered again at Shiloh to discuss the situation. Clearly the erection of an altar, if it meant a separate worship, was an act of "*trespass against God*," and the general body of Israel were prepared to make war upon their brethren in order to clear the people from national participation in such a sin. But wisely they determined to enquire carefully into the transaction ere entering upon a fratricidal campaign, so Phinehas the son of Eleazar the priest, and ten princes, one from each tribe, were sent as a deputation to investigate the matter.

Phinehas as spokesman pointed out the nature of the sin and its consequences, suggested that, if the eastern tribes feel it to be necessary to erect an altar in their own land, which, if without some place of worship, might be regarded as unsanctified, the western tribes would gladly receive them back again, and assign them some portion on the west of Jordan in Canaan proper. But in any case Israel, as a nation, could not sanction a separate altar, and if the eastern tribes persisted in their undertaking, the nation must remove the offensive structure, even at the risk of civil war, for they could not allow this altar to bring down upon the whole nation the wrath of Jehovah; the trespass of Achan with its consequences was an example which must not be repeated.

The reply of the Eastern Tribes was clear and straightforward. The Jordan separated them from their brethren, and in coming years it might be alleged that they, dwelling in a territory not part of the promised land proper, did not form part of God's chosen people. The altar would be a sign of union with the rest of Israel, and a memorial of the part these tribes had taken in the conquest of the land. And the form of the memorial had been deliberately chosen. An altar would be a proof of religious as well as national unity, whilst an ordinary cairn or mound of stones would not be indicative of the double bond of nationality and religion.

The answer was deemed satisfactory, nay, was pleasing to the rest of Israel, for the building of the altar, far from being an indication of a separate worship, was found to be rather a pledge and sign of religious unity. *Ed* (witness) was inscribed on the altar, and the deputation returned to Shiloh.

The last addresses of Joshua.

The last days of Joshua are marked by two addresses, one to the

elders of Israel, probably at Shechem (see pp. 71-2), and the other at Shiloh to representatives of all Israel (see p. 76).

The Book closes with the mention of :—

1. The Death and Burial of Joshua.
2. The Interment of the Bones of Joseph.
3. The Death and Burial of Eleazar, the High Priest.

The bones of Joseph.

Joseph when dying in Egypt took an oath of the children of Israel: "*God will surely visit you, and ye shall carry my bones hence*" (Gen. i. 25).

A remarkable expression of faith in God's promise to give Israel the land of Canaan.

The Israelites embalmed the body and put it in a coffin. At the Exodus it is specially recorded that "*Moses took the bones of Joseph with him*" (Ex. xiii. 19).

It is recorded in Joshua that the body was buried in the plot of ground which Jacob had bought from Hamor, the father of Shechem, for an hundred pieces of silver (Gen. xxxiii. 19). This may have been done on the occasion of the reading of the Law at Shechem (viii. 30-35).

TITLE.

The Book of Joshua, so called from the contents of the book.

It commences with the succession of Joshua to the leadership of Israel. It relates the conquest of the land of Canaan, and the distribution of the conquered territory among the tribes of Israel.

It ends with the death of Joshua.

Thus the book is occupied exclusively with a relation of the history of the chosen people under the leadership of Joshua.

THE AUTHOR AND THE DATE.

The Book must be regarded as a compilation. We find traces of different sources, e.g.—

1. The Book of Jasher.
2. The record of the survey made by those sent out for that purpose before the assignment of the land to the last seven tribes (xviii. 4-6.)
3. The writings of Joshua. He certainly wrote an account of the solemn covenant at Shechem (xxiv. 26).

The Book of Joshua is placed in the Jewish Canon among a series of books which bear the name of "the earlier prophets." These books are Joshua, Judges, the Books of Samuel, and the Books of Kings.

The name was given not because their authors were prophets, nor because the narratives are largely connected with the doings of the prophets, but rather because the contents are prophetic.

They do not give a history of the nation as a record of events, as a sketch of its politics, but present the history of Israel from a prophet's point of view. In fact they are a history of the Kingdom of God in Israel. Thus the prophetic character of the Book of Joshua consists in its being a record of God's method of placing His people in possession of the land promised to them.

The Authorship is universally ascribed by Jewish writers to **Joshua**.

The principal arguments in support are :—

1. That he would follow the example of Moses in compiling a record of the events happening under his leadership.
2. That he certainly did write an account of the covenant at Shechem (xxiv. 26).
3. That no one but Joshua could have put on record the various commands received by him from Jehovah. Who but Joshua could have recounted the interview with "the Captain of the Lord's host" outside Jericho (v. 13-15).

But the generally admitted opinion of critics is that the book was most probably written by "*one of the elders that overlived Joshua*" (xxiv. 31), for :—

The writer was contemporaneous with the events described, and an eye-witness of them.

1. He uses the first person.
 - (a) "*Until we were passed over*" (v. 1).
 - (b) The children of Israel were consumed in the wilderness for disobedience, the Lord having sworn "*that he would not show them the land, which the Lord swore unto their fathers that he would give us*" (v. 6).
2. He writes of events as having recently happened, e.g. that Rahab "*dwelleth in Israel even unto this day*" (vi. 25).
3. He describes Gibeon as "*a great city, one of the royal cities*"; a description which cannot refer to a later day.
4. He calls cities by their Canaanitish names, e.g.—
Kirjath-arba = *Hebron*.
Kirjath-sopher = *Debir*.

The writer must have survived Joshua, for :—

1. He relates the death of Joshua and Eleazar (xxiv. 29-33).
2. He mentions the capture of Kirjath-arba (*Hebron*) by Caleb, and of Kirjath-sopher (*Debir*) by Othniel (Josh. xv. 13-20; Judges i. 10-15).
3. He records the capture of Laish by the Danites (Josh. xix. 47; Judges xviii. 7).
4. He remarks of the Jebusites that the "*children of Judah could not drive them out*" (xv. 63). But the Jebusites dwell with the children of Judah at Jerusalem unto this day.

The attack upon Jerusalem did not take place till after the death of Joshua (see Judges i. 1-8.)

All these events may well have occurred within a few years of Joshua's death.

The Book must have been written before the reign of David, who captured Jerusalem and made it his capital.

JOSHUA.

Name originally *Oshea* or *Hoshea* = "*salvation*."

When the twelve spies were sent from Kadesh-barnea to view the land Moses "*called Oshea the son of Nun Jehoshua*" (Num. xiii. 16). *Jehoshua* or *Joshua* = *Jah-Oshea* or "the Lord's salvation." The addition to the name at the time of the sending of the spies was

equivalent to pronouncing God's blessing upon them = "*God be your saviour or protector.*"

Tribe. Joshua was the son of Nun of the tribe of Ephraim. There is no mention in Scripture of descendants, nor of a successor to his office.

Life in Egypt. No mention in Scripture. But

- (1) He must have had experience of the slavery in the brick-fields of Egypt.
- (2) He must have observed the "animal" worship of Egypt.
- (3) He appears to have had knowledge that many of the Israelites followed this "animal" worship during the Egyptian bondage, for in his final address to the people he states "*Your fathers worshipped other gods in Egypt*" (xxiv. 14).

Life in the Wilderness. At the time of the Exodus he would be about forty years of age.

Rephidim. Moses must have noticed the military capacity of Joshua for he selected him to lead the Israelites against the Amalekites at Rephidim.

The manner in which the victory was gained by the prayers of Moses must have struck the newly appointed general with the conviction that success in battle depended upon the favour of the God of battles (Ex. xvii. 8-16).

Sinai. After the battle of Rephidim Joshua appears to have been appointed the official attendant ("*minister*") of Moses.

When Moses ascended Sinai to receive the Law, Joshua accompanied him up part of the ascent (Ex. xxiv. 13-14), and appears to have waited for the return of his leader (Ex. xxxii. 15-19), for, as Moses and Joshua descended the mountain together, Joshua interpreted the songs of the worshippers of the golden calf as being "*a noise of war in the camp*" (Ex. xxxii. 17).

At some encampment on the journey Joshua appealed to Moses to rebuke Eldad and Medad when these men were prophesying in the camp. Moses rebuked his "minister" for excessive zeal on behalf of his Master's honour (Num. xi. 26-29).

Kadesh-Barnea. Here

1. Joshua was chosen one of the twelve spies as the representative of the tribe of Ephraim.
2. His name was changed from Oshea to Jehoshua. Would he not be the leader of the spies, and would not the change of name give courage to the spies and inspire them with assurance of safe return?
3. He traversed the land from north to south, returning by way of Hebron, and thus obtained a knowledge of the geography of the country which must have proved valuable in his future campaigns (Num. xiii. 21-25).
4. On the return of the spies, the majority, dismayed by the warlike appearance of the Canaanites, brought back an unfavourable

report and discouraged the Israelites. Joshua and Caleb alone, in faith that God would give them the land, entreated the people to go up and possess it, and narrowly escaped being stoned by the enraged multitude (Num. xiv. 6-10).

5. The faith of Joshua and Caleb was rewarded, whilst the faithlessness of the nation was punished by the Divine decree, that all "from twenty years old and upward" that went out of Egypt should "fall in the wilderness" except Caleb and Joshua (Num. xiv. 30).

The Commission to Joshua.

First Given. On the east of Jordan shortly before the death of Moses. Moses formally appointed Joshua as his successor, following the direction of Jehovah Who bade him take "*Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of Israel may be obedient*" (Num. xxvii. 18-20).

Confirmed. By Jehovah Himself while Israel were still on the east of Jordan. This commission included

1. A command to pass over Jordan and invade Canaan (i. 2).
2. A promise of possession (i. 2-4).
3. A pledge of Divine assistance so that the enemies would not be able to stand before him (i. 5).
4. An exhortation "*to be strong and of good courage*" (i. 6-7).
5. An injunction to make the Law his rule and guide (i. 7-8).

THE CHARACTER OF JOSHUA.

I. As a Soldier he exhibited the qualities of

(a) **Courage**, the quality essential for the leadership of such a host as that under his command. A multitude of slaves from Egypt, welded into a nation in the wilderness, inured to hardships and marching, but with no military training, was advancing to the invasion of a land occupied by warlike nations, skilled in military science, dwelling in fortified cities, and assisted by the configuration of the country. Truly a formidable task, requiring a courageous leader, and one able to inspire courage into his followers. We see how essential this quality of courage was from the repeated exhortations of Jehovah, e.g.—

1. On receiving his commission from God, "*Be strong and of a good courage*" (twice repeated) (i. 6, i. 9).
2. In directing the second attack on Ai, "*Fear not, neither be thou dismayed*" (viii. 1).

* "He was a simple, straightforward, undaunted soldier. His first appearance is in battle. The one quality which is required of him, and described in him, is that he was 'very courageous.' He was 'strong and of good courage.' 'He was not afraid nor dismayed.' He turned neither to the right hand nor to the left; but at the head of the hosts of Israel he went right forward from Jordan to Jericho, from Jericho to Ai, from Ai to Gibeon, to Beth-horon, to Merom. He wavered not for a moment; he was here, he was there, he was everywhere, as the emergency called him" (STANLEY).

3. Before the battle of Beth-horon, "*Fear them not*" (x. 8).
4. On the march against the northern kings, "*Be not afraid because of them*" (xi. 6).

The encouragement, "*Be strong and of good courage,*" also occurs—

1. In the reply of the Trans-Jordanic tribes when summoned to take part in the invasion (i. 18).
2. In the command of Joshua to his captains to put their feet on the necks of the five kings at Makkedah (x. 25).

(b) **Military skill**, particularly in

1. The general plan of invasion.
2. The capture of Ai.
3. The determination to make the battle of Beth-horon a complete rout.
4. The attack on the northern kings.

(c) **Promptness in decision and action**, particularly in

1. The forced march to relieve Gibeon.
2. The march northwards against the northern kings.

2. **As a Magistrate** he exhibited the qualities of

- (a) **Sternness** in punishment of sin, e.g. Achan (vii. 15).
- (b) No personal anger against the offender. He addresses Achan as "*My son*" (x. 19).

3. **As a Ruler** he exhibits the qualities of

- (a) **Energy**, e.g. in pressing on the division of the land.
- (b) **Tact and discretion**, as :
 - (1) His reply to the children of Joseph (xvii. 14-18).
 - (2) His address to the Trans-Jordanic tribes (xxii. 1-6).
- (c) **Equity and moderation**, for :
 - (1) The division of the land is conducted with justice and impartiality (xiv. 1).
 - (2) He does not receive his own portion till all are satisfied (xix. 49, 50).

Other notable traits in his character are—

Implicit faith and reliance on God, shown :—

1. In the passage of the Jordan.
2. In the siege of Jericho.
3. In the second assault on Ai.
4. In the battle of Beth-horon.
5. In the attack on the northern kings.

Humility. He ascribes all his victories to God. It has been well said, "That of his own personal work in the achievement of his life there is in his last addresses scarcely one word" (S.C.).

Unselfishness. He did not seek to found a family, and took for his possession a spot little regarded, rugged and unfruitful.

JOSHUA A TYPE OF JESUS.

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|---|---|
| 1. Joshua (Hebrew) = Jehovah, the Saviour. | 1. Jesus (Greek) = Jehovah, the Saviour. |
| 2. Joshua led the children of Israel into Canaan, which is a type of Heaven. | 2. Jesus "opened the kingdom of Heaven to all believers." |
| 3. Joshua <i>succeeded</i> Moses, who gave the Law to the Israelites. | 3. Jesus by His Gospel <i>superseded</i> the Mosaic Law. |
| 4. Joshua entered upon his office at the banks of the Jordan. | 4. Jesus, in commencing His ministry, was baptized in the Jordan. |
| 5. Joshua chose <i>twelve men</i> to carry <i>twelve stones</i> over with them to build an altar. | 5. Jesus chose <i>twelve apostles</i> , whose names are in the <i>twelve foundations</i> of the wall of the New Jerusalem. |
| 6. Joshua saved Rahab, the harlot, alive, and admitted her into the number of the covenant people. | 6. Jesus "came not to call the righteous, but sinners to repentance." |
| 7. Joshua smote the Amalekites, <i>making way</i> to enter the land of Canaan. | 7. Jesus subdued sin and Satan, <i>opening</i> the way to Heaven. |
| 8. Joshua subdued the Canaanites, <i>giving possession</i> of the land of Canaan. | 8. Jesus destroyed the last enemy, Death, <i>giving us possession</i> of eternal life. |
| 9. The nature of the Conquest. | 9. The nature of the victory of Jesus over Death. |
| (a) A complete overthrow of the Canaanites as an organized power. | (a) A complete overthrow of the power of Death. "Death hath no more dominion over us." |
| (b) The tribes left to complete the conquest over their respective territories. | (b) Man left to complete his part in the work of his own salvation, <i>i.e.</i> the power of sin is destroyed, but each individual is left to fight against and overcome his individual sins. |
| (c) Victory assured, if obedient to God's law. | (c) Victory assured; "More than conquerors through Him that loved us." |
| 10. Joshua was bidden to <i>meditate upon the Law</i> , and follow it as his rule of conduct during the conquest. | 10. Jesus came <i>not to destroy the Law, but to fulfil it.</i> |

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|--|--|
| <p>11. Joshua before his death gathered the elders round him, showed them the work they had yet to do, and the high destiny that lay before them if they remained faithful to Jehovah.</p> | <p>11. Jesus before He ascended into Heaven, assembled His disciples, gave them their work, "Go ye and make disciples of all the nations, etc.," and gave them a pledge of His abiding presence, "Lo, I am with you always, even unto the end of the world."</p> |
| <p>12. Joshua is the only Old Testament character of whom no word of blame is recorded. No act of his meets with the censure of Jehovah. His work was emphatically an endeavour to work out the will of God.</p> | <p>12. Jesus "was in all points tempted as we are, but without sin" (Heb. iv. 15). He came to do His Father's will, "Lo, I come to do thy will, O God" (Heb. x. 7).</p> |

SCOPE OF THE BOOK.

A record of the establishment of the children of Israel in Canaan. The story follows the actual order of events, and can be divided into three great sections.

I. The Invasion and Conquest.

This section comprises two great events.

- (1) The crossing from the plains of Moab to the plain of Jericho, the renewal of the covenant.—Israel is now in Canaan.
- (2) The Conquest of the Land, again in two sections.
 - (a) *The Southern Campaign*, i.e. the capture of Jericho and Ai, the league with Gibeon, the battle of Beth-horon and the reduction of Southern Canaan.
 - (b) *The Northern Campaign*, i.e. the defeat of Jabin and the reduction of Northern Canaan.

II. The Distribution of the Land.

In three sections.

- (1) The territory of the Trans-Jordanic Tribes.
- (2) Territory assigned to Judah and Joseph.
- (3) Land assigned to the Seven remaining Tribes.

III. The Farewell Addresses of Joshua.

CHRONOLOGY.

I. Date of the Invasion. B.C. 1450.

If we accept the date of the Exodus at B.C. 1490, and count the wanderings as being forty years, we get B.C. 1450 as the date of the invasion.

The day and the month are specified with minute accuracy. The Jordan was crossed *on the 10th day of the first month* (i.e. the 10th of Abib, which corresponds nearly to our month of April).

2. Duration of the Conquest. About seven years.

This calculation is arrived at from the statements of Caleb when he claims Hebron as his possession (xiv. 6-12). He says,

(1) That he was "*forty years old when he was sent from Kadesh-barnea to spy out the land.*"

(2) That he is now "*fourscore and five years old.*"

Thus we get a space of **forty-five years** from Kadesh-barnea to the conclusion of the conquest.

Now the Israelites arrived at Kadesh-barnea in the *second year* after leaving Egypt. Taking forty years for the wanderings we get a space of **thirty-eight years** from Kadesh-barnea to Jordan.

By subtracting this number thirty-eight from the previous number forty-five we get **seven years** as the extreme limit of time taken in the conquest.

If Caleb means that he was forty years old when he left Egypt, we get five years as the least period of time taken in the conquest.

Conclusion. The conquest took *at least five years*, at the most *seven years*. Probable duration *seven years*.

3. Period occupied by the events recorded in the Book.

On this we can indulge in conjecture only.

Joshua was *110 years old when he died*. If he were the same age as Caleb this would give **thirty to thirty-two years** as the period covered in the Book.

We may safely conclude that Joshua ruled Israel from twenty-five to thirty years after the death of Moses.

THE CONQUEST—HOW FAR COMPLETED.**What Joshua did.**

- (1) He put Israel in possession of Canaan.
- (2) He broke the power of the inhabitants.

What Joshua did not do.

- (1) He did not exterminate all the inhabitants.
- (2) He did not put the Israelites in permanent possession of all the cities.

Portions unconquered were (see Judges i. 21-36)—**1. In Judah and Benjamin,**

The Jebusites that inhabited Jerusalem.

The inhabitants of the valley.

The five lords of the Philistines.

2. In Ephraim,

The Canaanites of Gezer.

3. In Manasseh,

The inhabitants of Beth-shan, Ibleam, Dor, Endor and Taanach, towns in Issachar, but assigned to Manasseh.

4. In Zebulun,

Certain of the Canaanites.

5. In Asher,

The inhabitants of Accho, Zidon, Achzib and other towns.

6. In Naphtali,

The inhabitants of Beth-shemesh.

7. In Dan,

The Danites never obtained complete possession of the valley. The Amorites forced them "*into the mountain, for they would not suffer them to come down to the valley*" (Judges i. 34).

We thus see that Israel obtained complete possession of the central highland and that with the exception of Jebus or Jerusalem (an exceptionally strong fortress), the unconquered portions lay either in the lowlands or the plains.

The footmen of Israel would act at an advantage in the hill country, but in the level tracts the Canaanites with cavalry and war-chariots would meet the invaders on more favourable terms.

These nations were left to prove Israel, that is, to test or try their faith.

Special injunctions were laid upon the Israelites.

(1) To utterly exterminate the nations (Deut. vii. 1), not by indiscriminate massacre, but "*when the Lord thy God shall deliver them before thee*" (Deut. vii. 2).

Thus Jehovah would fix the time.

(2) To destroy all traces of idolatry (Deut. xii. 1-2).

(3) Not to make any covenant with the nations (Deut. vii. 2).

(4) Not to allow intermarriages with the nations (Deut. vii. 3).

On examining these injunctions we can comprehend what was meant by the extermination of the nations, and why some of them were left to prove Israel.

Suppose Israel had faithfully kept to the last three injunctions, *i.e.* persistently destroyed all traces of idolatrous worship, refused to make treaties, and rigidly refrained from intermarriage. It is clear that the position of the Canaanites would have been intolerable, and that they would have repeatedly attacked the Israelites in order to maintain their idolatrous forms of worship. Then the war would have had Divine sanction; the first injunction would have come into force and the Canaanites would have courted their own destruction.

But Israel failed in the test imposed upon them. They joined in the idolatry instead of suppressing it, they made treaties by which the Canaanites paid tribute, and they permitted mixed marriages. Such an intermixture of the peoples rendered it impossible to carry out the first injunction.

As further illustration we may note the distinction between the wars of Joshua and the later wars.

The wars of Joshua were undertaken not only to give the people possession of the land but also to stamp out idolatry and establish the worship of Jehovah *exclusively*. The heathen nations (see p. xxxii.) realized this and fought not only for territory but for religion. Hence

“they were delivered to the Israelites” (Deut. vii. 2) and so were to be destroyed. The later wars were mainly for supremacy and territory. The history of the Judges shows that when Israel abandoned idolatry they successfully threw off oppression, but when they relapsed into idolatry they again came under the yoke of some heathen nation.

There is a deep spiritual meaning in this phase of the conquest.

GOVERNMENT.

A Theocracy with

(1) *The Legislative authority* in the hands of the priesthood.

(2) *The Executive power* resting with the judge.

This form of government was established by Moses (see Num. xxvii. 18-23) when he was ordered by Divine authority to put Joshua in charge of the people (*i.e.* as the executive magistrate), under the directions of Eleazar, as the legislative authority.

Joshua carried out to the letter the injunctions thus laid upon him. When the land had been conquered and distribution took place, the division of the land was conducted by

(1) *Eleazar the priest*, the legislative authority.

(2) *Joshua the leader*, the executive power.

(3) *The heads of the fathers*, the representatives of the tribes (xiv. 1).

This form of government continued till the establishment of the monarchy, when Samuel appears to have introduced a third power into the constitution. He made the executive power hereditary by the establishment of a monarchy, and from his day dates the threefold form of government of prophet, priest and king.

THE ARK.

The Ark was an oblong chest of Shittim (*acacia*) wood $2\frac{1}{2}$ cubits (3 ft. 9 ins.) long, by $1\frac{1}{2}$ cubits (2 ft. 3 ins.) broad and high. It was overlaid within and without with gold, and on the upperside or lid, which was edged round with gold, the mercy-seat was laid. It was fitted with rings, one at each of the four corners, through which were passed staves of Shittim wood overlaid with gold, by which it was carried.

The ark originally contained

(1) The Two Tables of Stone.

(2) The Pot of Manna.

(3) Aaron's Rod, which budded.

When it was placed in the Temple “*there was nothing in the ark save the two tables of stone, which Moses put there at Horeb*” (1 Kings viii. 9).

History of the Ark.

(1) It led the Israelites under Joshua across the Jordan on dry land (iv.).

(2) It was carried round the walls of Jericho once a day for six days, and seven times on the seventh day, when the walls of Jericho fell down (vi. 1-20).

(3) It was placed in the valley during the reading of the Law at Ebal and Gerizim (viii. 33).

- (4) On taking possession of Canaan the ark was set up at Shiloh (xviii. 1).
- (5) In the judgeship of Eli the ark was taken into the camp of the Israelites, when they were advancing against the Philistines. The Israelites were defeated; Hophni and Phinehas, the two sons of Eli, were slain, and the ark captured by the Philistines (1 Sam. iv.).
- (6) The ark was placed by the Philistines in the house of their god, Dagon, at Ashdod. When Dagon's image fell before it, and the Philistines were smitten with emerods, they sent the ark from Ashdod to Gath, from Gath to Ekron (1 Sam. v.).
- (7) Finally the ark was taken back to Israel in a cart drawn by two milch kine, who of their own accord drew it to Bethshemesh (1 Sam. vi. 1-18).
- (8) The men of Bethshemesh were struck dead for looking into the ark. So they conveyed it to the house of Abinadab, at Kirjath-jearim (1 Sam. vi. 19—vii. 2).
- (9) In the time of Saul the ark appears to have been at Nob (1 Sam. xxi.).
- (10) Afterwards it was again at Kirjath-jearim, whence David carried it in a new cart, but, when Uzzah was struck dead for touching it on the journey, it was taken to the house of Obed-edom (2 Sam. vi. 1-11).
- (11) David subsequently conveyed it to Jerusalem (2 Sam. vi. 12).
- (12) When David fled from Absalom, Zadok and Abiathar accompanied the king in his flight and took the ark with them, but David sent it back to Jerusalem (2 Sam. xv. 24-29).
- (13) It was finally placed by Solomon in the Temple.
- (14) Manasseh set a carved image in the house of God, and probably removed the ark to make way for it (2 Chron. xxxiii. 7).
- (15) It was reinstated in the Temple by Josiah (2 Chron. xxxv. 3).
- (16) It was either destroyed or lost during the destruction of the Temple by Nebuchadnezzar, and was wanting in the second Temple.

Part Played by the Ark in the Conquest.

In the wilderness the people had been guided by the pillar of cloud, the visible token of God's presence. The cloud was no longer with them. The ark takes its place, conspicuously at—

- (1) *The crossing of the Jordan* (iii. 14-18).
- (2) *The march round Jericho* (vi. 6-16).
- (3) *The reading of the Law at Ebal and Gerizim* (viii. 33).

The ark contained the *Written Law*, henceforth to be the guide of the people.

God not only planted His people in the land, but also established His Law as the rule of religious life and national organization.

Note the difference between the earlier patriarchs and Joshua. All kept God's commandments, but

Abraham and Moses received their commands from the mouth of God.

Joshua and his successors after him follow "the Book of the Law," and the first mention of the Law is in connection with Joshua. After

the defeat of Amalek at Rephidim, Moses is bidden to "write this for a memorial *in a book* and rehearse it in the ears of Joshua" (Ex. xvii. 14).

Therefore the Book was prepared as a guide for Joshua;—Joshua's office was to fulfil the Book, and to make it the guide of Israel in the future. Hence—

- (1) The prominent position of the Ark in the three great events mentioned above.
- (2) The repeated statements that Joshua "*did all that Moses commanded him.*"
- (3) Joshua's exhortation to the elders, to be very courageous "*and keep and to do all that is written in the book of the law of Moses*" (xxiii. 6).

HEATHENISM.

The heathen perceived that the success of Israel would be fatal not only to their national existence, but to their national deities and national religion.

The question in the present day would be the acknowledgment or denial of Jehovah as God. The question with the heathen was the acknowledgment or denial of Jehovah as the *only* true and living God.

Heathenism never denied the existence or power of Jehovah as the national God of the Hebrews.

But heathenism did deny that Jehovah was the *only* God—all others being merely idols. They knew that Jehovah was "a jealous" God, and would brook no rival. Their rites of worship were so different from those of Israel, that to acknowledge Jehovah as the *only* God, would require an entire change, not only of religion, but of popular habits and manners.

The heathen view of Jehovah will explain in some ways the action of the men of Jericho. They had noticed, as Rahab states,

1. The crossing of the Red Sea.

2. The crushing defeats of Sihon and Og,

and these events had struck terror into their hearts.

They did not oppose the crossing of the Jordan, for the remembrance of the miraculous passage of the Red Sea convinced them that Jehovah of Israel was the God of the Waters.

They shut themselves up in Jericho, fearing to meet the Israelites in battle, for the defeats of Sihon and Og had convinced them that Jehovah was the God of battle.

But was He the God of fenced cities? Might not His influence be limited? No proof had yet been afforded them that He was powerful in the reduction of fortresses. So the best plan was to abide in the city and await attack. The presence of the Ark in the midst of Israel marching round the city must have filled them with awe. What was going to happen? The fall of the walls consequently left them not only defenceless but panic-stricken, and their resistance would be of the feeblest character.

For an illustration of this feeling, see 1 Kings xx. 28, where the captains of the army of Ben-hadad advise him to meet Ahab in the plain, on the ground that "*Jehovah is God of the hills, but he is not the God of the valleys.*"

THE HAND OF GOD IN THE CONQUEST.

Never was an invasion of any country attended with such extraordinary events or conducted in so singular a manner.

It was an invasion under Divine direction and with Divine assistance.

We may note the stages.

1. **The crossing of the Jordan.** Here we have a swollen river, a rapid stream, a multitude hampered by women, children, cattle, baggage and all household goods. Human device could not have transported such a multitude over such a stream.

It was Jehovah Who parted the waters.

2. **The rite of circumcision. The Passover at Jordan.** When the crossing was completed there was a halt at Gilgal. Not to prepare for an attack on Jericho, but to perform the religious ceremonies of circumcision and the Passover. Any other commander would have made haste to attack Jericho ere neighbouring nations could come to its aid. But Joshua spent some days in ceremonial rites which actually weakened his force for a time.

Reason. Israel, the covenant people of Jehovah, must go through the ceremonial rite which was the claim of each individual to the privileges of the covenant. The covenant land of the covenant God must be inhabited by a covenant people.

3. **The fall of Jericho.** Was there ever a city captured by such a ridiculous proceeding? The faith of the Israelites must have been tried to the utmost, but they obeyed the command to march round the city implicitly and in absolute faith.

It was Jehovah Who levelled the ramparts of Jericho for His people.

4. **The destruction of Jericho.** The inhabitants were put to the sword—but no excesses were committed. The spoil was destroyed or devoted to Jehovah—the victors were forbidden to appropriate any of the spoil. An individual broke the command, and disaster overtook the whole people. The sinner was put to death and the Divine favour was renewed. All this is beyond parallel in any known event.

Reason. It was Jehovah Who was giving His people the land. It was a land to be holy to the Lord, and so the first-fruits of the conquest must be devoted to God.

5. **The religious assembly at Shechem.** Ai has been captured. The way has been opened to the centre of the land. An ordinary invader would have pressed on, but Israel deviated from the line of invasion to recite the Law at Shechem.

Reason. To make a solemn declaration that the Law given to Moses was henceforth to be the Law of the land.

6. **The battle of Gibeon.** The hailstorm fell upon the Canaanites, and not upon Israel. The storm was timed exactly for the right moment to work the greatest destruction, and to completely break up the flying foe and prevent a rally.

The wonderful prolongation of the day enabled Israel to continue the pursuit and complete the rout.

What must have been the effect upon Israel? An absolute conviction that they were the human instruments of Divine will, acting under Divine guidance, and encouraged by Divine help.

THE MIRACLES.

The Crossing of the Jordan.

1. A miracle was absolutely necessary, for at that season of the year it would have been impossible to transport so large a host, with women and children, across the Jordan.
2. It was fitting that a miracle similar to that of crossing the Red Sea should mark
 - (a) The entrance into Canaan, for it would remind Israel of that deliverance;
 - (b) The commencement of Joshua's ministry, for it would stamp him decisively as the successor of Moses.
3. It was a pledge to Israel of future victory. The miraculous nature of the event would strongly impress the people that it was God Who was giving them the land.
4. It would strike terror into their enemies, who would be reminded of the fate of the Egyptians, and would recognize the hand of the Jehovah of Israel, Who was now about to fulfil His word to His people and give them possession of the land promised to them.

Miraculous Nature of the Event is Shewn—

1. In the stoppage of the stream the moment the feet of the priests that bore the Ark were dipped in the water.
2. In the return of the waters immediately the priests that bore the Ark quitted the bed of the stream.

The people watched the Ark first from the Eastern and then from the Western side of Jordan, and thus all noticed the exact instant of the stoppage and return of the stream.

The narrator of the event was evidently deeply impressed with the part taken by the Ark, for throughout he lays particular stress on its presence, the priests being only mentioned as the bearers of it.

The Capture of Jericho.

"It would have been impossible to show it more clearly, that Jehovah had *given* the city to Israel. First, the river was made to recede to allow them entrance into the land; and then the walls of the city were made to fall to give them admission to its first and strongest city." Never was a city so besieged, and never was a fortress so captured before or since. The presence of the Ark, the blowing of the trumpets by the priests, significant of the presence of Jehovah, were indications that God Himself *was giving* the city to His people.

The method enjoined was a great trial of faith:—

The Israelites refrained from attack at the bidding of God.

They acted what must have seemed a ridiculous part in the face of the men of Jericho, who would be crowded on the ramparts to watch these extraordinary proceedings, and who would have jeered at them in ridicule.

To escort the Ark "day after day for a whole week round the ramparts of Jericho in this apparently senseless and ridiculous manner, must have taxed to the utmost the loyalty, the religion, and the moral courage of Israel."

Truly "*By faith the walls of Jericho fell down, after they were compassed seven days*" (Heb. xi. 30).

The Sun Standing Still. Again we have an interference of Jehovah precisely when it was needed. The Canaanites routed and in tumultuous flight were making for their fortified cities. Had they gained these places of refuge ere Joshua could complete the pursuit, the battle of Beth-horon might not have been so decisive in its results. Another army might have been gathered together, and undoubtedly the resistance of the cities to the assault of Israel would have been more defiant and more prolonged. The miraculous extension of the light of the sun gave Israel the opportunity of pressing the pursuit to the utmost. Never in Joshua's day did the southern Canaanites again unite against Israel, or dare to face them in the field. Nor did any of the cities make other than the most feeble resistance to the onward career of the victorious Israelites.

The Hail-storm. In the storm itself there is nothing miraculous for the hills of Judæa are often subject to frightful storms. "None who know the tremendous power which the hailstones of the East sometimes exhibit will question, as some have questioned, the probability that any hail could produce the effect described" (Kirro).

The storm seems to have fallen upon the Canaanites alone who had probably outstripped the pursuit of the Israelites, so it served a double purpose of destruction and delay.

Thus we can see the hand of God in two particulars—

- (1) In the storm being exactly timed not only to destroy the Canaanites, but also to complete their rout, and to delay the flight of many who must have rushed to find shelter under rocks and in caves.
- (2) The local character of the storm beating down upon the Canaanites exclusively.

In all these miracles there is not the slightest need to suggest that there was any interference with the regular course of nature.

Thus the passage of the Jordan might well have been effected by the fall of rock or of an immense mass of earth across some point where the valley was narrow. Some seventeen miles up the river from Jericho there is such a spot. There high rocks contract the valley and seem to make a barrier. The steep descent of the river would cause the waters below the obstruction to flow quickly down and

leave the bed of the stream dry, presenting just the features described in the Scripture narrative.

Sayce (*The Early History of the Hebrews*) mentions an incident that goes far to explain the passage of the Jordan by the Israelites. An Arabic historian records how that in the year A.D. 1267, during the building of a bridge over the Jordan the water of the river ceased to flow, so that none remained in its bed. The occasion was seized to strengthen the piers of the bridge whilst horsemen were dispatched up the valley to ascertain the cause of the extraordinary event. They found that a lofty mound overlooking the river on the west had fallen into it and dammed it up. The water was arrested for some hours, then it prevailed over the obstacle and broke it up.

An Earthquake local and affecting only the city of Jericho would have brought about the fall of its walls.

The Sun Standing Still. There is no need for us to suppose that by his command to the Sun that Joshua interrupted the laws of Nature. What he prayed for was in effect a prolongation of the day—a staying of the Sun, *i.e.* a continuance of daylight. This was what he wanted and what he obtained. He spoke in the language of his time, and by the Israelites the result would be described in the language of the time. The laws of refraction cause the sun's disk to be seen long after it has sunk below the horizon. May there not have been a case of extraordinary refraction? The hailstorm would have been caused by a sudden wave of intense cold. Now the refraction of the sun is always greatest at the time of intense cold. The sun has been seen for several days in the Polar regions when the disk has been at least one degree *below* the horizon.

The above suggestions do not in the least remove the miraculous nature of the events which consists in the exact timing of them to meet the needs of Israel. It is absurd to imagine that

1. Joshua could have foreseen the exact time of the blocking of the Jordan valley or that he could have arranged it himself. First, Israel had not the appliances to move a mass of rock; secondly, the transaction could not have been done secretly. Israel would have known that *no miracle* had been performed.
2. The Israelites as they marched round Jericho could not have had any idea that an earthquake would level the walls of the city just at the right moment.
3. Joshua was other than profound in his faith when he called upon Jehovah to stay the Sun and the Moon in the heavens.

The editor gives these suggestions for those who may be inclined to cavil at the idea of the interruption of the order of nature. But the God who "made heaven and earth," who ordered, and now controls, guides and regulates the wonderful course of nature could have suspended what we term the laws of nature as easily as He had previously ordained them.

THE MORAL DIFFICULTY.

The extermination of the Canaanites. This act of severity has always been urged as an objection against the Old Testament morality

Some Christian apologists have made *attempts to soften down the more objectionable features of the story. But all such attempts are rendered absolutely futile by the fact that the war was a Divine War, as proved—

- (1) By the commands given to Moses and impressed upon Joshua.
- (2) The hand of God in the conquest (see p. xxxiii.).
- (3) The appearance of the "Captain of the Lord's Host" (v. 14). He is not the ally of Israel, but the "Captain of the Lord's Host," directing the "War of the Lord," a Divine enterprise, in which Joshua and the host of Israel are the human instruments employed by Jehovah.

So in giving any explanation of the moral difficulty, we must bring ourselves to face these undeniable facts about the conquest.

- (1) It was the Lord's War.
 - (2) It was conducted under Divine Guidance, and with Divine Aid.
 - (3) The extermination of the Canaanites was by Divine Command.
- Thus the question before us is a plain issue. Is the extermination of the Canaanites inconsistent with the attributes of Jehovah?

We may note three great acts of Divine vengeance on sinners.

- (1) The Flood, involving the destruction of all mankind except the family of Noah.
- (2) The destruction of Sodom and Gomorrah, from which only Lot and his three daughters escaped.
- (3) The extermination of the Canaanites, wrought by Israel as the instrument of Divine justice.

The first two are brought about by natural causes, to which no objection is taken; the last was wrought by human instruments, and to this objection is taken.

But if we admit that the idolatry of the Canaanites warranted their removal, what difference could it make to them whether they were destroyed by natural causes, e.g. pestilence, famine, or a convulsion of nature, or by the invasion of Israel?

Examine the Conquest—

1. As regards the Canaanites.

- (a) Their idolatry. In was most cruel in its nature. They made their children "*pass through the fire to Molech*" (Lev. xviii. 21), i.e.

* Some of these suggested ameliorations are:—

1. That Joshua sent letters to the kings of the land before the invasion offering them—
 - (a) Terms of peace by treaty.
 - (b) Escape by flight.
 - (c) War and its consequences.

Reply. The injunction to destroy the Canaanites was unconditional. Treaties with the Canaanitish nations were absolutely forbidden. 2. That the Israelites were but repossessing themselves of land which had been the property of their ancestors.

Reply. The patriarchs never possessed the land, they were "strangers and sojourners" (Gen. xvii. 8, xxvi. 3). If they wanted land they were under the necessity of purchasing it, e.g. the cave of Macpela, by Abraham (Gen. xxiii. 4), the "parcel of land at Shechem," by Jacob (Gen. xxxiii. 19).

they offered human sacrifices to their deities. Its practices were abominable, so much so that the land is declared to be "defiled," and therefore God visits the iniquity thereof upon it. "For all these abominations have the men of the land done, which were before you, and the land is defiled" (Lev. xviii. 27).

- (b) **Their warnings.** Not only the Deluge, but the overthrow of Sodom and Gomorrah. To these were joined the example of Abraham, Isaac and Jacob dwelling among them.

Thus they had for warning—

- (1) Not only instances of God's vengeance on sinners,
- (2) But also pictures of pure religion, and of holy lives.

- (c) **Opportunity for repentance.** As the building of the Ark gave the wicked "Sons of Men" 120 years for repentance, so the wanderings of Israel gave the Canaanites forty years' respite.

Israel left Egypt with the declared intention of taking possession of Canaan.

For forty years the invasion was delayed.

The time was spent by the Canaanites in taunt ("the reproach of Egypt," see p. 91), rather than in repentance and amendment.

Thus the Cup of the Iniquity of Canaan was full.

2. As regards Israel.

The Divine object was :

- (1) To isolate the Jewish people as much as possible.
- (2) To preserve purity of religion.

In order to carry out the first idea the Israelites were forbidden :

- (1) To enter into treaties with the conquered nations.
- (2) To intermarry with the heathen people.

To ensure the second object the Israelites were commanded to ruthlessly remove all traces of idolatrous worship.

Now these methods would (as has been already shown, p. xxxii.) have placed an absolute line of demarcation between Israelites and Canaanites. The complete removal of idolatry must have resulted in war between the two races, and could have been effectually carried out *only* by the extirpation of the heathen or by the acceptance of the worship of Jehovah on their part. The reception of Rahab into the leading family of Judah, and the treatment of the Gibeonites are clear indications that in such cases slaughter was not to be the means of wiping out idolatry.

It has been well pointed out that it would have suited Israel better to have sold the Canaanites as slaves, that it was contrary to the inclinations of any body of men to be continually indulging in such wholesale human slaughter, and that to compel them to do so was a very effectual method of inspiring God's people with an abhorrence of the sins of the Canaanites.

The subsequent history of Israel is an ample justification of the wisdom and the necessity of the Divine decree.

Israel did not completely exterminate the Canaanites, and did not

thoroughly remove all traces of idolatrous worship, and the consequences were fatal, culminating in the Babylonish captivity, a fiery trial which effectually eradicated idolatry.

3. As regards mankind.

We must keep in mind the great object with which God first called Abraham. With that patriarch commences the idea of the **One True God**. First a *family*, and then a *nation* are chosen to keep this bright light burning, and to be the guardians and preservers of the *true, pure religion*.

Had the Canaanites not been so decimated by the work of Joshua, the subsequent history of Israel gives strong warranty for the inference that the purpose of God would have been frustrated.

"Had the sword of Joshua done its work more sparingly, the heathen would have been left in large numbers in the land mixed up with God's people; there would have been intermarriage, and in no long time a melting down of the whole into one nation. Looking at the strong tendency which the Jews manifested all through their history to imitate those round about them, it is clear that in such a case the pure and high idea of God, which is the very heart and root of revealed religion, would have been lost; the worship of Israel would soon have become as debased as was that of the Phœnicians and Moabites; the oracles of God would not have been preserved uncorrupted. Thus the whole chain of providences by which God had taken to Himself a people out of the midst of another people, and brought them miraculously to an abode peculiarly suited for the accomplishment through them of His counsels, would have failed of effect."—(*Speaker's Commentary*).

HISTORICAL NOTES.

(*The names mentioned in Chapters I.-XII., XXII.-XXIV. are marked **)

***Achan**, an Israelite of the tribe of Judah, who, at the capture of Jericho, had taken and secreted part of the spoil.

Sin. The sin consisted in appropriating to himself part of the spoil of Jericho, which city, with its inhabitants and all it contained, was devoted to destruction.

Consequences of the sin. The Divine protection was withdrawn from the Israelites, who were defeated by the men of Ai in an attack on that city.

Detection. The sin was detected by casting lots in the following order:—

- (1) By tribes—the tribe of Judah was taken.
- (2) By families—the family of the Zarbites was taken.
- (3) By houses—the house of Zabdi was taken.
- (4) From the house of Zabdi Achan and his family were taken.

Confession. Joshua appealed to Achan to confess his sin and give glory to God.

Achan confesses that he had appropriated:

- (a) A goodly Babylonish garment.
- (b) Four hundred shekels of silver.
- (c) A wedge of gold weighing fifty shekels,

and had hidden them in his tent.

Punishment. The stolen property was found in the tent, brought out and laid before the Lord at the entrance of the tabernacle.

Then Achan, his family, the stolen goods, his oxen, asses, sheep, tent, and all that he had, were taken to the valley of Achor. There they were stoned, and afterwards burnt.

The sin of Achan has its parallel in the New Testament in the sin of Ananias and Sapphira.

Achsah, daughter of Caleb, who promised her hand in marriage to whoever should assault and capture Kirjath-sephir (Debir). Othniel stormed the town and won the prize (see Othniel).

Debir was situated in a barren and dry position, so as Achsah was proceeding to her home at Debir as the wife of Othniel, she tried to persuade her husband to ask "*of her father a field.*" It would appear that Othniel could not be prevailed upon to make the request, so Achsah determined herself to ask her father. She jumped off her ass, and Caleb, astonished at such an unusual proceeding, puts the query, "What wouldest thou?" She then put forward a request for springs of water, as otherwise the possession of Debir was no great boon to her. Caleb granted to her the upper and lower springs of a rivulet flowing in a valley near to the city.

The story is repeated in Judges i. 11-15.

***Adoni-zedec**, king of Jerusalem, the head of the Southern confederacy against Gibeon. The defection of the Gibeonites gave the Israelites a strong position, and the proximity of the Gibeonite towns to Jerusalem rendered it probable that that city would be the next object of attack. Hence the alliance of the Southern kings and their sudden descent upon the Gibeonites with the purpose of overwhelming them ere Joshua could come to their assistance.

At the battle of Beth-horon Adoni-zedec and the other confederated monarchs fled, and to baffle their pursuers took refuge in a cave at Makkedah. Joshua blocked the entrance to the cave with great stones, and did not relax the pursuit. On his return he caused the five kings to be brought out of the cave and executed them, first causing his captains to put their feet on the necks of the kings, as a symbol of their subjugation and a token that God would give the Israelites complete victory over all their enemies. The bodies of the kings hung on five trees till sunset, when they were taken down in compliance with the Law, and placed in the cave in which they had taken refuge. A great heap of stones was placed at the mouth of the cave to indicate the spot and to commemorate the victory. Adoni-zedec = "Lord of Righteousness," and was probably an official title of the kings of Jerusalem.

Arba, the ancestor of the Anakim, or sons of Anak. Their chief city, Hebron, received its name of Kirjath-arba from Arba.

Balaam.

The history of Balaam is given in Numbers xxii.-xxiv.

Notices in Joshua.

(1) The death of Balaam among the Midianites (xiii. 22).

(2) Joshua in his farewell address to the Israelites reminds them of

how God had delivered them from Balak and Balaam. The danger had been twofold.

- (a) Balak had sent for Balaam to curse Israel. God had caused him to bless the people instead of cursing them.
- (b) Balaam had counselled the Midianites to entice the Israelites unto idolatry. Phinehas, by his energetic action, stayed the plague which, in consequence of this sin, was destroying the children of Israel.

The Israelites attacked the Midianites and utterly destroyed them. Balaam was slain among the Midianites.

Balak (see Balaam).

Caleb, the son of Jephunneh, and often designated as "*the Kenezite*" (Josh. xiv. 6-14; Numb. xxxii. 12). His younger brother Othniel is described as "*the son of Kenaz*" (Josh. xv. 17). It is generally supposed that Caleb was a foreigner by birth, and a proselyte admitted into the tribe of Judah.

This view is borne out by the intimation that Joshua gave Caleb "*a part among the children of Judah, according to the commandment of the Lord*" (xv. 13), and by the curious explanation that Hebron became his inheritance "*because that he wholly followed the Lord God of Israel*" (xiv. 14).

Notices.

- (1) In the mission of the twelve spies sent by Moses, Caleb was the representative of the tribe of Judah (Num. xiii. 6).
- (2) On the return of the spies it was Caleb who calmed the people and said, "*Let us go up at once and possess it; for we are well able to overcome it*" (Num. xiii. 30).
- (3) Again on the murmuring of the people Caleb with Joshua described the fear of the inhabitants of Canaan, and urged confidence in God. Whereupon the people attempted to stone them (Num. xiv. 6-10).
- (4) Only Caleb and Joshua of the adults who came out of Egypt were permitted to enter the promised land (Num. xiv. 28-32).
- (5) On the conquest of the land he claimed Hebron as his inheritance, pleading the promise of Moses (xiv. 6-13).
- (6) When his claim was allowed he drove the Anakim out of Hebron and took possession of the city (xv. 13-15).
- (7) He offered his daughter Achsah in marriage to whoever should take Kirjath-sepher (Debir) (xv. 16).
- (8) Othniel, his younger brother, captured the city and won the hand of Achsah (xv. 17).
- (9) He granted the request of Achsah and gave her "*the upper springs and nether springs*" in addition to the city of Debir (xv. 18-19).

The mention of his age (85 years) at the time of his claim to Hebron is important in determining the chronology of the Book of Joshua (see p. xxviii.).

We may note that of "the two faithful spies Caleb and Joshua, Caleb received his inheritance *first*, and Joshua *last* of all Israel. The characters of the two men are well seen in this contrast—the one

foremost in a service of danger; the other *last* to seek the things that were his own" (ELLICOTT).

***Debir**, king of Eglon, one of the five kings who joined in the Southern confederacy against Gibeon (see Adoni-zedec).

***Eleazar**, son of Aaron, and high priest in the days of Joshua.

The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar.

Nadab and Abihu were consumed by fire for offering strange fire to the Lord, *i.e.* not the holy fire which burnt continually on the altar of burnt offering (Lev. x. 1-2). They had no children (Num. iii. 4).

Notices.

- (1) After the death of Nadab and Abihu, Eleazar and Ithamar ministered in the priests' office during their father's lifetime (Num. iii. 4).
- (2) Eleazar was invested on Mount Hor with the sacred garments as the successor of Aaron in the office of High Priest (Num. xx. 28).
- (3) He assisted Moses in taking the census of the people (Num. xxvi. 3-4).

Notices in Joshua.

- (1) He took part in the distribution of the land after the conquest (xiv. 1).
- (2) The daughters of Zelophehad appealed to Joshua and Eleazar for the inheritance of their father (xvii. 4).
- (3) His death and burial are recorded. He was buried in the portion allotted to his son Phineas in Mount Ephraim (xxiv. 33).

***Hoham**, king of Hebron, one of the five kings who joined in the Southern confederacy against Gibeon (see Adoni-zedec).

***Jabin**, King of Hazor, the head of the Northern confederacy against Israel. The confederate kings were defeated at Merom (see p. lxix.).

Jabin = "the wise," or "intelligent," and would appear to be an official and hereditary title of the kings of Hazor, for in the times of the Judges we read of another Jabin, king of Hazor, who oppressed the Northern tribes, and whose captain, Sisera, was defeated by Barak and Deborah (Judges v. 2).

Jair, the son of Manasseh, who conquered the cities in the district of Argob. The district was afterwards called *Havoth-Jair*, after his name.

***Japhia**, king of Lachish, one of the five kings who joined in the Southern confederacy against Gibeon (see Adoni-zedec).

Jephunneh, the father of Caleb. Probably a foreigner by birth, belonging to an Edomite tribe called Kenezites, from Kenaz their founder, for he is described as Jephunneh the Kenezite.

***Joab**, king of Madon, one of the Northern confederacy against Israel.

Machir, the eldest son of Manasseh. His children were brought to Joseph before his death (Gen. l. 23). At the time of the conquest the descendants of Machir had become very numerous, so the family was very powerful. Gilead was assigned by Moses to Machir (Deut. iii. 15). So great was the power of this great family that the name of Machir

occasionally supersedes that of Manasseh. The half tribe of Manasseh on the east of Jordan seem to have been pure warriors and not shepherds. The strength of this portion of the tribe compared with the families who settled in Canaan proper is shown in the account of the coronation of David at Hebron. Then, "while the Western Manasseh, sent 18,000 and Ephraim itself but 20,800, the Eastern Manasseh, with Gad and Reuben, mustered to the number of 120,000, thoroughly armed."

***Moses.** Mention of Moses in the Book of Joshua.

- (1) He is styled "*the servant of the Lord*" (i. 1).
- (2) An oath of his, unrecorded in the Pentateuch, which Caleb asserts the great lawgiver had sworn when at Kadesh-barnea, "*Surely the land whereon thou hast trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord thy God*" (xiv. 9).
- (3) His grant of the land on the east of Jordan to the tribes of Reuben and Gad, and the half tribe of Manasseh (xiii. 8 and 32).
- (4) His decree allotting to the daughters of Zelophehad the inheritance of their father. The daughters plead this decree before Eleazar and Joshua (xvii. 3-4).
- (5) His instructions concerning the Levites, who were to have cities to dwell in and suburbs for their cattle (xxi. 2).
- (6) Though Moses is not mentioned by name we gather that his descendants were numbered with the rest of the family of Kohath, and had property allotted to them in the ten cities in the tribes of Ephraim, Dan, and Western Manasseh, assigned to the Levites of the family of Kohath.

***Nun,** the father of Joshua. His descent from Ephraim is given in 1 Chron. vii. 20-27.

***Og,** king of Bashan, ruling over sixty cities, the chief of which were Ashtaroth and Edrei. He and all his people were defeated and exterminated at the battle of Edrei, after the conquest of Sihon. His territory was assigned to the tribes of Reuben and Gad, and the half tribe of Manasseh.

Othniel, "*the son of Kenaz, brother of Caleb*" (xv. 17).

Either—

- (1) The younger brother of Caleb; or
- (2) The nephew of Caleb, being the son of Kenaz, the younger brother of Caleb.

The view generally adopted is that Othniel was the younger brother of Caleb. This view is supported by the description of Caleb as the "*son of Jephunneh, the Kenezite*" (xiv. 6). This would make Kenaz to be some remote ancestor and head of the family, who were called Kenezites, or sons of Kenaz. Achsah, the wife of Othniel, would thus be his niece, but such a marriage was not forbidden by the Mosaic Law.

He first appears on the occasion of the capture of Kirjath-sepher, or Debir, which was situated in a strong position in the mountainous country round Hebron, assigned to Caleb.

In order to stimulate the valour of the assailants and to expedite the

capture of the city, Caleb promised his daughter Achsah to the man who should successfully assault the city.

Othniel captured the city and won the prize (see Achsah).

He was the first Judge in Israel after the death of Joshua, delivering the country from the oppression of Cushan-rishathaim, king of Mesopotamia. He judged Israel forty years (Judges iii. 8-11).

***Phinehas, son of Eleazar, and grandson of Aaron.**

He is remarkable for zeal and energy displayed on two occasions.

(1) At Abel-shittim, where, by executing summary justice on an offender following the licentious idolatry of the Midianites, he appeased the wrath of God and stayed the plague which was destroying the nation (Numb. xv. 1-8). For this deed he was rewarded by a special promise from Jehovah that the priesthood should remain in his family for ever (Num. xxv. 10-13). He headed the priests that accompanied the expedition by which the Midianites were destroyed (Num. xxxi. 6).

(2) He headed the deputation sent from Shiloh to remonstrate with the tribes of Reuben and Gad, and the half-tribe of Manasseh against the altar which they were reported to have built near Jordan (xxii. 13).

He succeeded his father Eleazar as high priest.

In the partition of the country he received an allotment as his own—a hill in Mount Ephraim—called after his name. Here Eleazar was buried.

***Piram, king of Jarmuth, one of the five kings who joined in the Southern confederacy against Gibeon (see Adoni-zedec).**

***Rahab, a harlot of Jericho who received the two spies. Her house was on the city wall.**

It is clear from the narrative that she must have known their nationality and the nature of their mission.

When the king of Jericho sent to fetch the men out of her house she hid them under stalks of flax on the roof; and told the messengers they had left the city just before the shutting of the gate.

In the night she came to the men upon the roof, told them of the terror of the Canaanites, expressed her belief in God and her conviction that the Israelites would succeed, and made an agreement by oath with the spies that in the assault of the city all those in her house should be spared. She undertook to mark the house by hanging out a scarlet cord, and then let the spies down by a cord from the window, having first advised them to hide in the mountains till the pursuers returned.

At the fall of Jericho the two spies were told off by Joshua to bring out Rahab and her family. They brought them out to a place of safety outside the camp, which Rahab, as being a heathen, could not enter until received into the Israelite nation.

Her falsehood. The tale told to the messengers of the king of Jericho was artfully devised to divert them from the purpose of searching the house. Under the circumstances, it was natural for her to tell a false story, but Scripture whilst relating the facts does not condone the sin. Nor does the Bible narrative conceal her calling.

Her faith is made clear

- (1) In her confession of belief in Jehovah. "*The Lord your God, he is God in heaven above and in earth beneath*" (ii. 11).
- (2) In her belief that Jehovah would fulfil His promises to Israel and give them possession of Canaan.
- (3) In the risk she ran in sheltering the spies.
- (4) In choosing to separate herself from her countrymen and allying herself to those whom she believed to be the chosen people of God. How easy it would have been for her to hand over the two strangers to the messengers of the king.

And so we find in the New Testament—

- (1) Her name specially mentioned in the genealogy of our Lord (St. Matt. i. 5).
- (2) Her faith specially commended. "*By faith the harlot Rahab perished not with them that believed not, when she had received the spies in peace*" (Heb. xi. 31).
"*Likewise also was not Rahab justified by her works, when she had received the messengers, and had sent them out another way?*" (James ii. 25).

Subsequent history. She married Salmon, the head of the tribe of Judah, and by the marriage became the ancestress of David, and thus, through him, of the Messiah. The order of succession is Salmon, Boaz, Obed, Jesse, David (Ruth iv. 21-22).

***Sihon**, king of the Amorites. He occupied the country to the west of Jordan, lying between the Jabbok and the Arnon. The southern portion had previously been in the possession of the Moabites, whom Sihon had attacked and driven south of the Arnon. Heshbon was his capital (Numb. xxi. 26-29). The Israelites, in their approach to the Promised Land, turned aside from Moab, and thus their route lay through the territory of Sihon. They asked for permission to pass through the land, pledging themselves to do no damage. Sihon haughtily refused them transit, gathered his army and attacked Israel at Jahaz. He and his host were destroyed, and the district between the Jabbok and the Arnon became the possession of the Israelites. This territory was afterwards divided between the tribes of Gad and Reuben.

The victories over Sihon and Og are often referred to in Jewish history (see Num. xxxii. 33; Deut. i. 4, iii. 1, iv. 47, xxxi. 4; Josh. ii. 10, ix. 10, xiii. 12-30; Neh. ix. 22), and were celebrated in songs of triumph, the victories always being ascribed to the assistance of Jehovah.

"*Who smote great nations and slew mighty kings; Sihon, king of the Amorites, and Og the king of Bashan*" (Ps. cxxxiv. 10-11).

"*And slew famous kings; for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: and Og, the king of Bashan: for his mercy endureth for ever*" (Ps. cxxxvi. 18-20).

The victories of the Israelites over Sihon and Og are mentioned by Rahab as having struck terror and dismay into the hearts of the inhabitants of Jericho and the nations of Canaan.

***Terah**, the father of Abraham, Nahor and Haran. From these sons

sprang the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites.

He was an idolater. "*Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham . . . and they served other gods*" (xxiv. 2).

He dwelt beyond the Euphrates in Ur of the Chaldees (Gen. xi. 28). He migrated from Ur with the intention of going to Canaan, but settled in Haran, where he died at the age of two hundred and five years (Gen. xi. 32).

***Zabdi**, the son of Zerah, son of Judah, and head of the house containing the family of Achan.

Zelophehad, of the tribe of Manasseh. He came out of Egypt with Moses, but died, as did all his sons, in the wilderness. As he died without male heirs, his daughters, at the second numbering of the people, appealed to Moses and Eleazar to give them the inheritance of their father. By Divine direction Moses was bidden to admit their claim and to proclaim a rule to be followed in future, "*If a man die and have no son, then shall ye cause his inheritance to pass unto his daughter*" (Numb. xxvii. 1-11). At the partition of the land the daughters of Zelophehad reminded Joshua and Eleazar of the promise given to them by Moses (Josh. xvii. 4).

THE LAND.

Extent. About 140 miles in length, forty in average breadth, and in area about the size of Wales.

Boundaries. The land of Canaan proper, *i.e.* the territory west of the Jordan, is hemmed in on all sides.

West. By the Mediterranean Sea.

East. By the gorge of the Jordan.

North. By the ranges of Lebanon and Anti-Libanus, and the ravine of the Leontes.

South. By the deserts to the north of the Sinaitic Peninsula.

And even if we include the Trans-Jordanic territory, we find a similar barrier to the east in the shape of the Arabian desert.

A glance at the map (p. xlvi.) shows a peculiar system of strips running almost parallel to each other from north to south. Thus working eastward from the Mediterranean we notice—

1. A maritime plain.
 2. A tract of lowland country.
 3. A central tract of hill country.
 4. A deep river valley. (The valley of the Jordan.)
 5. A further mountain range to the east. (The mountains of Gilead.)
1. **The Maritime Plain** is broadest in the south, and narrows towards the north, till it is suddenly interrupted by the ridge of Carmel which strikes out from the central mass in a north-easterly direction, rises



PALESTINE, PHYSICAL.

considerable above the general level, and terminates in a bold promontory at the very edge of the Mediterranean.

On the northern side of Carmel the plain stretches right across the country from the Mediterranean to the valley of the Jordan, forming the famous plain of *Esdraelon or Jezreel, the battleground of Palestine.

Further north, the plain resumes its course along the sea coast till again interrupted by a mountain range extending to the sea.

2. **The Lowlands.** Bordering the central hills is a belt of lowland deep below the level of the hills which rise abruptly, forming a formidable barrier. This tract divides the central hills from the maritime plain. The only means of communication from the lowlands to the highlands is up the beds of the torrents which discharge the rainfall of the hill country. The lower half of the lowlands south of Mount Carmel is the Plain of the Philistines or *the Shephelah*. The upper half is the Plain of Sharon, famous for its fertility.
3. **The Central Range** or the Highland. This is a mass of limestone forming what may be considered one range. In the north it is crossed by the plain of Esdraelon. In the south it sinks gradually into the *Negeb*, the dry land. The southern portion was known as the hill country of Judah, the central as Mount Ephraim and the portion north of the plain of Esdraelon as Mount Naphtali. The average elevation above sea level is about 2,500 feet.
4. **The Valley of the Jordan** (see also Jordan). An extraordinary depression considerably below the sea level, lying between the central range and the mountains of Gilead (the eastern range), and consisting of two parts, viz. the Upper Jordan from Mount Hermon to the Sea of Galilee, the Lower Jordan from the Sea of Galilee to the Dead Sea.
5. **The Eastern Range** or the Mountains of Gilead, stretching from Mount Hermon to the south of the Dead Sea.

The Negeb—the south country. A tract of hill country, situated below Hebron, and lying between the hills of Judah and the desert. Being near the desert and removed from the drainage of the mountains this district was drier and less productive than the north. (The name "*Negeb*" signifies dry land.)

"Almost sudden was the transition to the upland wilderness, the 'Negeb,' or south country, a series of rolling hills, clad with scanty herbage here and there, especially on their northern faces" (TRISTRAM).

The Wilderness of Judaea in Joshua represents the portion of the Arabah within the territory of Judah. It is bounded by the hill country on the west, and by the Dead Sea on the east.

*"It has been pointed out that the situation of the plain of Esdraelon may be compared with the plain of Stirling, situated in a similar manner at the entrance to the Highlands of Scotland. As the plain of Esdraelon was the battleground of Palestine, so almost all the great battles of Scottish history were decided in the plain of Stirling" (STANLEY).

THE JORDAN.

The Jordan or "the descender," so called from its rapid fall.

Source. In the range of Anti-Libanus.

Course. As a stream into the Lake of Merom, then as a river of rapid course into the Sea of Galilee, whence it issues as a torrent rushing down a narrow bed to the Dead Sea.

Tributaries. The only streams that can be designated tributaries are both on the eastern side, viz. the Yarmuk, four miles below the Sea of Galilee, and the Jabbok, about midway between the Sea of Galilee and the Dead Sea. All other feeders are merely mountain torrents, mostly dry in the summer.

The distinctive features of the Jordan are :—

1. *Its rapid descent.* It falls more than 3,000 feet in 200 miles, and in one portion of its course the fall is about 600 feet in nine miles. Between the Sea of Galilee and the Dead Sea there are no less than twenty-seven rapids.
2. *Its windings.* "In a space of sixty miles in length and four to five miles in breadth, the Jordan traverses at least 200 miles"—(*Bible Dictionary*).
3. *Its banks.* It has three banks: one the actual bed of the river when it is low; the second a bank enclosing the river when it overflows on the melting of the snows of Hermon in the spring, at other times it is a soft bank of deposited mud; the third a mass of jungle.
4. *Its valley.* This consists of two parts, the Upper Jordan north of the Sea of Galilee, a district of meadow land, and the Lower Jordan between the Sea of Galilee and the Dead Sea. Here it is a deep sunken valley or trench known to the Hebrews as the *Arabah*, to the Arabs as the *Ghor*. The extreme southern limit is about ten miles south of the Dead Sea. For the greater portion of its length it is about five miles wide, being more confined on the east than on the west. Somewhat to the north of Jericho the valley opens out on the western side to a width of twelve miles, forming the famous plain of Jericho.

The Configuration explains the Campaigns.

The configuration of the country explains the success of the invasion and exemplifies the military skill displayed by Joshua in his campaigns. Follow the course on the map, and note that the first attempt at invasion was made from Kadesh-barnea and that the Israelites were defeated at Hormah. The defeat was brought about by their presumption in advancing contrary to the command of God, but success in the battle would only have led to further difficulties. As Israel advanced, the Canaanites, if repulsed, could have fallen back on the hills, their position becoming stronger the further they retreated.

But in the second invasion Israel had wheeled round the Dead Sea, and had vanquished the Amorites on the East of Jordan. They were then in a position to strike a blow at the weakest point of the defences of the land. The Canaanites of the south were separated from the Canaanites of the north by the great limestone ridge

occupying the centre of the country. It would appear that much of this central ridge was covered with forest at the time of the invasion, and was thinly populated.

From Judges i. 7 where Adoni-zedek is said to have overcome seventy-five kings, it may be inferred that the internecine wars of the Canaanites had depopulated the central part of the highland. This depopulation and the division of the Canaanites among themselves may account for the feeble resistance and unorganized opposition presented to the Israelites. Israel was enabled to establish a footing in the thinly-populated district, and then, being a united nation, to overcome the Canaanites in detail.

From a military point of view it is clear that if Joshua could break through the centre he would place himself in a commanding position from which it would be exceedingly difficult to dislodge him, and whence he could strike crushing blows north and south, descending from the hills in either directions upon the nations in the Lowlands.

Given that Israel could cross the Jordan, capture Jericho and seize the passes, they attained an unassailable position. They achieved their object by Divine aid. The capture of Ai gave them a footing on the central ridge, whilst the plain of the Jordan gave them ample supplies, and thus the southern and northern campaigns can be easily followed.

The main base was Gilgal, in the Jordan plain. The road to the north would be strongly held against an attack in flank. The defection of Gibeon led to the southern campaign, which was persecuted vigorously till all effective opposition was overcome. Then on the tidings of the gathering of the northern kings, Joshua dashed northwards at once. His rapid march through the forests of the central range enabled him to approach unobserved till he was within striking distance of the hosts encamped round Merom, and then a sudden onslaught ere the surprised enemy could be drawn up in array resulted in the complete overthrow of the northern confederation.

Importance of the Configuration and Position of the Land.

The position of Palestine was admirably adapted for the Divine purpose.

1. Its isolation preserved the nation distinct for several centuries.
2. Its position on the borders of the Mediterranean opened the land to Western nations as soon as progress in maritime navigation rendered the Mediterranean the highway of the sea between east and west.

Thus Israel isolated, preserved the knowledge of the true God, whilst Israel in communication with Grecian and Roman civilization, distributed that knowledge in future ages.

The Configuration of the Land explains much of the after destiny of Israel. The road by which the great ancient Eastern empires Assyria and Egypt could attack each other lay up through the maritime plain of Palestine and onwards through the plain of Lebanon to the Euphrates. An Egyptian or Assyrian army marching along this plain would have the abrupt mountain ranges of Judah and Ephraim

on its flank. On this western side the steep declivities and the rugged ascents up the torrent ravines rendered attack most difficult, and at the same time the advancing army could not venture to leave the formidable hill men of Judah on their flank as a menace to their communications. Thus it was that it was essential for Egypt or Assyria to become masters of Judah ere venturing to pass further north or south respectively.

How far the extreme difficulty of the western passes affected the military aspect of invasion of Judah can be gathered from the following facts in history.

1. Nebuzar-adan led the captive Jews northward from Jerusalem by way of Jericho.
2. Pompey attacked Jerusalem from Damascus by way of Jericho.
3. Vespasian led his troops from the plain of Loharon eastwards and advanced against Jerusalem through Jericho.

On the other hand, Beth-horon on the western side is the scene of two great Jewish victories over invading armies (see Beth-horon, Geographical Notes, p. lxvii.).

THE SEVEN NATIONS OF PALESTINE.

The Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites.

The Canaanites, or the descendants of Canaan, son of Ham.

The name is used in two senses, meaning

1. The people generally who inhabited the whole of the land of Canaan.
2. Certain tribes who occupied portions only of the country.

The word is used in the second sense in the enumeration of the nations.

Thus **Canaanites** (= Lowlanders) dwelt in the lowlands or plains, and occupied distinct districts.

- (a) The lowlands lying between the shores of the Mediterranean and the hills of Judah, Benjamin and Ephraim.
- (b) The plain of Esdraelon, and extending along the sea coast as far north as Tyre and Zidon.
- (c) The plain of the Jordan on the west side.

The Hittites descended from Cheth or Heth, the second son of Canaan.

They held the country immediately round Kirjath-arba or Hebron.

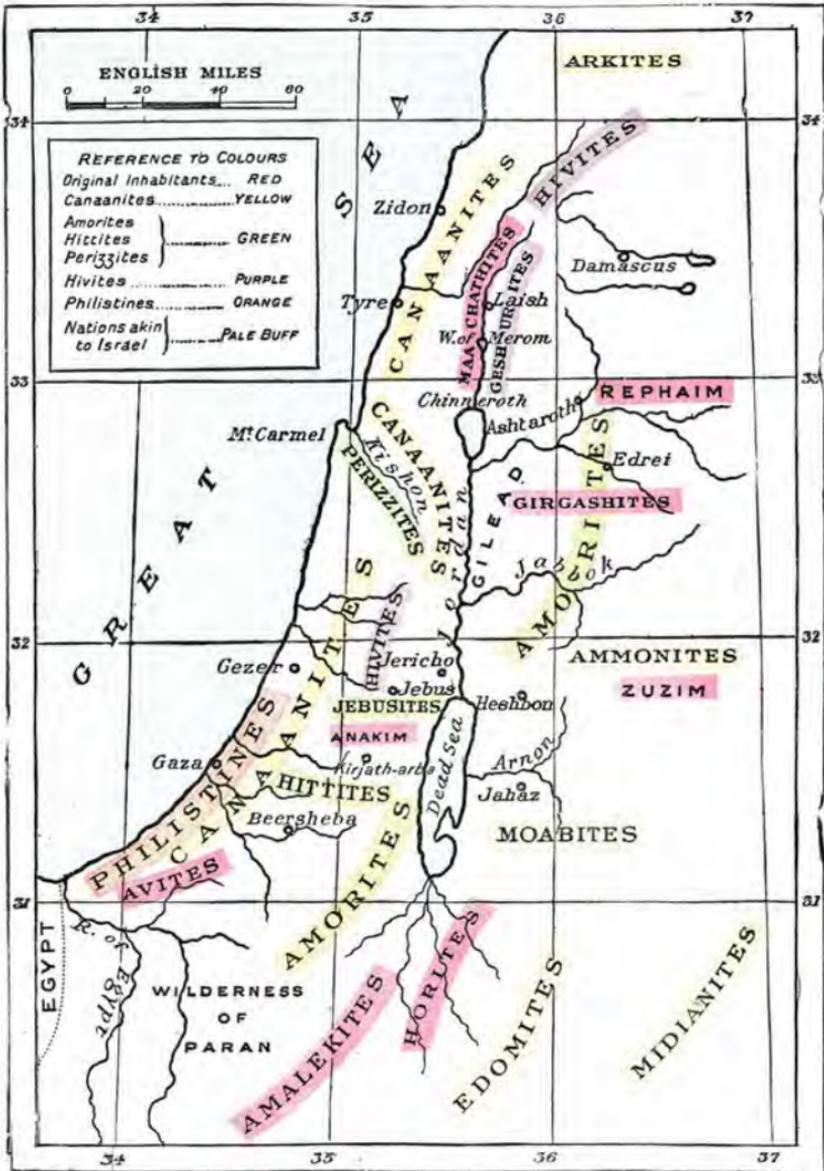
[The Hittites are first mentioned in connection with Abraham, who bought the cave of Machpelah from Ephron the Hittite. At that time they were settled round Hebron, but do not appear to have been sufficiently important to be numbered among the nations of Canaan.]

Two persons of this nation are subsequently mentioned as belonging to the body-guard of David, viz.:

Ahimelech the Hittite, invited by David to go with him secretly to the camp of Saul at night (1 Sam. xxvi. 6).

Uriah, the Hittite, the husband of Bath-sheba.

The Hivites. The main body of this people were located "*under Hermon in the land of Mizpeh*" (xi. 3).



THE NATIONS OF CANAAN.

At the time of Jacob's return to Canaan Shechem was in the possession of the Hivites, Hamor the Hivite being the "*prince of the land*" (Gen. xxxiv. 2).

The inhabitants of the four cities of the Gibeonites, viz. Gibeon, Chephirah, Beeroth and Kirjath-jearim, were Hivites.

The Hivite is given as the sixth son of Canaan (Gen. x. 17).

The Perizzites. The name probably means rustics, dwellers in open-walled villages.

There were two sections of the Perizzites—

1. Dwellers in the south subdued by Judah at the time when that tribe advanced against Adoni-bezek, king of the Canaanites of Bezek (Judges i. 4-5).
2. Dwellers along with the Rephaims or giants in "*the forest country*" on the western slope of Mount Carmel (Josh. xvii. 15-18).

The Girgashites. The character and situation of this nation is uncertain.

The Girgashite is given as the fifth son of Canaan (Gen. x. 16).

"They are supposed to have been a section of the Hivites, as their name is not found in nine out of ten places in which the nations or families of Canaan are mentioned, while in the tenth they are mentioned and the Hivites omitted."

"They are supposed to have settled east of the Lake of Gennesareth"
—(MACLEAR).

The Amorites = the Mountaineers. The Amorite is given as the fourth son of Canaan (Gen. x. 16).

They are contrasted with the Canaanites (the Lowlanders).

Thus the Canaanites and the Amorites formed the two great sections of the inhabitants of Canaan.

The Amorites occupied the barren heights west of the Dead Sea.

At the time of the conquest of the Land they had crossed the Jordan, for we find Sihon in possession of the country lying between the Arnon and the Jabbok.

Sihon was vanquished and his land occupied by the Israelites under Moses.

The Amorites on the west of Jordan were dispossessed of their land by Joshua in his southern campaign.

The Jebusites. The Jebusite is given as the third son of Canaan in Gen. x. 15.

They were a mountain tribe, occupying Jerusalem.

In the conquest their king was executed by Joshua at Makkedah after the battle of Beth-horon (x. 23).

The city was sacked and burnt by Judah (Judges i. 21), but the citadel was not captured till the reign of David (2 Sam. v. 6), who then made Jerusalem the capital of his kingdom.

The only subsequent notice is the purchase of the threshing floor of Araunah the Jebusite by David (2 Sam. xxiv. 23).

[The twelve spies sent by Moses brought back the following report concerning the nations of Canaan:

"The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan" (Num. xiii. 29).

"And there we saw the giants, the sons of Anak" (Num. xiii. 33.)

OTHER NATIONS AND TRIBES mentioned in Joshua,

Ammonites, descendants of Ben-Ammi, the son of the younger daughter of Lot (Gen. xix. 38). Moab was the son of the elder daughter. In Scripture history these two nations are always closely connected. The territory of Moab is clearly defined, but the territory of Ammon is not ascertainable. We may infer from this that the descendants of Lot were divided into two portions, the Moabites representing the settled and civilized section, whilst the Ammonites formed the Bedouin or predatory portion of the nation.

Their god was Molech or Milcom, "*the abomination of the children of Ammon.*" Molech was a fire-god to whom the Israelites sacrificed their children in the valley of Hinnom.

The Ammonites are distinguished for their cunning, cruelty, and their hatred of Israel.

The chief events in their history are:

1. The Ammonite or Moabite was precluded from joining the congregation of Israel to the tenth generation. The reasons given for this ban of exclusion are:

(a) Because they refused assistance to the Israelites on their approach to Canaan.

(b) Because they had hired Balaam to curse Israel (Deut. xxiii. 3, 4).

These reasons are recapitulated in Neh. xiii. 1.

Evidently their share in the hiring of Balaam was the chief cause of the hatred in which the Ammonites were held by the Israelites. Their conduct was the less excusable, because as regards the children of Ammon, the Israelites had been enjoined "*distress them not, nor meddle with them*" (Deut. ii. 19).

2. Their defeat and slaughter by Jephthah (Judges xi.).
3. Saul rescued the men of Jabesh Gilead from Nahash, King of Ammon, and completely defeated the Ammonites (1 Sam. xi.).
4. Their war with David in consequence of the insults offered to his ambassadors by Hanun, King of Ammon. This is the principal war in David's reign, and is famous for the siege and capture of Rabbah and the death of Uriah (2 Sam. x.-xii.).
5. War with Jehoshaphat, when they suffered so signal a defeat that three days were occupied in collecting the spoil (2 Chron. xx. 25).
6. Jotham prevailed against them, and made them pay tribute (2 Chron. xxvii. 5).
7. Later we find them occupying the cities of Gad (on the east side of Jordan), from which the Israelites had been removed by Tiglath-Pileser (Jer. xlix. 1-6).

In the days of Nehemiah we may note:

1. That they were still the bitter enemies of Israel, and, led by Tobiah the Ammonite, constantly opposed Nehemiah.
2. That the passage from Deuteronomy xxiii. 3-6 was read in which it was "written that the Ammonite and Moabite should not come into the congregation of God for ever."

The Anakim, a race of giants descended from Arba. They dwelt in the south part of Canaan, particularly near Hebron, which was anciently termed Kirjath-arba (= the city of Arba, the progenitor of the race).

They are styled "sons of Anak" (Num. xiii. 33), but it is clear that Anak is the name of the race and not of an individual.

Their immense size and warlike appearance struck the spies with terror in the time of Moses (Num. xxiii. 28), but they were dispossessed by Joshua and utterly driven from the land, save a small remnant that took refuge in the Philistine towns of Gaza, Gath and Ashdod (xi. 22).

Caleb captured Hebron, and is said to have driven out from it the three sons of Anak, Shoshai and Ahiman and Talmi (by which we must understand the three tribes or families of the Anakim bearing those names) (xv. 13-14).

This mention of the conquest of the Anakim is inserted for two reasons:—

1. To show that this race of giants regarded as so formidable was driven out before Israel in fulfilment of God's promise to give them the land.
2. To record the reward of Caleb's faith, who obtained the land he had spied out, and which Moses specially promised to him.

Maachathites. This people inhabited a strip of country stretching from the south-west slope of Hermon to the waters of Merom. They are generally mentioned along with the Geshurites. Despite the efforts of the Israelites, the Maachathites, aided by their position, maintained their independence and were in existence at the time of David.

Geshurites. The inhabitants of a small kingdom in the north-east corner of Bashan. They successfully maintained their independence, and were in existence at the time of David. Maachah, daughter of Talmi, King of Geshur, was one of David's wives, and the mother of Absalom, who, after the murder of Amnon, took refuge in Geshur with his grandfather Talmi (2 Sam. xiii. 37).

Philistines. A powerful nation occupying the Shephelah, or plain of Philistia, at the south-west of Judah, stretching along the sea coast.

Their chief towns were Gaza, Gath, Ekron, Askalon and Ashdod, the chiefs of which were known as the five lords of the Philistines.

The plain occupied by them was extremely fertile, and admirably adapted for the development of their military power, for the plain permitted the use of chariots, whilst the occasional elevations which rise out of it offered secure sites for towns and strongholds.

Their country had formerly been occupied by the Canaanites, and accordingly Philistia was assigned to Judah, it being specially re-

corded that it was "counted to the Canaanites" (xiii. 3). No portion, however, of it was conquered in the lifetime of Joshua. The Anakim, when driven out of Hebron and the surrounding country, are said to have betaken themselves to Gaza, Gath and Ashdod, and to have become incorporated into the Philistine nation.

The latter part of the Book of Judges, the first Book of Samuel, and a great part of the Second Book of Samuel, are almost entirely taken up with the struggle between the Israelites and the Philistines for supremacy, and it was not till the time of Solomon that the whole of Philistia was included in the kingdom. The division of the kingdom in the reign of Rehoboam provided the Philistines with the opportunity to regain a part of their independence.

THE TERRITORIES OF THE DIFFERENT TRIBES.

(In order of assignment.)

I. THE LAND EAST OF JORDAN.

The district was circumscribed by

Jordan, on the west.

The Lebanon range and Syrian desert, on the north.

The Ammonites, on the east.

The Moabites, on the south.

1. Reuben.

This tribe received the south or plain country, and its territory extended from the Arnon on the south, to Heshbon on the north.

Principal cities: Heshbon, Aroer, Bezer (a city of refuge).

The tribe was purely pastoral and its existence transitory, thus fulfilling the prophecy of Jacob, "Unstable as water, thou shalt not excel" (Gen. xlix. 4).

Reuben took no part in the chief struggles of the nation.

Its defection in the campaign against Sisera is bitterly commented upon in the song of Deborah (Judges v. 15-16).

2. Gad.

The central tribe beyond the Jordan, extending from Heshbon northwards towards the Sea of Galilee as far as the Yarmuk which flows into the Jordan four miles to the south of the lake.

The eastern boundary is clearly defined as "unto Aroer that faces Rabbah," i.e. to the source of the Jabbok.

Principal cities: Mahanaim, Ramoth-Gilead (a city of refuge and the key of Gilead), Jabesh-Gilead. Other notable places are Succoth and Penuel.

Jacob's prophecy. "Gad, a troop shall overcome him: but he shall overcome at the last" (Gen. xlix. 19). Gad's position would expose him to the attacks of marauding tribes; but he would attack and plunder them in his turn.

THE TERRITORIES OF THE DIFFERENT TRIBES. lvii.



CANAAN AMONG THE TRIBES.

Notable Gadites are Jephthah, the judge; Elijah, the prophet; Barzillai, of Mahanaim; the eleven valiant chiefs who crossed Jordan in flood time to join David (1 Chron. xii. 8-13).

- 3. Manasseh.** The division of this tribe may be accounted for on the supposition that the warlike section preferred to settle in the mountainous region of the north-east, whilst the more agricultural section preferred to adhere to the western tribes.

The Manassites on the east of Jordan are described as the descendants of Machir. Under the leadership of Jair they won the northern part of the Trans-Jordanic territory. They were well fitted to inhabit this difficult country and to defend the passes of the north.

Boundaries.

Yarmuk, on the south.

Hermon, on the north.

Jordan, on the west.

The desert of Arabia, on the east.

The district comprised the kingdom of Og, including Bashan and Argob.

Principal cities: Edrei, the capital of Og, Ashtaroth, Golan (a city of refuge).

Jacob's prophecy. "*Joseph is a fruitful bough . . . whose branches run over the wall*" (Gen. xlix. 22).

This may refer to the possessions of the tribes descending from Joseph being situated on *both* sides of the Jordan.

Gideon, the judge, was of the tribe of Manasseh, *i.e.* of Western Manasseh.

II. THE LAND WEST OF JORDAN. Canaan Proper.

1. Judah.

Boundaries.

South. From the Dead Sea, as far south as Kadesh-barnea, and the Wady-el-Arish, or the "River of Egypt."

East. The Dead Sea.

West. The Mediterranean.

North. The boundary is difficult to follow. Judah was separated on the north from Ephraim by the tribes of Benjamin (east) and Dan (west).

The territory of Judah consisted of four distinct portions differing in character.

- (1) The Negeb, or the South, the dry land, lying between the central mountains and the desert. *Principal places*, Kadesh-barnea, Beer-sheba, Ziklag.

The Shephelah, or the Lowland, the strip of country between the central hills and the sandy shore of the Mediterranean. *Principal places*, Eshtaol, Jarmuth, Adullam, Socoh, Azekah, Lachish, Eglon, Makkedah, Libnah, Keilah, and the five towns of the Philistines.

THE TERRITORIES OF THE DIFFERENT TRIBES. lix.

- (3) The "hill country," the central district. *Principal places*, Hebron, Debir, Giloh, Maon, Carmel, Ziph, Bethlehem, Beth-zur.

(In Joshua Jerusalem is assigned to Benjamin.)

- (4) The Wilderness of Judæa, the desolate region between the mountains and the Dead Sea. *Principal place*, Eng-edi.

This territory was afterwards considerably diminished (see Simeon).

Jacob's prophecy—

(a) "*Thy hand shall be upon the neck of thine enemies.*"

(b) "*Thy father's children shall bow down before thee.*"

(c) "*The sceptre shall not depart from Judah, etc.*" (Gen. xlix. 8-12),

was fulfilled as follows:—

(a) By the success of Judah in war.

(b) By the leadership assigned to Judah in the conquest of the land (Judges i. 1, 2.), and by the prominent part played by that tribe in the history of the nation.

(c) By the long continuance of the kingdom of Judah.

2. Joseph, as including Ephraim, and the half tribe of Manasseh.

Boundaries.

South. The southern boundary runs roughly from Jericho, below Beth-el, through Beth-horon-lower, to Gezer and then on to the Mediterranean at Joppa. The tribes of Dan (west) and Benjamin (east) lay to the south of Ephraim, separating that tribe from the tribe of Judah.

North. We get the northern boundary by following the Carmel range southward and eastward to the Jordan. The tribe of Issachar lay to the north.

West. The Mediterranean.

East. The Jordan.

These boundaries include the two tribes Ephraim and Manasseh; Manasseh lay to the north and Ephraim to the south. The line separating Ephraim from Manasseh cannot be clearly defined.

It was emphatically a good land, including the plain of Sharon, famous for its fertility. The position was central and though rugged in many parts was "broken up into wide plains in the heart of the mountains, and diversified both in hill and valley by streams of running water and by continuous tracts of verdure and vegetation" (STANLEY).

Jacob's prophecy—"*Joseph is a fruitful bough . . . the Almighty, who shall bless thee with blessings of heaven above, etc.*" (Gen. xlix. 25), was fulfilled in the goodly land that fell to the lot of Ephraim and Manasseh.

Principal cities: (Ephraim), Gezer, Shiloh, Gilgal (not the Gilgal near Jordan); (Manasseh), Shechem, Samaria, Tirzah, Dothan.

Bethshan, Ibleam, Endor, Dor and Megiddo (the last five being in the tribes of Asher and Issachar).

The subsequent history of the house of Joseph is the story of the great schism in the reign of Rehoboam, the events leading up to it, and its subsequent result in the Babylonish captivity.

Gideon, the judge, was of the tribe of Manasseh.

Jeroboam, the first king over the Ten Tribes, was of the tribe of Ephraim.

3. Benjamin.

This tribe occupied a small slip of territory at a high range above the sea level, important not for its size, but for the number of the notable cities within its boundaries.

Boundaries.

North. *The tribe of Ephraim.

West. The tribe of Dan.

South. The tribe of Judah.

East. The Jordan.

Principal cities: Jerusalem, Jericho, Gibeon, Anathoth, Gibeah, Ramah, Kirjath-jearim, Mizpeh.

Jacob's prophecy—" *Benjamin shall ravin as a wolf*" (Gen. xlix. 27), is borne out by the warlike qualities of these mountaineers, expert in the use of military weapons. Their skill in the use of the sling and bow, combined with the strength of their district, enabled them for some time to successfully cope with the whole force of united Israel (Judges xx.-xxi.).

Notable persons—

Ehud, the judge, who delivered them from the oppression of the Moabites.

Saul, the first king of Israel, and Jonathan, his son, both noted for their skill in archery.

Benjamin as allied to Joseph, naturally was inclined at first to alliance with Ephraim. Its ultimate position in the nation was decided by the capture of Jerusalem which became the capital of the nation, and by the union of the houses of David and Saul through marriage. This mutual possession along with Judah of Jerusalem (the capital), the temple (the centre of worship), and the kingly dynasty, bound Benjamin to Judah. At the great schism Benjamin threw in its lot with Judah, and from that time the history of Benjamin is included in the history of the kingdom of Judah.

4. **Simeon.** The district occupied by Simeon was in exact accordance with the prophecy of Jacob—" *I will divide them in Jacob, and scatter them in Israel*" (Gen. xlix. 7); for no distinct portion was allotted to this tribe.

* We may note that the descendants of Joseph and Benjamin, the two sons of Rachel, obtained land in the centre of Palestine and separated Judah on the south from the other tribes on the north.

THE TERRITORIES OF THE DIFFERENT TRIBES. lxi.

It would appear that the portion assigned to Judah was larger than it could conveniently occupy or defend, and that when the lot defined Simeon's position in the south, Judah was willing to assign some of its towns to Simeon in order to obtain the assistance of this fierce tribe in the defence of its southern border.

The cities assigned were situated chiefly in the Negeb, the principal being, Beer-sheba, Hormah and Ziklag.

It may be remarked that as Simeon joined Levi in the attack on the Shechemites (Gen. xxxiv.), thus these two tribes were cursed by Jacob, and had no definite territory, and as Simeon joined with Reuben in the march through the wilderness, so he appears to have been of the same nomadic, restless disposition.

"Simeon is the exact counterpart of Reuben. With Reuben he marched through the desert. As Reuben in the east, so Simeon in the west blends his fortunes with those of the Arab hordes on the frontier, and dwindles away accordingly" (STANLEY).

5. **Zebulun** occupied only a small extent of territory, but one of the fairest portions of the land. The district extended from the Sea of Galilee on the east to the Mediterranean on the west, and was bounded by the tribe of Issachar on the south, and by the tribes of Asher and Naphtali on the north. The possession of Accho or Acre, on the Mediterranean, is a fulfilment of the prophecy of Jacob—"Zebulun shall dwell at the haven of the sea" (Gen. xlix. 13).

Zebulun joined with Naphtali in following Barak against Sisera (Judges iv. 6).

6. **Issachar.** The territory stretched from the Jordan to Carmel, and lay between the tribes of Zebulun (north) and Manasseh (south), and included the famous plain of Esdraelon.

Within the territory of Issachar are many famous places mentioned in Bible history, e.g. Jezreel, Shunem, Mount Gilboa, Bethshan, Megiddo, Taanach, Endor, though certain of these were assigned to Manasseh (see Manasseh).

Prophecy of Jacob—"Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. xlix. 14-15), was fulfilled in the character of the tribe. "It was an indolent agricultural people with no high aspirations, content to endure oppression, and pay blackmail to the various marauding tribes which were attracted by the richness of the land" —(DEANE).

7. **Asher** appears to have had assigned to it a strip of rich maritime territory stretching as far north as Zidon, but Zidon was never occupied. Its southern boundary was Zebulun, whilst Naphtali lay to the east.

Principal towns: Achsah, Tyre, Zidon.

The country was rich and productive, realizing the prophecy of Jacob—"Out of Asher his bread shall be fat, and he shall yield royal dainties" (Gen. xlix. 20). The tribe appears to have engaged in pastoral and commercial pursuits, and to have preferred to cultivate friendly relations with the Phœnicians rather than actively press

a war of conquest. Their indifference is severely commented upon by Deborah—"Asher continued on the sea-shore and abode in his breaches (i.e. by the creeks or havens)" (Judges v. 17).

8. Naphtali.

Boundaries.

North. The valley of the Leontes.

South. The tribe of Zebulun.

East. The Jordan, and the Sea of Galilee.

West. The tribe of Asher.

Principal cities: Kedesh-Naphtali (a city of refuge), Hazor

Barak, who, by defeating Sisera, delivered Israel from the oppression of Jabin, king of Hazor, was of Kedesh-Naphtali.

9. Dan. To Dan fell not only the last, but the smallest portion assigned to any tribe.

Boundaries.

North. Ephraim.

East. Ephraim and Benjamin.

South. Judah.

West. The Mediterranean from Joppa in the north to Ekron in the south, a distance of about fourteen miles.

Thus on three sides Dan was protected by the powerful tribes of Ephraim, Benjamin and Judah. The land between the hill country and the sea was exceedingly fertile—the cornfield and garden of Palestine. Such a valuable possession was not given up readily by the original inhabitants, and accordingly we find that the Amorites "forced the children of Dan into the mountain" (Judges i. 34), i.e. forced them from the rich cornfields back to the slopes and ridges of the hill country. Later the tribe had to contend with the Philistines. Thus the Danites, though struggling long and bravely to win the whole of their inheritance, became confined in limits too narrow for the population. This fact will explain the expedition to the north when 600 Danites seized on the town of Laish (Judges xviii.), and gave it the name of Dan. The town under the name of Dan remained famous long after the name of the tribe fell out of Jewish history.

Jacob's prophecy—"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, etc." (Gen. xlix. 16-17), found its fulfilment—

1. Samson was one of the judges of Israel.

2. The position of Dan was favourable for an attack upon an invader either from the south or from the north, for the great route from Syria to Egypt passed along the sea coast through the plain country of Dan, which tribe could descend from the heights and assail the flank of the invaders.

GEOGRAPHICAL NOTES.

(Places in Chapters I-XII., XXII.-XXIV. are marked *)

*Abel-shittim, see Shittim.

*Achor, Valley of = "valley of trouble," so-called because Achan, by his

sin, had caused trouble in Israel. The scene of the stoning of Achan (see Achan). The exact site is unknown, but it is situated on the northern boundary of Judah (xv. 7).

***Achsaph**, in the tribe of Asher. The King of Achsaph joined the northern confederation headed by Jabin, King of Hazor.

***Adam**, called "*the city Adam*" (v. 16), and said to be near Zaretan. The place where the waters of Jordan were stayed. It is not mentioned elsewhere in Scripture.

It is conjectured that it is coincident with the modern *Kurn Sariabeh*, a hill fifteen miles up the river from Jericho. At this spot the valley of the river is contracted by high rocks (see p. xxxv., and p. 79).

***Adullam**, a city in the low country of Judah. Joshua captured it and slew the king thereof in his great southern campaign.

David took refuge from Saul in a cave near Adullam (1 Sam. xxii. 1).

It was fortified by Rehoboam (2 Chron. xi. 7).

It was situated on a height commanding the road from Philistia. In the neighbourhood are limestone cliffs containing many caves.

***Ai**, about two miles to the east of Beth-el, from which it is separated by a ravine, which runs down to Jericho. "In some places the ravine becomes a narrow gorge with cliffs 800 feet high, quite concealed from all observation." It was up this ravine that the 5,000 men stole by night and hid themselves in the gorge (thus being concealed in ambush) to await the preconcerted signal (viii. 12).

The situation of Ai makes it a position of great importance. It is about ten miles north-west of Jericho, and commands the road from Jericho to Jerusalem. The climb from Jericho is nearly 3,000 feet, and the accuracy of the narrative is shown by the phrases "*go up*" and "*make not all the people to labour thither*" (vii. 2-3).

The capture of Ai gave Joshua

(1) The command of the road to Jerusalem.

(2) The command of the road into the interior of Palestine through Samaria.

Thus when he had obtained possession of Ai Joshua had thrust his army like a wedge between the northern and southern kings, and was able to strike south and north at his pleasure.

For the capture of Ai see p. xiii.

Notices.

When Abraham entered the promised land he "*pitched his tent on a mountain to the east of Beth-el, having Beth-el on the west and Ai on the east*" and built an altar there (Gen. xii. 8).

When he returned from Egypt Abraham again settled near Ai (Gen. xiii.).

Two hundred and twenty-three men of Beth-el and Ai returned from the captivity.

The site of Ai is still called by the people of the neighbourhood "*Et Teb*," the heap.

***Ajalon**, "*the valley of the Gazelles*." A valley running south-west from the lower Beth-horon into the great western plain of Philistia. The

town was on the frontier of Philistia. During the pursuit of the Canaanites in the battle of Beth-horon Joshua commanded the sun to stand still upon Gibeon, and the moon upon the Valley of Ajalon (see p. xvi.).

The town was in the territory of Dan, and assigned to the Levites (xxi. 24).

Notices.

- (1) Saul and Jonathan defeated the Philistines and pursued them from Michmash to Ajalon, much upon the same route as the battle of Beth-horon (1 Sam. xiv. 31).
- (2) Rehoboam fortified Ajalon against attacks from the south (2 Chron. xi. 10).
- (3) In the reign of Ahaz we find the Philistines in Ajalon (2 Chron. xxviii. 18).

Anathoth, a priestly city in the tribe of Benjamin, lying on or near to the great road from the north to Jerusalem. It has been identified with Anâta on a ridge N.N.E. of Jerusalem.

Notices.

- (1) It was the native place of Abiezer and Jehu, two of David's mighty men.
- (2) It was the birth-place of Jeremiah, who was "*of the priests that were in Anathoth in the land of Benjamin*" (Jer. i. 1).
- (3) The men of Anathoth sought the life of Jeremiah, and he was bidden to prophecy against them, and to prophecy evil against them (Jer. xi. 21-3).
- (4) During the siege of Jerusalem, Jeremiah bought the land which his cousin Hanameel possessed at Anathoth, and thus proclaimed his confidence in the ultimate restoration of his country (Jer. xxxii. 6-12).
- (5) One hundred and twenty-eight of the men of Anathoth returned from the captivity (Ezra ii. 23).

***Arabah**, the name given to the Jordan Valley (see p. xlviii.).

***Argob**, in later times called Trachonitis, was a tract of country on the east of Jordan in Bashan. It fell to the lot of the half tribe of Manasseh, and was taken possession of by Jair, the son of Manasseh.

***Arnon**, a river flowing from the east into the Dead Sea, forming the southern boundary of the tribe of Reuben, and dividing that territory from Moab.

Aroer (1) A city of the Arnon and in the territory of Sihon. It was assigned to Reuben. It was situated partly on the Arnon, and partly on an island in the river. Later it fell into the possession of Moab (Judges xi. 26).

- (2) A city in the tribe of Gad, described as "*Aroer that is before Rabbah*" (xiii. 25).

***Ashdod** (Azotus, Acts viii. 40) was one of the five chief Philistine cities Gaza, Askelon, Ashdod, Ekron, and Gath. It was situated midway

between Gaza and Joppa, about three miles from the Mediterranean, and thirty miles from the southern frontier of Palestine. It owed its importance to the fact that it commanded the caravan route to Egypt. It was never subdued by the Israelites, and even in the time of Nehemiah retained its distinctiveness of race and religion (Neh. xiii. 23-24).

The ark, when captured by the Philistines in the judgeship of Eli, was brought first to Ashdod and set in the house of Dagon (1 Sam. v. 1-7).

It was besieged and captured by Tartan, the general of the Assyrians, in the reign of Hezekiah (Is. xx. 1).

Philip the Evangelist preached at Azotus (Ashdod) (Acts viii. 40).

Ashdoth-pisgah, an expression signifying the springs or slopes of Pisgah, *i. e.* either the springs or the slopes of the mountains of Pisgah, situated in Moab,—the mountain from which Moses viewed the promised land. The mountain lies on the east of Jordan, immediately opposite Jericho.

Askelon. One of the five cities of the Philistines, next in importance to Gaza. Samson went down from Timnath to Askelon and slew thirty of the Philistines to obtain the changes of garment wherewith to pay the wager he had lost to those who had solved his riddle (Judges xiv. 19).

David would not proclaim the deaths of Saul and Jonathan lest there should be rejoicing in Askelon (2 Sam. i. 20).

Askelon played an important part in the struggles of the Crusades.

***Ashtareth.** A city in Bashan, the residence and capital of Og, King of Bashan. It probably took its name from being a seat of the worship of the goddess Ashtoreth or Astarte. It fell into the possession of the half tribe of Manasseh, and was assigned to the Gershonites as one of the priestly cities on the east of Jordan.

***Azekah.** A strongly fortified town in the lowland country of Judah. The position has not been identified, but it must have been near Shochoh.

- (1) After the battle of Beth-horon Joshua pursued the five kings as far as Azekah (x. 11).
- (2) When Goliath defied Israel, the Philistines were encamped between Azekah and Shochoh (1 Sam. xvii. 1).
- (3) It was fortified and garrisoned by Rehoboam after the revolt of the Ten Tribes (2 Chron. xi. 9).
- (4) It was one of the last cities to be reduced by the Babylonians (Jer. xxxiv. 7).
- (5) It was one of the towns re-occupied by the Jews on their return from the captivity (Neh. xi. 30).

***Baalah**, another name for Kirjath-jearim (see Kirjath-jearim). The name shews that the place was originally a seat of the worship of Baal.

***Baal-gad**, mentioned to denote the most northern point to which Joshua's conquest extended. It is probably the Caesarea of the Gospels. The name signifies the place where Baal is worshipped as "the giver of good fortune."

***Bashan**, a district on the west of Jordan, conquered by Moses, and assigned to the half tribe of Manasseh. It lay between Gilead on the south and Mount Hermon on the north.

***Beeroth**, one of the four cities of the Gibeonites, about ten miles from Jerusalem. It was allotted to Benjamin. Baanah and Rechab, the murderers of Ishbosheth, were natives of Beeroth (2 Sam. iv. 2).

***Beer-sheba**, one of the oldest places in Palestine; it formed the southern limit of the country.

Notices.

- (1) Abraham dug a well at Beer-sheba. The servants of Abimelech, the king of the Philistines, seized the well, so Abraham met Abimelech and Phichol at Beer-sheba and made a treaty, Abraham setting apart "*seven ewe lambs*" as a token of ratification of the treaty.
- (2) The treaty would seem to have been broken, for it was renewed by Isaac with Abimelech and Phichol (Gen. xxvi. 23-33).
- (3) Joel and Abiah, the sons of Samuel, were judges at Beer-sheba (1 Sam. viii. 2).
- (4) When Elijah fled from Jezebel, after the slaughter of the priests of Baal on Mount Carmel, he "*came to Beer-sheba, which belongeth to Judah, and left his servant there*" (1 Kings xix. 3).
- (5) "**From Dan to Beer-sheba**" became the general expression for the whole of the promised land, equivalent to our "from Land's End to John o' Groat's House," as signifying the whole of Great Britain.

The name Beer-sheba may have been derived from the "*seven ewe lambs*" set apart by Abraham, or from the seven wells, for there are at present there two large wells and five smaller ones. *Sheba* is the Hebrew word for "*seven*."

***Beth-el** (*Beth*, house; *El*, God) = the house of God. Its ancient name was Luz. It was situated on the extreme south of Ephraim, and so just on the border of the kingdom of Israel.

Notices.

- (1) When Abraham entered Canaan he pitched his tent between Beth-el and Ai, and built an altar (Gen. xii. 8).
- (2) On his return from Egypt, Abraham again encamped there (Gen. xiii. 3).
- (3) On his journey from Beer-sheba to Haran, Jacob halted for the night at Beth-el. Here he had the vision of the ladder reaching from heaven, and the angels ascending and descending. So he named the place Beth-el. "*This is none other but the house of God, and this is the gate of heaven,*" but "*the name of that city was called Luz at the first*" (Gen. xxviii. 10-22).
- (4) On Jacob's return from Padan-aram he visited Beth-el in obedience to the command of God, built an altar, called the place El-beth-el, and received the name of Israel" (Gen. xxxv. 6-10).

- (5) If we take the words "house of God" to mean Beth-el (Judges xx. 18, 26, 28, 31, xxi. 2), we may conclude that the Ark was at Beth-el under the charge of Phinehas, the grandson of Aaron, and that the Israelites went up to Beth-el to ask counsel of God in the troublous times of the Judges.
- (6) It was one of the three cities, Beth-el, Gilgal, Mizpah, to which Samuel went in circuit from year to year to judge Israel (1 Sam. vii. 16).
- (7) Jeroboam, influenced partly by the sanctity of the spot, and partly by its situation on the southern border of his kingdom, selected Beth-el as one of the places where he set up a calf of gold. Here he built a "house of high places" and "an altar of incense" (1 Kings xii. 29-33).
- (8) On the occasion of the inauguration of the great festival (i. e. the fifteenth day of the eighth month) which was to take the place of the Feast of Tabernacles, Jeroboam was rebuked by the "man of God from Judah" (1 Kings xiii., for the incidents see that chapter).
- (9) Beth-el was captured by Judah towards the close of Jeroboam's reign (2 Chron. xiii. 19).
- (10) Elijah visited Beth-el with Elisha before his translation to heaven in a chariot of fire (2 Kings ii. 2-3).
- (11) There was a "school of prophets" at Beth-el (2 Kings ii. 3).
- (12) At Bethel the children mocked Elisha, and forty-two of them were slain by bears (2 Kings ii. 23, 24).
- (13) After the desolation of the northern kingdom, the priest sent by the king of Assyria "came and dwelt in Beth-el, and taught them how they should fear the Lord" (2 Kings xvii. 26-29).
- (14) Josiah in his reformation brake down the altar at Beth-el, and burnt bones out of the sepulchres upon it. He "burned the high place, and stamped it small to powder, and burned the grove" (2 Kings xxiii. 15-18), and thus fulfilled the prophecy spoken against Jeroboam by the man of God (1 Kings xiii. 2).
- (15) Two hundred and twenty-three of the men of Beth-el and Ai returned from the captivity (Ez. ii. 28).

Notice in Joshua.

The king of Beth-el assisted the king of Ai against the Israelites (viii. 17), and is mentioned in the list of kings slain by Joshua (xii. 16).

Beth-el was not finally captured till after the death of Joshua, when the tribe of Ephraim gained possession of the city by stratagem (Judges i. 22-26.)

***Beth-horon**, the name of two places, an "upper" and "lower," on the boundary line between Benjamin and Ephraim, on the road from Gibeah to Azekah. They commanded the steep and difficult pass by which the road from the maritime place of Philistia ascended into the interior of Judah. Upper Beth-horon is at the top of the ascent, the lower stands on a low eminence at the edge of the plain.

Beth-horon is celebrated for three great victories in Jewish history.

- (1) The great victory of Joshua over the allied kings of the South (Josh. x).
- (2) The victory of Judas Maccabæus over the Syrian forces (1 Macc. iii.)
- (3) The defeat of the Roman army under Cestus Gallius, the last victory of the Jews before the fall of Jerusalem.

"*The way that goeth up to Beth-horon*" (x. 10). This is the ascent from Gibeon to the "upper" Beth-horon—the first stage in the pursuit.

"*The going down to Beth-horon*" (x. 11). This is the steep pass between the two Beth-horons, *i.e.* the descent from the "upper" Beth-horon to the "lower" Beth-horon, a rough, rocky road. It was here that the Canaanites, having outstripped the Israelites, were overtaken by the hailstorm and crushed by the hailstones.

Bethlehem (*house of bread*), situated about five miles south of Jerusalem. Its ancient name was Ephrath or Ephratah. It is often called Bethlehem-judah to distinguish it from Bethlehem in Zebulun. It was the birth-place of our Lord (St. Luke ii. 4).

Notices in the Old Testament.

- (1) The Levite who became the first priest of the Danites came from Bethlehem (Judges xvii. 7).
- (2) Ibzan, the judge, was a native of Bethlehem (Judges xii. 8).
- (3) It is the scene of the history of Ruth (Ruth i. 1).
- (4) The birthplace of David (1 Sam. xvii. 12).
- (5) Samuel anointed David at Bethlehem (1 Sam. xvi. 13).
- (6) The birthplace of Joab, Abishai and Asahel (2 Sam. ii. 32).
- (7) 123 of the children of Bethlehem returned from captivity (Ezra ii. 21).

Bethpeor, a place, evidently from its name dedicated to Baal, on the east of Jordan, opposite Jericho. It was one of the last halting places of the children of Israel. The scene of Israel's idolatry with the gods of Midian.

Beth-shan, a city of Manasseh. After the defeat of Saul at Gilboa, the Philistines hung the corpses of Saul and his sons from the walls of Beth-shan (1 Sam. xxxi. 10-12).

Beth-shemesh, one of the towns that marked the north boundary of Judah.

It was allotted to the priests (xxi. 16).

The Ark was brought there from the land of the Philistines (1 Sam. vi. 9).

The men of Beth-shemesh looked into the Ark, and God smote fifty thousand and seventy-five for this sin (1 Sam. vi. 19).

It was one of Solomon's commissariat districts under the jurisdiction of Ben-Dekar (1 Kings iv. 9).

Bezer, called Bezer in the Wilderness (xx. 8). The most southerly of the cities of refuge on the East of Jordan, situated in the tribe of Reuben.

Cabul, a place named as one of the boundaries of Asher (xix. 27). It may be connected with the twenty cities in Galilee which Solomon gave to Hiram, King of Tyre (1 Kings ix. 11-14).

Carmel, the name of a town in the hill country of Judah (xv. 55), famous as the residence of Nabal, and the native place of Abigail, "*the Carmelitess*," one of David's wives (1 Sam. xxvii. 3).

Carmel, a ridge about twelve miles in length, running S.S.E. from the Mediterranean, where it is a bluff promontory. It forms the southern boundary of the only bay upon the coast. It is almost equally abrupt at its western end, whence it is continued into the lower hills of Samaria. It thus divides the plain of Esdraelon on the north from the plain of Sharon on the south.

It is famous as the scene of Elijah's challenge to the priests of Baal (1 Kings xviii.). The actual spot was "on its eastern summit commanding the last view of the Mediterranean Sea, and the first view of the great plain of Esdraelon," where "a rock is still shown bearing the name of Maharrakah—'the sacrifice.'" Close beneath is "an upland plain, round a well of perennial water, which from its shady and elevated position, seems to have escaped the effect of the drought" (STANLEY).

Elisha visited Carmel after the ascent of Elijah (2 Kings ii. 25), and he was at Carmel when the Shunammite hurried to him on the death of her son (2 Kings iv. 25, etc.).

***Chephirah** (*the hamlet*), one of the four cities of the Gibeonites; assigned to Benjamin. 743 men of Kirjath-jearim, Chephirah, and Beeroth returned from the Captivity (Neh. vii. 29).

***Cinneroth**, a district in the neighbourhood of the Sea of Galilee, which is called "*the sea of Chinnereth*" (Josh. xiii. 27). It may have taken the name of the sea, or may have given its own name to it. It is mentioned along with Ijon, Dan, Abel-beth-maachah, and the land of Naphtali, as having been taken by Ben-hadad from Baasha (1 Kings xv. 20).

Dan (the city), not the tribe of that name, but a town in the extreme north of Palestine. Its original name was Lush, and the story of its capture by the Danites is told in Judges xviii.—xix. After the capture the Danites gave the town the name of their own tribe (see also xix. 47-48).

"From Dan to Beer-sheba" was the common expression for the Promised Land.

Jeroboam set up one of the golden calves at Dan, partly because it was at the northern extremity of his kingdom, and partly because at the time of its capture a kind of religious worship had been established by the Danites, who took with them a young Levite from the house of Micah, in Mount Ephraim, with the ephod, the teraphim, the graven image and the molten image which Micah had made. Thus Dan was always regarded as a place of particular sanctity.

Dan was taken by Ben-hadad from Baasha (1 Kings xv. 20).

***Debir** (ancient name Kirjath-sepher = "*the town of the book*"), situated near Hebron, and probably, from its name, a seat of learning among the Canaanites. It would appear to have been recovered by the Canaanites, for Othniel, the nephew of Caleb, won his daughter Aschah for wife by the capture of the city (see Othniel) (xv. 16-19). It was one of the towns assigned to the Levites.

Dor, an ancient city of the Canaanites in the tribe of Manasseh, on the sea coast south of Carmel.

The King of Dor joined Jabin, King of Hazor, against Joshua (Josh. xi. 2).

It was one of Solomon's commissariat districts, being well adapted for this purpose from its proximity to the plain of Sharon (1 Kings iv. 11).

***Ebal**, the mountain on the north of the Valley of Shechem; Mount Gerizim lying to the south (see Gerizim).

***Ed**, not a place, but the name of the altar (see notes, p. 70).

***Edrei**, one of the capital cities of Bashan, and the scene of the defeat and death of Og, king of Bashan (Numb. xxi. 33-35).

***Eglon**, a town of Judah in the low country, and evidently near to Lachish, for Joshua captured Eglon next in order after Lachish. Debir, king of Eglon, joined the southern confederacy which attacked the Gibeonites after the latter made a treaty with the Israelites.

Egypt, River of, not the Nile, but the El-Arish, a desert stream on the border of Egypt, flowing into the Mediterranean, and forming the boundary between Palestine and Egypt—hence the name.

Solomon's kingdom extended from "the entering in of Hamath unto the river of Egypt" (1 Kings viii. 65).

Ekron, the most northerly of the five cities of the Philistines. It was assigned to Judah, forming one of the landmarks on the northern border (xv. 45-46). It seems to have been afterwards given to Dan (xix. 43).

It was one of the cities which received the Ark when captured by the Philistines (1 Sam. v. 10).

Ahaziah, King of Israel, sent to enquire of Baal-zebub, the god of Ekron, whether he should recover from the injuries sustained by falling through a lattice in his upper chamber (2 Kings i. 2).

Endor, a village near Mount Tabor.

It was connected by the Jews with the victory of Barak over Sisera "which perished at Endor" (Ps. lxxxiii. 10).

Saul consulted the witch at Endor before the battle of Gilboa (1 Sam. xxviii. 7).

En-rogel (*the fountain of the fuller*), a spring or fountain which formed one of the landmarks on the boundary line between Judah and Benjamin. It is probably the same as the present "fountain of the Virgin," from whence comes the water to the pool of Siloam. Women still resort to this fountain for the purpose of washing clothes.

Notices in Scripture.

- (1) It is mentioned as being on the border of Judah (Josh. xv. 7), and in the border of Benjamin (Josh. xviii. 16).
- (2) Jonathan and Ahimaaz stayed at En-rogel, outside Jerusalem, in order to be free to take tidings of the doings of Absalom to the King. A wench brought them the news, but they were

seen by a lad, and escaped by hiding in a well at Bahurim (2 Sam. xvii. 17-21).

- (3) Adonijah held a feast, and gathered his supporters to him in his attempt to secure the succession, at the stone of Zohelah near En-rogel (1 Kings i. 9).

***Mount Ephraim.** The title is misleading. It should be "the hill country of Ephraim." What is meant is the hilly part of the territory of Ephraim, one of the most fertile and beautiful regions of Palestine. Shechem and Samaria were situated in this region.

***Gaash.** Timnath-serah, the city given to Joshua, was situated in the hill country of Ephraim, on the north side of the hill of Gaash.

Gath, one of the five cities of the Philistines. It occupied a strong position on the border of Judah and Philistia, from its strength and resources forming the key of both countries.

It was the native place of the giant Goliath (1 Sam. xvii. 4).

David fled from Saul to Achish, king of Gath (1 Sam. xxvii. 3).

Shimei went to Gath after his servants who had run away to Achish, king of Gath (1 Kings ii. 39).

Gaza, or Azzah, one of the five chief cities of the Philistines, and the last town in the south-west of Palestine on the frontier of Egypt. It occupied a position of great strength. Joshua was not able to subdue it, and though the tribe of Judah once obtained possession of it, they did not hold it for long. During the times of Samuel, Saul, and David it was in the hands of the Philistines, and appears to have been their capital. Solomon gained possession of it, and it is said that his territory extended from "*Tipshah even to Azzah*" (1 Kings iv. 24).

Geba, a priestly town of Benjamin, about eight miles north of Jerusalem, on the borders of Judah and Israel. It was fortified by Asa out of the materials left by Baasha at Ramah.

Gebal, a maritime town of Phœnicia. The Gebalites are mentioned in Ezekiel as being skillful in caulking ships (Ez. xxvii. 9).

***Gerizim.** It was in the Valley of Shechem, bounded on the south by Gerizim, and on the north by Ebal, that the reading of the Law took place, as recorded in Josh. viii. 30-35.

In this Joshua followed the injunctions of Moses (Deut. xxvii. 2-8).

The proceedings were as follows:—

1. An altar was erected on Mount Ebal of unhewn stones, and sacrifices were offered.
2. The Law was written on stones plastered over to receive the inscription, and these stones were set up.
3. The Blessings and Cursings were read in the following way:—
 - (a) The Priests, with the Ark, stood in the valley and read the blessings and cursings.
 - (b) Six of the tribes, viz. Simeon, Levi, Judah, Issachar, Joseph, Benjamin, stood on Mount Gerizim and responded "Amen" to each blessing.
 - (c) The remaining six tribes, viz. Reuben, Gad, Asher, Zebulun, Dan, and Naphtali stood on Mount Ebal and responded "Amen" to each curse.

The spot was holy and sanctified to the Israelites because

1. Here Abraham erected his first altar in Canaan (Gen. xii. 6-7).
2. Jacob settled here after his return from Padan-aram, and bought the parcel of the field from Hamor, the father of Shechem, for a hundred pieces of money (Gen. xxxiii. 19).

Subsequent history.

When Nehemiah expelled Manasseh, the grandson of Eliashib, the High Priest, from Jerusalem, for marrying the daughter of Sanballat, Manasseh took refuge with the Samaritans, and obtained permission from Darius Nothus to build a Temple on Mount Gerizim. The Samaritans claimed for this Temple precedence before the Temple at Jerusalem, on the ground that Gerizim was the proper place for sacrifice, because Joshua had built his first altar there.

***Gezer**, an important city in the south, commanding the approach from Egypt. Though assigned to the Kohathites as a city of refuge (Josh. xxi. 21), it remained in possession of the Canaanites at the conquest of the land (Josh. xvi. 10). It was captured by Pharaoh, king of Egypt, who destroyed the city, put to death the Canaanites who dwelt there, and gave it to his daughter as a marriage portion when she became the wife of Solomon (ix. 16). Pharaoh may have taken the city before the marriage of his daughter (as the city was inhabited by Canaanites he could do this without being at war with Solomon), or he may have undertaken the expedition at the request of Solomon.

Solomon fortified the city as a protection on the south.

***Gibeon**, about four miles to the north of Jerusalem, a well-known city of the Hivites, situated in the tribe of Benjamin.

Notices.

- (1) The inhabitants made a league with Joshua and the Israelites by a clever device. They thus escaped the fate of Jericho and Ai, but though their lives were spared, they were condemned to be perpetual bondsmen, "*hewers of wood and drawers of water for the congregation; and for the altar of the Lord*" (Josh. ix. 27).

Saul appears to have behaved cruelly to the Gibeonites, for in David's reign the kingdom was afflicted with famine, pronounced by the Lord "*to be for Saul and his bloody house because he slew the Gibeonites.*" Two sons of Rizpah, the wife of Saul, and five sons of Michal, Saul's eldest daughter, were handed over to the Gibeonites. They were hanged on one of the hills of the city and the famine ceased (2 Sam. xxi. 1-14).

- (2) At the pool of Gibeon occurred the contest between Abner's men and Joab's men, notable for the death of Asahel in his pursuit after Abner (2 Sam. ii. 12-31).
- (3) Joab slew Amasa at "*the great stone that is in Gibeon*" (2 Sam. xx. 8-13).

Gibeon was of importance in the reign of Solomon, for

- (1) The Tabernacle of Moses and the brazen altar were at Gibeon.

- (2) Zadok was the high priest at Gibeon, and Abiathar at Jerusalem.
- (3) Joab fled to the Tabernacle at Gibeon, and was there put to death by Benaiah (1 Kings ii. 28-34).
- (4) Solomon sacrificed at Gibeon, where God appeared to him in a dream (1 Kings iii. 5-15).

***Gilead**, a mountainous district on the east of Jordan, bounded on the north by Bashan, and on the south by Moab and Ammon. Mahanaim, Jabesh Gilead, and Ramoth Gilead were the chief towns.

***Gilgal**, situated on a hillock or rising ground in the plains of Jericho, about five miles from the Jordan, and two miles from Jericho.

It was the site of the first camp of the Israelites after the crossing of the Jordan, and where the twelve stones were set up which had been taken from the bed of the river.

The word means "*the Rolling*," and thus kept in remembrance the "*rolling away the reproach of Egypt*" (v. 9).

Joshua fortified "*the camp*" and made it the basis of his military operations against the Canaanites, and a place of safety where the ark, the women and children, etc., could be left.

At Gilgal—

- (1) The rite of circumcision took place after the crossing of Jordan (v. 2-9).
- (2) The Passover was celebrated (v. 10-12).
- (3) The treaty was made with the Gibeonites who came to the "*camp at Gilgal*" (x. 6).
- (4) From Gilgal Joshua hastened to the rescue of the Gibeonites when they were attacked by the southern kings (x. 7).
- (5) Joshua returned to Gilgal after the conquest of the south of Canaan (x. 43).
- (6) Caleb claimed Hebron as his inheritance before Joshua at Gilgal (xiv. 6).
- (7) After the conquest of the land the tabernacle was moved from Gilgal to Shiloh (xviii. 1).
- (8) The men of Judah came to meet David at Gilgal on his return to Jerusalem after the death of Absalom (2 Sam. xix. 15).

There is another Gilgal mentioned in the time of the kings.

- (1) It was one of the three towns, Beth-el, Gilgal and Mizpah, which Samuel visited in turn as judge of the people (1 Sam. vii. 16).
- (2) Samuel and Saul sacrificed several times at Gilgal, apparently on solemn occasions and at assemblies of the people (1 Sam. x. 8, xi. 14, xv. 12).
- (3) It appears to have been the site of a school of the prophets in the days of Elisha (2 Kings ii. 1).

Golan, in the tribe of Reuben, and the most northerly of the cities of refuge on the east of Jordan.

***Goshen**, not the Goshen in the land of Egypt, but a district in the south of Judah.

***Halak** ("the bald mountain"), a mountain marking the southern limit of Joshua's conquests, described as "the mount Halak that goeth up to Seir" (xi. 17).

Hamath, an important city of Upper Syria, in the valley of the Orontes, which it commanded. This valley was the main entrance to Palestine from the north, and was the way traversed by the armies of Assyria and Babylon when they invaded the country.

Hence "the entering in of Hamath" signifies the valley between Lebanon and Anti-Lebanon, which may well be termed the gateway into Palestine from the north.

Solomon's kingdom extended from the "entering in of Hamath unto the river of Egypt" (1 Kings viii. 65), a phrase which signifies the whole of Palestine.

Solomon built store cities at Hamath (2 Chron. viii. 4).

Havoth-Jair, or the towns of Jair. Sixty villages in the district of Argob, taken by Jair, the son of Manasseh, and called after his name (Num. xxxii. 41, Deut. iii. 14).

***Hazor**, an important city in the tribe of Naphtali, situated between Ramah and Kedesh, on high ground overlooking the waters of Merom.

Notices.

- (1) Joshua defeated Jabin, king of Hazor, and the northern confederacy of kings, and burnt the city (Josh. xi. 1).
- (2) Later it was the capital of another Jabin, whose host under Sisera was defeated by Deborah and Barak (Judges iv. 2).
- (3) It was fortified by Solomon as commanding the great line of invasion from the north (1 Kings ix. 15).
- (4) It was captured by Tiglath-pileser (2 Kings xv. 29).

***Hebron**, a city of Judah, twenty-nine miles south of Jerusalem, and twenty miles north of Beer-sheba. The ancient name was Kirjath-Arba, the city of Arba, so called from Arba, the father of Anak.

Notices.

- (1) Abraham pitched his tent "in the plain of Mamre, which is in Hebron" (Gen. xiii. 18).
- (2) Sarah died at Hebron, and there was the cave of Machpelah, which Abraham purchased as a burial-place from Ephron the Hittite (Gen. xxiii.).
- (3) In the division of the land, Hebron fell to the lot of Caleb (Josh. xv. 13). (See Caleb.)
- (4) It was the capital of David on the death of Saul. There he reigned seven years and six months (2 Sam. v. 5).
- (5) It was the scene of the murder of Abner by Joab (2 Sam. iii. 27).
- (6) Here Absalom commenced his rebellion against his father David, going to Hebron under pretence of fulfilling a vow he had made whilst dwelling at Geshur (2 Sam. xv. 7-12).

***Hermon**, the mountain at the southern end of Anti-Lebanus, forming the culminating point of the range. It was a great landmark for the Israelites, denoting their northern boundary almost as strongly as their western boundary was defined by the Mediterranean Sea, for "in what-

ever part of Palestine the Israelite turned his eye northward, Hermon was there terminating the view."

***Heshbon**, the capital of Sihon, king of the Amorites. It was situated on the boundary line between the tribes of Reuben and Gad.

***Hormah** (or Zephath, Judges i. 17), a city in the south of Palestine, captured by Joshua (xii. 14). It is chiefly memorable as the scene of the defeat of the Israelites by the Canaanites and the Amalekites, when, after the return of the spies, the Israelites in their presumption advanced to conquer the land contrary to the express disapproval of Moses (Num. xiv. 45).

Ibleam, a city of Manasseh, but situated in the territory of either Issachar or Asher. A Levitical city.

Jehu pursued Ahaziah, King of Judah, and wounded him "at the going up to Gur, which is by Ibleam. And he fled to Megiddo and died there" (2 Kings ix. 27).

***Jabbok**, a stream falling into the Jordan on the west, about midway between the Sea of Galilee and the Dead Sea. It was the boundary between the kingdoms of Sihon and Og. It was after crossing the Jabbok from north to south that, on his return to Canaan, Jacob met Esau (Gen. xxxii. 23).

Jabesh-Gilead, one of the chief cities of Gilead beyond the Jordan.

Notices.

- (1) In the campaign of Israel against Benjamin, the remnant of Benjamin were supplied with wives by the sack of Jabesh-gilead (Judges xxi. 8-24).
- (2) Jabesh-Gilead was the scene of Saul's first military exploit. He relieved Jabesh-gilead from the attack of Nahash, the Ammonite (1 Sam. xi. 1-15).
- (3) When the Philistines hung the bodies of Saul and his sons on the walls of Beth-shan, the men of Jabesh-gilead, in gratitude for their deliverance from Nahash, came by night and took down the bodies, conveyed them to Jabesh-gilead, and buried them there, after first burning them (1 Sam. xxxi. 11-13).

Jahaza or **Jahaz**, in the tribe of Reuben, the scene of the decisive overthrow of Sihon, king of the Amorites (Numb. xxi. 23).

***Jarmuth**, a town in the low country of Judah. Piram, King of Jarmuth, was one of the confederacy of the five kings who went against Gibeon for having made alliance with Israel. The five kings were routed at Beth-horon, and put to death by Joshua at Makkedah (x. 3-23).

It was reinhabited by the people of Judah after their return from the captivity (Neh. xi. 29).

***Jericho**, situate in the plain of the Jordan, exactly over the place where the Israelites under Joshua passed that river.

After the capture of the city, Joshua laid it under the following curse:—"Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (vi. 26).

The city was rebuilt in the time of Ahab by Hiel the Bethelite, of whom it is said that "*he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun*" (1 Kings xvi. 34).

Hiel may have built the city, following the example of Omri and Ahab, who were great builders, and induced by the position, which, as commanding the fords of the Jordan, was admirably adapted for commerce.

Jericho soon rose to importance, for here we find a school of the prophets (2 Kings ii. 5).

Elijah and Elisha crossed the Jordan opposite Jericho by Elijah striking the waters with his mantle; and, after the ascension of Elijah, Elisha returned in the same manner (2 Kings ii. 8-14).

Elisha healed the spring of waters at Jericho by casting salt in (2 Kings ii. 19-22).

Zedekiah was captured by the Chaldeans in the plains of Jericho whilst endeavouring to escape from Jerusalem (2 Kings xxv. 5).

Jericho is frequently mentioned in the Gospels.

Jezeel, a city on an eminence rising out of the plain of Jezreel, commanding a view of Jordan on the east, and Carmel on the west. It also gave its name to the plain, so that the plain of Jezreel is only another name for the plain of Esdraelon.

Its strong and commanding position caused it to be chosen by Ahab as his chief residence. After his death Jezreel sank into insignificance.

It is the scene of many notable incidents in Kings.

- (1) Elijah ran from Carmel before Ahab to the entrance of Jezreel (1 Kings xvii. 46).
- (2) At Jezreel Ahab had a palace, where he built for himself an ivory house (1 Kings xxii. 39).
- (3) In Jezreel was the vineyard of Naboth (1 Kings xxi. 1).
- (4) At Jezreel Jehu slew Jehoram, and here also Jezebel met her death (2 Kings ix. 14-37).

The plain of Jezreel was the highway into Palestine from west and north, and the traditional battle-field of the country (see Megiddo).

***Jokneam**, one of the northern cities captured by Joshua (xii. 22). It was situated in the tribe of Zebulun, just below the eastern part of Carmel, and was allotted to the Levites.

***Jordan**, see p. xlix.

***Kadesh-barnea**, in the wilderness to the south of Judæa, and the farthest point which the Israelites reached in their direct road to Canaan.

- (1) Here Miriam died (Num. xx. 1).
- (2) From Kadesh-barnea the twelve spies were despatched to view the land (Num. xiii. 17-19).
- (3) At Kadesh the people murmured when the spies returned (Num. xiv. 1-5).
- (4) At Kadesh the decree imposing forty years' wandering in the wilderness was issued (Num. xiv. 29-33).

Kedesh-Naphtali, a fortified city of the tribe of Naphtali allotted to the Levites and appointed as a city of refuge in the north.

Notices.

- (1) Barak was of Kedesh-Naphtali (Judges iv. 6).
- (2) Here Barak and Deborah assembled the tribes of Zebulun and Naphtali previous to attacking Sisera and the host of Jabin, and marched thence with 10,000 men to Tabor (Judges iv. 10).
- (3) Captured by Tiglath-pileser in the reign of Pekah (2 Kings xv. 29).

Keilah, a city in the lowland of Judah. It is connected with the history of David.

- (1) David rescued it from the hands of the Philistines, who had attacked it in the time of harvest (1 Sam. xxiii. 1-5).
- (2) After the massacre of the priests at Nob Ahimelech fled to David at Keilah, taking with him the sacred ephod (1 Sam. xxiii. 6).
- (3) When Saul was advancing against Keilah, the inhabitants of the town plotted to hand David over to him. David was warned by God of their intention and abandoned Keilah (1 Sam. xxiii. 7-13).

***Kirjath-arba** (see Hebron).

***Kirjath-arim**, or Kirjath-jearim (*the city of the woods*). A town of Judah about nine miles to the north-west of Jerusalem, lying on the border of Judah and Benjamin. It was a Gibeonite city (ix. 17).

When the ark was restored by the Philistines it came to Beth-shemesh. The men of Beth-shemesh were smitten for the sin of looking into the ark, so they entreated the men of Kirjath-jearim to come and fetch it. The ark rested at Kirjath-jearim for twenty years during the reign of Saul and was brought thence by David (2 Sam. vi. 3).

***Kirjath-baal**, a name of Kirjath-jearim (see Kirjath-jearim). From the name it was evidently an ancient seat of the worship of Baal.

***Kirjath-sepher** (see Debir).

Kishon, a river draining the plain of Esdraelon. The basin is enclosed by Mount Carmel and the Samaria range on the south, by Gilboa and Tabor on the east, and by the mountains of Galilee on the north. The river flows in a north-westerly direction, emptying itself into the Mediterranean in the bay of Akka.

The river Kishon is the scene of two notable incidents in Israelite history.

- (1) The defeat of Sisera and the destruction of his army. "*The river Kishon swept them away, that ancient river, the river Kishon*" (Judges v. 21).
- (2) The slaughter of the prophets of Baal by Elijah after the memorable appeal to the people on Carmel. "*Elijah brought them down to the brook Kishon and slew them there*" (1 Kings xviii. 40).

***Lachish**, a city in the lowland district of Judah, formerly occupied by the Amorites. It occupied a strong position and commanded the route

to Egypt. Thus it is often mentioned in the history of the struggle between Egypt and the empires of Assyria and Babylon for the mastery of the East.

The history of the city testifies to the strength of its position.

- (1) After Joshua had routed the five kings at Beth-horon, it is recorded that he took Lachish "*on the second day*" (x. 32). All the other cities fell at once.
- (2) It was fortified and garrisoned by Rehoboam after the revolt of the Ten Tribes (2 Chron. xi. 9).
- (3) Amaziah sought refuge in Lachish from the conspirators of Jerusalem and perished there (2 Kings xiv. 18).
- (4) When Sennacherib invaded Judah he took all the fenced cities but Lachish, which seems to have successfully resisted his attack, for Tartan, Rabsharis and Rabshakeh, on their return from their mission to Jerusalem, "*found the King of Assyria warring against Libnah, for they heard that he had departed from Lachish,*" i. e. he had raised the siege (2 Kings xix. 8).
- (5) In Jeremiah, we find that Lachish and Azekah, along with Jerusalem, were the last of the fenced cities to resist the army of Babylon (Jer. xxxiv. 7; xi. 30).

Lachish was re-occupied by the Jews on their return from captivity

Laish (see Dan).

***Libnah**, a city in the maritime lowland of Judah. It was taken by Joshua in his southern campaign after the battle of Beth-horon. It was assigned to the priests.

Notices.

- (1) Libnah revolted from Judah in the reign of Jehoram, son of Jehoshaphat (2 Kings viii. 22).
- (2) It was besieged by Sennacherib (2 Kings xix. 8).
- (3) It was the native place of Hamutal, the queen of Josiah (2 Kings xxiii. 31), and of King Zedekiah (2 Kings xxiv. 18).

***Luz** (see Beth-el).

***Madon**, one of the principal cities in the north of Canaan. Jobab, King of Madon, joined Jabin in the northern confederacy against Israel; he was slain at the battle of Merom, and the city was subsequently captured by Joshua.

Mahanaim, a town on the east of Jordan in the mountains of Gilead.

Notices.

- (1) When Jacob parted from Laban at Mount Gilead he "*went on his way, and the angels of God met him. And when Jacob saw them he said, This is God's host: and he called the name of that place Mahanaim*" (Gen. xxxii. 1, 2).
- (2) The position was strong and well fortified, so Mahanaim was chosen by Abner as the capital or headquarters of Ishbosheth (2 Sam. ii. 8, 12).
- (3) David, for the same reason, took refuge there when compelled by Absalom to flee from Jerusalem. Here he was received and entertained by Barzillai and others (2 Sam. xvii. 24-29).

- (4) David in his last days bade Solomon show kindness to the sons of Barzillai in return for the hospitality shown to David as mentioned above (1 Kings ii. 7).

***Makkedah.** The site has not been identified. From the narrative of the battle of Beth-horon we can gather its probable situation. The fugitive Canaanites naturally made their way to their fortified cities. Makkedah was the first city in the south to be captured by Joshua; Libnah and Lachish follow.

Hence we may place Makkedah to the south of the lower Beth-horon, and to the northward of Libnah, at no great distance from that city.

Makkedah is memorable from the incident of the five kings taking refuge in a cave near the town. They evidently hoped to hide themselves till the pursuers had passed them. They were observed to conceal themselves. Joshua wisely determined not to be drawn away from his hot pursuit of the fugitive Canaanites. He blocked the entrance of the cave with great stones and set a guard. On his return from the pursuit he brought the kings out of the cave, commanded his captains to put their feet on the necks of the kings as a symbol of complete subjugation and humiliation, and as a token that God would give them complete victory over all their enemies. He then executed the kings and hung their bodies on five trees, taking them down at sunset in compliance with the Law. He marked the spot of their capture by erecting a great heap of stones at the mouth of the cave.

Maon, a city in the mountain district of Judah. It is connected with the wanderings of David during the later years of the reign of Saul—

David took refuge in the wilderness of Maon (1 Sam. xxiii. 25).

***Megiddo**, an important position on the southern extremity of the plain of Esdraelon, commanding a pass from the north into the hill country. It was the scene of important battles in the history of the Israelites.

Notices.

- (1) It was captured by Joshua in his northern campaign (xii. 21).
- (2) It was near the scene of the defeat of Sisera (Judges v. 19).
- (3) It was the scene of the death of Ahaziah, King of Judah, in the revolt of Jehu against Jehoram. "*He fled to Megiddo and died there*" (2 Kings ix. 27).
- (4) Josiah fought against Pharaoh, King of Egypt, at Megiddo, where he met his death (2 Kings xxiii. 29).

Merom, Lake (see Jordan), the scene of the defeat of Jabin, king of Hazor, and the confederated kings of the north (xi. 5-9). A lake through which the Jordan flows. It occupies a depressed plain or basin enclosed by parallel ranges of hills. This basin is about fifteen miles long, and four to five wide. In form the lake is triangular (sides about three miles), with the apex towards the south. There is a considerable extent of plain at the southern end, and it would appear that this was the site of the Canaanite encampment.

***Mizpah** or **Mizpeh** (= *watch-tower*). There are many places of this name in Palestine. Those mentioned in Joshua are:—

- (1) *The land of Mizpeh* (xi. 3), probably situated in a plain at the

- foot of Hermon, and the residence of the Hivites who joined the northern confederacy headed by Jabin, King of Hazor. This Mizpeh is again alluded to as "*the valley of Mizpeh*" (xi. 8), being the limit of the pursuit after the victory at Merom.
- (2) A city of Judah in the maritime lowland (xv. 38).
 - (3) A city of Benjamin, on the frontier of Ephraim, near Ramah and Gibeon. This Mizpeh is famous for many important events in Jewish history—
 - (a) Samuel assembled the people at Mizpeh for confession and prayer. The Philistines attacked them, but the Lord delivered Israel by means of a great thunderstorm and the Philistines were signally routed (1 Sam. vii. 5-12).
 - (b) Saul was elected king at Mizpeh (1 Sam. x. 17).
 - (c) It was one of the three cities, Mizpeh, Bethel and Gilgal, which Samuel visited in turn to judge the people (1 Sam. vii. 16).
 - (d) It was fortified by Asa with the materials left by Baasha when he abandoned Ramah (1 Kings xv. 22).
 - (e) After the destruction of Jerusalem, Mizpeh became the residence of Gedaliah, who was appointed governor of the land. He was murdered by Ishmael and his body cast into the pit or cistern constructed by Asa to supply the fortress with water in the case of a siege (Jer. xli. 9).

***Misrephoth-maim**, the spot denoting how far Joshua pursued the party of the northern confederacy which fled eastward after the battle at Merom. It is suggested that the place is identical with Zarephath (xi. 8).

Negeb, or the south country (see p. xlviii.).

Rabbah, the capital of the Ammonites, famous for the siege in the reign of David, when Uriah was slain before its walls (2 Sam. xxiv. 5).

Ramoth-Gilead, the chief town east of Jordan, in the tribe of Gad, and a city of refuge. It is famous in the wars between Syria and Israel.

- (1) It had been taken by the Syrians, and had not been restored according to the promise of Ben-hadad (1 Kings xxii. 3).
- (2) Ahab met his death in an expedition to retake it, in alliance with Jehoshaphat, King of Judah (1 Kings xxii. 29-38).
- (3) It was retaken by Joram, and held by him against all the attacks of Hazael (2 Kings ix. 14).
- (4) At Ramoth-Gilead Joram was wounded by the Syrians, and returned to Jezreel to be healed of his wounds (2 Kings ix. 15).
- (5) At Ramoth-Gilead Jehu was anointed king by a prophet, and led the army thence to Jezreel, where he slew Joram and gained the throne.

Ramoth-Gilead was thus a fatal spot in the history of the house of Ahab.

Seir, a mountain ridge extending along the east side of the valley of Arabah from the Dead Sea to the gulf of Akabah.

It was the possession of the Edomites, the descendants of Esau.

Upon its north border there is a line of "naked" white cliffs running across the valley. This ridge is probably the "*Mount Halak* that goeth up to *Seir*" (xi. 17). (See Halak.)

***Shebarim**, a place mentioned in vii. 5 as one of the points in the flight of the Israelites from Ai. As the word means "*stone quarries or mines*," it is probably not the name of a place, but some stone quarries.

***Shechem**, modern Nablous, is in the tribe of Ephraim lying in the valley between Ebal and Gerizim.

It was a place of importance and sanctity.

Notices.

- (1) It was the first resting-place of Abraham when he migrated from Haran, "*and Abram passed through the land unto the place of Sichem, unto the plain (or oak) of Moreh*" (Gen. xii. 6).
- (2) Jacob, on his return from Padan-aram, bought "a parcel of a field" for an hundred pieces of money, from the children of Hamor, the father of Shechem (Gen. xxxiii. 19, Josh. xxiv. 32, St. John iv. 5).
- (3) The outrage on Dinah, Jacob's daughter, and the massacre of the Shechemites by Simeon and Levi are recounted in Gen. xxxiv. 6-31.
- (4) In the distribution of the land Shechem fell to the lot of Ephraim. It was assigned to the Levites, and became a city of refuge (xxi. 20-21).
- (5) Joshua assembled the people at Shechem in order to deliver his counsels to them (xxiv. 1-25).
- (6) The history of Abimelech and his dealings with Shechem are recorded in Judges ix.

The sanctity of Shechem and the veneration in which it was held are indicated thus:—

- (1) The oak or terebinth at Shechem was the first resting-place of Abraham (Gen. xii. 6).
- (2) The oak was still in existence at Shechem on Jacob's return from Padan-aram (Gen. xxxv. 4).
- (3) It was the scene of the renewed promulgation of the Law—the blessings were pronounced from Gerizim, and the curses from Ebal (viii. 30-35).
- (4) The Shechemites made Abimelech king by "*the plain of the pillar (i.e. the oak of the monument) that was in Shechem*" (Judges ix. 6).

Shechem was thus important in many ways. It was in the centre of Ephraim, and the capital of that great tribe. It was a place of peculiar sanctity and veneration from its ancient history, and the many sacred events with which it was connected. Hence it was at *Shechem* that all Israel were assembled to make Rehoboam king (1 Kings xii. 1).

The selection of Shechem as the place of meeting was significant. It could only have one meaning: the tribes had assembled to make Rehoboam king, but only on condition of full concessions to their tribal claims.

***Shiloh**, a town of Ephraim, situated in a central position in Palestine, and in consequence chosen by Joshua as the resting-place of the ark and the tabernacle.

The chief points of interest in its history are—

- (1) During the conquest of the land the ark and the tabernacle were at Gilgal. They were then placed at Shiloh (xviii. 1).
- (2) At Shiloh the land was distributed among the tribes (xviii.—xx.).
- (3) The Benjamites were saved from destruction as a tribe by being permitted to carry off the "daughters of Shiloh" as wives at a religious feast held there (Judges xxi. 19-24).
- (4) In the days of Eli the ark was carried from Shiloh into battle against the Philistines, by whom it was captured. Though the ark was sent back by the Philistines, it was never taken back to Shiloh.
- (5) The Tabernacle was subsequently removed from Shiloh, being found at Nob in the reign of Saul (1 Sam. xxii. 19), and at Gibeon in the reign of Solomon (1 Chron. xvi. 39).

From that time Shiloh sank into insignificance. Jeroboam chose Beth-el in preference to Shiloh when he decided to set up the golden calves.

- (6) Ahijah the prophet appears to have resided at Shiloh, for the wife of Jeroboam "*went to Shiloh, and came to the house of Ahijah,*" when she visited the prophet to enquire "*what should become*" of her sick child. Ahijah foretold the destruction of the house of Jeroboam (1 Kings xiv. 1-16).

***Shittim** or **Abel-Shittim**, the site of the encampment of the Israelites before the crossing of the Jordan. It was in the Arabah or the valley of the Jordan opposite Jericho. The name = *meadow of the acacias*, significant of the abundance of the acacia trees (the "Shittim" wood) growing in the district.

It is famous—

- (1) As being the place whence the spies set out to gain information about Jericho.
- (2) For the crossing of the Jordan.

Succoth, a town on the east of Jordan, lying between Penuel and the river. It was assigned to the tribe of Gad.

Notices.

- (1) On his return from Padan-aram Jacob halted at Succoth where "*he built him an house, and made booths for his cattle: therefore the name of the place is called Succoth*" (Gen. xxxiii. 17).
- (2) Gideon, in his pursuit of the Midianites, crossed the Jordan and came first to Succoth and then to Penuel. The people of Succoth refused to supply Gideon's men with food, probably fearing the vengeance of the Midianites should Gideon be unsuccessful. On his return Gideon punished the chief men of Succoth for their refusal (Judges viii. 4-17).
- (3) Succoth is named as the spot where the metal work for the Temple of Solomon was cast. "*The king cast them*

in the clay ground between Succoth and Zarthan" (1 Kings vii. 46).

Taanach, a famous town in the plain of Esdraelon, in the tribe of Manasseh, generally mentioned in connection with Megiddo. "*Taanach by the waters of Megiddo*" (Judges v. 19). It was near the scene of the defeat of Sisera.

Tabor, a mountain in the north-east of the plain of Esdraelon, rising abruptly from the plain. The place mentioned in Joshua is not the mountain but a town of the same name.

- (1) Barak assembled his forces at Mount Tabor (Judges iv. 6-15).
- (2) Zebah and Zalmunna, princes of Midian, slew the brothers of Gideon at Tabor (Judges viii. 18).

***The Vale** = the Lowlands of Judah, stretching from Joppa to Gaza (see p. xlvi.).

***Timnath-serah**, the name of the city presented to Joshua after the partition of the country. Joshua was buried there. It is specified as being "*in Mount Ephraim on the north side of the hill of Gaash*" (xxiv. 30).

***Tirzah**, an ancient city, whose king is enumerated amongst those overthrown by Joshua (xii. 24).

Jeroboam made it a royal residence, and was evidently residing there when his wife visited the prophet Ahijah (1 Kings xiv. 1-18). It was probably near Shechem, and seems to have been a palatial residence rather than the actual capital of the country. Zimri conspired against Elah and murdered him at Tirzah (1 Kings xvi. 9).

Seven days later Omri, who had marched from Gibbethon with the troops encamped before that town, besieged Zimri at Tirzah. When resistance was hopeless, Zimri set fire to the palace or castle and perished in the flames.

Tirzah remained a royal residence till Omri built Samaria.

Towards the close of the Northern Kingdom it was the seat of the conspiracy of Menahem who murdered Shallum and succeeded him (2 Kings xv. 14).

***Zaretan or Zarthan** (see Adam), a name mentioned in connection with the crossing of the Jordan. The city Adam, where the waters of the river stood on a heap, is said to be "*beside Zaretan*" (iii. 16).

Hiram, who made the brass work for Solomon's temple, is said to have "*cast them in the clay ground between Succoth and Zarthan*" (1 Kings vii. 46).

This is the only intimation we have of the locality.

Ziklag, a town in the south of Judah, which in the reign of Saul seems to have been occupied by the Philistines, for it was given to David, at his request, by Achish, King of Gath. It is memorable as having been sacked by the Amalekites during David's absence. David and his men pursued, overtook and slaughtered the Amalekites, and recovered the spoil (1 Sam. xxx. 1-25).

David was at Ziklag when he heard of the death of Saul (2 Sam. 1-16).

It was reinhabited by the people of Judah after their return from the captivity (Nehemiah xi. 28).

Ziph, a town in the hill country of Judah (xv. 55), about five miles to the south-east of Hebron.

Notices.

It was one of the retreats of David from the pursuit of Saul.

(1) Here David took refuge when he left the city of Keilah (1 Sam. xxiii. 13).

(2) It was the scene of David's interview with Jonathan, when they made their covenant (1 Sam. xxiii. 16-17).

(3) When Saul pursued David to Ziph, David and Abishai entered the camp of the king at night, spared Saul's life, but as a proof of their visit took away the cruse of water and spear that were placed at the head of Saul's couch.

ANALYSIS OF THE BOOK.

The Book may be divided into three sections—

I. **The Conquest of Canaan.** (I.—XII.)

II. **The Distribution of the Land among the Tribes.** (XIII.—XXI.)

III. **Joshua's Farewell to the People.** (XXII.—XXIV.)

SECTION I.

THE CONQUEST OF CANAAN. (i.-xii.)

Preliminary. I.—II.

(a) *Preparations for the War.*

The Command of God to Joshua	i. 1—9.
The Preparation to Cross Jordan	i. 10—11.
The Eastern Tribes Summoned	i. 12—18.

(b) *The Spies sent to Jericho.*

Their mission	i. 1.
Their reception by Rahab	i. 2—7.
The agreement between Rahab and the Spies	i. 8—21.
Return of the Spies to Joshua	i. 22—24.

The Crossing of the Jordan. III.—IV.

The Preparations for the Crossing	iii. 1—13.
The Commencement of the Crossing	iii. 14—17.
The Completion of the Crossing	iv. 1—18.
Erection of the Memorial at Gilgal	iv. 19—24.

Israel at Gilgal. V.—VI. 5.

The Rite of Circumcision renewed	v. 1—9.
The Passover. Manna Ceases	v. 10—12.
The Angel of the Lord appears to Joshua	v. 13—vi. 5.

The Capture of Jericho. VI. 6—27.

The Preparation	vi. 6—14.
Capture of the City	vi. 15—21.
The Rescue of Rahab	vi. 22—25.
A Curse laid upon Jericho	vi. 26—27.

The Capture of Ai. VII.—VIII.*The First Attempt.*

The Sin of Achan	vii. 1.
The Repulse at Ai	vii. 2—5.
The Prayer of Joshua	vii. 6—15.
The Detection and Punishment of Achan	vii. 16—26.

The Second Attempt.

The Ambushment	viii. 1—13.
The Capture of the City	viii. 14—29.

Renewal of the Covenant. VIII. 30—35.

Sacrifices offered	viii. 30—31.
The Law Written upon Stones	viii. 32.
The Blessing and the Curses at Gerizim and Ebal	viii. 33—35.

The Conquest of Central and Southern Canaan.

IX.—X.

The Gibeonites.

The First coalition against Israel	ix. 1—2.
The Stratagem of the Gibeonites	ix. 3—15.
The League with the Gibeonites	ix. 16—27.
The Confederation against Gibeon	x. 1—6.

The Battle of Beth-horon or Gibeon.

The March of Joshua. Relief of Gibeon	x. 6—15.
The Flight and Capture of the Five Kings	x. 16—27.
Capture of the Cities of the South	x. 28—39.
Review of the Campaign	x. 40—43.

The Conquest of Northern Canaan. XI.*The Northern Confederation.*

The Northern Kings gather at Merom	xi. 1—6.
The Battle of Merom	xi. 7—9.
Defeat of the Northern Kings	xi. 10.
Subjugation of Northern Palestine	xi. 11—15.

Review of the Conquest.

General Review	xi. 16—20.
Destruction of the Anakim	xi. 21—23.
Enumeration of Kings overcome on the East of Jordan	xii. 1—6.
Enumeration of Kings overcome by Joshua	xii. 7—14.

SECTION II.**THE DISTRIBUTION OF THE LAND. (xiii.-xxi.)****Distribution of the Land East of Jordan. XIII.**

The Divine Command to Divide the Land	xiii. 1—7.
The Territory East of Jordan	xiii. 8—14.
The Territory of Reuben	xiii. 15—23.
The Territory of Gad	xiii. 24—28.
The Territory of the half tribe of Manasseh	xiii. 29—33.

Distribution of the Land West of Jordan.**XIV.—XXI.**

Commencement of the Distribution	xiv. 1—5.
The Possession of Caleb	xiv. 6—15.
The Territory of Judah	xv. 1—63.
Its boundaries	xv. 1—12.
The request of Achsah	xv. 13—20.
Cities of Judah in the South	xv. 21—32.
Cities of Judah in the Lowland	xv. 33—47.
Cities of Judah in the Mountains	xv. 48—60.
Cities of Judah in the Wilderness	xv. 61—63.
The Lot of the Children of Joseph	xvi. 1—4.
Territory of Ephraim	xvi. 5—10.
Territory of Manasseh	xvii. 1—13.
Complaint of the Children of Joseph	xviii. 14—18.
The Territory of the Seven Remaining Tribes	xviii-xix.
Erection of the Tabernacle at Shiloh	xviii. 1—2.
Survey of the Land	xviii. 3—10.
Territory of Benjamin	xviii. 11—28.
Territory of Simeon	xix. 1—9.
Territory of Zebulun	xix. 10—16.
Territory of Issachar	xix. 17—23.
Territory of Asher	xix. 24—31.
Territory of Naphtali	xix. 32—39.
Territory of Dan	xix. 40—48.
The Possession of Joshua	xix. 49—51.

The Cities of Refuge	xx. 1—9.
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The Priestly and Levitical Cities	xxi.
The Demand of the Levites for Cities	xxi. 1—3.
General Allotment	xxi. 4—8.
The Priestly Cities	xxi. 9—19.
Cities of the Kohathites	xxi. 20—26.
Cities of the Gershonites	xxi. 27—33.
Cities of the Merarites	xxi. 34—42.
Conclusion of the Distribution	xxi. 43—45.

SECTION III.**JOSHUA'S FAREWELL TO THE PEOPLE. (xxii.-xxiv.)****Return of the Two Tribes and a Half.**

The Address of Joshua	xxii. 1—8.
The Return of the Two Tribes and a Half	xxii. 9.
Erection of an Altar	xxii. 10.
The Embassy of Israel	xxii. 11—20.
The Reply of the Tribes	xxii. 21—31.
Return of the Embassy	xxii. 32—34.

The First Address of Joshua.

Encouragement	xxiii. 1—11.
Warning	xxiii. 12—16.

The Second Address of Joshua.

Appeal to put away Idolatry	xxiv. 1—15.
A Solemn Covenant	xxiv. 16—28.

Conclusion.

The Death and Burial of Joshua	xxiv. 29—31.
The Interment of the Bones of Joseph	xxiv. 32.
The Death and Burial of Eleazar	xxiv. 33.

THE TYPICAL CHARACTER OF THE CITIES OF REFUGE.

The regulations for the establishment and control of these cities were framed, not only for the protection of unwitting offenders, but also to convey spiritual truths, thus :—

1. The cities were appointed by Divine command for the protection of those who unwittingly committed manslaughter.

2. Their situations were so selected that the journey to the nearest city of refuge would not take more than half a day.

3. They were situated upon eminences to attract the notice of the fugitive.

4. They were well known to all the inhabitants of the land.

5. The roads to the cities were broad plain, straight and smooth.

6. Waymarks were set up at all obscure or uncertain points of the way, pointing to the city.

7. The gates of the city stood open day and night to afford refuge to the fugitive.

8. The fugitive could claim admission and shelter till his cause was heard.

9. The city was open to all—for the children of Israel—the stranger—and for the sojourner among them.

10. The avenger of blood could not himself inflict death upon the refugee who had gained the shelter of the city. He could only stand forward as an accuser.

11. The refuge cities were required to receive and lodge the homicide gratuitously.

12. The manslayer must abide in the city. If he ventured beyond the allotted limit, the avenger of blood was free to fall upon him and take his life.

13. On the death of the High Priest the manslayer was free to return home to his own city.

1. God gave "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (St. John iii. 16.)

2. "The Lord is nigh unto all them that call upon him, to all them that call upon him in truth." (Ps. cxlv. 18.)

3. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (St. John iii. 16.)

4. "God is known in her palaces for a refuge." (Ps. xlviii. 3.)

5. "The wayfaring men, though fools, shall not err therein." (Is. xxxv. 8.)
"Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Is. xl. 3.)

6. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand or to the left." (Is. xxx. 21.)

7. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." (Ps. xxxiv. 15.)

8. "Him that cometh to me I will in no wise cast out." (St. John vi. 37.)

9. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." (Gal. iii. 28.)

10. "There is therefore now no condemnation to them who are in Christ Jesus. It is God that justifieth, who is he that condemneth?" (Rom. viii. 1 and 33-34.)

11. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Is. lv. i.)

12. So St. Peter declares of the Lord Jesus, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

13. "Redemption and atonement, peace and reconciliation, liberty, life, and salvation, are owing to the death of Christ, our great High Priest."

THE BOOK OF JOSHUA.

TEXT AND NOTES.

The Command to Joshua.

1. ¹Now after the ²death of Moses ³the servant of the LORD it came to pass, that the LORD ⁴spake unto Joshua the son of Nun, Moses' ⁵minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. 4 From the ⁶wilderness and ⁷this Lebanon even unto the great river, the river Euphrates, all the land of the ⁸Hittites, and unto the ⁹great sea toward the going down of the sun, shall be your ¹⁰coast. 5 There shall not any man be able to ¹¹stand before thee all the days of thy life: as I was ¹²with Moses, so I will be with thee: ¹³I will not fail thee, nor forsake thee. 6 ¹⁴Be ¹⁵strong and of a good ¹⁶courage: for ¹⁷unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest ¹⁸prosper whithersoever thou goest. 8 This ¹⁹book of the law shall not depart out of thy mouth,

a see R.V. and comment, p. 78.

¹ And.—The word connects the book with previous events.

² See Deut. xxxiv. 1-8.

³ A name applied peculiarly to Moses (see p. 88).

⁴ Most probably by direct revelation.

⁵ Official attendant (see p. 88).

This Jordan. "This," because they were encamped on its banks.

⁶ Desert of Arabia.

⁷ Visible from the camp of the Israelites.

⁸ Here means the Canaanite nations generally.

⁹ The Mediterranean.

¹⁰ Borders, or territory.

¹¹ Make effectual resistance.

¹² Joshua had often seen how God's protection had been with Moses in times of difficulty.

¹³ Quoted by St. Paul (Heb. xiii. 5).

¹⁴ Repeated three times (see v. 7 and v. 9).

¹⁵ Moral strength to carry out God's will.

¹⁶ Courage to face enemies and overcome difficulties.

A twofold promise, viz.

(1) Complete success.

(2) That he should live long enough to see it.

¹⁷ Lit. "Thou shalt cause the people to inherit the land."

¹⁸ Lit. "act wisely," as being guided by the law.

¹⁹ The Books of Moses. Moses "wrote the law and delivered it unto the priests" (Deut. xxxi. 9).

but thou shalt ²⁰meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ^{b18}have good success. 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the LORD thy God is with thee whithersoever thou goest.

^b see R.V. and comment, p. 78.

²⁰ See Ps. i. 2.

An example followed by Sir Henry Havelock, and by General Gordon.

Note. These first nine verses tell us that the invasion of Canaan was undertaken by the Israelites in obedience to the direct command of God, and that the conquest of the land was not due to their own might, but was wrought for them by Almighty God.

The Boundaries of the Promised Land.

North, Lebanon.

South, The wilderness of Arabia.

East, The Euphrates.

West, The Mediterranean Sea.

Fulfilling the promise to Abraham (Gen. xv. 18-21); to Moses (Ex. xxiii. 31, Numb. xxxiv. 1-12, Deut. xi. 24).

These limits were attained in Solomon's reign only. "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt" (1 Kings iv. 21).

Preparation to Cross Jordan.

¹⁰ Then Joshua ¹commanded the ²officers of the people, saying, ¹¹ Pass through the ^{a3}host, and command the people, saying, Prepare you ⁴victuals; for within ⁵three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

^a see R.V. and comment, p. 78.

¹ Joshua promptly obeys the command of God.

² No particular rank (see p. 89).

³ *Lit.* the camp.

⁴ Food. The manna would soon cease (v. 12). And, in any case the manna would not be available for them on the march.

⁵ This order was probably not given till after the return of the spies.

The Tribes East of Jordan are Summoned.

¹² And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, ¹³ Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God ^ahath given you rest, and ^ahath given you this ²land. ¹⁴ Your wives, your little ones, and

² see R.V. and comment, p. 78.

¹ The summons to these tribes is in exact accordance with the command of Moses (Deut. iii. 18-20).

² The possessions of Sihon and Og (see Intro., pp. xliii. and xlv.).

your cattle, shall remain in the land which Moses gave you on this side Jordan; but ³ye shall ⁴pass before your brethren armed, ⁵all the mighty men of valour, and help them; ¹⁵ Until the LORD hath given your brethren rest, as he hath given ⁶you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you *con this side* Jordan, toward the sunrising.

^b see R.V. and comment, p. 78. ^c see R.V. and comment, p. 79.

² According to the pledge they had given to Moses when he assigned the land east of Jordan to them (Numb. xxxii. 17, 27-32).

⁴ Pass over, *i.e.* over Jordan.

⁵ Not all the tribes, but 40,000 armed men (iv. 13).

⁶ These words shew that the settlement of the two-and-a-half tribes on the east of Jordan was approved of by Jehovah.

The Reply of the Two Tribes and a Half.

¹⁶ And ¹they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. ¹⁷ ²According as we hearkened unto Moses in all things, ²so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. ¹⁸ Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: ³only be strong and of a good courage.

¹ The tribes cheerfully hasten to fulfil the pledge given to Moses.

² They promise to obey Joshua as they had obeyed Moses.

³ The tribes give Joshua the same encouragement as had been given to him by Jehovah.

The Spies sent to Jericho.

2. And Joshua the son of Nun sent out of ¹Shittim ²two men to spy ³secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's ⁴house, named ⁵Rahab, and ⁶lodged there. ² And it was told the king of

¹ Intro., p. lxxxii.

² The spies were probably sent before the command was given to prepare to go over Jordan.

³ Their mission was probably unknown to the Israelites.

⁴ Situated on the wall of the city and easy to escape from.

⁵ Intro., p. xliiv.

⁶ She would probably also keep a lodging house. The spies knew no one in Jericho. To go to the Khan or inn would mean certain detection.

Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. 3 And the ⁷king of Jericho sent unto Rahab, saying, ⁸Bring forth ⁹the men that are come to thee, which are entered into thine house: for they be come to search out all the country. 4 And the woman ¹⁰took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: 5 ¹¹And it came to pass about the time of shutting of the ¹²gate, when it was dark, that the men went out: whither the men went I wot not: ¹³pursue after them quickly; for ye shall overtake them. 6 But she had brought them up to the ¹⁴roof of the house, and hid them with the ¹⁵stalks of flax, which she had laid in order upon the roof. 7 And the men pursued ¹⁶after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they ¹⁷shut the gate.

⁷ The King was alive to the coming danger of invasion, and had evidently taken precautions against surprise.

⁸ To be put to death as spies.

⁹ In accordance with Eastern customs the messengers respect the privacy of a female's apartments.

¹⁰ Rahab boldly resolves to hide the spies.

¹¹ A deliberate falsehood, which cannot be defended (see Intro., p. xiv.).

¹² *i.e.*, of the city, which would be closed at dusk.

¹³ Thus she puts the messengers off the scent.

¹⁴ Flat, as the roofs of all Eastern houses (see p. 94).

¹⁵ More than three feet high, and as thick as a cane, and which ripens at the time of barley harvest (see note, p. 96).

¹⁶ *i.e.*, by the road that led to Jordan and the fords.

¹⁷ To ensure that the spies should not escape from the city.

Two Fords over Jordan are indicated plainly in the Old Testament.

1. Opposite Jericho.

Here

(a) The spies crossed on their way to Jericho and on their return.

(b) The Israelites intercepted the Moabites, and massacred them in the deliverance by Ehud from the oppression of Eglon, King of Moab (Judges iii. 23-9).

(c) David must have crossed on his way to Helam to attack the Syrians (2. Sam. x. 17).

(d) David crossed in his flight from Absalom (2 Sam. xvii. 22-4).

(e) David returned to Jerusalem by these fords after the death of Absalom (2 Sam. xix. 15).

2. Higher up the river opposite Succoth, near the junction of the Jabbok with the Jordan.

Here

(a) Jacob crossed on his return from Padan-aram (Gen. xxxii. 10).

(b) Gideon captured Oreb and Zeeb, princes of the Midianites (Judges vii. 24-5).

(c) Jephthah and the Gileadites intercepted the man of Ephraim (Judges xii. 6).

The Agreement between Rahab and the Spies.

8 And before they were ¹laid down, she came up unto them upon the roof; 9 And she said unto the men, I know that the LORD hath given you the land, and that ²your terror is fallen upon us, and that ³all the inhabitants of the land faint because of you. 10 For we have heard how the LORD dried up the ⁴water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the ⁵two kings of the Amorites, that were ⁶on the other side Jordan. ⁷Sihon and ⁸Og, whom ye ⁹utterly destroyed. 11 And as soon as we had heard ¹⁰these things, our hearts did melt, neither did there remain any more courage in any man, because of you: ¹¹for the LORD your God, he is God in heaven above, and in earth beneath. 12 Now therefore, I pray you, swear unto me by the LORD, ¹²since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me ¹³a true token: 13 And that ye will ¹⁴save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. 14 And the men answered her, ¹⁵Our life for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. 15 Then she ¹⁶let them down by a cord through the window: for ¹⁷her house was upon the town wall, and she dwelt upon the wall. 16 And she said unto them, Get you to the ¹⁸mountain, lest the pursuers ¹⁹meet you; and hide your-

^a see R.V. and comment, p. 79. ^b see R.V. and comment, p. 79.

¹*i.e.* to rest for the night

The flat roofs of the houses were often used as sleeping places.

²The terror excited by the news of your approach.

³A remarkable fulfilment of the prophecy in the Song of Moses after the Israelites had crossed the Red Sea (Ex. xv. 14-16). (See also Deut. xi. 25)

⁴Forty years before. At that time all the inhabitants of Canaan had heard of the Exodus of the Israelites, their march to Canaan to take possession of it, and also knew of the wonderful passage of the Red Sea.

⁵The defeats sustained by Sihon and Og show that the danger is now at hand

⁶Intro., p. xlv.

⁷Intro., p. xliii.

⁸Devoted to destruction.

⁹*i.e.* the destruction of Sihon and Og. The Canaanites feared the same fate.

¹⁰A remarkable confession of faith from the lips of a heathen.

¹¹Rahab urges her kindness to the spies as worthy of some return. She had saved their lives, and she pleads for the lives of herself and family in return.

¹²A sign or pledge of truth.

¹³Rahab evidently knew of the command given to the Israelites to extirpate the inhabitants of Canaan.

¹⁴*Lit.* "Our life or soul instead of you to die," *i.e.* if you do not betray us to the king of Jericho.

¹⁵So St. Paul escaped from Damascus (2 Cor. xi. 33).

¹⁶The wall of the house was part of the wall of the city, and the window would give access to the country outside Jericho.

¹⁷Quarantaria, a limestone range behind Jericho, full of natural caves, where the spies could easily conceal themselves.

selves there three days, until the pursuers be returned: and afterward may ye go your way. 17 And the men said unto her, We will be blameless of this ¹⁸thine oath which thou hast made us swear. 18 Behold, when we come into the land, thou shalt bind this line of ¹⁹scarlet thread in the window which thou didst let us down by: and thou shalt *bring* thy father, and thy mother, and thy brethren, and all thy father's household, *home unto thee*. 19 And it shall be, that whosoever ²⁰shall go out of the doors of thy house into the street, his ²¹blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his ²¹blood shall be on our head, if any hand be upon him. 20 And if thou utter this our business, then we will be ²²quit of thine oath which thou hast made us to swear. 21 And she said, ²³According unto your words, so be it. And she sent them away, and they departed: and she ²⁴bound the scarlet line in the window.

c see R. V. and comment, p. 79.

¹⁸ *i.e.* made to thee, and which thou hast caused us to take.

¹⁹ A cord made of thread-dyed with cochineal. The bright scarlet colour would be easily noticed. The Israelites would see it as they marched round the walls. The colour 'scarlet' would also remind the Israelites that on the night of the destruction of the first born of Egypt the blood-sprinkled door posts were the sign of safety to God's people.

²⁰ *i.e.* when the Israelites entered the city. The spies could not pledge themselves to save any but those in the house at the time.

²¹ *i.e.* the responsibility for his death.

²² Not bound by the oath we have just taken.

²³ Rahab agrees to the conditions laid down by the spies.

²⁴ Not immediately, but when the siege of the city commenced. Then the people of the city would not see it.

Return of the Spies to Joshua.

22 And ¹they went, and came unto the ²mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout ³all the way, but found them not. 23 So the two men returned, and descended from the mountain, and ⁴passed over, and came to Joshua the son of Nun, and told him all things that befel them: 24 And they said

¹ The spies follow the good counsel given them by Rahab, and hide in the mountain.

² See v. 16.

³ *i.e.* between Jericho and the fords of the Jordan.

⁴ *i.e.* over Jordan; by swimming. The swollen river could not be forded.

unto Joshua, ⁵Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

would now publish it throughout the camp as an encouragement to the people.

Note.—The spies were in hiding in the mountain for three days. Allowing one day for going to Jericho and one day for the return, they would be absent five days. Then Joshua is ready to cross; three days are taken in preparation for the crossing. Thus there would be a space of eight days between the sending of the spies and the actual crossing of the river.

⁶Note the contrast between the conduct of these spies, and those sent by Moses (Numb' xiii.). If the mission had been kept secret from the people hitherto, Joshua

Preparations for the Crossing of the Jordan.

3. And Joshua rose early in the morning; and they removed from ¹Shittim, and came to ²Jordan, he and all the children of Israel, and lodged there before they passed over. 2 And it came to pass after ³three days, that the ⁴officers went through ⁵the host; 3 And they commanded the people, saying, When ye see the ⁶ark of the covenant of the LORD your God, and ⁷the priests the Levites bearing it, then ye shall remove from your place, and go after it. 4 Yet there shall be a space between you and it, about ⁸two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. 5 And Joshua said unto the people, ⁹Sanctify yourselves: for to morrow the LORD will do wonders among you. 6 And Joshua spake unto the priests, saying, ¹⁰Take up the ark of the covenant, and pass over before the people. And ¹¹they took up the ark of the covenant, and went before the people. 7 And the LORD said unto Joshua, This day will I

¹Intro., p. lxxxii. Six miles from the river.

²Jordan has three banks (see Intro., p. xlix.).

³Spent in various preparations. Not only the armed men, but women and children had to cross the river.

⁴See i. 10.

⁵Midst of the camp (p. 78).

⁶So called because it contained the Tables of the Law, God's covenant with the Israelites.

⁷The usual bearers were the Kohathites; on this solemn occasion the Ark is borne by those Levites who were priests.

⁸A Sabbath day's journey, about 1200 yards. Cubit = 21 inches. The space was sufficient to keep the people away from the Ark, and not too far to prevent them seeing all that was done.

⁹See Ex. xix. 10, 14, 22, 23. There would be a ceremonial purification and a special cessation from worldly pursuits.

¹⁰Lift it up and carry it on your shoulders by the poles.

Priests carried the ark on the following occasions:—

(1) The passage of Jordan.

(2) In the march round Jericho.

(3) In the proclamation of the Law at Ebal and Gerizim.

(4) At the consecration of Solomon's Temple.

¹¹i.e. on the next day.

begin ¹²to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. 8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the ¹³brink of the water of Jordan, ye shall stand still in Jordan. 9 And Joshua said unto the children of Israel, ¹⁴Come hither, and hear the words of the LORD your God. 10 And Joshua said, ¹⁵Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you ¹⁶the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. 11 Behold, the ark of the covenant of the LORD of ¹⁷all the earth passeth over before you into Jordan. 12 Now therefore take you ¹⁸twelve men out of the tribes of Israel, out of every tribe a man. 13 And it shall ¹⁹come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that ²⁰the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

¹²The similarity of the crossing of Jordan to the passage of the Red Sea would make a great impression on the people.

¹³Edge or border.

¹⁴Draw near that ye may hear.

¹⁵The miracle has a three-fold purpose—

(1) To enable the people to cross the Jordan.

(2) To convince them that the 'living' God was with them, and therefore they must succeed.

(3) To magnify Joshua in the sight of the people (v. 7).

¹⁶The seven nations of Canaan (see Intro., p. li.). Great nations trained to war. How are they to be driven out? The answer is given in v. 11.

¹⁷Who will now give you possession of the land promised to your forefathers.

¹⁸Each man was to take a stone from the midst of Jordan (iv. 2).

¹⁹Joshua predicts the miracle. Note his marvellous trust in God.

²⁰The upper waters stood in a heap. The lower waters continued their course. Thus the upper and lower waters were parted or cut off from each other.

Commencement of the Crossing.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the ¹priests bearing the ark of the covenant before the people; 15 And ²as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the ³brim of the water, (for Jordan overfloweth all his banks all the time of

¹i.e. the priests that bore the Ark went before the people.

²When.

³Brink, edge.

⁴harvest,) 16 That the waters which came down from above stood and rose up upon ⁵*an heap very far from the city* ⁶*Adam*, that is beside ⁷Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people ⁸passed over ⁹right against Jericho. 17 And the priests that bare the ark of the covenant of the LORD ¹⁰stood firm on dry ground, in the midst of Jordan, and all the Israelites passed over on dry ground, until all the ¹¹people were passed clean over Jordan.

^a see R.V. and comment, p. 79.

¹⁰The priests appear to have stood close to the upper portion of the stream, while the people crossed lower down. Thus the position of the Ark would be a token of God's protection.

¹¹The nation.

v. 16. Barley Harvest is meant. The Wheat Harvest is not over till Pentecost, fifty days after the Passover. The Jordan was crossed on the 10th day of the month Nisan, or four days before the Passover.

The Flax was ripe and was being dried on the roof of Rahab's house.

Jordan was overflowing because it was the time of Barley Harvest.

In the plague of hail the barley and the flax in Egypt were smitten, but the wheat and the rice were not smitten: for they were not grown up (Ex. ix. 31, 32).

This accuracy in details in the account of the miracle is strong evidence in favour of the truthfulness of the narrator.

⁴Barley harvest; at this time owing to the melting of the snow on Lebanon the stream of the Jordan is much swollen (see Intro., p. xlix.). During this time the river cannot be forded.

⁵Lit. "in one heap."

⁶Intro., p. lxiii.

⁷Intro., p. lxxxiii.

Their positions are now unknown, but at the time of writing they were evidently well known places.

⁸The manner in which the waters parted would leave a great stretch of the river bed bare, and thus the great mass of persons would cross quickly.

⁹Directly opposite to Jericho.

Completion of the Crossing.

4. And it came to pass, when all the ¹people were clean passed over Jordan, that the LORD ²spake unto Joshua, saying, ²Take you ³twelve men out of the people, out of ⁴every tribe a man, ³And ⁵command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, ⁶twelve stones, and ye shall carry them over with you, and *leave them* in the lodging place, where ye shall lodge this night. ⁴Then Joshua called the twelve men, whom he

^a see R.V. and comment, p. 79

¹Nation had entirely passed over.

²Not at this particular time. The instructions had been given before, but are repeated here in order to present a complete account.

³One to represent each tribe.

⁴So the memorial was a national memorial.

⁵The people selected their own representatives. Joshua approved their choice (see v. 4).

⁶The bed of the river is rocky and full of large stones.

had prepared of the children of Israel, out of every tribe a man: 5 And Joshua said unto them, Pass over ⁷before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: 6 That this may be a ⁸sign among you, that when your children ask their fathers in time to come, saying, ⁹What mean ye by these stones? 7 Then ye shall answer them, ¹⁰That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a ¹¹memorial unto the children of Israel for ever. 8 And the children of Israel ¹²did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the ¹³place where they lodged, and laid them down ¹⁴there. 9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there ¹⁵unto this day. 10 For the priests which bare the ark ¹⁶stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses

Instances of the erection of stones as memorials:—

- (1) Jacob at Bethel, when he saw the vision of angels (Gen. xxviii. 18).
- (2) Jacob at Mizpah; a memorial of the agreement with Laban (Gen. xxxi. 45-52).
- (3) Jacob sets a pillar at Bethel on his return to Canaan (Gen. xxxv. 14).
- (4) Jacob sets a pillar over Rachel's grave (Gen. xxxv. 19).
- (5) Samuel sets a pillar at Ebenezer, to celebrate the victory over the Philistines (1 Sam. vii. 12).

⁷After the people had crossed, but before the ark was carried over.

⁸A permanent record of the miracle.

⁹The children of Israel were bidden to keep in memory three great events in this manner, viz. (1) Passover (Ex. xii. 26-27), (2) Consecration of the First Born (Ex. xiii. 14-16), (3) the Passage of Jordan (Josh. iv. 7).

¹⁰Because.

¹¹The memorial would remind the nation—

- (1) That the river had been crossed in a miraculous manner.
- (2) That though two-and-a-half tribes had their lands on the east side of the river, yet the nation was one; and consisted of *all* the twelve tribes.

¹²i.e. by their appointed representatives.

¹³i.e. in Gilgal.

¹⁴To mark the very spot of the crossing. Probably the spot on the brink where the feet of the priests first touched the water.

¹⁵i.e. the time of the composition of the book of Joshua.

¹⁶As a pledge that the river would not flow till the priests had passed over, and the passing of the people and the collection of the stones was thoroughly completed.

commanded Joshua: and the ¹⁷people hastened and passed over. ¹¹ And it came to pass, when all the people were ¹⁸clean passed over, that the ark of the LORD passed over, and the priests, in the ¹⁹presence of the people. ¹² And the ²⁰children of Reuben, and the children of Gad, and half of the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: ¹³ About ²¹forty thousand prepared for war passed over before the LORD unto battle, to the ²²plains of Jericho. ¹⁴ On that day the LORD ²³magnified Joshua in the sight of all Israel; and they ²⁴feared him, as they feared Moses, all the days of his life. ¹⁵ And the LORD spake unto Joshua, saying, ¹⁶ Command the priests that bear the ark of the ²⁵testimony, that they come up out of Jordan. ¹⁷ Joshua therefore commanded the priests saying, Come ye up out of Jordan. ¹⁸ And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, ²⁶and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and ²⁷flowed over all his banks, as they did before:

¹⁷ Not the hurry of confusion, but the orderly expedition necessary to cross as quickly as possible.

¹⁸ *i.e.* people, flocks, baggage, etc., all safe on the opposite side.

¹⁹ The people watched the Ark leave the river as they had watched it descend into the river (iii. 4).

²⁰ In fulfilment of the pledge given to Moses.

²¹ These 40,000 men were not encumbered by women and children as the other tribes were and so formed the vanguard prepared to meet any attack.

²² About seven miles wide.

²³ As He had promised (iii. 7).

²⁴ Note the effect of the miracle. Joshua's command over the people is established firmly and permanently.

²⁵ Containing the Tables of the Law, the testimony of God's will.

²⁶ Note the miraculous nature of the passage and how it would affect the Israelites.

The waters ceased to flow when the priests' feet touched the water (iii. 15).

In like manner they begin to flow again immediately the priests stepped on dry land.

²⁷ *i.e.* filled the bed of the river, overflowing the banks as before (see iii. 15).

V. 7. "The two cairns represent a complete Israel in the wilderness, and a complete Israel in the promised land" (ELLICOTT).

One cairn was placed on western side of Jordan, at Gilgal.

The other cairn at the spot where the priests stood. This spot would be where their feet first touched the water. Thus "*the midst of Jordan*" does not mean the middle of the bed of the river, but between the two parts of the river, *viz.*, the one from which the water had flowed back, and the other from which the rest of the stream had flowed away.

To place the cairn in the middle of the bed would be absurd, for it would soon be washed away, whereas we are told it was "*there unto this day*" (v. 9).

The Order of Crossing.

- (1) The Priests bearing the Ark. The people stood 2000 cubits distant watching the proceedings. After the waters parted the Priests stood while the people crossed.

- (2) Forty thousand armed men of the tribes of Reuben and Gad, and the half tribe of Manasseh. These men formed a vanguard ready to repel any attack and to cover the crossing of the people.
- (3) The people with their flocks, herds, tents and baggage. No doubt they would march in tribes and spread out in order to cross quickly.
- (4) The twelve men selected by Joshua to take up the twelve stones out of the bed of the river.
- (5) The Priests with the Ark bringing up the rear.

Erection of the Monument at Gilgal.

19 And the people came up out of Jordan on the ¹tenth day of the ²first month, and ³encamped in Gilgal, in the east border of Jericho. 20 And those twelve stones, which they took out of Jordan, did Joshua ⁴pitch in ⁵Gilgal. 21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? 22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land. 23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea which he dried up from before us, until we were gone over: 24 ⁶That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

^a see R. V. and comment, p. 79.

The Rite of Circumcision Renewed.

5. And it came to pass, when all the kings of the ¹Amorites, which were ^aon the side of Jordan westward, and all the kings of the ²Canaanites, which were by the sea, heard ³that the LORD had ⁴dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them.

^a see R. V. and comment, p. 78.

¹Four days before the Passover.

²Nisan.

³Joshua would certainly fortify the camp, which was to be the shelter of the women and children, and the base of his future military expeditions.

⁴Set up.

⁵See Intro., p. lxxiii. The name is mentioned in anticipation (v. 9). Gilgal becomes the base for Joshua's operations. It is situated five miles from the Jordan, and two from Jericho.

⁶The double purpose of the miracle.

(1) To strike fear into the Canaanites.

(2) To teach Israel to fear and revere the Lord.

In iii. 7 we learn that it was also to magnify Joshua in the sight of the people.

¹Intro., p. lii. Inhabiting the hill country of Judah = the highlanders.

²Intro., p. li. Inhabiting the coast and lowlands = the lowlanders.

³How.

⁴The passage of the Jordan would recall the memory of the wonders done in Egypt forty years before. So the kings of the Canaanites might well be faint-hearted when they saw the predicted doom threatening them, and close at hand.

any more, because of the children of Israel. 2 At that time the LORD said unto Joshua, Make thee ⁵sharp knives, and circumcise again the children of Israel the ⁶second time. 3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. 4 And this is the ⁷cause why Joshua did circumcise. ⁸All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. 5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. 6 For the children of Israel ⁹walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they ¹⁰obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey. 7 And their children, whom he raised up in their stead, ¹¹them Joshua circumcised: for they were uncircumcised, because they had not circumcised them ¹²by the way. 8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. 9 And the LORD said unto Joshua, This day have I rolled away ¹³the reproach of Egypt from off you, Wherefore the name of the place is called ¹⁴Gilgal unto this day.

¹⁴Gilgal = a rolling away.

⁵Knives of stone.

⁶The last circumcision had taken place at Kadesh forty years before. Mark the faith of Joshua, and the people. Their first act is one of religion, not of war, and the act of religion laid the people open to attack by their enemies. But they knew that God was with them, and so their first act is to dedicate the nation afresh to Jehovah.

⁷Reason or occasion.

⁸Why were the people not circumcised in the wilderness, and why was the Passover not kept for forty years? Because during those years the nation was under a ban for their rebellion at Kadesh (see Intro., p. lxxvi.), and the covenant rites of circumcision and the Passover were suspended during that period.

The renewal of the rite restored the nation to its position of being God's covenant people.

⁹Moved to and fro from place to place.

¹⁰On this rebellion see Numbers xiii., xiv. 1-39.

¹¹The rite was necessary if the Passover was to be kept, for no uncircumcised person could take part in that ceremony.

¹²During the wanderings.

¹³The taunt of the Egyptians which may have reference—

(1) To the bondage of Israel in that country as slaves.

or (2) To their wanderings in the wilderness. The Israelites had left Egypt to make their way to Canaan, but for forty years they had wandered in the wilderness. The Egyptians might well taunt them as being forsaken by their God and so unable to attain their object, viz. the occupation of Canaan.

The Passover. Manna Ceases.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the ¹month at even in the plains of Jericho. 11 And they did eat of the ²old corn of the land on the morrow after the passover, ³unleavened cakes, and ⁴parched corn in the self same day. 12 And the manna ⁵ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

¹ Nisan.

² The produce of the land. The people of Jericho in their terror had left the corn in the fields.

³ At the Passover. The *Third* Passover in the history of the nation.

⁴ Roasted ears of corn.

⁵ Because no longer necessary.

The sudden disappearance of the manna would be an indication to the Israelites that their long period of wandering was now at an end.

On manna (see p. 88).

Observances of the Passover recorded in the Old Testament—

(1) The Institution of the Passover in Egypt (Ex. xii.).

(2) At Sinai, in the year after leaving Egypt (Numb. ix.).

(3) At Gilgal immediately after crossing the Jordan (Josh. v. 10).

(4) By Hezekiah on the occasion of the restoration of the national religion (2 Chron. xxx.).

(5) By Josiah in the 18th year of his reign, after the religious reformation (2 Chron. xxxv.).

(6) By Ezra, after the return from the Babylonish captivity (Ez. vi. 19-22).

The Angel of the Lord Appears to Joshua.

13 And it came to pass, when Joshua was ¹by Jericho, that he lifted up his eyes and looked, and, behold, there stood a ²man over against him with ³his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said Nay; but as ⁴captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, ⁵Loose thy ⁶shoe from off thy foot: for the place whereon thou standest is holy. And Joshua did so.

¹ He was probably examining the defences to see how he could attack the city. He would be convinced that there was no hope for a successful attack.

² The appearance was not a vision, for Joshua approached him and addressed him.

³ i.e. ready for war.

⁴ Prince of the host of Jehovah, i.e. of the host of heaven, the angelic host.

His appearance indicates that the war was a Divine war, undertaken by Jehovah himself against his enemies, the idolatrous nations of Canaan.

⁵ The same command was given to Moses at Sinai when God appeared to him in the burning bush (Ex. iii. 5). To remove the covering of the feet is in the East a mark of reverence.

⁶ Sandals.

6. Now Jericho was ⁷straitly shut up because of the children of Israel: none went out, and none came in. ² And the LORD said unto Joshua, See I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. ³ And ye shall ⁸compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. ⁴ And ⁹seven priests shall bear before the ark seven ¹⁰trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. ⁵ And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a ¹¹great shout; and the wall of the city shall fall down flat, and the people shall ¹²ascend up every man straight before him.

^a see R.V. and comment, p. 80.

Capture of Jericho.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. ⁷ And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. ⁸ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. ⁹ And the armed men went before the priests that blew with

⁷ Strictly, closely. Not that the Israelites had closely invested the city, but that the people of Jericho had shut the gates of the city, and did not venture out.

⁸ March round.

⁹ The number of completion. Seven priests; seven trumpets; seven days of marching round the walls; seven times on the seventh day.

¹⁰ Lit. "trumpets of soundings, or of jubilee," not martial trumpets, but the trumpets used at the commencement of the Sabbatical year and the year of Jubilee.

¹¹ "The well-known and terrible war cry peculiar to Israel" (STANLEY).

¹² i.e. mount the fallen walls, each man matching straight before him and thus keeping the ranks unbroken. It was no disorderly rush.

A city so strongly fortified as Jericho could not have been captured by the Israelites untrained in the conduct of sieges. But its capture was of paramount importance. It was the key to the interior, and till it was captured Joshua could not and dared not advance.

the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. 10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. 11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp. 12 And Joshua rose early in the morning, and the priests took up the ark of the LORD. 13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. 14 And the second day they compassed the city once, and returned into the camp: so they did six days. 15 And it came to pass on the seventh day, that they rose early about the ²dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 15 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. 17 And the city shall be ^{a3}accursed, even it, and

^a see R. V. and comment, p. 80.

² Very early; for they had to march round the city seven times.

³ Devoted to destruction (see p. 84). Usually only the inhabitants were slain, but a special curse was pronounced on Jericho, so all animals were destroyed; and the gold, silver and brass brought into the treasury of the Lord. Only Rahab and those with her in the house were spared.

The city was devoted to God—

- (1) That Israel might secure no gain in spoil through an act of the Lord.
- (2) That the first fruits of conquest should be given to Jehovah.

Order of the Procession.

- (1) The warriors,—i.e. the bulk of the army.
- (2) The priests blowing the trumpets.
- (3) The Ark.
- (4) The rear-guard.

During the marches in the wilderness the duty of the rear-guard was entrusted to the tribe of Dan.

¹ The march was conducted for six days in perfect silence on the part of the people.

The arrangements were made so as to impress the people with the fact that their triumph was wholly due to the Lord. This is apparent—

- (1) In the presence of the priests.
- (2) In the presence of the Ark.
- (3) The trumpets used are not the silver trumpets of war, but the curved trumpets of rams' horns used for inaugurating the Sabbatical year and the year of Jubilee.
- (4) In the constant recurrence of the number seven.

Thus the first and strongest city is given to the people as God's free gift,

- (1) As a pledge that Jehovah would fulfil the promise of giving them the land.
- (2) As a sign that they would owe the possession of the land not to their own prowess but to the aid and protection of Jehovah.

all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. 18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. 19 But all the ⁴silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD. 20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall ⁵fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

⁴The metals which could not be destroyed were to be consecrated to the service of God.

⁵In the panic and confusion created by the fall of the walls the city would be an easy prey to the rush of the Israelites.

The Rescue of Rahab.

22 But Joshua ¹had said unto the ²two men that had spied out the country, Go into the harlot's ³house, and bring out thence the woman, and all that she hath, ⁴as ye sware unto her. 23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and ⁵left them without the camp of Israel. 24 And they burnt the city with fire, and all that was therein: only the silver, and the gold,

^a see R.V. and comment, p. 80.

¹*i.e.* had given instructions beforehand.

²For they had given Rahab their pledge, and they would know the house.

³Which was on the wall, and easily reached. This part of the wall cannot have fallen.

⁴see ii. 14.

⁵*i.e.* placed them in some position of safety, but outside the camp.

As being heathen, they would be considered unclean, and could not be admitted into the camp until they had become members of the congregation of Israel.

and the vessels of brass and of iron, they put into the treasury of the house of the LORD. 25 And Joshua saved ⁶Rahab the harlot alive, and her father's household, and all that she had; and she ⁷dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

- ⁶Rahab married Salmon the head of the tribe of Judah; their son Boaz married Ruth;—Boaz was the father of Obed; Obed the father of Jesse; Jesse the father of David, and thus Rahab became the ancestress of the Messiah.
⁷A proof that the book of Joshua was written not long after the events recorded in it.

A Curse laid upon Jericho.

26 And Joshua ¹adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and ²buildeth this city Jericho: *“he shall ³lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.”* 27 So the LORD was with Joshua; and his fame was ⁴noised throughout all the country.

- ¹Charged them with an oath.
²*i.e.* build the walls and make it a fortified city.
³This means that he should lose all his sons—the eldest should die when he began the work, and the youngest when it was completed.
⁴Spread abroad.

a see R. V. and comment, p. 80.

The walls of Jericho were rebuilt in the godless reign of the impious Ahab, and the curse now pronounced on the builder was fulfilled. “*In his (Ahab's) days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun*” (1 Kings xvi. 34).

The Sin of Achan. The Repulse at Ai.

7. But the children of Israel ¹committed a trespass in the ²“accursed thing”: for ³Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, ⁴took of the “accursed thing”: and the anger of the LORD was kindled against the children of Israel. 2 And Joshua ⁵sent men from Jericho to ⁶Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. 3 And they returned to Joshua, and ⁷said unto him, Let not all the people

- ¹*Lit.* “acted treacherously,” *i.e.* broke faith. In = with regard to.
²Devoted.
³Intro., p. xxxix.
⁴And thus committed sacrilege.
⁵Joshua carefully scouted the country ere advancing further.
⁶Intro., p. lxiii. About ten miles N.W. of Jericho. Important as commanding the roads into the interior, southward towards Jerusalem and northward towards Shechem.
⁷The spies bring back a confident report. Ai was but a small place compared with Jericho. viewed = surveyed, spied out

a see R. V. and comment, p. 80.

go up; but let about two or three thousand men go up and smite Ai; and make not all the people to ⁸labour thither; for they are but ⁹few. 4 So there went up thither of the people about three thousand men: and they fled before the men of Ai. 5 And the men of Ai smote of them about ¹⁰thirty and six men: for they chased them from before the gate even unto ¹¹Shebarim, and smote them in the ¹²going down: wherefore the ¹³hearts of the people melted, and became as water.

¹³ For they felt that God had forsaken them.

The route of Israel before Ai served a double purpose:

1. To rebuke the presumption of the people. The capture of Jericho had been accomplished so easily that the Israelites imagined that Ai would be an easy prey, and so they approached the city in a spirit of arrogance as if *they*, and not *Jehovah*, had captured Jericho.
2. To keep clearly in the minds of the nation that the conquest of the land was a Divine act, executed by the Divine hand for a Divine purpose.

The Prayer of Joshua.

6 And Joshua ¹rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put ²dust upon their heads. 7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, ³to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! 8 O Lord, what shall I say, when Israel turneth their backs before their enemies! 9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall ⁴environ us round, and cut off our name from the earth: and ⁵what wilt thou do into thy great name? 10 And the LORD said unto Joshua, ⁶Get thee up; wherefore liest thou thus upon thy face?

⁸ The ascent is steep, a rise of 3,000 feet in ten miles.

⁹ 12,000 (see viii. 5). It was the sin of Achan, not the prowess of the men of Ai that caused the overthrow of Israel.

¹⁰ This small loss indicates that the Israelites did not come to close quarters with the men of Ai, but took to flight early in the battle.

¹¹ The stone quarries. Intro., p. lxxxi. The place takes its name from them.

¹² A steep descent, about a mile from Ai, where the wadys descending from Ai "take their final plunge" eastward.

¹ A sign of mourning. The act of prostration is a sign of humility and a confession of sin.

² Another sign of mourning.

³ The situation was critical. If the Canaanites should hear of the defeat and gather to attack Israel, utter destruction threatened God's people. Jordan would now be a danger to them. The swollen river would bar retreat. Better if the people had remained on the eastern side in the plains of Moab.

⁴ Surround and cut us off. Retreat with the Jordan behind them was impossible. Defeat meant annihilation.

⁵ i.e. how wilt thou perform thy pledged word to give us the land? And if we are destroyed what will the heathen think of thy promises to us?

⁶ Joshua is reproved. Not God but Israel is in fault.

11 Israel hath ⁷sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. 12 ⁸Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were ⁹accursed: neither will I be with you any more, ¹⁰except ye destroy the accursed from among you. 13 Up, ¹¹sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, There is an ¹²accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. 14 In the morning therefore ye shall be brought according to ¹³your tribes: and it shall be, that the tribe which the LORD ¹⁴taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. 15 And it shall be that he that is taken with the accursed thing shall be ¹⁵burnt with fire, he and all that he hath: because he hath transgressed the ¹⁶covenant of the LORD, and because he hath wrought ¹⁷folly in Israel.

⁷The sin is disclosed to Joshua with all exactness, even to the place of hiding, but the name of the sinner is not divulged. The offender must be discovered by the solemn ceremony of taking lots.

stuff = household goods (see p. 90).

⁸The night was due to the sin of Israel.

⁹Devoted to destruction.

¹⁰The people must purge themselves of the sin or forfeit the assistance of Jehovah.

¹¹A special religious preparation must be gone through before the lot can be taken.

¹²*i.e.* part of the spoil of Jericho, appropriated by one of the people, and not handed over to the treasury of God.

¹³The classification of the nation is here shown clearly.

The tribe was divided into families or clans,

The families or clans into houses,

The houses into individual families.

¹⁴Taketh—*i.e.* by lot.

¹⁵*i.e.* after stoning.

¹⁶*i.e.* the agreement they had entered into with Jehovah. He would give them the land; they must be the instruments of his wrath against the wicked inhabitants.

¹⁷Wickedness.

Detection and Punishment of Achan.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. 17 And he brought the family

of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken: 18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. 19 And Joshua said unto Achan, ¹My son, give, I pray thee, ²glory to the LORD God of Israel and make confession unto him; and tell me now what thou hast done; hide it not from me. 20 And Achan answered Joshua, and said, ³Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: 21 When I saw among the spoils a goodly Babylonish ^agarment, and two hundred shekels of silver, and a ⁴wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. 22 So Joshua sent messengers, and they ⁵ran unto the tent; and, behold, it was hid in his tent, and the ⁶silver under it. 23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and ⁷laid them out before the LORD. 24 And Joshua, and all Israel with him, took ⁸Achan the son of Zerah, and the silver, and the garment, and the

^a see R. V. and comment, p. 80.

v. 21. Babylon was famous for the manufacture of beautiful garments (see p. 98).

⁴Lit. "a tongue of gold," i.e. some golden ornament in the shape of a wedge. It would weigh about 25 ounces, i.e. equal to about 100 sovereigns.

⁵Indicative of their eager interest.

⁶Silver lowest, then the gold wedge, and the garment above all.

⁷The stolen goods were brought from the tent, laid before the Ark, and then Joshua led Achan to the valley of Achor for stoning.

⁸Achan, his family, his goods and the stolen property are considered 'accursed,' i.e. devoted to destruction, and suffer the same fate as the inhabitants of Jericho, the 'accursed' city. His family must have had knowledge of the sin, for it would have been impossible for Achan to have concealed the stolen articles in his tent without their knowledge.

Lots are taken: in following order—

- (1) Tribes—the lot falls on Judah.
- (2) The families of Judah—the lot falls on the Zarahites.
- (3) The houses of the Zarahites—the lot falls on the house of Zabdi.
- (4) The house of Zabdi—the lot falls on Achan.

Thus the offender is detected.

Instances of lots.

- (1) The selection of the scapegoat (Lev. xvi. 8).
- (2) The detection of Achan's sin (Josh. vii. 16-18).
- (3) The division of Canaan among the tribes (Josh. xiv. 2).
- (4) The election of Saul as King of Israel (1 Sam. x. 20-21).
- (5) The detection of Jonathan as having tasted food in the pursuit of the Philistines, contrary to the oath of Saul (1 Sam. xiv. 42).
- (6) The sailors detected Jonah by casting lots (Jonah i. 7).

¹Joshua shows no ill-will to Achan though compelled to punish him.

²And justify His character, i.e. show that our defeat before Ai is due to sin having been committed among us.

³Achan makes full confession.

He had coveted—then taken—then hidden the spoil.

wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. 25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. 26 And they raised over him a ⁹great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of ¹⁰Achor, unto this day.

The Second Expedition against Ai.

8. And the LORD said unto Joshua, ¹Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, ²I have given into thy hand the king of Ai, and his people, and his city, and his land: 2 And thou shalt do to ³Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: ⁴lay thee an ambush for the city ⁵behind it. 3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out ⁶thirty thousand mighty men of valour, and sent them away by night. 4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: 5 And I, and all the people that are with me, will ⁷approach unto the city: and it shall come to pass, when they come out

⁹A memorial of the sin of Achan and its punishment.

¹⁰Intro., p. lxii.

Stoning, the punishment for blasphemy and idolatry. It must take place outside the city, so Achan and his family are taken away from the camp to the valley of Achor.

Instances—

1. The man gathering sticks on the Sabbath (Num. xv. 32-3).
2. Achan and his family for sacrilege at Jericho (Josh. vii. 25-26).
3. Naboth on a false charge of blasphemy (1 Kings xxi. 13-14).
4. Stephen on a charge of blasphemy (Acts vii. 58-60).

¹A necessary encouragement, for the defeat before Ai had disheartened the people.

²So Joshua now advances with confidence of victory.

³Only the king and inhabitants of Ai are to be killed. The plunder is to be the property of the Israelites.

⁴Jehovah Himself indicates the plan of attack.

⁵On the west side (verse 9).

⁶Probably a confusion in numbers, and the 5000 of verse 12 are intended (see note, p. xiii.).

These 5000 marched in the night and placed themselves in ambush in the ravine lying between Bethel and Ai. They remained in concealment the whole of the next day, whilst Joshua and the main body marched from Gilgal to take up their position on the north of Ai.

⁷i.e. advance by the usual route.

against us, as at the first, that we will ⁸flee before them. 6 (For they will come out after us) till we have drawn them from the city; for they will say, ⁹They flee before us, as at the first: therefore we will flee before them. 7 Then ye shall rise up from the ambush, and ¹⁰seize upon the city: for the LORD your God will deliver it into your hand. 8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you. 9 Joshua therefore sent them forth: and they went to lie in ambush, and ¹¹abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people. 10 And Joshua rose up early in the morning and ^a¹²numbered the people, and went up, he and the elders of Israel, before the people to Ai. 11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a ¹³valley between them and Ai. 12 And he ¹⁴took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. 13 And when they ¹⁵had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. 14 And it came to pass, when the king of Ai saw it, that ¹⁶they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, *bat a* ¹⁷time

^asee R.V. and comment, p. 80. ^bsee R.V. and comment, p. 81.

⁸ And so draw them away from the city.

⁹ Naturally the men of Ai would expect an easy victory as in the first attack made by Israel.

¹⁰ An easy task since it would be stript of defenders.

¹¹ Settled down in ambush. They were there a whole day.

¹² Mustered, *i.e.* arrayed them ready for the march from Gilgal to Ai, about fifteen miles. The march would take the day.

¹³ The deep chasm of a wady.

¹⁴ He had taken (see v. 3-8).

¹⁵ We now see the plan of the attack—

(1) The ambush, 5000 men, on the west of the city.

(2) The main army on the north.

(3) A small band advancing into the valley that lay between the main army and the city.

¹⁶ The king of Ai hurries against the band, who feign retreat, and draw the men of Ai from the city. The ambush fire the city in their rear, and the men of Ai are crushed between the two forces.

¹⁷ At the place appointed: *i.e.* he took up his post at the place marked out beforehand for defence.

appointed, ¹⁸before the plain; but he wist not that there were liers in ambush against him behind the city. 15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. 16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. 17 And there was not a man left in Ai or ¹⁹Bethel, that went not out after Israel: and they left the ²⁰city open, and pursued after Israel. 18 And the LORD said unto ²¹Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

The Capture of Ai.

19 And the ambush ¹arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they ²entered into the city, and took it, and hasted and set the city on fire. 20 And when the ³men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the ⁴people that fled to the wilderness turned back upon the pursuers. 21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. 22 And the other issued out of the city against them; so they were in the ⁵midst of Israel, some on this side, and some on that side: and they smote

¹⁸ Before the Arabah, *i.e.* at the entrance to the depressed tract of land running down to the Jordan valley. This spot would be the best position for defence against an adversary advancing from the Jordan.

¹⁹ The people of Bethel had come to the aid of the inhabitants of Ai.

²⁰ *i.e.* the gates were open, thus giving an easy entrance to the 'liers in wait.'

²¹ Who would be on some height watching the feigned flight of his men from a spot whence he could signal to the band lying in ambush.

¹ In response to the signal they had been waiting for.

² Completing the mission with which they had been entrusted.

³ Possibly the attitude of the Israelites caused them to look back.

⁴ The body of men which had feigned flight. Wilderness—the Arabah or plain of the Jordan (see p. xlix.).

⁵ The host of Israel had "turned again," while those who had set Ai on fire advanced in an opposite direction. "Between these two forces the men of Ai were literally crushed (EDERSHEIM).

them, so that they let none of them remain or escape. 23 And the king of Ai ⁶they took alive, and brought him to Joshua. 24 And it came to pass, when Israel had made an end of slaying all the ⁷inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelities returned unto Ai, and smote it with the edge of the sword. 25 And so it was that all that fell that day, both of ⁸men and women, were twelve thousand, even all the men of Ai. 26 For Joshua drew not his ⁹hand back, where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. 27 Only the cattle and the ¹⁰spoil of that city Israel took for a prey unto themselves, according unto the ¹¹word of the LORD which he commanded Joshua. 28 And Joshua burnt Ai, and made it an ¹²heap for ever, even ¹³a desolation unto this day. 29 And the king of Ai he ¹⁴hanged on a tree until eventide: and as soon as the ¹⁵sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and ¹⁶raise thereon a great heap of stones, that remaineth unto this day.

The Blessing and Cursing on Ebal and Gerizim.

30 Then Joshua ¹built an altar unto the LORD God of Israel in mount ²Ebal. 31 ³As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over

⁶For public execution.

⁷The men, *i.e.* the soldiers who had all sallied out to the fight against Israel. Wilderness—the Arabah or plain of the Jordan (see p. xlix.).

⁸*i.e.* the adult population.

⁹It was the signal for battle and slaughter. The slaughterer could not be stayed till all the inhabitants were slain (see verse 2).

¹⁰Whatever was saved from the fire.

¹¹See verse 2.

¹²The place identified with Ai is called 'Tel,' a heap. ¹³Heap of ruins.

¹⁴Slew him and then hung his body on a tree; *i.e.* he was gibbeted.

¹⁵In accordance with the Mosatic Law, which commanded that the "*body shall not remain all night upon the tree*" (Deut. xxi. 23).

¹⁶"Made it a Tel for ever." Tel = a heap (see Note, p. xlii.).

¹According to the command of Moses (see Deut. xxvii.).

²Intro, p. lxx.

³Joshua has secured the passes, and is now in a position to carry out the commands of Moses.

which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. 32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. 33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them: half of them over against mount Gerizim, and half of them over against mount Ebal: as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. 34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. 35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

The six tribes on Gerizim were, Gad, Asher, Zebulun, Dan and Naphtali (the sons of Bilhah and Zilpah), with Reuben added to them, perhaps on account of his great sin.

The acoustic properties of the valley are remarkable. A voice from the valley can be heard plainly on the two hills, and words spoken on one hill can be plainly distinguished on the other. This fact is evidenced by many Palestine explorers.

Jotham delivered his parable to the men of Shechem from Mount Gerizim (Judges ix. 7). Separated from them by the valley he was safe against attack, and yet could be heard distinctly.

Joshua carries out the commands exactly—

- (1) He built an altar of great stones—whole stones (Deut. xxvii. 6). No tool was used on them to prevent idolatrous images being sculptured on them.
- (2) He offered burnt offerings (Deut. xxvii. 6).
- (3) He covered great stones with plaster and wrote on them the words of the Law (Deut. xxvii. 2-3).
- (4) He erected these stones on Mount Ebal (Deut. xxvii. 4).
- (5) The Ark was placed in the valley between Ebal and Gerizim.
- (6) Six tribes stood upon Mount Ebal and responded 'Amen' to the blessings (Deut. xxvii. 12).
- (7) Six tribes stood upon Mount Gerizim and responded 'Amen' to the curses (Deut. xxvii. 13).

The six tribes on Ebal were, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; the sons of Jacob by Leah and Rachel.

First Coalition against Israel.

9. And it came to pass, when ¹all the kings which were on this side Jordan, ²in the ³hills, and in the ³valleys,

¹Jericho and Ai had fought single-handed against Israel and failed.

²The kings of the South now confederate themselves for a joint attack.

a see R.V. and comment, p. 81.

²The hill country of central and southern Canaan.

³The lowland stretching between the mountains and the sea.

and in all the ⁴coasts of the ⁵great sea over against Lebanon, the ⁶Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; 2 That they gathered themselves together, to fight with Joshua and with Israel, ⁷with one accord.

The Stratagem of the Gibeonites.

3 And when the inhabitants of ¹Gibeon heard what Joshua had done unto Jericho and to Ai, ⁴They did work ²wilily, and went and ^amade as if they had been ambassadors, and took old ³sacks upon their asses, and ⁴wine bottles, old, and rent, and bound up; ⁵And old ⁵shoes and ⁶clouted upon their feet, and old garments upon them; and all the ⁷bread of their provision was dry and mouldy. ⁶And they went to Joshua unto the camp at ⁸Gilgal, and said unto him, and to the men of Israel, We be come from a ⁹far country: now therefore make ye a league with us. ⁷And the men of Israel said unto the Hivites, Peradventure ye dwell among us: and ¹⁰how shall we make a league with you? ⁸And they said unto Joshua, ¹¹We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? ⁹And they said unto him, From a ¹²very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and ¹³all that he did in Egypt, ¹⁰And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

a see R. V. and comment, p. 81.

⁴The sea-shore, i.e. the nations on the sea-board.

⁵The Mediterranean Sea.

⁶For these nations see Intro., p. li.

⁷They laid aside their own quarrels and united to repel the invaders.

¹Intro., p. lxxii.

²By stratagem. They had seen how Ai had been taken by stratagem. They see that to meet Israel in battle is to court destruction, so they adopt a scheme to entrap the Israelites into making a treaty with them.

³Hair sacks containing their baggage (see p. 89.)

⁴Wine skins (see p. 84.)

⁵Sandals.

⁶Patched; as if they had walked far (see p. 85.)

⁷See p. 84.

⁸Gilgal on the Jordan (see Intro., p. lxxiii.)

⁹Therefore not of the nations whom Israel is sworn to extirpate; so we can enter into a treaty with you.

¹⁰The Israelites had been commanded not to make a league with any of the inhabitants of Canaan (Ex. xxiii. 32).

¹¹The polite phraseology of Eastern address; not an expression of submission.

¹²i.e. not within the borders of Palestine.

The Gibeonites adroitly make no direct reply, but leave the Israelites to draw their own conclusions.

¹³The Gibeonites name only the deliverance from Egypt and the annihilation of Sihon and Og. To mention Jericho and Ai would have betrayed their own proximity. By act and word they kept up the pretence of living a great way off.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. 12 ¹⁴This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: 13 And these bottles of wine, which we filled, were new, and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. 14 And the men ¹⁵took of their victuals, and ¹⁶asked not counsel at the mouth of the LORD. 15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. 16 And it came to pass at the end of ¹⁷three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. 17 And the children of Israel journeyed, and came unto their cities on the ¹⁸third day. Now their cities were ¹⁹Gibeon, and ²⁰Chephirah, and ²¹Beeroth, and ²²Kirjath-jearim. 18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And ²³all the congregation murmured against the princes. 19 But all the princes said unto all the congregation, ²⁴We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 20 This we will do to them; we will even let them ²⁵live, lest wrath

¹⁴ They produced apparent proofs of the distance they had come—

(1) It was necessary to take provisions for a long journey.

(2) These provisions were now dry and mouldy.

(3) Their wine-skins were rent from long usage.

(4) Their garments were worn out.

¹⁵ And thus according to Eastern custom pledged themselves to peace and friendship. Margin has, "*and they received the men by reason of their victuals.*"

¹⁶ By which they would have learnt the deceit. This omission compelled the people to keep the league, even when they learnt they had been beguiled into it.

"*asked not counsel.*" For which special means were provided in the Urim and Thummim (see p. 93), and which they were specially directed to use in order to obtain a revelation of the Divine will (Num. xxvii. 21, Ex. xxviii. 30).

¹⁷ The deceit is quickly unmasked.

¹⁸ Gibeon was about fifteen miles from Gilgal. The slow moving caravan would take part of three days to make the journey.

¹⁹ Intro., p. lxxii.

²⁰ Intro., p. lxxix.

²¹ Intro., p. lxxv.

²² Intro., p. lxxvii.

²³ For to spare the Gibeonites seemed to be disobedience to God.

²⁴ The princes admit they have done wrongly, but to break their oath would be an additional sin.

²⁵ But only live. We must spare their lives, because of our oath; but we will make them bondmen.

be upon us, because of the oath which we sware unto them. 21 And the princes said unto them, Let them live; but ²⁶let them be ²⁷hewers of wood and drawers of water unto all the congregation; as the princes had promised them. 22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye ²⁸beguiled us, saying, We are very far from you; when ye dwell among us? 23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. 24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. 25 And now, behold, we are ²⁹in thine hand: as it seemeth good and right unto thee to do unto us, do. 26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. 27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the ³⁰altar of the LORD, even unto this day, in the place which he should choose.

²⁹In thy power and so must submit to your conditions.

³⁰Relieving the Levites of these menial and laborious duties.

²⁶*Lit.* "they shall be."

²⁷Condemned to the lowest menial offices for ever.

²⁸Cheated us, imposed upon us.

The decision of Joshua and the people was correct.

Though forbidden to make alliances with the heathen nations of Canaan, and commanded to utterly destroy them, Joshua and the people had not taken every precaution against deceit. They had not enquired of the Lord (see verse 14).

So they were bound to keep their word to the Gibeonites, and spare their lives.

But they do not admit them into the nation. These men had acted from motives of fear and not through faith as Rahab had done.

Rahab was admitted to the full privileges of Jewish nationality.

The Gibeonites are condemned to be slaves of the lowest order.

The action of Israel was approved by God, for:—

(1) The confederated kings, advancing against Gibeon, are thoroughly overthrown.

(2) The house of Saul was punished for violation of this treaty with the Gibeonites (2 Sam. xxi. 1). (See also Intro. p. lxxi.)

The Gibeonites were the first *Nethinim* (see p. 68).

Confederation Against Gibeon.

10. Now it came to pass, when Adoni-zedec king of Jerusalem had

¹Intro., p. xl. = Lord of righteousness.

heard how ²Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; ² That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. ³ Wherefore ³Adoni-zedec king of Jerusalem sent unto ⁴Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish and unto Debir king of Eglon, saying, ⁴ Come up unto me, and ⁵help me, that we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel. ⁵ Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and ⁶went up, they and all their hosts, and ⁷encamped before Gibeon, and made war against it. ⁶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, ⁸Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the ⁹mountains ¹⁰are gathered together against us.

² The triumphant progress of Joshua had alarmed them. Now the surrender of Gibeon roused them to prompt action.

The action of Adoni-zedec is explained by the fact that Gibeon was near to Jerusalem, and that it gave Joshua a footing in the centre of the land. The other kings would join him because the possession of the passes leading from Gibeon would render the south of Canaan open to attack.

⁸ Intro., p. xi.

⁴ For these kings and places see Historical and Geographical Notes (pp. xl.-lxix.).

⁵ Gibeon must be regained partly to punish the Gibeonites for their defection, and strategically in order to regain possession of so important a position.

⁶ i.e. ascended from the lowlands to the highlands.

⁷ Their sudden advance brings them upon the Gibeonites unawares.

⁸ The need was pressing, so the message is urgent. Unless the succour comes quickly it will be too late.

⁹ Hill country.

¹⁰ The force gathered against us must crush us if we are not relieved at once.

The Battle of Beth-horon, or Gibeon.

⁷ So Joshua ¹ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. ⁸ And the LORD said unto Joshua, ²Fear them not: for I have delivered them into thine hand; there shall not a man

¹ Joshua makes a forced march with picked troops.

² Another message of encouragement. Necessary because the force opposed to them was by far the largest body the Israelites had yet encountered.

of them stand before thee. 9 Joshua therefore ³came unto them suddenly, and went up from Gilgal all night. 10 And the LORD ⁴discomfited them before Israel, and slew them with a great slaughter at Gibeon, and ⁵chased them *along the way that goeth up to* ⁶Beth-horon, and smote them to ⁷Azekah, and unto ⁸Makkedah. 11 And it came to pass, as they fled from before Israel, and were in the going down to ⁹Beth-horon, that the LORD cast down ¹⁰great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. 12 ¹¹Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he ¹²said in the sight of Israel, Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of ¹³Ajalon.

13 ¹³*And the sun stood still*, and the moon stayed, Until the people had avenged themselves upon their enemies. Is not this written in the ¹⁴book of Jasher? So the sun stood still in the midst of heaven, And hastened not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel. 15 And Joshua ¹⁵returned, and all Israel with him, unto the camp to Gilgal.

^a see R.V. and comment, p. 81. ^b see R.V. and comment, p. 81.

³ It was imperative on him to strike a blow at once. The attack was a complete surprise.

⁴ Broke up the army.

⁵ The kings fled in a panic.

⁶ The upper Beth-horon (Intro., p. lxxvii.).

⁷ Intro., p. lxxv.

⁸ Intro., p. lxxix.

⁹ Lower Beth-horon (Intro., p. lxxvii.).

¹⁰ So the army of Sisora was broken up by a storm (Judges v. 20).

Such occurrences are not uncommon in history (see Intro., p. xvi.).

¹¹ It was the crisis of the battle. If darkness intervened, and the pursuit was stayed, the enemy might rally (see Intro., p. xxxv.).

¹² For Notes on this miracle see Intro., pp. xxxv.-vi.

¹³ Intro., p. xxxvi.

Compare the going back of the shadow on the sun-dial of Hezekiah (2 Kings xx. 8-11).

¹⁴ "The Book of the Upright," probably a collection of national songs. (For explanation see p. 90.)

about a whole day. Dr. Edeisheim would translate thus, "and hastened not to go down—like (as on) a complete day," that is like on any ordinary complete day (Vol. iii. p. 82).

¹⁵ Joshua did not return to Gilgal till he had captured the cities (see verse 43), so probably this verse is also a quotation from the book of Jasher. If not a quotation the insertion of the verse is due to carelessness on the part of the transcriber.

The Flight and Capture of the Five Kings.

16 But these ¹five kings fled, and hid themselves in a ²cave at Makkedah. 17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. 18 And Joshua said, ³Roll great stones upon the mouth of the cave, and set men by it for to keep them: 19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. 20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the ⁴rest which remained of them entered into ⁵fenced cities. 21 And all the people returned to the ⁶camp to Joshua at Makkedah in peace: ⁷none moved his tongue against any of the children of Israel. 22 ⁸Then said Joshua, ⁹Open the mouth of the cave, and bring out those five kings unto me out of the cave. 23 And they did so, and ¹⁰brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. 24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your ¹¹feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. 25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage:

¹The flight of the panic-stricken army continues. The kings take refuge in a cave, hoping to escape when the pursuit slackened.

²The district abounds in limestone caves. The kings took refuge in one of these.

³It is important to capture the kings, yet Joshua does not delay. He imprisons the kings in the cave by closing the mouth with large stones, and urges the people to press the pursuit till the remnants of the routed army of Canaanites take refuge in the walled cities.

⁴The remnant of the scattered forces.

⁵Fortified cities.

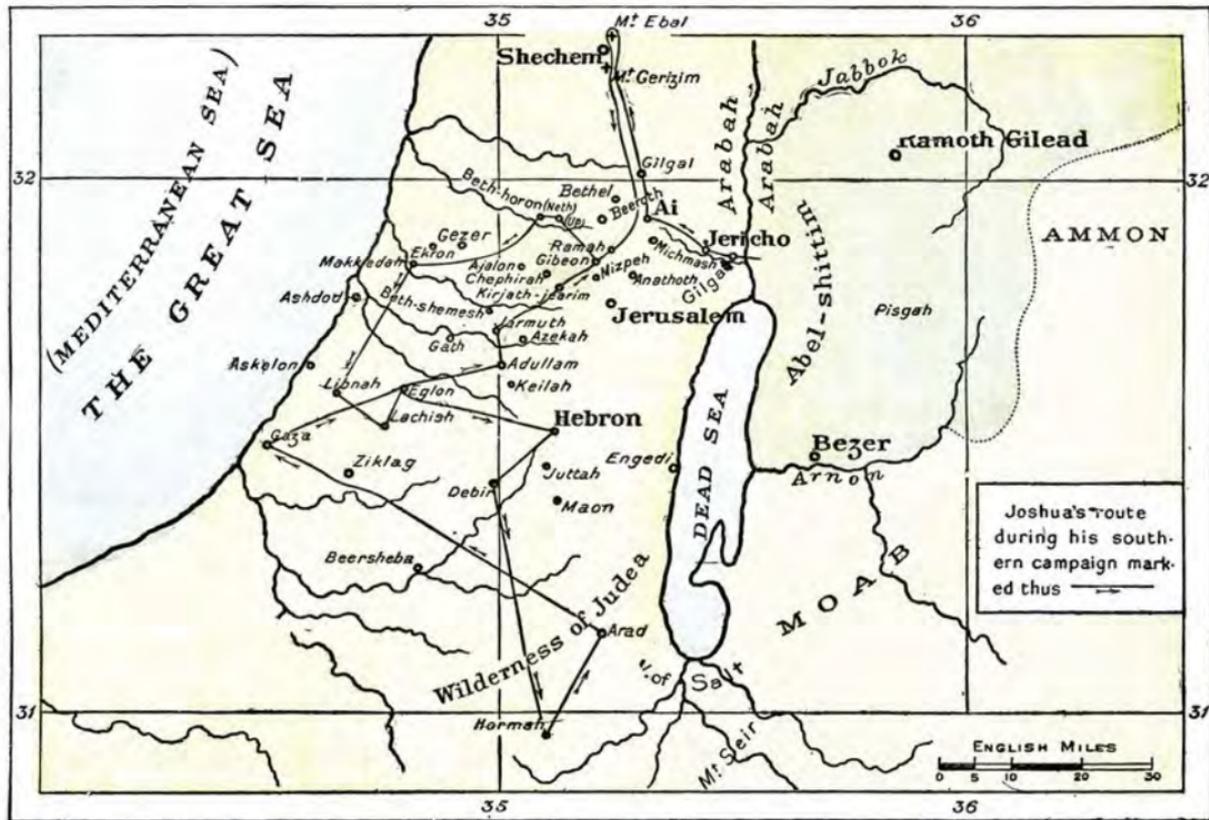
⁶i.e. the bivouac of the force which had been left by Joshua to guard the entrance of the cave.

⁷A proverbial expression= all their enemies were subdued.

⁸Probably on the next day. ⁹i.e. remove the stones (see verse 18).

¹⁰For public execution.

¹¹A form of triumph on the part of the conqueror, symbolical of the complete humiliation for the captive. But Joshua does not intend the latter. The act is performed by his captains, and the intention is to give them confidence, meaning, "great as these and other kings of Canaan may be, God will subdue them under your feet."



THE SOUTHERN CAMPAIGN.

for thus shall the LORD do to all your enemies against whom ye fight. 26 And afterwards Joshua smote them, and slew them, and ¹²hanged them on five trees: and they were hanging upon the trees until the evening. 27 And it came to pass ¹³at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain ¹⁴until this very day.

¹²Gibbeted them as he had gibbeted the king of Ai (see viii. 39). Each king hung from a separate tree.
¹³See Dent. xxi. 23.

¹⁴Another indication that the Book of Joshua was compiled not very long after the death of Joshua.

Conquest of Southern Palestine.

28 And ¹that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did unto the king of ²Makkedah as he did unto the king of Jericho. 29 Then Joshua passed from Makkedah, and all Israel with him, unto ³Libnah, and fought against Libnah: 30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho. 31 And Joshua passed from Libnah, and all Israel with him, unto ⁴Lachish, and encamped against it, and fought against it: 32 And the LORD delivered Lachish into the hand of Israel, which took it on the ⁵second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah. 33 Then Horam king of

¹i.e. captured it in one day.

²Intro., p. lxxix.

³Intro., p. lxxviii.

⁴Intro., p. lxxvii.

⁵Lachish, a city in a position of great strength, held out for two days. All other cities fell at once. Lachish resisted Sennacherib (2 Kings xix. 8), and was one of the last cities to resist Nebuchadnezzar (Jer. xxxiv. 7) (see p. 96).

⁶Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. 34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: 35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. 36 And Joshua ⁷went up from ⁸Eglon, and all Israel with him, unto ⁹Hebron; and they fought against it: 37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein. 38 And Joshua returned, and all Israel with him, to ¹⁰Debir; and fought against it: 39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining; as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

⁶Intro., p. lxxii. But not entirely subdued till the reign of Solomon, when Pharaoh king of Egypt took the city and gave it as a dowry to his daughter, Solomon's queen.

The king of Gezer brought his fate upon himself by joining the king of Lachish. Probably Joshua contented himself with defeating his forces and did not take the city, which lay out of his route.

⁷i.e. from the low country to the hill country round Hebron.

⁸Intro., p. lxx.

⁹Intro., p. lxxiv.

¹⁰Intro., p. lxx.

Review of the Campaign.

40 So Joshua smote ¹all the country of ²the hills, and of ³the south, and of the ⁴vale, and of the ⁵springs, and all their kings: he left none remaining, but

¹The campaign extended over the S. and S.W. portion of Palestine.

The four districts conquered are—

²The hills = the highlands running N. and S., forming the backbone of the country;

³The south, consisting of pasture land;

⁴The vale = the lowland lying between the highland and the sea coast;

⁵The springs = the slopes at the foot of the mountain range between the highlands and the lowlands.



THE NORTHERN CAMPAIGN.

utterly destroyed ⁶all that breathed, as the LORD God of Israel commanded. ⁴¹And Joshua smote them from ⁷Kadesh-barnea even unto ⁸Gaza, and all the country of ⁹Goshen, even unto ¹⁰Gibeon. ⁴²And all these kings and their land did Joshua take ¹¹at one time, because the LORD God of Israel fought for Israel. ⁴³And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Thus the campaign of conquest led to the subjugation of the district lying southwards from Gibeon between that city on the east, and Gaza on the west, and extending as far as Kadesh-barnea and Goshen to the south.
¹¹i.e. in one campaign.

⁶Every human being.

⁷Intro., p. lxxvi. The furthest point reached by Israel in their direct march from Sinai to Canaan (Numb. xiv. 29-33).

⁸Gaza marks the extent of the conquest on the west (Intro., p. lxxi.).

⁹Goshen, a district of the south of Judæa; not the Goshen in the land of Judah (Intro., p. lxxiii.).

¹⁰Gibeon marks the extent of the conquest on the east (Intro., p. xxi.).

Defeat of the Northern Confederation.

¹¹. And it came to pass, when ¹Jabin king of ²Hazor had heard ³those things, that he sent to Jobab king of ⁴Madon, and to the king of ⁵Shimron, and to the king of ⁶Achshaph, ² And to the kings that were on the north of ^athe ⁷mountains, and of the ⁸plains south of ⁹Chinneroth, and in the ¹⁰valley, and in the ¹¹borders of Dor on the west, ³ ¹²And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the ^amountains, and to the Hivite under Hermon in the land of ¹³Mizpeh. ⁴ And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and ¹⁴chariots very many. ⁵ And when all these kings were met together, they came and pitched together at the waters of ¹⁵Merom, to fight against Israel. ⁶ And the LORD said unto

¹Intro., p. xli. = *wise, intelligent*. Probably the hereditary official title (see Judges iv. 2).

²Intro., p. lxxiv.

³i.e. of the defeat of the southern kings.

⁴Site unknown (Intro., p. lxxviii.).

⁵Site unknown.

⁶Site unknown.

⁷The mountain district of Galilee.

⁸The north portion of the Arabah or plain of the Jordan (Intro., p. xlix.).

⁹Lake of Genneseret.

¹⁰The northern portion of the plain between the mountains and the sea.

¹¹*Lit.* "highlands of Dor" (Intro., p. lxx.).

¹²Intro., p. li.

¹³Jabin sends out as it were "the fiery cross," summoning all the northern kings to make a final and combined effort to repel the invading Israelites.

¹⁴See p. lxxix.

¹⁵Intro., p. lxxix. Through which the Jordan flows—mentioned here only.

^a see R.V. and comment, p. 81.

Joshua, ¹⁶Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt ¹⁷hough their horses, and burn their chariots with fire. 7 So Joshua came, and all the people of war with him, against them by the waters of Merom ¹⁸suddenly; and they fell upon them. 8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great ¹⁹Zidon, and unto ²⁰Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. 9 And Joshua did unto them as the LORD bade him; he houghed their horses, and burnt their chariots with fire. 10 And Joshua at that time ²¹turned back, and took Hazor, and ²²smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. 11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them, there was not ²³any left to breathe: and he burnt ²⁴Hazor with fire. 12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded. 13 But as for the cities ²⁵that stood *still in their strength*, Israel burned none of them, save Hazor only; that did Joshua burn. 14 And all the spoil of these cities, and the cattle, the children of

b see R. V. and comment, p. 82.

¹⁶The Israelites were facing a new danger; they had to meet cavalry and war chariots. The words must have been spoken while Joshua was on his march. The distance between Gilgal and Galilee could not be traversed in the day.

¹⁷Cut their hamstrings, and lame them. The command is given

(1) to discourage Israel in accumulating horses;

(2) to prevent commerce with Egypt, the chief source of the supply of horses.

¹⁸Joshua by the rapidity of his movements again surprised the enemy. This was his only chance, viz. to attack before the great host could be disciplined or the chariots brought into line.

¹⁹Map, p. 26.

²⁰Intro., p. lxxx.

The great army was broken into three divisions.

(1) North-West to Zidon.

(2) North-East up the valley of Mizpeh towards Lebanon.

(3) West and South-West to "the smelting pits by the waters" (Misrephoth-maim).

²¹After the victory.

²²Beheaded.

²³Any human being left alive.

²⁴Hazor is the only city burnt. It overlooked the plain in which the battle was fought. It was the head of the great confederacy of the north, so Joshua made an example of the city and its king.

²⁵*Lit.* "standing each on its own hill." Either that the hill fortresses were not captured but left to be subdued later on, or as some explain it that the towns in the valleys were always burnt, but that those on hills, with the exception of Hazor, were left standing as needing only small garrisons to hold them.

Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they ²⁶any to breathe. 15 As the LORD commanded Moses his servant, ²⁷so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

²⁶ Any human being alive.

²⁷ Throughout the Book of Joshua we find him consistently carrying out the commands of Jehovah. Implicit obedience to God's will is a prominent trait in his character.

Review of the Conquest of Palestine.

16 ¹So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same. 17 Even from the ²mount Halak, that goeth up to Seir, even unto ³Baal-gad in the valley of Lebanon under Mount Hermon: and all their kings he took, and smote them, and slew them. 18 Joshua made war a ⁴long time with all those kings. 19 There was not a city that made peace with the children of Israel, save ⁵the Hivites the inhabitants of Gibeon: all other they took in battle. 20 For it was of the LORD to harden their hearts that they should come against Israel in battle, that he might ⁶destroy them utterly, and that ⁷they might have no favour, but that he might destroy them, as the LORD commanded Moses.

¹ A summary of the result of Joshua's campaigns. This verse describes the extent of his operations. Not that the subjugation was complete or the inhabitants annihilated, but that all opposition was overcome, *i.e.* armed resistance was at an end. The occupation of the country might proceed unchecked.

² "*Smooth or bald mountain*," marking the southern limit of the conquest (Intro., p. lxxiv.).

³ Probably Caesarea Philippi of the Gospels (Intro., p. lxxv.); the northern limit of the conquest (see Dan. p. lxxix.).

⁴ Five years at least, but more likely seven (Intro., p. xxviii.).

⁵ Who had beguiled the Israelites into sparing their lives (ix. 3-27).

⁶ Devote.

⁷ The Canaanites fought not only for independence but also to maintain their idolatrous religion. Consequently they were utterly destroyed.

Destruction of the Anakims.

21 And at that time came Joshua, and cut off the ¹Anakims from the mountains, from ²Hebron, from Debir,

¹ A race of giants. The report of the spies concerning the Anakim greatly alarmed the Israelites in the wilderness

and caused the revolt at Kadesh-barnea (Num. xiv. 1-4), so special mention is made of the destruction of the Anakim.

² They inhabited the mountainous district round Hebron.

from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. 22 There was none of the Anakims left in the land of the children of Israel: only in ³Gaza, in Gath, and in Ashdod, there remained. 23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the ⁴land rested from war.

³ The remnant took refuge in these cities of the Philistines. They must have returned to Hebron later, for they were driven out by Caleb and Othniel (Josh. xv. 13; Judges i. 29) after the death of Joshua.

Goliath was of Gath (1 Sam. xvii. 4).

⁴ *i.e.* Joshua had marched throughout the land, and put down all organized resistance. But much remained to be done ere the land was thoroughly occupied (see xiii. 1-6).

Enumeration of Kings Overcome on the East of Jordan.

12. Now ¹these are the kings of the land, which the children of Israel smote, and possessed their land ^aon ²the other side Jordan toward the rising of the sun, from the ³river Arnon unto ⁴mount Hermon, and all the ⁵plain on the east. 2 Sihon ⁶king of the Amorites, who dwelt in ⁷Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and ⁸from the middle of the river, and from half ⁹Gilead, even unto the river ¹⁰Jabbok, which is the border of the children of ¹¹Ammon; 3 And from ^bthe plain to the sea of Chinneroth on the east, and unto the sea of ^bthe ¹²plain, even the ¹³salt sea on the east, the way to ¹⁴Beth-jeshimoth; and from the south, ¹⁵under Ashdod-pisgah: 4 And the ¹⁶coast of ¹⁷Og king of ¹⁸Bashan, which was of the remnant of the giants, that dwelt at ¹⁹Ashtaroth and at ²⁰Edrei, 5 And reigned in mount ²¹Hermon, and in Salcah, and in all ²²Bashan, unto

¹ A recapitulation of the districts conquered in the wars of Moses and Joshua.

² Beyond, *i.e.* on the east side.

³ The southern boundary.

⁴ The northern boundary.

⁵ The great valley on the east of Jordan from the Sea of Galilee to the Dead Sea. See Num. xxi. 24.

⁶ These kings were conquered by Moses.

⁷ Intro., p. lxxv.

⁸ City that is in the midst of the river, *i.e.* built partly on an island, viz. Ar-Moab (Intro., p. lxxiv.).

⁹ Intro., p. lxxiii.

¹⁰ Intro., p. lxxv.

¹¹ Intro., p. liv.

From = 'Over'—describing the land ruled over by Sihon, not the boundary of his kingdom.

¹² The Arabah (Intro., p. xlix.).

¹³ The Dead Sea.

¹⁴ The House of the Wastes.

¹⁵ The slopes of Pisgah.

¹⁶ Border.

¹⁷ Intro., p. xliii.

¹⁸ Intro., p. lxvi.

¹⁹ Intro., p. lxx.

²⁰ Intro., p. lxx.

Og was defeated and slain at Edrei (Numb. xxi. 33-5).

²¹ Intro., p. lxxiv.

²² Intro., p. lxvi.

^a see R.V. and comment, p. 78. ^b see R.V. and comment, p. 80. ^c see R.V. and Intro., p. lxiv. ^d see R.V. and comment, p. 77.

the border of the ²³Geshurites, and the ²⁴Maachathites, and half Gilead, the border of Sihon king of ²⁵Heshbon. 6 Them did Moses the servant of the LORD and the children of Israel smite: and ²⁶Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

²³Intro., p. lv.

²⁴Intro., p. lv.

²⁵Intro., p. lxxv.

²⁶See Numb. xxxii. 1-28.

Verses 2 and 3 describe the territory of Sihon.

Verses 4 and 5 describe the territory of Og.

Kings Overcome by Joshua.

7 And these are the ¹kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount ²Halak, that goeth up to ³Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; 8 In the ⁴mountains, and in the ⁵valleys, and in the ⁶plains, and in the ⁷springs, and in the ⁸wilderness, and in the ⁹south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: 9 The king of ¹Jericho, one; the king of ²Ai, which is beside Beth-el, one; 10 The king of ³Jerusalem, one; the king of ⁴Hebron, one; 11 The king of ⁵Jarmuth, one; the king of ⁶Lachish, one; 12 The king of ⁷Eglon, one; the king of ⁸Gezer, one; 13 The king of ⁹Debir, one; the king of ¹⁰Geder, one; 14 The king of ¹¹Hormah, one; the king of ¹²Arad, one; 15 The king of ¹³Libnah, one; the king of ¹⁴Adullam, one; 16 The king of ¹⁵Makkedah, one; the king of ¹⁶Beth-el, one; 17 The king of ¹⁷Tappuah, one; the king of ¹⁸Hepher, one; 18 The king of ¹⁹Aphek, one; the king of ²⁰Lasharon, one; 19 The king

¹The names of these kings are given mainly in the order in which their overthrow is related in the previous chapters.

²See xi. 17.

³Intro., p. lxxiv.

⁴The hill country in the centre of the land.

⁵The lowlands between the mountains and the sea.

⁶The mountain plain.

⁷The mountain slopes.

⁸The Arabah or Jordan valley.

⁹The Negeb.

For account of these nations, see p. li.

For account of situation, etc., of these cities, see Geographical Notes.

¹Chap. vi.

²Chap. viii.

⁸Chap. x. (the city is not taken).

⁴Chap. x.

⁵Chap. x. (no mention of the capture of the city).

⁶Chap. x.

⁷Chap. x.

⁸Chap. x. (city not taken).

⁹Chap. x.

¹⁰See Map.

¹¹Intro., p. lxxv.

¹²See Map.

¹³Chap. x.

¹⁴Intro., p. lxiii.

¹⁵Chap. x.

¹⁶Chap. viii. (probably at same time as Ai).

¹⁷See Map.

¹⁸See Map.

¹⁹See Map.

²⁰See Map.

of ²¹Madon, one; the king of ²²Hazor, one; ²⁰The king of ²³Shimron-meron, one; the king of ²⁴Achshaph, one; ²¹The king of ²⁵Taanach, one; the king of ²⁶Megiddo, one; ²²The king of ²⁷Kedesh, one; the king of ²⁸Jokneam, of Carmel, one; ²³The king of ²⁹Dor in the coast of Dor, one; the king of the nations of ³⁰Gilgal, one; ²⁴The king of ³¹Tirzah, one: all the kings thirty and one.

²¹ Chap. xi.

²² Chap. xi.

²³ Chap. xi.

²⁴ Chap. xi.

²⁵ Intro., p. lxxxii.

²⁶ Intro., p. lxxxiii.

²⁷ Intro., p. lxxvi. **Kedesh-Naphtali.**

²⁸ Intro., p. lxxv.

²⁹ Chap. xi.

³⁰ Intro., p. lxxii.

³¹ Intro., p. lxxxiii.

Joshua is Commanded to Divide the Land among the Tribes.

THE SECOND PORTION OF THE BOOK.

The Division of the Land.

13. Now Joshua was ¹old and stricken in years, and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. ²This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri, ³From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is ²counted to the Canaanite: five lords of the Philistines; the Gezathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites; ⁴From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphék, to the borders of the Amorites: ⁵And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under Mount Hermon unto the entering into Hamath. ⁶All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

¹ Old and stricken in years; better, "He had aged and advanced in years." The hard work of campaign had aged him, not that he was so very old. The phrase expresses decay of vital power rather than the number of years he had lived. Yet he was over ninety years of age, and his decaying power left him unfit to complete the conquest, which would take some time. There were strong fortresses such as Jerusalem to be captured, and several districts to be settled. All this could not be completely carried out in Joshua's lifetime. So Joshua was commanded to divide the land among the tribes in faith that Jehovah would keep His covenant promises and give His people possession of the land. Each tribe was to be left to complete the subjugation of the portion allotted to it.

² Counted to the Canaanite, i.e. considered as belonging to the Canaanites though actually in the possession of the Philistines. So this portion of land was also to be conquered.

It is evident that a thorough survey was made of the land, and that this survey is recorded in this portion of the Book of Joshua.

Dean Stanley writes—"There is one document in the Hebrew Scriptures to which probably no parallel exists in the topographical records of any other ancient nation. In the Book of Joshua we have what may, without offence, be termed the Doomsday Book of the Conquest of Canaan. Ten chapters of that Book are devoted to a description of the country, in which not only are its general features and boundaries carefully laid down, but the names and situations of towns and villages enumerated with a precision of geographical terms which encourages and almost compels a minute investigation" (*Sinai and Palestine*, p. xiii.).

Verses 2-3 describe the land yet unconquered in the South. The districts include:—

- (1) **The Philistines**—whose five lords were lords of Gaza, Ashdod, Askelon, Gath and Ekron (see Geo. Notes).
- (2) **The Geshurites**—(not the same as in verse 13), but the inhabitants of a district south of Philistia, extending to Sihor, or the *El-Arish*, often termed the river of Egypt (see Geo. Notes).

Verses 4, 5 and 6 describe the land yet unconquered in the North. The nations are:—

- (1) **The Sidonians.**
- (2) **The Syrians.**
- (3) **The inhabitants of Gebal** (see Geo. Notes).
- (4) On the East side of Jordan the Geshurites and Maachathites were not conquered (see verse 13).

The Territory East of Jordan.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh. 8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses, the servant of the LORD gave them; 9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon; 10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; 11 And Gilead, and the border of the Geshurites and Maachathites, and all Mount Hermon, and all Bashan unto Salcah; 12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out. 13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. 14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

On the names of places see Geographical Notes.

The two tribes and a half received an expanse of territory on the East of Jordan quite as extensive as the district on the West divided among the remaining nine tribes and a half.

Geshur and Maacah (see Geo. Notes) long retained their independence. They were in existence in David's time. The mother of Absalom, the third son of David, was Maacah, daughter of Talmai, King of Geshur.

Verse 14. The fact that no portion of the land was assigned to the Levites is repeated (xviii. 7), and again at the division of the land West of Jordan among the nine tribes and a half (xiv. 3-4).

The Territory of Reuben.

15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families. 16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; 17 Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baalmeon, 18 And Jahaza, and Kedemoth, and Mephaath, 19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, 20 And Beth-peor, and Ashdothpisgah, and Beth-jeshimoth, 21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country. 22 Balam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. 23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

For persons and places see Historical and Geographical Notes.

For the territory of Reuben see Map, p. lvii.

The tribe of Reuben occupied the southern portion of land east of Jordan.

Verse 22. Allusion is made to Balaam and the destruction of the Midianites because the land of the Midianites was given to Reuben.

The Territory of Gad.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families. 25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah; 26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; 27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward. 28 This is the inheritance of the children of Gad after their families, their cities, and their villages.

For persons and places see Historical and Geographical Notes.

For the territory of Gad see Map, p. lvii.

The tribe of Gad occupied the central portion of the land on the east of Jordan.

The Territory of the Half Tribe of Manasseh.

29 And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families. 30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: 31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families. 32 These are the countries which Moses did distribute for inheritance in in the plains of Moab, on the other side Jordan, by Jericho, eastward. 33 But unto the tribe of Levi Moses gave not any inheritance; the LORD God of Israel was their inheritance, as he said unto them.

For places and persons see Geographical and Historical Notes.

For the territory of the half tribe of Manasseh see Map, p. lvii.

The half tribe of Manasseh occupied the northern portion of the land east of Jordan.

Distribution of the Land West of Jordan.

14. And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazer the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. 2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe. 3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance amongst them. 4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. 5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

The distribution was conducted by Eleazar the priest, the religious head of the community, and by Joshua, the civil and military governor, in the presence of the elders.

The method of distribution was by lot.

The tribe of Levi had no land assigned. The number of twelve is made up by assigning two tribes to the house of Joseph. Joseph's sons, Manasseh and Ephraim, had been adopted by Jacob as his own sons. "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came into the land of Egypt are mine: as Reuben and Simeon they shall be" (Gen. xlviii. 5), i.e. taking the places of the two eldest sons.

The lot appears to have determined only in a general way the situation of a

particular tribe. The exact amount of territory seems to have been assigned according to the numbers of the tribe. Some adjustments were made later on, e.g. to the tribe of Simeon (xix. 1) was assigned territory in the lot of Judah. From this we may assume that the portion at first assigned to Judah was found to be greater than that tribe could conveniently populate.

The lots were not all drawn at once. Judah came first. Then when land had been assigned to it, the tribe of Ephraim and the remaining half tribe of Manasseh received their portion.

Later the rest of the land was divided at Shiloh among the remaining seven tribes and a half (xviii. 1-7).

Jacob had assigned the *sovereignty* to Judah (Gen. xlix. 8-12) and the *birthright* to Joseph, for the adoption of his two sons, Manasseh and Ephraim, was equivalent to giving to Joseph a double portion.

The Possession of Caleb.

6. Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea. 7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. 8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. 9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. 10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. 11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. 12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said. 13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. 14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel. 15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

The statements of Caleb as regards his age give us the period of time taken up in the conquest of Canaan by Joshua.

At Kadesh-barnea Caleb was forty years of age. The Israelites arrived at Kadesh in the second year after leaving Egypt.

Therefore Caleb would be thirty-eight years old when Israel left Egypt. The wanderings in the wilderness extended over forty years.

Therefore Caleb would be seventy-eight years old when Israel crossed Jordan.

He is now eighty-five; so Joshua's campaigns most probably lasted *seven* years.

Allowing that in mentioning his age as forty, Caleb was thinking of the time when he left Egypt, even then the calculation gives five years as the period of Joshua's warfare.

Caleb claims Hebron as his portion according to the promise made to him by Moses when the spies returned from exploring the land. Caleb and Joshua were the only two out of the twelve spies who were not discouraged by what they had seen. For their faithfulness they alone of the adults of the host who had left Egypt were permitted to enter the promised land. Moses promised to Caleb the very portion of land he had visited.

Caleb now comes forward with the support of the elders of Judah and claims the fulfilment of the pledge.

He speaks courageously. Though eighty-five years of age he feels as strong as when forty years before he entered the land as one of the spies, and mighty and valiant as the Anakim may be he is confident that "*if the Lord be with him he can drive them out.*"

Joshua admitted the justice of this claim, blessed Caleb, and assigned to him the territory asked for.

The Boundaries of Judah.

15. This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast. 2 And their south border was from the shore of the salt sea, from the bay that looketh southward: 3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: 4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. 5 And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: 6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben: 7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel: 8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up

to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward: 9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim: 10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of the mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah: 11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. 12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

For the territory of Judah, the boundaries of which are given with minute exactness, see Map, p. lvii.

For places see Geographical Notes.

The stone of Bohan the son of Reuben. This stone is mentioned again xviii. 17. It would appear to have been placed on the slope of a hill. It may have been erected to celebrate some deed of valour.

The Request of Achsah to her Father Caleb.

13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron. 14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak. 15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher. 16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. 17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. 18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? 19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

This event did not occur till after the death of Joshua (Judges i. 10-15).

Joshua had taken Hebron (x. 36-37), and had expelled the Anakim (xi. 21-22), but apparently they had returned and regained possession of the city.

Debir or Kerjath-sepher, *city of books*, or Kirjath-sanna, *city of palm branches*, or "*city of learning*," had been captured by Joshua (x. 38), and Joshua had driven the Anakim from the district (xi. 13). It would appear they had returned and re-occupied the city.

Debir was an important town, probably a seat of learning, and from the offer of Caleb must have occupied a strong position.

Verse 16. So Saul promised his daughter Merab to David as wife, if David overcame the Philistines (1 Sam. xviii. 17).

Verse 18. "As she came to him," *i.e.* as she left her home with Caleb to accompany Othniel to Debir to become his wife. From the narrative it would appear that she urged Othniel to make the request, and that when Othniel refused to do so she determined to approach her father herself.

Verse 18. "A field"—*the field*, *i.e.* a well-known field, in which were the springs of water she desired.

Verse 19. "South Land"—dry and barren, so Achsah asks for "springs of water." The upper springs and the nether springs. Near Debir there is a secluded valley in which there are many springs, some in the upper part of the valley and some in the lower. The rivulet proceeding from them renders the valley rich in verdure. It is this precious piece of land near to Debir which Achsah desired, and which Caleb granted her.

The Cities of Judah in the South.

20 This is the inheritance of the tribe of the children of Judah according to their families. 21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, 22 And Kinah, and Dimonah, and Adadah, 23 And Kedesh, and Hazor, and Ithnan, 24 Ziph, and Telem, and Bealoth, 25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, 26 Amam, and Shema, and Moladah, 27 And Hazar-gaddah, and Heshmon, and Beth-palet, 28 And Hazar-shual, and Beersheba, and Bizjothjah, 29 Baalah, and Iim, and Azem, 30 And Eltolad, and Chesil, and Hormah, 31 And Ziklag, and Madmannah, and Sansannah, 32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.

The Cities of Judah in the Lowland.

33 And in the valley, Eshtaol, and Zoreah, and Ashnah, 34 And Zanoah, and En-gannim, Tappuah, and Enam, 35 Jarmuth, and Adullam, Socoh, and Azekbah, 36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: 37 Zenan, and Hadashah, and Migdal-gad, 38 And Dilean, and Mizpeh, and Joktheel, 39 Lachish, and Bozkath, and Eglon, 40 And Cabbon, and Lahmam, and Kithlish, 41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages: 42 Libnah, and Ether, and Ashan, 43 And Jiphtah and Ashnah, and Nezib, 44 And Keilah, and Achzib, and Mareshah; nine

cities with their villages: 45 Ekron, with her towns and her villages: 46 From Ekron even unto the sea, all that lay near Ashdod, with their villages: 47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

The Cities of Judah in the Mountains.

48 And in the mountains, Shamir, and Jattir, and Socoh, 49 And Dannah, and Kirjathsannah, which is Debir, 50 And Anab, and Eshtemoh, and Anim, 51 And Goshen, and Holon, and Giloh; eleven cities with their villages: 52 Arab, and Dumah, and Eshean, 53 And Janum, and Beth-tappuah, and Aphekah, 54 And Humtah, and Kirjatharba, which is Hebron, and Zior; nine cities with their villages: 55 Maon, Carmel, and Ziph, and Juttah, 56 And Jezreel, and Jokdeam, and Zanoah, 57 Cain, Gibeah, and Timnah; ten cities with their villages: 58 Halhul, Beth-zur, and Gedor, 59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages: 60 Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:

The Cities of Judah in the Wilderness.

61 In the wilderness, Beth-arabah, Middin, and Secacah, 62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages. 63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

For persons and places see Geographical Notes and Map, p. lvii.

The cities are grouped in four divisions:—

(1) The cities in the south (verses 20-33).

(2) The cities in the valley, *i.e.* the lowland, lying between the highland of the centre and the Mediterranean (verses 33-47).

(3) The cities in the mountains, *i.e.* the highland of the centre (verses 48-60).

(4) The cities in the wilderness, lying between the highland of the centre and the Dead Sea (verses 61-62).

Unconquered Portion—Jerusalem (verse 63) (see Intro., p. xxix.), and probably the towns of the Philistines mentioned in verses 45-47.

The Lot of the Children of Joseph.

16. And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el, 2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth. 3 And goeth

down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea. 4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

The Territory of Ephraim.

5 And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper; 6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; 7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. 8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. 9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. 10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

Separate cities = single cities allotted to Ephraim within the territory of Manasseh. It may be that the territory allotted to Ephraim was found to be insufficient to accommodate all the families of this great tribe.

For places see Geographical Notes.

For boundaries see Map, p. lvii.

Unconquered Territory—The Canaanites of Gezer. Gezer was not subdued till the reign of Solomon, when Pharaoh, king of Egypt, captured it, and gave it as a dowry to his daughter, the queen of Solomon (1 Kings ix. 16).

The Territory of Manasseh, West of Jordan.

17. There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead; because he was a man of war, therefore he had Gilead and Bashan. 2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families. 3 But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the

names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father. 5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; 6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead. 7 And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem: and the border went along on the right hand unto the inhabitants of Entappuah. 8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; 9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: 10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. 11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. 12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. 13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

For persons and places see Historical and Geographical Notes.

For boundaries see Map, p. lvii.

For the incident of Zelophehad's daughters see Numb. xxvii. 1-11.

Unconquered Territory—The towns of Bethshean, Ibleam, Dor, Endor, Taanach and Megiddo, situated in the tribes of Issachar and Asher, but allotted to Manasseh. The Canaanites held possession of these cities.

The Complaint of the Children of Joseph.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to in-

herit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto? 15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. 16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel. 17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: 18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

Verse 18. *Outgoings* = the plains and fields adjacent to the wooded heights of the hill country. If the woods were cut down and the Perizzites expelled it would be safe to occupy the adjacent plains and fields.

The Complaint. That they had not had sufficient territory allotted to them, considering their importance.

The Unreasonableness of the Complaint. They had received the richest and most fertile portion of Palestine, including the plain of Sharon.

The extent of territory was well proportioned to their numbers.

They had not occupied the valley fearing to meet the Canaanites and their chariots of iron, nor had they cleared the Perizzites out of the wooded heights of the hill country.

The Reply of Joshua. Probably the tribes expected Joshua, their kinsman, to support their claim, but he declined to accede to their request.

He flattered their pride, allowed they were a great people, and deserving of more than one share, and showed them how to obtain it. Rely on your own power, drive out the Canaanites, clear out of the woods and expel the Perizzites as you are well able to do, and you will thus double your territory.

The descendants of Joseph here for the first time exhibit that spirit of boastful pride, and assumption of superiority which was to bear bitter fruit in the future partition of the kingdoms. Thus early in the settlement of the land are indications of tribal jealousy, national disintegration, and unwillingness to perform the work assigned to them by God.

Erection of the Tabernacle at Shiloh. Survey of the Land.

18. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. 2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance. 3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you? 4 Give out from among you three men for each tribe: and I will send them, and they shall rise,

and go through the land, and describe it according to the inheritance of them; and they shall come again to me. 5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. 6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God. 7 But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them. 8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh. 9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. 10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

The tabernacle is moved from Gilgal to Shiloh first, because the more settled state of the country permitted its removal, and secondly, because the complaint of the children of Joseph with regard to the portion of land allotted to them may have caused Joshua to place it in a central place accessible to all tribes with a view to promote national unity by means of national religion.

Verse 3. The people were dilatory not only in conquering the land but even in portioning it out. Joshua urges them to complete the work.

Reuben, Gad, and half the tribe of Manasseh were settled on the East of Jordan, Judah, Ephraim, and the remaining half of Manasseh had received their portions. So seven tribes were still without any territory assigned to them. Joshua orders a survey of the remaining land, which was to be divided into seven parts, and then assigned by lot to the seven remaining tribes.

The Territory of Benjamin.

11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. 12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. 13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon. 14 And the border was drawn

thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter. 15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah: 16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel, 17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, 18 And passed along toward the side over against Arabah northward, and went down unto Arabah: 19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast. 20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

For places see Geographical Notes.

For boundaries see Map, p. lvii.

The Territory of Benjamin.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz, 22 And Beth-arabah, and Zemaraim, and Beth-el, 23 And Avim, and Parah, and Ophrah, 24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages: 25 Gibeon, and Ramah, and Beeroth, 26 And Mizpeh, and Chephirah, and Mozah, 27 And Rekem, and Irpeel, and Taralah, 28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

For places see Geographical Notes.

For boundaries see Map, p. lvii.

The Territory of Simeon.

19. And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families:

and their inheritance was within the inheritance of the children of Judah. 2 And they had in their inheritance Beer-sheba, and Sheba, and Moladah, 3 And Hazar-shual, and Balah, and Azem, 4 And Eltolad, and Bethul, and Hormah, 5 And Ziklag, and Beth-marcaboth, and Hazar-susah, 6 And Beth-lebaoth, and Sharuhén; thirteen cities and their villages: 7 Ain, Remmon, and Ether, and Ashan; four cities and their villages: 8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families. 9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

For places see Geographical Notes.

For boundaries see Map, p. lvii.

Verse 9. The allotment to Simeon is interesting from the fact that they obtained their portion within the territory previously allotted to Judah. In this we can gather—

(1) Additional confirmation that there were two occasions on which the land was distributed.

(2) Indications that allotment was made in position generally, and that the exact districts occupied by each tribe were settled at a later time.

The portion of Simeon was situated on the west and south-west. In this quarter Judah lay exposed to the attack of the Philistines, and other marauding bands. The presence of Simeon would therefore strengthen Judah on the weakest side.

The Territory of Zebulun.

10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid; 11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; 12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, 13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; 14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: 15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. 16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

For places see Geographical Notes.

For boundaries see Map, p. lvii.

The Territory of Issachar.

17 And the fourth lot came out to Issachar, for the children of Issachar according to their families. 18 And their border was toward Jezreel, and Chesulloth, and Shunem, 19 And Haphraim, and Shihon, and Anaharath, 20 And Rabbith, and Kishion, and Abez, 21 And Remeth, and En-gannim, and En-haddab, and Beth-pazzez; 22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan; sixteen cities with their villages. 23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

For places see Geographical Notes.
For boundaries see Map, p. lvii.

The Territory of Asher.

24 And the fifth lot came out for the tribe of the children of Asher according to their families. 25 And their border was Heikath, and Hali, and Beten, and Achshaph, 26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath; 27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, 28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; 29 And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: 30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. 31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

For places see Geographical Notes.
For boundaries see Map, p. lvii.

The Territory of Naphtali.

32 The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. 33 And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: 34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence

to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising. 35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, 36 And Adamah, and Ramah, and Hazor, 37 And Kedesh, and Edrei, and En-hazor, 38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. 39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

For places see Geographical Notes.
For boundaries see Map, p. lviii.

The Territory of Dan.

40 And the seventh lot came out for the tribe of the children of Dan according to their families. 41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, 42 And Shaalabbin, and Ajalon, and Jethlah, 43 And Elon, and Thimnathah, and Ekron, 44 And Eltekeh, and Gibbethon, and Baalath, 45 And Jehud, and Bene-berak, and Gath-rimmon, 46 And Me-jarkon, and Rakkon, with the border before Japho. 47 And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. 48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

For places see Geographical Notes.
For boundaries see Map, p. lviii.
For particulars of the conquest of Leshem or Laish see Judges xvii.-xviii., and Intro., p. lxi.

Dan was closely confined between the mountains and the sea. The whole extent of territory did not exceed fifteen miles from Joppa to Ekron.

The Inheritance of Joshua.

49. When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: 50 According to the word of the LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein. 51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children

of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

Joshua waited till all the land had been portioned out before he asked for any territory for himself. We may note his unselfishness and moderation.

Tinnath-serah, the portion assigned to him, was within the boundaries of his own tribe.

The Cities of Refuge.

20. The LORD also spake unto Joshua, saying, ² Speak to the children of Israel, saying, ¹ Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: ³ That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. ⁴ And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. ⁵ And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. ⁶ And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. ⁷ And they appointed Kedesh in Galilee in mount Naphtali,



CITIES OF REFUGE.

¹ Appoint. *Heb.* "sanctify," *i.e.* consecrate, or set apart for a sacred purpose.

CITIES OF REFUGE.

SIX in number, THREE on each side of Jordan.

On the West Side.

- (1) KEDESH (*Naphtali*).
- (2) SHECHEM (*Ephraim*).
- (3) HEBRON (*Judah*).

On the East Side.

- (1) GOLAN (*Manassah*).
- (2) RAMOTH-GILEAD (*Gad*).
- (3) BEZER (*Reuben*).

It will be seen (Map, p. 59) that these six cities were chosen so as to provide a "City of Refuge" in the north, centre, and south of each side of the Jordan.

The central position of each city in its own district ensured that a "City of Refuge" was easy of access from any part of the land.

The cities were chosen out of the priestly and Levitical cities.

The Jewish Law as regards Murder.

(1) Murder was to be punished by death (Numb. xxxv. 16-21).

(2) The punishment was to be inflicted by the nearest of kin to the murdered man, called the "Goel," or "avenger of blood," or "revenger of blood." The "avenger of blood" was entitled to slay the murderer when he came upon him. In this he performed a judicial act.

(3) Provision was made for accidental homicide. The "slayer" could flee for safety to a "City of Refuge."

As regards these Cities of Refuge, we may note—

- (1) Their Object. To give the unintentional homicide time to appeal to the laws of the land.
- (2) Regulations. The manslayer would flee to the nearest City of Refuge, and claim asylum there. If his plea seemed reasonable he would be afforded temporary shelter till the arrival of the "avenger of blood." Then his cause would be solemnly heard and adjudged upon by the elders of the city.

If found guilty, i.e. if murder had been committed, the manslayer would be put to death according to the law.

If found innocent of murder, i.e. if the manslaughter was unintentional, the manslayer was to be received into the city, quarters provided for him, and support given him till he was put in the way of earning his own living.

The manslayer was compelled to remain in the City of Refuge till the death of the High Priest, when a general amnesty was proclaimed and he could return to his own home.

Later Regulations. From Jewish writers we learn that

- (a) The roads leading to the Cities of Refuge were kept in repair, and were at least thirty-two cubits broad.
- (b) All obstacles were removed; all streams bridged, and everything arranged so as to expedite the flight of the manslayer.
- (c) At every turning were signposts to guide the fugitive in his flight.

We may note the *justice* and *mercy* of the Mosaic Law.

Justice. Murder, whether committed by high or low, rich or poor, was to be punished by death.

Mercy. But the peculiar provision for the infliction of the punishment by the hand of the nearest of kin ("the avenger of blood") might lead to the death of an innocent manslayer, ere he could appeal to the laws of the country and have his case heard.

The Cities of Refuge provided for this. The man's case was tried—if he were guilty, justice was executed according to the law;—if innocent, his life was saved.

(On the Typical Meaning of the Cities of Refuge, see Intro., p. lxxxviii.)

and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. 8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. 9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

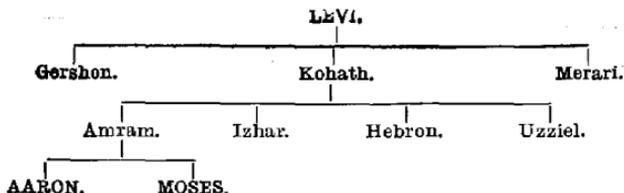
The Demand of the Levites for Cities.

21. Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; 2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. 3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

General Description of the Cities Assigned to the Levites.

4. And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. 5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. 6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. 7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. 8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

TABLE ILLUSTRATING THE LEVITICAL FAMILIES.



Levi had three sons, Gershon, Kohath and Merari. So the Levites were divided into three families (1) *the Gershonites*, (2) *the Kohathites*, (3) *the Merarites*.

THE KOHATHITES. Though Kohath was the second son of Levi, the Kohathites took first rank, as including the priesthood. So the first lot fell to them.

The family of Aaron as being the priests had the first lot among the Kohathites.

To the Aaronites or priests were assigned *nine* cities in the territory of Judah (one of these was in the part allotted to Simeon), and *four* cities in the territory of Benjamin. *Thirteen* cities in all.

This assignment is a remarkable instance of Divine Providence, thus:—

(1) When the Temple was built at Jerusalem, the priests were near at hand to perform the services.

(2) When the Great Schism of the tribes took place in the reign of Rehoboam, the priests were found to be in the tribes of Judah and Benjamin. Thus the worship in the Temple did not suffer, and knowledge of Jehovah and His worship was kept alive in the Southern Kingdom.

The rest of the Kohathites (including the family of Moses) received *four* cities in Ephraim, *four* in Dan, and *two* in Western Manasseh. *Ten* cities in all.

THE GERSHONITES received *thirteen* cities; *four* in Issachar; *four* in Asher; *three* in Naphtali, and *two* in Eastern Manasseh.

THE MERARITES received *twelve* cities; *four* in Reuben; *four* in Gad; *four* in Zebulun.

In the Wilderness when the Tabernacle was taken to pieces for a march, the duties of the three families were as follows:—

The Kohathites bore the sacred vessels, e.g. the Ark, the Table of Shewbread, the Golden Candlestick, the Altars of Incense and of Burnt Offering, carrying them on their shoulders by the poles attached to them.

The Gershonites bore the curtains, the hangings and the pillars connected with them, conveying them in waggons provided by the congregation.

The Merarites bore the heavier parts of the Tabernacle, viz., the boards, pillars, etc., conveying them in waggons provided by the congregation.

In the Holy Land the Levites resided in the Levitical cities, only a certain portion of them being required to assist in the worship of the Tabernacle in their turns.

They did not possess the whole of the cities, but had residences in them. For a distance of 3000 cubits round the walls the land was assigned to the Levites for their exclusive use.

The Levites had for their support *one-tenth* of the corn, fruit, and cattle of the other tribes.

The Priests had *one-tenth* of the whole tithes of the Levites, and in addition—the shewbread—the first fruits of oil, wine, and corn—the money paid for the redemption of the first-born—and certain portions of the sacrifices.

The Dispersion of the Levites amongst the Tribes was a measure admirably calculated to keep alive the knowledge and worship of Jehovah.

The Priestly Cities.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name, 10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for their's was the first lot. 11 And they gave them the city, of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it. 12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession. 13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs, 14 And Jattir with her suburbs, and Eshtemoa with her suburbs, 15 And Holon with her suburbs, and Debir with her suburbs, 16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes. 17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, 18 Anathoth with her suburbs, and Almon with her suburbs; four cities. 19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

The Cities of the Kohathites.

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. 21 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs, 22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. 23. And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, 24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. 25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities. 26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

The Cities of the Gershonites.

27 And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities. 28 And out of the tribe of Issachar, Kishon with her suburbs,

Dabareh with her suburbs, 29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities. 30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, 31 Helkath with her suburbs, and Rehob with her suburbs; four cities. 32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities. 33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

The Cities of the Merarites.

34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, 35 Dimnah with her suburbs, Nahalal with her suburbs; four cities. 36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, 37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. 38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs, 39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all. 40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities. 41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs. 42 These cities were every one with their suburbs round about them: thus were all these cities.

Levitical Cities.

Cities. FORTY-EIGHT CITIES IN ALL.

9 in <i>Judah and Simeon</i>	} Priests	} =	KOHATHITES.		
4 in <i>Benjamin</i>					
—					
13					
4 in <i>Ephraim</i>	} other families of the Kohathites.				
4 in <i>Dan</i>					
2 in <i>Western Manasseh</i>					
—					
10					
2 in <i>Eastern Manasseh</i>	} =			GERSHONITES.	
4 in <i>Issachar</i>					
4 in <i>Asher</i>					
3 in <i>Naphtali</i>					
—					
13					
4 in <i>Zebulun</i>	} =	MERARITES.			
4 in <i>Reuben</i>					
4 in <i>Gad</i>					
—					
12					
	48 in all.				

Conclusion of the Distribution of the Land.

43 And the LORD gave unto Israel all the land which he ¹swore to give unto their fathers; and they possessed it, and dwelt therein. 44 And the LORD gave them ²rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered ³all their enemies into their hand. 45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

"I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land" (Ex. xxiii. 29-30).

"And the Lord thy God will put out those nations before thee by little and little: thou mayst not consume them at once, lest the beasts of the field increase upon thee" (Deut. vii. 22).

¹ To Abraham (Gen. xii. 7. xv. 18).

² Deut. xii. 9-10.

³ Many Canaanites were left in the land, but this had been foretold (Ex. xxiii. 29-30, Deut. vii. 22), but their power for organized resistance was gone. So God had fulfilled His promises in every respect. The complete occupation of the land depended upon Israel's fidelity.

Joshua's Address to the Two Tribes and a Half on their Return to the East of Jordan.

22. ¹Then Joshua called the ²Reubenites, and the Gadites, and the half-tribe of Manasseh, ² And said unto them, ³Ye have kept all that ⁴Moses the servant of the LORD commanded you, and have obeyed ⁵my voice in all that I commanded you: ³ Ye have not ⁶left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. ⁴ And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which ⁷Moses the servant of the LORD gave you on the other side Jordan.

¹ After the division of the land.

² Not the whole tribes but the contingent of armed men who had crossed over Jordan and assisted in the conquest of the land (iv. 12-13).

³ These tribes had fulfilled their obligations to assist in the conquest of the land and had kept their promises to Moses and Joshua.

⁴ See Num. xxxii. 20-22, Deut. iii. 18-20.

⁵ See Josh. i. 12-17.

⁶ They waited till Joshua dismissed them.

⁷ See xiii. 8 and Intro., p. xliii.

5 But take ⁸diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. 6 So Joshua ⁹blessed them, and sent them away: and they went unto their tents. 7. Now to the one ¹⁰half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, 8 And he spake unto them, saying, Return with ¹¹much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with ¹²your brethren.

⁸Naturally Joshua lays great emphasis on the necessity of obedience to the Law, for these tribes divided from the rest by the Jordan, situated far distant from the centre of national worship, would be under peculiar temptation to neglect service at the three great Festivals. They were consequently in great danger of falling away from the worship of Jehovah.

⁹Thanked them for their service and blessed them in the name of the Lord.

¹⁰Joshua repeats the reasons for the division of the tribe of Manasseh into two parts, viz.—

One part had possessions assigned to them by Moses east of Jordan.

The other part had land assigned to them by Joshua west of Jordan.

¹¹The spoils of conquest.

¹²i.e. with the members of the two and a half tribes who had remained on the east side of Jordan.

The Return of the Tribes. Erection of an Altar.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel ¹out of Shiloh, which is in the ²land of Canaan, to go unto the ³country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses. 10 And when they came unto *the borders of Jordan that are* in the ⁴land of Canaan, the children of Reuben and the children ⁵of Gad and the half tribe of Manasseh built there ⁶an altar by Jordan, a great altar to see to.

^a see R. V. and comment, p. 82.

¹ So clearly the return is *after* the division of the land.

² The usual expression for the country west of Jordan. The country to the east is never regarded as part of Canaan.

³ Here (as often) represents the land east of Jordan.

⁴ The altar was therefore erected on the west side of Jordan.

⁵ Their reasons are given in verses 26-28.

⁶ A great altar to behold, i.e. clearly visible from the opposite or eastern side. Their purpose was to erect a conspicuous memorial, not an altar for worship. The site cannot be identified.

The Israelites send an Embassy to Enquire into the Reasons for Building an Altar.

11 And the children of Israel heard say, ¹Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar ²*over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.* 12 And when the children of Israel heard of ³it, the whole congregation of the children of Israel ⁴gathered themselves together at Shiloh, to go up to war against them.

a see R. V. and comment, p. 82.

¹The news of the erection of the altar quickly reaches the Israelites.

²The first report is correct (see R. V.)—the altar is on the west of Jordan. But Phinehas (v. 18) clearly seems to think it was on the east side.

³The proceeding was novel, and apparently a breach of the Law.

⁴Assembled again—they had begun to disperse to their several districts.

Embassy sent to the Eastern Tribes.

13 And the children of Israel ¹sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, 14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel. 15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, 16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

¹But severe measures must not be taken without enquiry.

So an embassy is sent consisting of Phinehas, representing the priesthood, ten princes representing the nine and a half tribes on the west of Jordan.

Note the character of the men chosen. They were not likely to come to a hasty decision.

The speech of Phinehas is very clear—

(1) He speaks in the name of the whole congregation (v. 16).

(2) Clearly he is under the impression that the altar is on the east side of Jordan.

(3) He points out their breach of the Law (v. 16).

(4) He quotes the instance of Peor as an example of the awful consequences of idolatry.

(5) But if the Eastern tribes consider the land on the east of Jordan to be unsanctified, and requiring an altar, then let them return to the land of Canaan and land shall be given them there.

(6) Finally, he justifies his interference by quoting the instance of Achan whose sin brought punishment upon all Israel.

17 Is the iniquity of ²Peor too little for us, from which ³we are not cleansed until this day, although there was a ⁴plague in the congregation of the LORD, 18 But that ye must turn away this day from following [the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel. 19 Notwithstanding, if the land of your possession be ⁵unclean, then pass ye over unto the ⁶land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar ⁷beside the altar of the LORD our God. 20 Did not ⁸Achan the son of Zerah commit a trespass in the ⁹accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

affect the whole nation, and that this fact justifies
⁹ Devoted.

² When the Israelites joined with the Midianites in the abominable rites of Baal-peor (Numb. xxv. 1-3).

³ There were some still inclined to the worship, perhaps some practised it secretly.

⁴ In which 24,000 perished. Phinehas took a prominent part in punishing the idolatrous Israelites and in staying the plague (Numb. xxx. 6-9).

⁵ "Unholy," i.e. without an altar to the true God, a symbol of His presence.

⁶ The land east of Jordan is styled "the land of your possession."

The land west of Jordan is described as "the land of the possession of the Lord."

The antithesis is remarkable.

⁷ In addition to the altar which is at Shiloh.

⁸ (See Josh. vii. 8). The sin of Achan had involved the whole nation, and brought about the defeat before Ai. So Phinehas argues that the sin of the Eastern tribes must be their interference.

Reply of the Two Tribes and a Half.

21 Then the children of Reuben and the children of Gad and the half tribe of Manasse answered, and said unto the heads of the thousands of Israel, 22 ¹The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (²save us not this day,) 23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or *ameat* offering, or if to offer peace offerings thereon, let the LORD himself ³require it; 24 And if we have

a see R.V. and comment, p. 68.

¹ Note the emphatic repetition.

² An appeal to Jehovah, to punish them if they are not telling the truth, equivalent to the modern oath in the Court of Justice, "So help me, God."

³ Punish us for our sin.

not rather ^b done it ⁴for fear of this thing, saying, In time to come ⁵your children might speak unto ⁶our children, saying, ⁷What have ye to do with the LORD God of Israel? ²⁵ For the LORD hath made Jordan a ⁸border between us and you, ye children of Reuben and children of Gad; ye have no ^c part in the LORD: so shall your children make our children ⁹cease from fearing the LORD. ²⁶ Therefore we said, Let us now prepare to build us an ¹⁰altar, not for burnt offering, nor for sacrifice: ²⁷ But that it may be a ¹¹witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no ^c part in the LORD. ²⁸ Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the ¹²pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. ²⁹ ¹³God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for ^a ¹⁴meat offerings, or for sacrifices, ¹⁵beside the altar of the LORD our God that is before his tabernacle. ³⁰ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of

^b see R.V. and comment, p. 83. ^c see R.V. and comment, p. 83.

⁴ Through anxiety lest this should happen.

⁵ Dwelling in the land acknowledged to be the land of Jehovah.

⁶ Dwelling in the land separated from you by the river.

⁷ A question that might naturally be put in future years.

⁸ The natural boundary.

⁹ A danger that might well arise in the future.

¹⁰ *i.e.* a memorial in the form of an altar, but not intended for sacrifice. A memorial pillar would not remind them of the altar of the tabernacle.

¹¹ The true intent of its erection,—for a witness—not for sacrifice.

¹² The form of the altar would be additional evidence of their union with their brethren on the west of Jordan. What! no part in the Lord? Look, notice the memorial built according to the pattern of an altar. Is not that sufficient evidence that though the Jordan divides us from you, we are still part of Israel—one in nation,—one in religion?

¹³ A solemn repudiation of the idea that the altar was built for sacrifice = *Let far be it from us.*

¹⁴ Meal (see p. 83).

¹⁵ In addition to.

Manasseh spake, ¹⁶it pleased them. ³¹ And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, ¹⁷This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: ¹⁸now ye have delivered the children of Israel out of the hand of the LORD.

¹⁶ *Lit.* "It was good in their eyes." The explanation satisfied the deputation. No sin had been committed.

¹⁷ God had not abandoned them.

¹⁸ Throughout the transaction it is evident that Phinehas fears to fall under the judgment of God. The act of the Eastern tribes had not only averted civil war, but saved the people from Divine chastisement.

The Reply of the Two Tribes and a Half.—

- (1) A solemn adjuration to Jehovah as evidence they are speaking the truth.
- (2) The altar was not built for sacrifices or offerings of any kind.
- (3) It is an altar of witness. The Jordan separates us by a natural boundary from the rest of our brethren. There is danger lest in the coming ages the Western tribes may repudiate connection with us. The memorial altar will support the claim of the Eastern tribes to have a share in God's inheritance as being part of His chosen people.
- (4) Why an altar, not a pillar? Because the form of the memorial will be an additional proof of their unity in religious life with the rest of their brethren.
- (5) A renewed appeal to Jehovah to witness the truth of their assertion.

Return of the Embassy.

³² And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. ³³ And the thing ¹pleased the children of Israel; and the children of Israel blessed God, ²and ^a*did not intend to go up against them in battle*, to destroy the land wherein the children of ³Reuben and Gad dwelt. ³⁴ And the children of Reuben and the children of Gad called the altar ⁴Ed: for it shall be a witness between us that the LORD is God.

^a see R.V. and comment, p. 83.

¹ *Lit.* it was good in their eyes.

² *i.e.* did not carry out their intention of going to war against them as first proposed (v. 12).

³ Manasseh omitted for brevity (see also v. 25). The omission does not mean that Manasseh would have been spared.

⁴ 'Ed' is not in the original. The tribes probably wrote on the altar the inscription, 'A witness between us that the Lord is God.' They did not call the altar by the name 'Ed.'
Ed = witness.

First Farewell Address of Joshua.

²³ And it came to pass a ¹long time after that the LORD had given rest unto Israel from all their enemies round

¹ Thirteen years after the conquest, six or seven years after the division of the land.

about, that Joshua ²waxed old and stricken in age. 2 And Joshua ³called for ⁴all Israel, and for their elders, and for their ⁵heads and for their judges, and for their officers, and said unto them, I am old and stricken in age: 3 And ye have ⁶seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. 4 Behold, I have divided unto you by lot ⁷these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the ⁸great sea westward. 5 And the LORD your God, ⁹he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. 6 Be ¹⁰ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; 7 That ye ¹¹come not among these nations, these that remain among you; neither make ¹²mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: 8 But ¹³cleave unto the LORD your God, as ye have done unto this day. 9 For the LORD hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. 10 One man of you shall ¹⁴chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. 11 Take good heed therefore unto ¹⁵yourself, that ye love the LORD your God. 12 Else if ye do

2 "Had aged and was advanced in days," i.e. was feeling the effect of increasing years.

3 Probably to Timnath-serah.

4 i.e. as represented by the elders, etc.

5 Heads of fathers' houses.

6 Joshua reminds them of what God had done for them.

7 Still not thoroughly subdued.

8 Mediterranean.

9 Promise of future occupation of the land.

10 The same counsel as Joshua had himself received from Jehovah (i. 7).

11 Have no intercourse with.

12 Four forms of acknowledgment that they are deities.—

(1) To mention their names.

(2) To take an oath by their names.

(3) To make offerings to them.

(4) To worship and pray to them.

13 Keep close to God in worship and obedience.

14 So Shamgar slew 600 Philistines with an ox-goad. Samson slew 1000 Philistines with the jaw-bone of an ass.

15 *Lit.* Your souls.

in any wise ¹⁵go back, and cleave unto the remnant of these nations, even these that remain among you, and shall ¹⁶make marriages with them, and ¹⁷go in unto them, and they to you: ¹³ Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye ¹⁸perish from off this good land which the LORD your God hath given you. ¹⁴ And, behold, ¹⁹this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. ¹⁵ Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. ¹⁶ When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ²⁰ye shall perish quickly from off the good land which he hath given unto you.

¹⁵ Decline, fall away from the worship of Jehovah.

¹⁶ Intermarriage with heathen would lead first to condonation of idolatry, and then to participation in such worship.

¹⁷ Become on terms of social intercourse with them as your equals.

¹⁸ Moral declination is invariably succeeded by national decay.

¹⁹ I your leader am about to die and leave you. My presence has been only temporary, but the presence of Jehovah is abiding—lasting for ever.

²⁰ See Dent. xi. 17. Of which this verse is an exact quotation.

Analysis of the Address.

It consists of two parts, each commencing with an allusion to his own approaching end as the reason of his addressing them.

Part I. Encouragement and Warning (verses 3-13).

(1) Prelude.—An allusion to his approaching end (v. 2).

(2) Encouragement.

(a) God's part.

They had witnessed what God had done to the nations of Canaan. The land was now divided among the tribes. God would expel the remnant of the heathen nations and give full possession of their lands to His people.

(b) Their part:

To be courageous.
To keep the Law.
Not to make alliances with the heathen by marriage.

(c) Future result.

Complete discomfiture of their enemies.

(3) Warning.

Joshua sets before them the fatal and ensnaring consequences of familiarity and intermarriage with the Canaanites.

Part II. A Pathetic Appeal (verses 14-16).

He, their leader, is soon to die, so he lays before them these great points—

- (1) God had fulfilled His promises to the letter.
- (2) If His people are faithful, God will keep all other promises, and firmly establish them in the land.

Joshua's Second Farewell Address.

24. And Joshua ¹gathered all the tribes of Israel to ²Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. ² And Joshua ³said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt ^a on the other side of the ⁴flood in old time, even ⁵Terah, the father of Abraham, and the father of Nachor: and they served ⁶other gods. ³ And I took your father Abraham from the other side of the flood, and ⁷led him throughout all the land of Canaan, and multiplied his seed, and gave him ⁸Isaac. ⁴ And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount ⁹Seir, to possess it; but Jacob and his children went down into Egypt. ⁵ I sent Moses also and Aaron, and I ¹⁰plagued Egypt, according to that which I did among them: and afterward I brought you out. ⁶ And I brought

a see R.V. and comment, p. 83.

¹This address is at Shechem to representatives of all the tribes.

²Intro., p. lxxxi. The spot is most appropriate. Officers, see Note, p. 89.

³The address is directed against idolatry.

⁴The river, i.e., the river Euphrates—first at Ur and then at Haran.

⁴See p. 89.

⁵Intro., p. xlv.

⁶Tradition represents Terah as a maker of idols. We know that Laban possessed images or household gods (Gen. xxxi. 30-35).

⁷Joshua mentions

(1) The wanderings of Abraham.

(2) The birth of Isaac, but nothing more.

⁸The promised son from whom the present multitude were descended.

⁹Intro., p. lxxx. Esau did not go down to Egypt. He received Mount Seir. His descendants have no part in the land of Canaan.

¹⁰Plagues are

(1) Water turned into blood, (2) frogs, (3) lice, (4) flies, (5) murrain, (6) boils, (7) hail, (8) locusts, (9) darkness, (10) death of the first-born.

your fathers out of Egypt: and ¹¹ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. 7 And when they cried unto the LORD, he put ¹²darkness between you and the Egyptians, and brought the sea upon them, and ¹³covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a ¹⁴long season. 8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and ¹⁵they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. 9 Then ¹⁶Balak the son of Zippor, king of Moab, arose and ¹⁷warred against Israel, and sent and called ¹⁸Balaam the son of Beor to curse you: 10 But I would not hearken unto Balaam; therefore he ¹⁹blessed you ²⁰still: so I delivered you out of his hand. 11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the ²¹Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Gergashites, the Hivites, and the Jebusites; and I delivered them into your hand. 12 And I sent the ²²hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. 13 And I have given you a ²³land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. 14 Now therefore ²⁴fear the LORD, and serve him in ²⁵sincerity and

¹¹ Joshua, as having been an eye-witness of the crossing of the Red Sea, dwells somewhat fully on the incidents of the passage.

¹² The pillar of cloud which gave light to the Israelites, and darkness to the Egyptians.

¹³ For the Egyptians had followed the Israelites into the bed of the Red Sea and were drowned by the returning waters.

¹⁴ Forty years.

¹⁵ Intro., p. xlv. Sihon and Og.

¹⁶ Intro., p. xl.

¹⁷ Would have warred, if Balaam had cursed the people.

¹⁸ Intro., p. xxxix.

¹⁹ The intended curse was changed into a blessing by the act of Jehovah (see Num. xxiii.).

²⁰ Always, *i.e.* on every occasion.

²¹ On these nations see Intro., p. li.

²² See Ex. xxiii. 28; Deut. vii. 20.

Either, *figuratively*, as some cause of terror or dismay, or, *literally*, some visitation of a swarm of stinging insects. Better to regard the expression as *figurative*.

²³ According to the promise recorded in Deut. vi. 10.

²⁴ Reverence, *i.e.* holy fear — not dread.

²⁵ Which can only come from sincerity of heart.

in truth: and put away ²⁶the gods which your fathers served on the other side of the flood, and ²⁷in Egypt; and serve ye the LORD. 15 And if it seem evil unto you to serve the LORD, ²⁸choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

The Answer of the People.

16 And the people answered and said, ¹God forbid that we should forsake the LORD, to serve other gods. 17 ²For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the *apeople* through whom we passed: 18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God. 19 And Joshua ³said unto the people, Ye ⁴cannot serve the LORD: ⁵for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. 20 If ye forsake the LORD, and serve strange gods, then he ⁶will turn and do you hurt, and consume you, after that he hath done you good. 21 And the people said unto Joshua, ⁷Nay; but we will serve the LORD. 22 And Joshua said unto the people, Ye are ⁸witnesses against yourselves that ye have chosen

^a see R. V. and comment, p. 83.

²⁶ See v. 2, and note on v. 23.

²⁷ So some of the nation followed idolatry in Egypt.

²⁸ A crisis in the history of the nation. Joshua bids them choose between the worship of God, Jehovah, *only*, or idolatry.

Compare Elijah on Mount Carmel, "If the Lord be God, follow him: but if Baal, then follow him" (1 Kings xviii. 21).

¹ 'Far be it from us,' the first national response.

² They acknowledge the mercies of God, especially in these instances, viz.:

- (1) Deliverance from Egypt.
- (2) The miracles wrought in Egypt.
- (3) Their preservation in the wilderness.
- (4) The expulsion of the heathen nations.

³ Joshua checks their eagerness.

⁴ *i.e.* in your own strength.

⁵ It will be difficult for them to serve God for:—

- (1) He is a holy God.
- (2) He is a jealous God, and requires whole-hearted service.
- (3) If they worship idols, He will punish them.

⁶ Turn round and be as much your adversary as He was formerly your protector.

⁷ The second national response, more emphatic than the first.

⁸ So any that were secret idolaters would be condemned out of their own mouths.

you the LORD, to serve him. And they said, ⁹We are witnesses. ²³ Now therefore put away, said he, the ¹⁰strange gods which are among you, and incline your heart unto the LORD God of Israel. ²⁴ And the people said unto Joshua, ¹¹The LORD our God will we serve, and his voice will we obey.

⁹ The people accept the position.

¹⁰ An intimation that idolatry of some kind still lingered among the people.

¹¹ The third national response, still more distinct and emphatic.

But observe that throughout there is no declaration that they will put away idolatry.

Solemn Covenant Against Idolatry.

²⁵ So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. ²⁶ And Joshua wrote ¹these words in the book of the law of God, and took a ²great stone, and set it up there under ³an oak, that was by the ⁴sanctuary of the LORD. ²⁷ And Joshua said unto all the people, ⁵Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. ²⁸ So Joshua let the people depart, every man unto his inheritance.

Not a renewal of the Mosaic covenant, but a special covenant against idolatry.

¹ So Asa (2 Chron. xv. 12-13).

Jehoiada, in reign of Joash (2 Chron. xxiii. 16).

Josiah (2 Chron. xxxiv. 31-32).

¹ i.e. the terms of the covenant, and placed them with the book of the Law.

² For similar instances of memorial stones, see p. 10.

³ Oak or terebinth, a well known tree.

⁴ Holy spot where Abraham and Jacob had worshipped.

⁵ Joshua points out emphatically the significance of the stone.

Yet at Shechem occurred the revolt of the Ten Tribes from the rule of Rehoboam.

The Oak, or the grove of oaks, a well-known spot near Shechem (see Intro., p. lxxx.) Here—

(1) Abraham lodged on his entrance to Canaan (Gen. xii. 6), and the promise of possession of the land was first given to him.

(2) Jacob buried the gods and ear-rings (charms) which had been brought from Padan-aram (Gen. xxxv. 4).

(3) Abimelech was crowned king (Judges ix. 6).

Death of Joshua and Eleazar.

²⁹ And it came to pass after these things, that Joshua the son of Nun, ¹the servant of the LORD, died, being ²an hundred and ten years old. ³⁰ And they ³buried him in the border of his inheritance in Timnath-serah, which is

The conclusion of the Book recording

(1) The death of Joshua.

(2) The burial of the bones of Joseph.

(3) The death of Eleazar.

¹ No longer the 'minister of Moses' but the 'servant of the Lord' (see p. xliii).

² The same age as Joseph.

³ His tomb is shown to this day. Joshua appointed no successor.

in ^amount Ephraim, on the north side of the hill of Gaash. 31 And Israel served the LORD ⁴all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the LORD, that he had done for Israel. 32 And the ⁵bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. 33 And ⁶Eleazar the son of Aaron died; and they buried him in a hill that pertained to ⁷Phinehas his son, which was given him in mount Ephraim.

^a see R.V. and comment, p. 83.

⁴ His influence kept Israel faithful, not only during his lifetime, but during the life of his contemporaries who survived.

⁵ Joseph when dying in Egypt took an oath of the children of Israel. "God will surely visit you, and ye shall carry my bones hence" (Gen. i. 25).

The Israelites embalmed the body and put it in a coffin. At the Exodus it is specially recorded that "Moses took the bones of Joseph with him" (Ex. xiii. 19).

Note.—1. The faith of Joseph.

2. The encouragement given to Israel in the wilderness by the presence of the coffin containing his bones. It was an assurance that in God's own time they would reach the promised land.

⁶ Intro., p. xlii.

⁷ Intro., p. xlv.

THE FINAL ADDRESS.

At Shechem.

Audience. Representatives of all the tribes, not merely the elders, etc., as in the former address.

Subject. An argument against idolatry, to which there are four references.

- (1) The idol worship of their forefathers before the call of Abraham.
- (2) Idolatrous worship in Egypt.
- (3) The seduction of the people into taking part in the abominable rites of the Midianites.
- (4) The present danger that they may be led to join the idol worship of the heathen nations still left in the land.

So Joshua traces the history of the nation, showing that it is a witness against idolatry and a testimony to the might and protection of Jehovah, shewn in six great events, viz.:

1. The Call of Abraham—abandonment of the worship of household gods.
2. The Deliverance from Egypt—removing them from the animal worship of that land.
3. The Defeat of the Amorites—i.e. the victory over Sihon and Og.
4. Their Salvation from the Wiles of Balaam, who would have drawn them from the worship of Jehovah, by enticing them to take part in the abominable rites of the Midianites.
5. The Passage of the Jordan and the Capture of Jericho.
6. The Conquest over the Heathen Nations of Canaan.

And the aged warrior concludes with
An Impassioned Appeal.

Choose either (1) the service of God,
or (2) the service

either (a) of the Gods of their forefathers,
or (b) of the Gods of the Amorites.

We are struck with the plain straightforward nature of the issue placed before the people by Joshua. It has a striking counterpart in the appeal made by Elijah on Mount Carmel. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal be God, then follow him" (1 Kings xviii. 21).

Joshua has no doubt about his own decision.

"As for me and my house we will serve the Lord" (v. 15).

COMMENTS
ON THE
REVISED VERSION.

- "*Shall be your coast.*" (i. 4.)
Coast.
R.V. **Border.**
The original meaning of "coast" was a "border" generally, but the word is now applied to the sea coast only, so the R.V. substitutes a word of modern signification.
- "*Thou mayest prosper whithersoever thou goest.*" (i. 7.)
Prosper.
R.V. **Deal wisely** (*margin*).
- "*Thou shalt have good success.*" (i. 8.)
Have good success.
R.V. **Deal wisely** (*margin*).
The R.V. gives the more correct translation. Obedience to God's commands does not necessarily bring success, but it will ensure the ability to act wisely, *i.e.* to take the best course possible.
- "*Pass through the host.*" (i. 11, see also iii. 2.)
Host.
R.V. **Midst of the camp.**
All the people were to prepare to pass over Jordan, not merely the armed men.
- "*Hath given you rest, and*
"*Hath given you this land.*" (i. 13.)
Hath given. Hath given.
R.V. **Giveth. Will give.**
The tenses are important. The Trans-Jordanic tribes were not to be considered as having possession of their land until the country west of Jordan was conquered.
- "*Ye shall pass before your brethren.*" (i. 14.)
Pass before.
R.V. **Pass over before.**
These tribes were not to pass in review before the other tribes, but were to pass over Jordan in front of them and form the vanguard.

"Which Moses, the Lord's servant, gave you on this side Jordan." (i. 15.)

On this side.

R.V. Beyond.

"The two kings of the Amorites that were on the other side Jordan." (ii. 10.)

On the other side.

R.V. Beyond.

The east of Jordan was always spoken of as being beyond or without the land of Canaan.

"Lest the pursuers meet you." (ii. 16.)

Meet you.

R.V. Light upon you.

A more accurate description of how the pursuers were likely to come across the spies.

"Thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." (ii. 18.)

Bring . . . home unto thee.

R.V. Gather unto thee into the house.

Rahab would persuade all her kindred to take refuge in her house, and this is well described by "gathering them into the house."

"Rose up upon an heap very far from the city Adam." (iii. 16.)

R.V. Rise up in one heap, a great way off, at Adam, the city.

The R.V. translates from a different reading, which is supported by many MSS. Some seventeen miles above Jericho the river bed is contracted by some high rocks, which almost seem to form a barrier to the stream. It is conjectured that the city Adam was near this spot (see Intro., p. xxxv.).

"Ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night." (iv. 3.)

Leave them.

R.V. Lay them down.

The R.V. conveys the idea of reverential bestowal of the stones which is wanting in the A.V.

"Did Joshua pitch in Gilgal." (iv. 20.)

Pitch.

R.V. Set up.

The R.V. brings out the "setting up" of the stones as a memorial of the crossing of Jordan.

"And seven priests shall bear before the ark seven trumpets of rams' horns." (vi. 4.)

Trumpets of rams' horns.

R.V. **Jubilee trumpets** (*margin*).

The trumpets used on the occasion of compassing the walls of Jericho were those used to usher in the year of Jubilee; curved like horns, not made of rams' horns, and distinct from the straight silver trumpets used for war and other purposes.

"And the city shall be accursed." (vi. 17.)

Accursed.

R.V. **Devoted**.

The original means devoted to God, beyond the power of being redeemed, and does not mean being laid under a curse. Israel, in the conquest of the land, was required to devote Jericho and all in it to Jehovah, as the first fruits of the land.

"And left them without the camp of Israel." (vi. 23.)

Left.

R.V. **Set**.

Rahab and her family could not as heathen enter the camp, being unclean, but the spies though not conducting them into the camp, did not abandon their care of the rescued persons. They made proper arrangements for their shelter and comfort.

"He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." (vi. 26.)

R.V. **With the loss of his firstborn shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it.**

The R.V. makes it quite clear that the eldest son would die at the commencement of the building, and that the youngest son would die at the conclusion of the work.

"A goodly Babylonish garment." (vii. 21.)

Garment.

R.V. **Mantle**.

The original means a long robe such as would be worn by kings on state occasions. Babylon was famous for the production of these costly robes.

"Joshua rose up early in the morning, and numbered the people." (viii. 10.)

Numbered.

R.V. **Mustered**.

The original means "mustered" or "arrayed." From Gilgal to Ai is about fifteen miles. Joshua would occupy the day after the

despatch of the "liers in wait" in marshalling his forces, and in marching the distance. Thus he would time his arrival to reach the neighbourhood of Ai about evening, so as to be ready to attack on the following morning.

"At a time appointed, before the plain." (viii. 14.)

R.V. **To the place appointed before the Arabah.**

The Hebrew word should be rendered "the appointed place," as the context suggests, *i.e.* at some spot suitable for placing his men to resist the attack of the Israelites. This spot was "before the Arabah," *i.e.* at the entrance of the depressed tract of land which runs down the Jordan valley. This was the only route by which the Israelites could advance against Ai.

"In the hills and in the valleys and in all the coasts of the great sea."

The hills. The valleys. The coasts. (ix. 1.)

R.V. **Hill country.** R.V. **Lowland.** R.V. **The shore.**

The R.V. describes the districts more accurately. The confederacy consisted of:

- (1) The nations occupying the hill country of southern and central Canaan.
- (2) Those inhabiting the lowland between the mountains and the sea coast.
- (3) Those on the seaboard.

"Made as if they had been ambassadors." (ix. 4.)

R.V. **Took them provisions** (*margin*).

The change is made by adopting a different reading. The R.V. is in agreement with the rest of the narrative. Provisions would not really be needed for the short journey, but were taken in order to maintain the appearance that the men had travelled a long distance.

"Along the way that goeth up to Beth-horon." (x. 10.)

R.V. **By the way of the ascent of Beth-horon.**

From Gibeon to the upper Beth-horon is a long ascent, very steep in parts. The R.V. makes this fact clear.

"And the sun stood still." (x. 13.)

R.V. **And the sun stayed.**

The R.V. supports the idea of a prolongation of the light, and not an actual interference with the motion of the planetary bodies.

"And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west." (xi. 2.)

Mountains. Plains. Valley. Borders.

R.V. **Hill country.** **Arabah.** **Lowland.** **Heights.**

The R.V. gives an exact description of the districts whence the northern Canaanites came to the rendezvous at Merom.

- (1) The hill country of Galilee—the *hill country*.

- (2) The northern portion of the Arabah, or the gorge of the Jordan—the Arabah.
- (3) The lowland bordering on the sea coast between Akko and Sidon—the lowland.
- (4) The highlands of Dor, the elevated land between Sharon and Carmel—heights.

“*But as for the cities that stood still in their strength.*” (xi. 13.)

Still in their strength.

R.V. On their mounds.

The cities were built each on its own hill. Joshua left them standing for occupation by the Israelites, thus securing a hold upon the land.

“*And when they came unto the borders of Jordan that are in the land of Canaan.*” (xxii. 10.)

The borders of Jordan that are in the land of Canaan.

R.V. The region about Jordan that is in the land of Canaan.

Literally, “the circles of Jordan.” The district specified is the northern portion of the Arabah, the depressed tract of land through which the Jordan flows.

“*An altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.*” (xxii. 11.)

R.V. An altar in the forefront of the land of Canaan, in the region about Jordan, on the side that pertaineth to the children of Israel.

The R.V. makes it clear that the altar was built upon the western side of Jordan, and that a correct report was brought to Shiloh. But the assembled Israelites could see no reason why the altar should be built on the west side, so apparently assume that it had been erected on the east side.

For “region about Jordan,” see previous comment.

“*Meat offering.*” (xxii. 23 and 29.)

R.V. Meal offering.

Taking the modern sense of “meat” = flesh food, the A.V. would seem to mean “an offering of the flesh of some animal.”

But the old English sense of “meat” is anything to eat. In fact, the offering consisted of fine flour, salt, mixed with oil and frankincense, but without leaven. It contained no flesh at all. The R.V. rendering, “meal offering,” conveys the true idea of its character.

"If we have not rather done it for fear of this thing." (xxii. 24.)

Done it for fear of this thing.

R.V. Out of carefulness done this, and of purpose.

From the R.V. we see how anxious and careful the western tribes had been to avoid offence. They had erected the altar in full consciousness that their motives might be misconstrued, and so had placed it on the west side that it might be quite clear that it was erected as a memorial, and not for the purpose of worship.

"Ye have no part in the Lord." (xxii. 25 and 27.)

Part.

R.V. Portion.

The R.V. is stronger, and shows how greatly the western tribes feared lest in future ages it should be argued that, as they were not resident in Canaan proper, so they had no right to partake in the worship of Jehovah.

"Did not intend to go up against them in battle." (xxii. 33.)

R.V. Spake no more of going up against them to war.

The R.V. makes it clear that the remaining tribes abandoned their intention of going to war with their brethren on the east of Jordan.

"Your fathers dwelt on the other side of the flood." (xxiv. 2.)

On the other side of the flood.

R.V. Beyond the River.

Terah, the father of Abraham, originally dwelt in Ur of the Chaldees, on the eastern side of the Euphrates. This is not clearly stated in the A.V.

"And the Lord drove out from before us all the people." (xxiv. 18.)

People.

R.V. Peoples.

Canaan was inhabited by several nations, all of whom were driven out before the Israelites. The R.V. makes this clear.

"Timnath-serah, which is in mount Ephraim." (xxiv. 30.)

Mount Ephraim.

R.V. The hill country of Ephraim.

The A.V. would make it appear that the district described is a single mountain or mountainous range. What is meant is the hilly district in the territory of Ephraim (see Mount Ephraim, Geographical Notes).

WORDS AND PHRASES EXPLAINED.

Accursed means "devoted" to Jehovah, doomed, without any chance of redemption. It is in this sense that Jericho and its inhabitants were "accursed," *i.e.* the city, the people, the cattle, and all property were "devoted" to Jehovah. All living things were to be put to death, all property was either to be destroyed or brought into the treasury of the Lord.

Thus the act of Achan was not merely the appropriation of plunder, but an act of sacrilege in taking for himself what was "devoted" to Jehovah.

Adjure (L. *adjurare*) = to bind by oath, solemnly entreat. Joshua *adjured* the people, *i.e.* bound them by an oath not to rebuild the walls of Jericho (see vi. 26).

Ambush (Fr. *embuscher*; from It. *bosco*, a thicket) = men lying in ambush.

Bottle. "Leathern bottles made of the skins of goats, oxen and buffaloes, turned inside out, clipped with the scissors, washed and rubbed over with warm mineral tar or naphtha. The openings are closed with a sort of wooden bung, except at the feet, where they are only tied up with a cord. The wine is drawn out at one of the feet merely by opening and closing the noose"—(KIRRO).

This will explain how the bottles of the Gibeonites were "old," "rent," and "bound up."

Bread had become dry and mouldy. "The Hebrew word translated 'mouldy' is the same which is rendered by 'cracknels' in 1 Kings xiv. 3. This word denotes a kind of crisp cake The ordinary bread, baked in thin cakes, is not made to keep dry more than a day or two, a fresh supply being baked daily. If kept longer it dries up, and becomes at last excessively hard, harder than any biscuit that we ever knew. It was this kind of bread that the Gibeonites produced, and they indicated its hardness—'*hard as biscuits*'—in evidence of the length of the journey they had taken"—(KIRRO).

Caves. "The chalky limestone of which the rocks of Syria and Palestine chiefly consist presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence"—(*Bible Dictionary*).

Instances in Joshua.

1. The spies when let down from the window of Rahab's house most probably took refuge in some cave in the limestone range of Quarantaria till pursuit was relaxed.
2. The five kings of southern Canaan took refuge in a cave at Makkedah (x. 16).

Other instances.

1. Lot took refuge in a cave after the destruction of Sodom (Gen xix. 30).

2. The cave of Machpelath, bought as a burial-place by Abraham from Ephron the Hittite (Gen. xxiii. 17).
3. The cave of the rock Rimmon, which held 600 of the Benjamites (Judges xx. 47).
4. The cave of Adullam, which sheltered David, "his brethren and all his father's house" (1 Sam. xxii. 1).
5. The cave of Engedi, which concealed David and his men in the side passages whilst Saul was in the central cave (1 Sam. xxiv. 3).
6. Obadiah hid 100 prophets by 50 in a cave to save them from the fury of Jezebel (1 Kings xviii. 4).
7. The cave of Elijah at Horeb (1 Kings xix. 9).

Chariots of iron. War chariots having wheels with iron tires. It does not mean that the chariots were made of iron. They were low chariots entered from behind, carrying two persons, one of whom managed the horses and the other used his military weapons.

These iron chariots of the Canaanites were an object of great dread to the Israelites. Jabin and the northern kings had probably made Merom their headquarters so that they might have full play for their chariots in the level plain. Joshua evidently surprised the host before the horses could be harnessed to the chariots.

It was in the same plain of Jezreel that Beth-shean, Taanach, and Megiddo were situated. The tribe of Ephraim could take possession of the hill country and the forests, but could not drive the Canaanites out of the above-mentioned towns because of the chariots of the Canaanites, which were most formidable on the plain.

Clouted (Middle English, *clout*; Anglo-Saxon, *clut*, a patch). Originally "a patch," and in this sense describes the sandals of the Gibeonites, "*old shoes and clouted*," i.e. patched.

"'Shoes' should be 'sandals.' In Syria they were probably of hide. They were seldom mended, being of so little value that they could easily be renewed when the worse for wear. We have seen a man make himself a new pair out of a piece of skin in a few minutes, for sandals are not wholly disused in the East. The mere fact that articles so easily renewed were patched in this instance was well calculated to suggest the idea of a long journey, in which the convenience of purchasing new ones, or materials for making them, had not been found, for which reason they had been obliged to make their old ones serve by patching. It was a singular thing to see sandals clouted at all, and only a journey would explain the fact"—(KITTO).

Coasts (from the Latin *costa*, a rib, through the French *coste*) = a border, though now applied to the sea coast only.

Committed a trespass. "The verb here used means to 'act covertly,' and so 'to act treacherously and commit a breach of faith.' It suitably describes the sin of Achan, who had purloined and hidden away that which had been dedicated to God"—(*Speaker's Commentary*).

Congregation—"the tabernacle of the congregation" (xviii. 1). The Greek word used means an assembly called out from others by the call of a

herald. The Israelites were a nation *called out* by God from the rest of the world.

Cubit (Jewish *ammah*). A measure of length, the distance from the elbow to the extremity of the little finger. It is very difficult to arrive at its exact dimensions, as there is mention of several kinds of cubits. The greatest estimate is between nineteen and twenty inches, and the least rather less than a foot.

At the passage of the Jordan the Israelites were directed not to come nearer to the ark than 2,000 cubits, *i.e.* 3,000 feet or 1,000 yards. This was also the distance of a Sabbath day's journey.

Describe = to mark, trace out. The seven men sent to survey the land were commanded to "*describe the land into seven parts*" (xviii. 6), *i.e.* mark and trace it out into seven portions.

Drawers of water, *i.e.* supplied the Priests and Levites with the water necessary for the ablutions of those engaged in offering the daily sacrifices.

Dukes of Sihon. The original signifies "*vassals of Sihon*," *i.e.* Moab chieftains who had been made tributary to Sihon, king of the Amorites. On the defeat and death of Sihon, they appear to have feared that they would suffer the same fate at the hands of the Israelites. Accordingly they joined the Midianites in the attempt to reduce Israel to idolatry and lost their lives when the Israelites attacked that nation.

Elders, or old men, were the representatives of the people.

They are first mentioned as acting in concert as a political body at the time of the Exodus. "*Moses came and called for the elders of the people*" (Ex. xix. 7). They retained their position under all the political changes which the Jews underwent, *viz.*—

- (a) Under Joshua. "*Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel*" (xxiv. 1).
- (b) Under the Judges. "*When the people were come into the camp the elders of Israel said, etc.*" (1 Sam. iv. 3).
- (c) Under the Kings. "*And the saying pleased Absalom well and all the elders of Israel*" (2 Sam. xvii. 4).
- (d) During the Captivity. "*The letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives*" (Jer. xxix. 1).
- (e) After the return. "*But the eye of their God was upon the elders of the Jews that they could not cause them to cease*" (Ezra v. 5).

Espy (Fr. *espier*; Lat. *aspicere*). The old form was *aspy* or *aspic*. Originally = to behold, *e.g.*

"Securely I *espy*

Virtue with valour couched in thine eye" (*Richard II.* I. iii. 97).

The modern form is "*spy*," which is now used in the limited sense of obtaining information secretly.

Father of Gilead = the lord or possessor of the district of Gilead. "*The Gilead*," for there is an article in the original, signifies a district, not a person.

Fenced cities. The broad distinction between a city and a village in Biblical language consisted in the possession of walls. The city had walls, the village was unwall'd, or had only a watchman's tower. The fortifications of the cities of Palestine, regularly fenced, consisted of one or more walls crowned with embattled parapets, having towers at regular intervals, on which in later times engines of war were fixed—(*Bible Dictionary*).

Fetch'd a compass = turned, went round, *i.e.* the boundary of Judah "went up to Adar and turned (fetch'd a compass) to Karkaa" (xv. 3).

Other instances of the expression are—

1. David was bidden not to go up (*i.e.* make a direct attack) against the Philistines, but to "*fetch a compass behind them*" (*i.e.* to make a circuit round them and attack them from the rear) (2 Sam. v. 23).
2. In the campaign against Moab, the kings of Israel, Judah and Edom "*fetch'd a compass*" of seven days' journey, *i.e.* made a circuitous march (2 Kings iii. 9).
3. In St. Paul's voyage from Melita to Rome, the writer of the Acts records that from Syracuse "we fetch'd a compass" and came to Rhegium, *i.e.* the wind was unfavourable and so they were compelled to tack and make a circuitous voyage.

Flax. Anciently one of the most important crops in Palestine (Hos. ii. 9). It grew to more than three feet in height with a stalk as thick as a cane. From Ex. ix. 31 we learn that the Egyptian crops of flax and barley were damaged by the plague of hail. Hence the gathering of the flax was about the same period as barley harvest. The Israelites crossed Jordan about barley harvest. Rahab hid the spies on the roof of her house under the stalks of flax spread out to dry.

Heads of fathers' houses. Each tribe was divided into families and each family into households or houses; each house had its recognized head. We find them first mentioned in Exodus. "*These be the heads of their fathers' houses, etc.*" (Ex. vi. 14-24). It was by their careful precision in these matters that the Jews were able to preserve the genealogies of the different families. When Joshua desired to detect the offender in the siege of Jericho we find that Achan was detected by casting lots.

Hewers of wood, *i.e.* supplied the Priests and Levites with the wood necessary for the burnt offerings.

Hough (A.S. *hoh*) = to cut the ham strings or back sinews. As the sinew once severed cannot be healed again, this act would render the horses irretrievably lame and so cause them to be unfit for use. The command to hough the horses was given lest the Israelites should place reliance on chariots and cavalry. Thus the pastoral people, a nation of

foot-soldiers, would not be tempted to extend their conquests beyond Palestine.

David houghed the chariot horses captured from Hadadezer (2 Sam., viii. 4).

Jealous. God is often spoken of as a "jealous" God (see second commandment), *i.e.* as one who requires the unbroken allegiance of His people. The worship of another god is regarded as a sin comparing with infidelity to the marriage bond. This symbolical union of marriage is continued in the New Testament where our Lord is described as the Bridegroom married to the Church, His Bride (Rev. xxii. 17).

King of the nations of Gilgal. "It means king of certain mixed, and probably nomadic, tribes, which regarded Gilgal as their centre and capital." This Gilgal "is situated on the main road from Egypt to Phœnicia, and in the plain of Sharon. Over this level and fertile district the wandering nations of Gilgal probably spread themselves" —(*Speaker's Commentary*).

Manna. First given in the wilderness of Sin shortly after leaving Egypt, when the people murmured for food (see Ex. xvi.), whence we gather—

1. That it appeared every morning except the Sabbath.
2. That it was of the form of a small round seed resembling hoarfrost.
3. That it must be gathered early, for it was melted by the sun.
4. That an omer was to be gathered for each person.
5. That none of it was to be reserved for the next day; if left till the next morning it bred worms and stank.
6. That a double quantity was to be gathered on the day preceding the Sabbath.
7. That it was prepared for food by grinding and baking.
8. That it tasted like fresh oil and wafers made from honey.

The supply of manna was provided regularly without ceasing for forty years. It suddenly ceased when they first got the new corn of the land of Canaan.

Minister (*L. minister*, a servant) = attendant.

Instances:

1. Joshua is described as "*Moses' minister*" (i. 1), though in the account of his burial he receives the more honourable title of "*the servant of the Lord*" (xxiv. 29).
2. At Nazareth in the synagogue, our Lord "*closed the book and he gave it again to the minister,*" *i.e.* the official in charge of the synagogue (St. Luke iv. 20).
3. On their first missionary journey, Paul and Barnabas are said to have "taken John Mark to their *minister,*" *i.e.* attendant (Acts xiii. 5).

Nethinim = Should be Nethinim—*im* is the sign of the plural = *those given*—a name applied to the class because they were given to the Levites as helpers. (Hieroduli, or temple bondsmen.) They performed the lowest and most laborious duties of the Temple. They were foreigners

and originally heathens, either prisoners of war, or Canaanites left in the land. We have several notices of their assignment to the services of the Sanctuary:

1. Moses assigned some of the captured Midianites to the Levites, "*which kept the charge of the tabernacle*" (Numb. xxxi. 47).
2. Joshua made the Gibeonites "*hewers of wood and drawers of water for the congregation, and for the altar of the Lord*" (ix. 27).
3. David and other kings enlarged their numbers (Ezra viii. 20).

It would appear that they gradually ceased to be regarded as slaves, and to be considered a special class (the lowest) of the Temple servants. Their voluntary return from exile to take their former low position considerably raised their status; from this time the position was honourable.

Nether=lower. Netherlands=the Lowlands.

Instances of the use of the word:—

Caleb gave his daughter Achsah "*the upper springs and the nether springs*" (xv. 19).

The people "*stood at the nether part of the mount*" (Ex. xix. 17).

"*No man shall take the nether or the upper millstone to pledge*" (Deut. xxiv. 6).

Solomon "*built Gezer and Beth-horon the nether*" (1 Kings ix. 17).

Officers of the people. The officials appointed by Moses on the advice of Jethro (Ex. xviii. 18-26). They were entrusted with the organization of the people, and were entirely distinct from the elders. Their duties would be manifold and would embrace both civil and military organization.

At the command of Joshua these officials made every arrangement for the marshalling of the people for the passage of Jordan (i. 11, iii. 3.)

Old corn, rather, "*of the produce of the land.*" The new corn would be ripening at the season of the Passover. The people of Jericho were so smitten with terror that they had shut themselves up in the city, and left the fields of corn to the Israelites. It is not probable that a sufficient supply of the corn of the previous year could have been procured for so vast a host, but the ripening crops in the fertile country round Jericho would easily provide ample sustenance.

Old sacks upon their asses. Probably the same as "the large bags, usually of hair, in which the Orientals pack up, for convenient transport on the backs of animals, all the baggage and commodities required for the journey, excepting only water-bags and large kettles. Beds, boxes, provisions, pots, packages of goods, all are carried in such bags, slung over the back of the animal, one hanging at each side. Being a good deal knocked about and exposed to the weather, these saddle-bags, as one might call them but for their size, suffer in a long journey, and hence the Gibeonites took old bags, to convey the impression that a long journey had been made"—(KITTO).

Other side of the flood. By "the flood" is meant the river Euphrates. Joshua (xxiv. 3) is referring to the time when Abraham lived in Ur of the Chaldees, which was situated beyond the Euphrates.

Quit = set free, acquit. The spies told Rahab that if she betrayed them then they would consider themselves "*quit of thine oath which thou hast made us to swear*" (ii. 20), *i.e.* they would be released from the obligation they had entered into.

Rereward (O.F. *riere*, backward; L. *retro*, backward. Ward is from A.S. *weard*, a guard, watchman, defender) = rear-guard.

Servant of the Lord. A name specially applied to Moses. "*My servant Moses*" (Num. xii. 7).

It is a peculiar title of the Messiah, "*Behold my servant, whom I uphold*" (Is. xlii. 1).

The title is rarely applied to others.

To Joshua, but only after his death, "*Joshua the son of Nun, the servant of the Lord, died*" (Josh. xxiv. 29), (see also Judges ii. 8).

To David, "*I have found David my servant; with my holy oil have I anointed him*" (Ps. lxxxix. 20).

Slack (A.S. *slacian*) = to slacken, relax. The Gibeonites entreat Joshua to "*slack*" not his hand (x. 6), *i.e.* not to delay but to come to their assistance with all speed.

Sole of your feet. An expression which appears to define the nature of the conquest. The conquest by Joshua was of a limited nature, and so at the distribution of the land part of the territory was still unconquered. Each tribe had to win for itself complete possession of its own inheritance. "*So what Israel would conquer the sole of his foot must tread*" (ELLIOTT).

Spear. Of two kinds—(1) "*the Chanith, a large heavy spear like the weapon of Goliath*"; (2) The *Cidôn*, a lighter dart or javelin, which could be thrown. When not in action the *Cidôn* was carried on the back of the warrior between the shoulders (1 Sam. xvii. 6). The spear of Joshua was probably the lighter weapon which could easily be held aloft for some considerable time.

Straitly = strictly, closely. "*Jericho was straitly shut up because of the children of Israel*" (vi. 1).

Stuff = goods or furniture. Achan is said to have hidden the stolen goods in his "*own stuff*" (vii. 11).

When Saul was chosen to be king he was found hidden "*among the stuff*" (1 Sam. x. 22). After the pursuit of the Amalekites who had plundered Ziklag, David made it a rule that he "*who tarrieth with the stuff,*" *i.e.* is one of the baggage guard, should share equally in the spoil with them who went "*down to the battle*" (1 Sam. xxx. 24). "*In that day, he which shall be upon the housetop and his stuff in the house, let him not come down to take it away*" (St. Luke xvii. 31).

The Book of Jasher, equivalent (as given in the margin) to "*the book of the upright.*"

There are two quotations from the Book of Jasher—

1. In Joshua with reference to the miracle of the sun standing still upon Gibeon, and the moon in the valley of Ajalon (x. 13).

2. In the elegy of David over Saul and Jonathan, where the "Song of the Bow," i.e. a song praising the skill of Saul and Jonathan as archers, is said to be "*written in the Book of Jasher*" (2 Sam. i. 18).

These passages indicate that the general character of the book was poetical, and taken in conjunction with the title, "the book of the upright," justifies the opinion of Ewald, who describes it as consisting of "historical songs, how an upright man in Israel, a Joshua or a Jonathan, should live, what glorious victories he could achieve, what glory he would gain."

"It was evidently compiled by degrees, any ode or song thought worthy of such honour being added to it when produced; so that the quotation of it here is no proof at all that the Book of Joshua was composed after the reference to the Book of Jasher in 2 Sam. i.; and as little is the quotation in 2 Sam. i. a proof that the Book of Jasher was not extant until, at any rate, the time of David"—(*Speaker's Commentary*).

The entering of the gate. There appears to have been some spot set apart near the gate of the city where important matters were transacted, and where kings and magistrates sat and administered justice.

Thus when the manslayer reached the city of refuge he was required to "*stand at the entering of the gate of the city*." Here the elders of the city would hear his statement and judge if his plea for shelter had any justification.

Notable instances of the transaction of important matters at the entering of the gate are—

1. Boaz went through the form of redemption of the land of Naomi at the gate (Ruth iv. 1).
2. Absalom "*stood beside the way of the gate*" and thus was enabled to speak to the men of Israel who came to seek judgment before King David. By his artful cajoleries Absalom thus won "*the hearts of the men of Israel*" (2 Sam. xv. 2-6).
3. Ahab and Jehoshaphat sat on their thrones "*in a void (open) space in the entrance of the gate of Samaria*," when Zedekiah and the other prophets "*prophesied before them*" as regards going up to battle at Ramoth-Gilead (1 Kings xxii. 10).

The first month. The children of Israel crossed the Jordan on the 10th day of the first month, and kept the Passover in the plains of Jericho on the 14th day of the first month.

The name of the month is given as *Abib* (Ex. xiii. 4), from which passage we see that this month was established as the first month in commemoration of the Exodus and the institution of the Passover. The name "*Abib*" was applied to the month till the captivity. Afterwards the month was called "*Nisan*" (Neh. ii. 1).

The Reproach of Egypt. Of this there are two explanations—

1. That it refers to the Egyptian bondage, which might be considered as attached to Israel as long as they were wanderers in the wilderness without any settled abode.

2. That it refers to the taunts actually uttered by the Egyptians against the Israelites, because of their long wanderings in the wilderness, and their failures to acquire a possession in the land of Canaan, which had been the purpose for which they had quitted the land of Egypt.

Either interpretation is satisfactory, for entrance into Canaan marked both the conclusion of the time of servitude, and also the possession of the promised land.

The stranger that sojourneth = "foreigner dwelling amongst them," and is equivalent to "a naturalized foreigner."

Their presence is accounted for:—

1. The multitude that came out of Egypt was a "*mixed multitude*," i.e. not Israelites only (Ex. xii. 38).
2. The inhabitants of Palestine—for they were never entirely destroyed—no doubt contributed largely to the number.
3. Captives.
4. Members of other nationalities residing in the land for the purposes of trade, etc.

The Mosaic Law extended its protection over these foreigners equally with the chosen people.

This day. An expression that occurs very frequently in Joshua.

The instances are:

1. Gilgal. "*The name of the place is called Gilgal unto this day*" (v. 9).
2. Rahab. "*She dwelleth in Israel even unto this day*" (vi. 25).
3. The valley of Achor. "*Wherefore the name of that place was called The valley of Achor, unto this day*" (vii. 26).
4. Ai, (a) "*Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day*" (viii. 28).
(b) At the entering in of the gate of Ai they raised "*a great heap of stones that remaineth unto this day*" (viii. 29).
5. The Gibeonites were made "*hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day*" (ix. 27).
6. Makedah. They "*laid great stones in the cave's mouth, which remain until this very day*" (x. 27).
7. The Geshurites and the Maachathites "*dwelt among the Israelites until this day*" (xiii. 13).
8. Hebron, "*became the inheritance of Caleb, the son of Jephunneh the Kenazite, unto this day*" (xiv. 14).
9. The Jebusites "*dwelt with the children of Judah at Jerusalem unto this day*" (xv. 63).
10. The Canaanites "*dwelt among the Ephraimites unto this day*" (xvi. 10).

As the expression signifies that all these circumstances were well-known at the time of the compilation of the book, we have ample evidence in them, especially as regards Rahab, that the writer lived at a time not very long after the death of Joshua.

Trumpets of rams' horns; not necessarily made of rams' horns, but curved, *i.e.* the curved trumpets used for ushering in the year of Jubilee, not the silver trumpets used for warlike purposes.

At the year of Jubilee the principal provisions were:—

1. The land had rest, *i.e.* there was neither ploughing, sowing, nor reaping.
 2. All that had been alienated returned to the families of those to whom it had been allotted in the original distribution.
 3. All bondmen of Hebrew blood were liberated.
- So the use of Jubilee Trumpets at the fall of Jericho is symbolical—
1. That the people were about to enter into the "promised rest."
 2. That God was now about to bestow upon them the land "promised to their fathers."
 3. That they were now to be free from their labours and sorrows.

Urim and Thummim. What these were we have no means of deciding. The words mean, "Light and Perfection." They were put in the breastplate of judgment worn by the High Priest. "*Thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart*" (Ex. xxviii. 30). The breastplate was worn over the ephod.

All that we know for certain is that they were worn by the priest when enquiring of the Lord.

The favourite theory is that the Urim and Thummim were identical with the twelve stones on which the names of the Tribes of Israel were engraved, and that the answer was given by the illumination of the letters which were to make up the answer.

The simplest solution is that an answer was given by the word of the Lord to the High Priest, when, clothed with the ephod and breastplate, he had enquired of the Lord.

Instances of enquiring of the Lord are—

1. The children of Israel after the death of Joshua enquire of the Lord, "*Who shall go up for us against the Canaanites first, to fight against them?*" and receive as reply, "*Judah shall go up*" (Judges i. 1-2).
2. Again in the expedition against the men of Benjamin, they put the same question and receive the same reply (Judges xx. 18).
3. Saul consults Ahiah when about to engage the Philistines (1 Sam. xiv. 3, 18).
4. David enquires of the Lord before going to the rescue of the men of Keilah (1 Sam. xxiii. 2).
5. David enquires respecting the men of Keilah, if they would be treacherous and deliver him up to Saul (1 Sam. xxiii. 12).
6. David enquires whether he will be successful in his pursuit of the Amalekites who had sacked Ziklag (1 Sam. xxx. 8).

In Ezra we find the Tirshatha declaring that the priests who had lost their genealogy must not take part in any priestly duties till "*there stood up a priest with Urim and Thummim*" (Ezra ii. 63), so that enquiry of the Lord might be made. It would seem that Zerubabel deemed that the loss would only be temporary.

Villages = unenclosed places, as opposed to walled cities (see "fenced cities").

Wilyly (A.S. *wile*; cunning, craft) = cunningly. The Gibeonites "*did work wilyly*" (ix. 4), *i. e.* cunningly, craftily.

Wist (A.S. *witan* to know; *wiste* is the past tense). Rahab told the messengers that she "*wist not whence*" the spies came.

Wot (A.S. *witan* to know; *wot* is present tense). Rahab told the messengers "*whither the men went I wot not*" (ii. 5).

EASTERN CUSTOMS, Etc.

Houses.

Flat roofs, used for various purposes, *e.g.*

Prayer. Peter at Joppa "*went up upon the housetop to pray*" (Acts x. 9).

Proclamations. "*What ye hear in the ear, that preach ye upon the housetops*" (St. Matt. x. 27).

Promenades. After supper David "*walked upon the roof of the king's house*" (2 Sam. xi. 2).

For domestic purposes, e.g. spreading flax, drying corn, etc.

Sleeping places, as being cool during the summer season.

It is not uncommon for a house to be built on the wall of a city.

In Joshua we find the spies—

- (1) Hiding under the flax spread out on the roof to dry.
- (2) Sleeping on the roof of Rahab's house.
- (3) Let down from the window by a cord, and thus escaping out of the city.

Gates. The towns were generally built on the summits of hills, and were surrounded by high walls, furnished with gates. The gates of an Eastern city have always been of great importance, not only for purposes of protection, but as places of meeting for the transaction of public business. As the gateway would naturally be the point of attack by an assaulting force the gates were massive and often cased with brass or iron.

The gates were usually opened at sunrise and closed at sunset.

Privacy of Women. The veiling of women and the appropriation of private apartments for their exclusive use are distinctive features in oriental life. The messengers of the king of Jericho do not enter the house of Rahab, they stand without and call upon her to produce the spies.

Shoes or Sandals. The Easterns wear leather sandals, bound with straps about the ankle. These are taken off on entering a room or any sacred place, and therefore Moses at the burning bush, and Joshua before the captain of the Lord's host were bidden "*Loose thy shoe from off thy foot, for the place whereon thou standest is holy*" (v. 15).

Rending Garments is a sign of woe in Scripture.

Instances of rending clothes are—

1. Reuben, when he found that Joseph was not in the pit (Gen. xxxvii. 29).
2. Jacob, when his sons showed him the blood-stained coat of Joseph (Gen. xxxvii. 34).
3. The brethren of Joseph, when the cup was found in Benjamin's sack (Gen. xlv. 13).
4. Joshua, after the rout of the Israelites before Ai (vii. 6).
5. Jephthah, when his daughter met him (Judges xi. 35).
6. The Messenger who brought to Eli the tidings of the defeat of the Israelites, the capture of the ark, and the death of his two sons, Hophni and Phinehas (1 Sam. iv. 12).
7. The Messenger who brought the tidings of the death of Saul on Mount Gilboa to David at Ziklag (2 Sam. i. 2).
8. Job, on hearing of the death of his children (Job. i. 20).
9. Job's friends, when they visited them (Job. ii. 12).
10. Ezra, when he learnt of the mixed marriages and idolatry of the people (Ezra ix. 3).

The action also often signifies "horror" at some intelligence or event which shocked by its enormity. Instances are—

1. Hezekiah, on hearing the speech of Rab-shakeh (2 Kings xviii. 37).
2. Mordecai, when he learnt the plot of Haman for the destruction of the Jews (Esther iv. 1).
3. The High-priest, at the blasphemy of our Lord when He claimed to be Son of God (St. Matt. xxvi. 65).
4. The men of Samaria, at the murder of Gedaliah by Ishmael (Jer. xli. 5).

Dust on the Head ; a sign of mourning.

Joshua and the elders lay before the ark till the evening with their clothes rent and dust on their heads after the disaster before Ai (vii. 6).

Other instances are—

1. The young man of Benjamin who brought to Eli the tidings of the defeat of the Israelites, and the loss of the ark (1 Sam. iv. 12).
2. The Amalekite who came to David with the news of the defeat on Mount Gilboa and the death of Saul and Jonathan (2 Sam. i. 2).
3. Tamar put ashes on her head as a sign of mourning (2 Sam. xiii. 19).
4. Hushai, for grief at the departure of David from Jerusalem in the revolt of Absalom (2 Sam. xv. 32).
5. The prophet, when he rebuked Ahab for letting Benhadad escape so lightly (1 Kings xx. 38).

UNDESIGNED COINCIDENCES.

These may be used as a proof of the veracity of a writer in his record of miracles.

If we find him telling the truth in these instances where we have the means of *checking* his account, it is reasonable to believe that he is telling the truth in those statements which we cannot check.

The Book of Joshua records three notable miracles—

1. The crossing of Jordan.
2. The fall of the walls of Jericho.
3. The standing still of the sun and moon.

Hence any undesigned coincidences in the narrative contained in the Book are of great value in establishing the veracity of the writer.

Instances of undesigned coincidences in Joshua are :—

1. The concurrence of Barley Harvest with the time of Gathering Flax.

Barley. Mention is made of the fact that "*Jordan overfloweth all its banks all the time of harvest*" in order to explain why the water was shallow at the brink where the priests entered the river. The time of the year proves that the reference is to barley harvest.

Flax. A week (and no more) before the crossing of Jordan Rahab hid the spies under the stalks of flax drying on the roof of her house.

In Egypt, a corn-growing country like the plains of Jericho, the barley and the flax were destroyed in the Plague of Hail.

"So we have to go to the Book of Exodus to gather from the Scripture narrative that *flax* and *barley* ripen about the same time" (BLUNT).

2. The Strength of Lachish.

Of all the towns in the South assaulted by Joshua, Lachish alone is said to have been captured on the second day. All other towns were taken in one day. This exception in the case of Lachish is an indication of the strength of its position.

"This is confirmed in subsequent history, for Lachish appears to have successfully resisted the siege of Sennacherib, King of Assyria" (2 Kings xix. 8)—(BLUNT).

3. Jerusalem situated in Benjamin.

Among the towns assigned to Benjamin is "*Jebusi, which is Jerusalem*" (xviii. 28).

In Judges i. 8, Judah and Simeon are recorded as having gone up against Jerusalem and as having captured it. "Probably few readers of the Bible would answer, if asked for the position of Jerusalem, that it was originally a Benjamite city. And we may add that no later writer than Joshua would be likely to have placed it in the territory of Benjamin" (ELLICOTT).

4. The Incomplete Register of the Land.

Dr. Edersheim points out that the divergencies in the allotment of the land form a curious and undesigned evidence that we have in the text the real and original allotment of the land by Joshua himself.

Thus in the lots of

Judah and Benjamin the boundaries are accurately marked, the list of cities complete.

Ephraim and Manasseh, no register of cities.

Simeon and Dan, list of cities only.

Other Tribes, incomplete tracing of boundaries and lists of cities.

Compare the above with the account of the division of the land.

There we find as regards—

Judah, a definite portion allotted, hence a definite list of cities, etc.

Ephraim and Manasseh, the country partly occupied by Canaanites; hence no list of cities.

Benjamin, a definite lot between Judah and Joseph, completely occupied; hence a complete register.

Simeon and Dan, within Judah and Ephraim respectively; hence no boundary marked but only a list of cities.

Other Tribes, much of the country occupied by Canaanites; hence a defective register.

"Such a register could not have dated from a later period, when the tribes were in full possession, but must have been the original register of Joshua" (EDERSHEIM).

5. The Death of Balaam among the Midianites slaughtered by Israel.

The undesigned coincidence lies in the following particulars:—

Balaam was visited by the elders of Moab and by the elders of Midian.

Balaam goes to Balak, king of Moab, and Midian is not again mentioned.

Balaam was dismissed by Balak, and is said to have gone home.—*"Went and returned to his place"* (Num. xxiv. 25), i.e. to Pethor, in Mesopotamia, for he had expressly said on parting, *"Behold, I go unto my people"* (Num. xxiv. 14).

But in the attack on Midian it is recorded that *"Balaam, also the son of Beor, the soothsayer, did the children of Israel slay with the sword"* (Josh. xiii. 22).

It is therefore clear, but how incidentally is it told us, that Balaam did not return to Mesopotamia as we are told. For the deputation to Pethor had consisted of Midianites as well as Moabites. So Balaam, when dismissed by the Moabites, would not go home till he had visited the *Midianites*, who had had an equal share in bringing him from Pethor.

"He counselled the Midianites to alienate the Israelites from God, and so to make Jehovah curse them instead of blessing them. He succeeded in causing Israel to fall into the trap and commit the

trespass he had anticipated. But Balaam's success in this respect was his own undoing, for Moses, attacking the Midianites by the command of God, slew them and him together"—(BLUNT).

7. The Distinction between the Mountains of Judah and the Mountains of Israel (xi. 21).

On this Dr. Edersheim remarks: "When Judah entered on his possessions, all the other tribes were still in Gilgal (Josh. xiv. 6, xv. 1). Afterwards, when Ephraim and Manasseh entered on theirs, all Israel, except Judah, were encamped in Shiloh (Josh. xvi. 1, xviii. 1), these two possessions being separated by the still unallotted territory, which later was given to Benjamin. What more natural than that the mountain given to the 'children of Judah' should have been called 'the mountain of Judah,' and to that where all the rest of Israel camped 'the mountain of Israel,' and also 'the mountain of Ephraim' (Josh. xix. 50, xx. 7), because it was afterwards given to that tribe?"

8. The Babylonish Garment.

The mention of Babylon in connection with the sin of Achan gives an indication of date and accuracy.

Babylon had for many centuries been famous for weaving and embroidery, and the merchants of Babylonia found a ready market for their goods in the cities of Canaan.

But at the time of the conquest of the land Babylon was about to fall into the hands of Assyria, and the old peaceful intercourse between Babylon and Canaan was coming to an end. Henceforth it was Assyria, and not Babylon, whose name was known or feared in Palestine, and the writer of a later day would have spoken of the goods of Assyria rather than those of the Babylonians—(SAYCE).