

Language: English

Book: Joshua

Joshua

Chapter 1

¹ Now it came about after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua the son of Nun, Moses' chief assistant, saying, ² "Moses, my servant, is dead. Now therefore, arise, cross over this Jordan, you and all this people, into the land that I am giving to them—to the people of Israel. ³ I have given you every place where the sole of your foot will walk. I have given it to you, just as I promised to Moses. ⁴ From the wilderness and Lebanon, as far as the great river, the Euphrates, all the land of the Hittites, and to the Great Sea, where the sun goes down, will be your land. ⁵ No one will be able to stand before you all the days of your life. I will be with you as I was with Moses. I will not abandon you or leave you. ⁶ Be strong and courageous. You will cause this people to inherit the land that I swore to their ancestors I would give to them. ⁷ Be strong and very courageous. Be careful to obey all the law my servant Moses commanded you. Do not turn from it to the right or to the left, so that you may be successful wherever you go. ⁸ This book of the law must not leave your mouth. You must meditate on it day and night so that you can be careful to do all that is written in it. Then you will be prosperous and successful. ⁹ Have I not commanded you? Be strong and courageous! Do not be afraid. Do not be discouraged. Yahweh your God is with you wherever you go."

¹⁰ Then Joshua commanded the leaders of the people, ¹¹ "Go through the camp and command the people, 'Prepare provisions for yourselves. In three days you will cross over this Jordan and go in and possess the land that Yahweh your God is giving you to possess.'"

¹² To the Reubenites, the Gadites and the half tribe of Manasseh, Joshua said, ¹³ "Call to mind the word that Moses the servant of Yahweh, commanded you when he said, 'Yahweh your God is giving you rest, and he is giving you this land.' ¹⁴ Your wives, your little ones, and your livestock will stay in the land that Moses gave you beyond the Jordan. But your mighty warriors will go over with your brothers and help them ¹⁵ until Yahweh has given your brothers rest just as he has given it to you. Then they also will take possession of the land Yahweh your God gives them. Then you will return to your own land and possess it, the land that Moses the servant of Yahweh gave you beyond the Jordan, where the sun rises." ¹⁶ Then they answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. ¹⁷ We will obey you just as we obeyed Moses. Only may Yahweh your God be with you, as he was with Moses. ¹⁸ Whoever rebels against your commands and disobeys the words you have commanded them will be put to death. Only be strong and courageous."

Joshua 1 General Notes

Structure and formatting

This chapter appears to be a natural continuation of the book of Deuteronomy.

Special concepts in this chapter

Be strong and Courageous

Joshua is often told, "Be strong and courageous." This repeated encouragement is on purpose and may indicate Joshua will need help in the future.

Joshua 1:1

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Nun

Joshua's father

Joshua 1:2

cross over this Jordan

To "cross over" means "go to the opposite bank of the river." Alternate translation: "travel from this side to the opposite side of the Jordan"

you and all this people

The word "you" here refers to Joshua.

Joshua 1:3

I have given you every place

God giving the land to the Israelites in the future is spoken of as if he gave it to them in the past. This emphasizes that he will certainly give it to them. Alternate translation: "I will give to you every place"

I have given you

The word "you" refers to both Joshua and the nation of Israel.

every place where the sole of your foot will walk

This refers to all the places Joshua and the Israelites will travel when they cross the Jordan River. Alternate translation: "everywhere you go in this land"

Joshua 1:4

General Information:

Yahweh continues speaking to Joshua.

your land

The word "your" refers to the tribes of Israel and not only Joshua.

Joshua 1:5

to stand before you

In verse 5 the words "you" and "your" refer to Joshua.

I will not abandon you or leave you

The words "abandon" and "leave" mean basically the same thing. Yahweh combines them to emphasize that he will not do these things. Alternate translation: "I will certainly stay with you always"

Joshua 1:6

General Information:

Yahweh gives Joshua a series of commands.

Be strong and courageous

Yahweh commands Joshua to overcome his fears with courage.

Joshua 1:7

Do not turn from it to the right or to the left

This can be stated as a positive command. Alternate translation: "Follow it exactly" or "Follow them exactly"

be successful

"achieve your goal" or "reach your goal"

Joshua 1:8

General Information:

Yahweh continues speaking to Joshua.

prosperous and successful

These two words mean basically the same thing and emphasize great prosperity.

Joshua 1:9

Have I not commanded you?

This refers to Yahweh commanding Joshua. Alternate translation: "I have commanded you!"

Be strong and courageous!

Yahweh is commanding Joshua.

Joshua 1:10

the people

This refers to the people of Israel. Alternate translation: "the people of Israel"

Joshua 1:11

Go through the camp and command the people, 'Prepare ... possess.'

Embedded quotes can be expressed as indirect quotes. Alternate translation: "Go through the camp and command the people to prepare provisions for themselves. In three days they will cross over this Jordan and go in and possess the land that Yahweh their God is giving them to possess."

In three days

Here Joshua was counting his present day as day one. Alternate translation: "Two days from now" or "On the day after tomorrow"

cross over this Jordan

"cross over" refers to going to the opposite side of the river. Alternate translation: "travel to the other side of the Jordan River"

Joshua 1:12

General Information:

The tribes of Reuben, Gad and half of the tribe of Manasseh chose to settle east of the Jordan River.

Reubenites

These were the descendants of Reuben.

Gadites

These were the descendants of Gad.

Joshua 1:13

General Information:

This page has intentionally been left blank.

Joshua 1:14

General Information:

Joshua continues speaking to the Reubenites, Gadites, and the half tribe of Manasseh.

your little ones

"your little children"

beyond the Jordan

This refers to the east side of the Jordan River. Later most of the Israelites would live west of the Jordan, so they called the east side "beyond the Jordan." But at this time they were all still on the east side. Alternate translation: "east of the Jordan River"

Joshua 1:15

given your brothers rest

This refers to Israel defeating all their enemies residing in Canaan that they were to conquer.

you will ... possess it

This refers to living out their life on the land in peace.

beyond the Jordan, where the sun rises

This refers to the east side of the Jordan river.

Joshua 1:16

General Information:

These Israelites were specifically the Reubenites, Gadites, and the half tribe of Manasseh that replied to Joshua.

Joshua 1:17

General Information:

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Joshua 1:18

rebels against your commands ... disobey the words you have commanded them

These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished.

will be put to death

This can be stated in active form. Alternate translation: "we will put to death"

be strong and courageous

Israel and God considered both traits important for Joshua to pursue as their leader.

Chapter 2

¹ Then Joshua son of Nun secretly sent two men out from Shittim as spies. He said, "Go, look over the land, especially Jericho." They went away and came to the house of a prostitute whose name was Rahab, and they lodged there. ² It was told to the king of Jericho, "Look, men of Israel have come here to spy on the land." ³ The king of Jericho sent word to Rahab and said, "Bring out the men who have come to you who entered your house, for they have come to spy on the whole land." ⁴ But the woman had taken the two men and hidden them. She replied, "Yes, the men came to me, but I did not know where they were from." ⁵ They left when it was dusk, when it was time for the city gate to shut. I do not know where they went. You will probably catch them if you hurry after them." ⁶ But she had taken them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. ⁷ So the men pursued them on the road that leads to the fords of the Jordan. The gate was shut as soon as the pursuers went out.

⁸ The men had not yet lain down for the night, when she came up to them on the roof. ⁹ She said, "I know that Yahweh has given you the land and that the fear of you has come upon us. All those who live in the land will melt away before you. ¹⁰ We have heard how Yahweh dried up the water of the Sea of Reeds for you when you came out of Egypt. We also heard what you did to the two kings of the Amorites on the other side of the Jordan—Sihon and Og—whom you completely destroyed. ¹¹ As soon as we had heard it, our hearts melted and there was no courage left in anyone—for Yahweh your God, he is God in heaven above and on the earth below. ¹² Now then, please swear to me by Yahweh that, just as I have been kind to you, you will also deal kindly with my father's house. Give me a sure sign ¹³ that you will spare the lives of my father, mother, brothers, sisters and all their families, and that you will deliver our souls from death." ¹⁴ The men said to her, "Our life for yours, even to death! If you do not speak about our business, then, when Yahweh gives us this land we will be merciful and faithful to you."

¹⁵ So she let them down out through the window using a rope. The house in which she lived was built into the wall of the city. ¹⁶ She said to them, "Go in the hills and hide or the pursuers will find you. Hide there for three days until the pursuers have returned. Then go on your way." ¹⁷ The men said to her, "We will be free from the oath you made us swear to if you do not do this. ¹⁸ When we come into the land, you must tie this scarlet rope in the window through which you let us down, and you will gather into the house your father and mother, your brothers and all your father's household. ¹⁹ Whoever goes out of the doors of your house into the street, their blood will be upon their own heads and we will be guiltless. But if a hand is laid upon any who is with you in the house, his blood will be on our head. ²⁰ But if you speak about our business, we will be free from the oath you made us swear." ²¹ Rahab replied, "May what you say be done." She sent them away and they left. Then she tied the scarlet rope in the window.

²² They left and went up into the hills and they stayed there three days until their pursuers returned. The pursuers searched all along the road and found nothing. ²³ The two men returned and crossed over and came back to Joshua son of Nun, and they told him everything that had happened to them. ²⁴ They said to Joshua, "Truly Yahweh has given this land to us. All the inhabitants of the land are melting away because of us."

Joshua 2 General Notes

Structure and formatting

This chapter begins the story of the conquest of the Promised Land. (See: [promisedland](#))

Special concepts in this chapter

Rahab's faith

Rahab expressed her faith in Yahweh. The statement "for Yahweh your God, he is God in heaven above and on the earth below" is a recognition of her faith. (See: [faith and heaven](#))

Important figures of speech in this chapter

Metaphor

The Israelites were to completely destroy the evil Canaanites. They are compared to melting snow: "... melting away because of us." (See: and evil)

Joshua 2:1

Nun

This is Joshua's father.

Shittim

This is the name of a place on the east side of the Jordan River. It means "Acacia Trees."

as spies

These men were to visit the land to gain information on how Israel should conquer the land.

Joshua 2:2

General Information:

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Joshua 2:3

General Information:

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Joshua 2:4

General Information:

Rahab the prostitute protects the two Israelite spies from harm.

But the woman had taken the two men and hidden them

This happened before the king's messenger spoke to her.

the woman

This refers to Rahab, the prostitute.

Joshua 2:5

dusk

This is the time that day begins to change to the darkness of night.

Joshua 2:6

But she had taken them ... on the roof

This is background information and explains how she had hidden the men in [Joshua 2:4]

the roof

The roof was flat and strong, so people could walk around on it.

flax

a plant that is grown for its fibers, which is used in making cloth

Joshua 2:7

the men pursued them

The men pursued the spies because of what Rahab had told them in Joshua 2:5.

fords

places where a river or other body of water is shallow enough for people to get to the other side by walking through it

Joshua 2:8

not yet lain down

This refers to going to sleep for the night.

Joshua 2:9

I know that Yahweh has given you the land

The word "you" refers to the all the Israelite people.

fear of you has come upon us

Becoming afraid is spoken of as if fear came and attacked them. Alternate translation: "we have become afraid of you"

will melt away before you

This compares the fearful people to ice melting and flowing away. Possible meanings are 1) they will be weak in the Israelites' presence or 2) they will be scattered. Alternate translation: "will be so afraid that they will not resist you"

Joshua 2:10

General Information:

Rahab continues to talk to the Israelite spies.

the Sea of Reeds

This is another name for the Red Sea.

Sihon ... Og

These are the names of the Amorite kings.

Joshua 2:11

our hearts melted and there was no courage left in anyone

These two phrases share similar meanings, combined for emphasis. The phrase "our hearts melted" compares the hearts of the fearful people of Jericho to ice melting and flowing away.

Joshua 2:12

General Information:

Rahab continues to talk to the Israelite spies.

please swear to me ... Give me a sure sign

These are similar statements of Rahab seeking assurance from the spies.

I have been kind to you

The word "you" refers to the two spies.

Joshua 2:13

spare the lives ... deliver our souls from death

a polite way of saying "do not to kill us"

Joshua 2:14

General Information:

The Israelite spies make the promise which Rahab asked for in Joshua 2:12

Our life for yours, even to death

This idiom is a way of swearing and asking God to curse them if they do not keep their promise. Alternate translation: "If we do not do what we promise, may Yahweh cause us to die"

Joshua 2:15

General Information:

The Israelite spies continue to talk to Rahab.

Joshua 2:16

General Information:

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Joshua 2:17

if you do not do this

This expresses a condition for the promise the spies had made to Rahab. The word, "this," refers to the things the men tell her to do in Joshua 2:18.

Joshua 2:18

General Information:

The Israelite spies continue talking to Rahab.

Connecting Statement:

The Israelite spies clarify the condition they expressed in Joshua 2:15.

Joshua 2:19

Whoever goes out of the doors of your house

This can be translated as a condition. Alternate translation: "If anyone goes out of the doors of your house"

their blood will be upon their own heads

Here "blood" represents a person's death. To be responsible for their own death is spoken of as if their blood would be on their heads. Alternate translation: "their death will be their own fault"

we will be guiltless

"we will be innocent"

if a hand is laid upon any

Here "a hand is laid upon" is a polite way of referring to causing someone injury. Alternate translation: "if we cause injury to any"

Joshua 2:20

General Information:

The two Israelite spies continue to speak to Rahab about their promise to her. The spies required Rahab to remain silent about their visit or they would be free from their oath to protect her family.

if you speak

"You" refers to Rahab.

Joshua 2:21

May what you say be done

Rahab agreed to their terms of the oath to protect her family.

Joshua 2:22

General Information:

The two Israelites spies leave Jericho.

their pursuers returned

It may be helpful to say they returned to Jericho. Alternate translation: "their pursuers returned to the city of Jericho"

found nothing

This refers to the men not finding the spies.

Joshua 2:23

The two men returned

The two men returned back to the Israelite's camp.

returned and crossed over and came back

These are similar expressions referring to returning to where the Israelite's are camped.

crossed over

"cross over" means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side of the Jordan"

Nun

This is a male name; the father of Joshua.

everything that had happened to them
"all that the men had experienced and seen."

inhabitants of the land are melting away
The people of the land toward Israel are like a substance that melts in the presence of heat.

Joshua 2:24

us
This word, "us," refers to Israel.

Chapter 3

¹ Joshua got up early in the morning, and they set out from Shittim. They came to the Jordan, he and all the people of Israel, and they camped there before they crossed over. ² After three days, the officers went through the middle of the camp; ³ they commanded the people, "When you see the ark of the covenant of Yahweh your God, and the priests from the Levites carrying it, you must leave this place and follow it. ⁴ There must be a distance between you and it of about two thousand cubits. Do not come close to it, so that you can see which way to go, since you have not gone this way before." ⁵ Joshua said to the people, "Consecrate yourselves tomorrow, for Yahweh will do wonders among you." ⁶ Then Joshua said to the priests, "Take up the ark of the covenant, and pass in front of the people." So they picked up the ark of the covenant and went in front of people.

⁷ Yahweh said to Joshua, "This day I will make you a great man in the eyes of all Israel. They will know that as I was with Moses, I will be with you. ⁸ You will command the priests who carry the ark of the covenant, 'When you have come to the edge of the waters of the Jordan, you must stand still in the Jordan River.'" ⁹ Then Joshua said to the people of Israel, "Come here, and listen to the words of Yahweh your God." ¹⁰ And Joshua said, "By this you will know that the living God is among you and will drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. ¹¹ Look! The ark of the covenant of the Lord of all the earth crosses over ahead of you into the Jordan. ¹² Now choose twelve men from the tribes of Israel, one man from each. ¹³ When the soles of the feet of the priests who carry the ark of Yahweh, the Lord of all the earth, touch the waters of the Jordan, the waters of the Jordan will be cut off, and even the waters that flow down from upstream will stop flowing and they will stand in one heap."

¹⁴ So when the people set out from their tents to cross over the Jordan, the priests who carried the ark of the covenant went ahead of the people. ¹⁵ As soon as those who were carrying the ark had come to the Jordan, and the feet of the priests who carried the chest were dipped in the edge of the water—now the Jordan overflows all its banks throughout the time of the harvest—¹⁶ the waters that flowed down from upstream stood up in one heap. The water stopped flowing from a great distance. The waters stopped flowing from Adam, the city that is beside Zarethan, all the way down to the sea of the Arabah, the Salt Sea. The people crossed over near Jericho. ¹⁷ The priests who carried the ark of the covenant of Yahweh stood on dry ground in the middle of the Jordan until all the people of Israel crossed over on dry ground.

Joshua 3 General Notes

Special concepts in this chapter

God dries the Jordan River

Joshua told the people "Dedicate yourselves to Yahweh tomorrow, for Yahweh will do wonders among you." The conquest of the Promised Land is accomplished through the supernatural power of God. (See: miracle and promisedland)

Joshua 3:1

got up

The phrase, "got up," means to "awaken."

Shittim

A place in the land of Moab, west of the Jordan River where the Israelites were camped before their entry into the promised land, Canaan.

Joshua 3:2

officers

These are people holding a position of command or authority.

Joshua 3:3

people

This is the nation of Israel.

Joshua 3:4

two thousand cubits

"2,000 cubits." The word "cubit" is a measurement equaling the distance from the elbow to the finger tips.

Joshua 3:5

Consecrate yourselves

This refers to a special preparation of being religiously clean before Yahweh.

Yahweh will do wonders

Yahweh will be doing miracles for all to see and experience.

Joshua 3:6

Take up the ark

This is referring to the levites picking up the ark for the purpose of carrying it from one location to another.

Joshua 3:7

General Information:

Yahweh tells Joshua what the priest are to do.

I will make you a great man in the eyes of all Israel

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "the people will see what I do and realize that I have made you a great man"

Joshua 3:8

edge of the waters of the Jordan

Joshua is to approach the bank or edge of the Jordan River.

Joshua 3:9

General Information:

Joshua tells Israel what Yahweh is about to do

Joshua 3:10

drive out from before you

Yahweh will force the other people living on the land to leave or be killed.

Joshua 3:11

crosses over

"cross over" means to go to the opposite bank of the river. Alternate translation: "will travel from this side to the opposite side"

Joshua 3:12

General Information:

Joshua continues to tell Israel of the miracle that Yahweh will do. Just as Israel's fathers experience crossing the Red Sea, these people will experience crossing the Jordan river on dry land.

Joshua 3:13

the soles of the feet

This refers to the bottom of their feet.

stand in one heap

The water will stay in one spot or place. It will not flow around the priests.

Joshua 3:14

General Information:

This page has intentionally been left blank.

Joshua 3:15

edge of the water

This can refer to the surface of the water as well as the bank where the water flows to dry land.

now the Jordan overflows all its banks throughout the time of the harvest

This is background information and it emphasizes the scale of what Yahweh is doing.

Joshua 3:16

General Information:

This page has intentionally been left blank.

Joshua 3:17

General Information:

The miraculous Jordan River crossing continues.

the Jordan

This refers to the Jordan River bed.

crossed over

This phrase means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side"

Chapter 4

¹ When all the people crossed over the Jordan, Yahweh said to Joshua, ² "Choose twelve men for yourselves from among the people, one man from each tribe. ³ Give them this command: 'Take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight.'" ⁴ Then Joshua called the twelve men whom he had chosen from the tribes of Israel, one from each tribe. ⁵ Joshua said to them, "Go over before the ark of Yahweh your God into the middle of the Jordan. Each of you is to take up a stone upon his shoulder, according to the number of the tribes of the people of Israel. ⁶ This will be a sign in your midst for you when your children ask in days to come, 'What do these stones mean to you?' ⁷ Then you will say to them, 'The waters of the Jordan were cut off before the ark of the covenant of Yahweh. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones will be a memorial to the people of Israel forever.'"

⁸ The people of Israel did just as Joshua commanded, and they picked up twelve stones from the middle of the Jordan, as Yahweh said to Joshua. They set the stones up according to the number of the tribes of the people of Israel. They carried the stones with them, over to the place where they camped and they set them down there. ⁹ Then Joshua set up twelve stones in the middle of the Jordan River, in the place where the feet of the priests who carried the ark of the covenant stood. The memorial is there to this day. ¹⁰ The priests who carried the ark stood in the middle of the Jordan until everything that Yahweh commanded Joshua to tell the people was completed, according to all that Moses had commanded Joshua. The people hurried and they crossed over. ¹¹ When all the people had finished crossing over, the ark of Yahweh and the priests crossed over before the people. ¹² The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army, just as Moses said to them. ¹³ About forty thousand men equipped for war passed before Yahweh, for battle on the plains of Jericho. ¹⁴ On that day Yahweh made Joshua great in the eyes of all Israel. They honored him—just as they honored Moses—all his days.

¹⁵ Then Yahweh spoke to Joshua, ¹⁶ "Command the priests who carry the ark of the testimony to come up out of the Jordan." ¹⁷ So, Joshua commanded the priests, "Come up out of the Jordan." ¹⁸ When the priests carrying the ark of the covenant of Yahweh came up out of the middle of the Jordan, and the soles of their feet were lifted up out on dry ground, then the waters of the Jordan returned to their place and overflowed its banks, just as they were four days before.

¹⁹ The people came up out of the Jordan on the tenth day of the first month. They camped in Gilgal, east of Jericho. ²⁰ The twelve stones that they took out of the Jordan, Joshua set up in Gilgal. ²¹ He said to the people of Israel, "When your descendants ask their fathers in times to come, 'What are these stones?' ²² tell your children, 'This is where Israel crossed over the Jordan on dry ground.' ²³ Yahweh your God dried up the waters of the Jordan for you, until you had crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up for us until we passed over, ²⁴ so that all the peoples of the earth may know that the hand of Yahweh is mighty, and that you will honor Yahweh your God forever."

Joshua 4 General Notes

Special concepts in this chapter

God's war

The conquering of the Promised Land was a special war. It was God's war against the people of Canaan and Joshua recognized that they would only be victorious through Yahweh's power. This is why their first act after crossing the Jordan River was to build an altar. This war was a witness to Yahweh's power. (See: promisedland)

Joshua 4:1

General Information:

Though Yahweh was speaking directly to Joshua, all occurrences of you include Israel.

crossed over

The words "crossed over" refer to going to the opposite bank of the river. Alternate translation: "went across"

the Jordan

the Jordan River

Joshua 4:2

General Information:

This page has intentionally been left blank.

Joshua 4:3

Give them this command: ' ... '

The nested quote can be stated as an indirect quote. Alternate translation: "Give them this command to take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight"

Joshua 4:4

General Information:

Joshua tells the twelve men what to do.

Joshua 4:5

into the middle of the Jordan. Each of you is to take up a stone upon his shoulder

Each of the twelve men were to pick up a large stone from the Jordan River bed and carry them to the other side to build a monument.

Joshua 4:6

General Information:

Joshua tells Israel what the pile of twelve stones mean.

Joshua 4:7

The waters of the Jordan were cut off before the ark of the covenant of Yahweh

This can be stated in active form. Alternate translation: "Yahweh cut off the waters of the Jordan in front of the ark of his covenant"

The waters of the Jordan were

"The Jordan River was"

were cut off before the ark

The Jordan River was prevented by God from flowing up to the ark that was being carried by the priests.

the waters of the Jordan were cut off

The water flowing down the Jordan River stopped before the ark so everyone including the ark traveled on the dry river bed.

Joshua 4:8

General Information:

Joshua and Israel continue to do as Yahweh commanded.

they picked up twelve stones from the middle of the Jordan

This refers to the twelve men picking up stones from the middle of the Jordan River bed.

Joshua 4:9

Then Joshua set up twelve stones in the middle of the Jordan River

These were twelve additional stones, not the stones that the twelve men carried from the river bed.

The memorial is there to this day

This means the memorial was there to the day that the author was writing this book.

Joshua 4:10

the Jordan

This refers to the Jordan River.

the people

This refers to the nation of Israel.

crossed over

This means to go to the opposite bank of the river. Alternate translation: "traveled from one side to the opposite side"

Joshua 4:11

before the people

This refers to being in front of the people or in the sight of all the people. Everyone saw the ark being carried by the priests.

Joshua 4:12

The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army

These were the soldiers of the 3 tribes that were fulfilling their obligation to lead the Israelites into battle for settling on the East side of the Jordan River.

Joshua 4:13

General Information:

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Joshua 4:14

just as they

The word "they" refers to the people of Israel.

Joshua 4:15

General Information:

Yahweh tells Joshua to have the priests exit the Jordan River.

Joshua 4:16

General Information:

This page has intentionally been left blank.

Joshua 4:17

General Information:

The Author was making it clear that parting the Jordan River was no different than parting the Red Sea for the previous generation.

Joshua 4:18

waters of the Jordan returned to their place and overflowed its banks

The Jordan River was overflowing its banks and flooding the area before and after Israel passed through on dry land.

four days

"4 days"

Joshua 4:19

came up out of the Jordan

This refers to when Israel crossed the Jordan River on dry ground.

on the tenth day of the first month

This is the first month of the Hebrew calendar. The tenth day is near the end of March on Western calendars.

Joshua 4:20

The twelve stones that they took out of the Jordan

Each tribe was to take one stone from the Jordan River so Joshua could build a memorial of the crossing event.

Joshua 4:21

General Information:

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Joshua 4:22

General Information:

Joshua continues to remind the people the purpose of the pile of stones.

tell your children

It was for Israel to teach their children of God's miracles so that they would honor Yahweh forever.

Joshua 4:23

General Information:

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Joshua 4:24

the hand of Yahweh is mighty

This refers to the power of Yahweh being strong. Alternate translation: "Yahweh is mighty"

Chapter 5

¹ As soon as all the kings of the Amorites on the west side of the Jordan, and all the kings of the Canaanites, who were along the coast of the Great Sea, heard that Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over, their hearts melted, and there was no longer any spirit in them because of the people of Israel. ^[1]

² At that time Yahweh said to Joshua, "Make flint knives and once more circumcise all the sons of Israel."

³ Then Joshua made himself flint knives and he circumcised all the sons of Israel at Gibeath Haaraloth. ⁴ This is the reason Joshua circumcised them: All the males who had come out of Egypt, including all the men of war, had died in the wilderness along the way, after they came out from Egypt. ⁵ Though all the males who came out of Egypt were circumcised, still, none of the boys born in the wilderness on the way out of Egypt had been circumcised. ⁶ For the people of Israel walked forty years in the wilderness until all the people, that is, all the men of war who had come out of Egypt, died, because they did not obey the voice of Yahweh. Yahweh swore to them that he would not let them see the land that he had sworn to their ancestors that he would give to us, a land flowing with milk and honey. ⁷ It was their children that Yahweh raised up in their place that Joshua circumcised, because they had not been circumcised on the way. ⁸ When they were all circumcised, they remained where they were in the camp until they healed. ⁹ Then Yahweh said to Joshua, "This day I have rolled away the disgrace of Egypt from you." So, the name of that place has been called Gilgal until this present day.

¹⁰ The people of Israel camped at Gilgal. They kept the Passover on the fourteenth day of the month, in the evening, on the plains of Jericho. ¹¹ On the day after Passover, that same day, they ate some of the produce of the land, unleavened bread and roasted grain. ¹² The manna stopped on the day after they ate the produce of the land. There was no longer manna for the people of Israel, but they ate the produce of the land of Canaan that year.

¹³ When Joshua was near Jericho, he lifted up his eyes and looked, and behold, a man was standing in front of him; he had drawn his sword and it was in his hand. Joshua went to him and said, "Are you for us or for our enemies?" ¹⁴ He said, "Neither. For I am the commander of the army of Yahweh. Now I have come." Then Joshua lay facedown on the ground to worship and said to him, "What does my master say to his servant?" ¹⁵ The commander of Yahweh's army said to Joshua, "Take off your sandals from your feet, because the place you are standing is holy." That is what Joshua did.

Footnotes

5:1 ^[1]Some modern translations have

Joshua 5 General Notes

Special concepts in this chapter

Circumcision

It would have been very unusual to be circumcised in a time of war. When men are circumcised they are unable to move without pain or to defend themselves in battle for several days. (See: circumcise)

Manna

Yahweh stops providing manna in this chapter and will no longer provide them with their daily allotment of food. This does not mean Yahweh's care and provision will stop.

Joshua 5:1

their hearts melted ... there was no longer any spirit in them

These two phrases mean basically the same thing and emphasize the intensity of their fear.

their hearts melted

Here "hearts" refers to their courage. They were so afraid that it was as if their courage melted away like wax in a fire. Alternate translation: "they lost all their courage"

there was no longer any spirit in them

Here "spirit" refers to their will to fight. Alternate translation: "they no longer had any will to fight"

Joshua 5:2

General Information:

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Joshua 5:3

Joshua made himself flint knives ... he circumcised all the sons

There were over 600,000 males, so it is understood that while Joshua was in charge of this task, many other people helped him. If this would confuse your readers, you may want to make this explicit. Alternate translation: "Joshua and the Israelites made themselves flint knives ... they circumcised all the males"

Gibeath Haaraloth

This is a place name which commemorates Israel rededicating themselves to Yahweh. It means "the hill of the foreskins."

Joshua 5:4

General Information:

The reason all the males of Israel had to be circumcised is explained.

the men of war

the men who were old enough to be soldiers

Joshua 5:5

General Information:

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Joshua 5:6

obey the voice of Yahweh

Here "voice" refers to the things that Yahweh spoke. Alternate translation: "obey the things that Yahweh commanded them"

a land flowing with milk and honey

God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "a land that is excellent for raising livestock and growing crops"

Joshua 5:7

General Information:

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Joshua 5:8

General Information:

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Joshua 5:9

This day I have rolled away the disgrace of Egypt from you

Their disgrace is spoken of as if it were a large stone that blocked their path. Here "rolled away" means "removed." Alternate translation: "This day I have removed the disgrace of Egypt from you" or "You were disgraced when you were slaves in Egypt. But, today I have caused you to no longer be disgraced"

Joshua 5:10

the fourteenth day of the month

This is near the end of March on Western calendars. Alternate translation: "the fourteenth day of the first month"

Joshua 5:11

General Information:

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Joshua 5:12

General Information:

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Joshua 5:13

he lifted up his eyes and looked, and behold, a man was standing

Here looking up is spoken of as if Joshua literally lifted his eyes in his hands. Alternate translation: "he looked up and saw that a man was standing"

behold

The word "behold" alerts us to pay special attention to new information. Your language may have a way of doing this.

he had drawn his sword and it was in his hand

Here the words "he" and "his" refer to the man who was standing in front of Joshua.

Joshua 5:14

He said

The word "he" refers to the man Joshua saw.

Neither

This is the beginning of the man's answer to Joshua's question, "Are you for us or for our enemies?" This short answer could be clarified.

Alternate translation: "I am neither for you nor for your enemies"

Joshua lay facedown on the ground to worship

This was an act of worship.

Joshua 5:15

Take off your sandals from your feet

This was an act of reverence.

Chapter 6

¹ Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in. ² Yahweh said to Joshua, "See, I have delivered Jericho into your hand, its king, and its mighty warriors. ³ You must march around the city, all the men of war going around the city one time. You must do this for six days. ⁴ Seven priests must carry seven trumpets of rams' horns before the ark. On the seventh day, you must march around the city seven times, and the priests must sound blasts on the trumpets. ⁵ Then they must sound a long blast with the ram's horn, and when you hear the sound of the trumpet all the people must shout with a great shout, and the wall of the city will fall down flat. The soldiers must attack, each one going straight ahead." ⁶ Then Joshua son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns in front of the ark of Yahweh." ⁷ He said to the people, "Go over and march around the city, and the armed men will go ahead of the ark of Yahweh."

⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh. As they advanced, they gave a blast on the trumpets. The ark of the covenant of Yahweh followed after them. ⁹ Armed men walked before the priests, and they made a blast on their trumpets, but then the rear guard walked up behind the ark, and the priests blew their trumpets continually. ¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then you must shout." ¹¹ So he caused the ark of Yahweh to go around the city one time that day. Then they entered their camp, and they stayed the night in the camp.

¹² Then Joshua got up early in the morning, and the priests picked up the ark of Yahweh. ¹³ The seven priests, who were carrying the seven trumpets of rams' horns in front of the ark of Yahweh, walked steadily and gave blasts on the trumpets. Armed soldiers were walking in front of them. But when the rear guard walked after the ark of Yahweh, then the trumpets gave out continual blasts. ¹⁴ They marched around the city one time the second day and returned to the camp. They did this for six days.

¹⁵ It was on the seventh day that they got up early, as dawn was breaking, and they marched around the city in the same way that was their pattern, this time for seven times. It was on this day that they marched around the city seven times. ¹⁶ It was on the seventh day, when the priests gave a blast with the trumpets, that Joshua commanded the people, "Shout! For Yahweh has given you the city. ¹⁷ The city and all that is in it will be set apart to Yahweh for destruction. Only Rahab the prostitute will live—she and all the ones with her in her house—because she hid the messengers we sent. ¹⁸ But as for you, be on guard about taking the things set apart for destruction, so that after you mark them for destruction, you do not then take any of them. If you do this, you will make the camp of Israel something that must be destroyed and you will bring trouble on it. ¹⁹ All the silver, gold, and the things made of bronze and iron are set apart to Yahweh. They must go into the treasury of Yahweh." ²⁰ So the people gave a great shout, and they blew on the trumpets. Now when the people heard the trumpet sound, they gave a great shout, the wall fell down flat, and every man charged straight in and captured the city. ²¹ They completely destroyed all that was in the city by the edge of the sword—man and woman, young and old, cattle, sheep and donkeys.

²² Then Joshua said to the two men who had spied out the land, "Go into the prostitute's house. Bring out the woman and all who are with her, as you swore to her." ²³ So the young men who had been spies went in and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were with her. They brought them to a place outside the camp of Israel. ²⁴ They burned the city and everything in it. Only the silver, gold, and the vessels of bronze and iron were put into the treasury of the house of Yahweh. ²⁵ But Joshua allowed Rahab the prostitute, her father's household, and all that were with her to live. She lives in Israel to this day because she hid the messengers whom Joshua sent to spy on Jericho. ²⁶ Then Joshua commanded them at that time with an oath, and he said, "Cursed is the man in Yahweh's sight who rebuilds this city, Jericho. At the cost of his firstborn son, he will lay the foundation, and at the cost of his youngest son, he will set up its gates."

²⁷ So Yahweh was with Joshua, and his fame spread throughout the land.

Joshua 6 General Notes

Special concepts in this chapter

Yahweh conquers

It was God, not the army, who gave them victory. It is said, "Shout! For Yahweh has given you the city." The circumstances of Israel's victory in the battle for Jericho were very unusual. It was never common to march around a city or to shout in order to win a military battle.

Joshua 6:1

Now

This word is used here to mark a pause in the story. Here the narrator tells us why the gates of Jericho are closed and locked up.

Joshua 6:2

I have delivered Jericho into your hand, its king, and its mighty warriors

Yahweh is telling Joshua that he will certainly do this by saying that he has already done it.

into your hand

The word "hand" is a metonym for the control that the hand exercises. Alternate translation: "so that you can control it"

Joshua 6:3

Connecting Statement:

God continues telling Joshua what the people must do.

You must do this for six days

"You must do this once each day for six days"

Joshua 6:4

Seven priests must carry seven trumpets of rams' horns before the ark

The seven priests are to march in front of other priests who are carrying the ark and marching around the city.

Joshua 6:5

Connecting Statement:

God continues telling Joshua what the people must do.

they must sound a long blast with the ram's horn ... of the trumpet

The word "they" refers to the seven priests. The "ram's horn" and "trumpet" refer to the trumpets of rams' horns that the priests were blowing in Joshua 6:4.

the wall of the city

"the outer wall of the city" or "the wall surrounding the city"

Joshua 6:6

Nun

This is Joshua's father.

Take up the ark of the covenant

"Pick up the ark of the covenant"

Joshua 6:7

General Information:

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Joshua 6:8

before Yahweh

Possible meanings are 1) "in obedience to Yahweh" or 2) "in front of Yahweh's ark"

they gave a blast on the trumpets

"they sounded the trumpets loudly" or "the priests blew into the ram's horn trumpets"

The ark of the covenant of Yahweh followed after them

It can be stated clearly that there were people carrying the ark. Alternate translation: "The priests who were carrying the ark of the covenant of Yahweh followed after them"

Joshua 6:9

General Information:

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Joshua 6:10

No sound must leave your mouths

Sound leaving someone's mouth refers to that person's speaking or shouting. Alternate translation: "Do not yell or speak"

But Joshua commanded the people

Joshua had commanded the people before they started walking around the city. Alternate translation: "Joshua had commanded the people"

Joshua 6:11

General Information:

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Joshua 6:12

General Information:

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Joshua 6:13

seven priests ... seven trumpets

"7 priests ... 7 trumpets"

gave blasts on the trumpets

This means that they blew into their trumpets, causing them to make loud noises, multiple times. Alternate translation: "continually sounded the trumpets loudly" or "blew into the ram's horn trumpets continually"

Joshua 6:14

the second day

the next day

They did this

Israel marched around Jericho once every day.

six days

"6 days"

Joshua 6:15

General Information:

This page has intentionally been left blank.

Joshua 6:16

the people

This refers to the people of Israel.

gave a blast with the trumpets

"sounded the trumpets loudly" or "blew into the ram's horn trumpets"

Yahweh has given you

Joshua is saying that Yahweh will definitely give them the city by saying that he has already given it to them.

given you

The word "you" refers to the entire nation of Israel.

Joshua 6:17

Connecting Statement:

Joshua continues speaking to the people of Israel.

The city and all that is in it will be set apart to Yahweh for destruction

This can be stated with an active form. Alternate translation: "You must set apart to Yahweh the city and all that is in it for destruction" or "You must set apart to Yahweh the city and all that is in it by destroying it"

Joshua 6:18

be on guard about taking the things

Being careful is spoken of as if they are to guard themselves. "Be careful that you do not take the things"

you will bring trouble on it

Doing something that makes bad things to happen to the city is spoken of as bringing trouble on it. Alternate translation: "you will cause bad things to happen to it"

Joshua 6:19

the treasury of Yahweh

a collection of things set apart for the worship of Yahweh

Joshua 6:20

So the people ... on the trumpets

The writer is briefly saying that the people did what Joshua had commanded them in Joshua 6:16.

the people gave a great shout

"the people of Israel shouted"

blew on the trumpets

"blew into the ram's horn trumpets"

Joshua 6:21

General Information:

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Joshua 6:22

General Information:

This page has intentionally been left blank.

Joshua 6:23

General Information:

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Joshua 6:24

They burned the city

The word "they" refers to the Israelite soldiers. It does not refer only to the two young men who brought Rahab and her family out of the city.

Joshua 6:25

She lives in Israel

The word "She" refers to Rahab and represents her descendants. Alternate translation: "Her descendants live in Israel"

to this day

"now" or "even today." Rahab's descendants are still living in Israel as the original writer writes this story.

Joshua 6:26

Cursed is the man in Yahweh's sight who rebuilds

Being cursed in Yahweh's sight represents being cursed by Yahweh. Alternate translation: "May Yahweh curse the man who rebuilds"

At the cost of his firstborn son, he will lay the foundation

The consequence of a man laying a new foundation for Jericho is that his firstborn son would die. This is spoken of as if it were a cost that the man would pay. Alternate translation: "If he lays the

foundation, he will lose his firstborn son" or "If he lays the foundation, his firstborn son will die"

at the cost of his youngest son, he will set up its gates

The consequence of a man setting up new gates for Jericho is that his youngest son would die. This is spoken of as if it were a cost that the man would pay. Alternate translation: "If he sets up its gates, he will lose his youngest son" or "If he sets up its gates, his youngest son will die"

Joshua 6:27

his fame spread throughout the land

This refers to Joshua's fame, not Yahweh's. Becoming known among the people throughout the land is spoken of as if his fame spread. Alternate translation: "Joshua became famous throughout the land" or "people throughout the land learned about Joshua"

Chapter 7

¹ But the people of Israel acted unfaithfully regarding the things that were set apart for destruction. Achan son of Karmi son of Zabdi son of Zerah, from the tribe of Judah, took some things that were set apart for destruction, and Yahweh's anger burned against the people of Israel.

² Joshua sent men from Jericho to Ai, which was near Beth Aven, east of Bethel. He said to them, "Go up and spy out the land." So the men went up and spied out Ai. ³ When they returned to Joshua, they said to him, "Do not send all the people up to Ai. Send only two or three thousand men to go up and attack Ai. Do not make all the people labor in battle, for they are few in number." ⁴ So only about three thousand men went up from the army, but these ran away from the men of Ai. ⁵ The men of Ai killed about thirty-six men as they pursued them from the city gate as far as to the stone quarries, and they killed them as they were going down a hill. The hearts of the people melted and became like water.

⁶ Then Joshua tore his garments. He and the elders of Israel put dust on their heads and lay facedown on the ground in front of the ark of Yahweh, remaining there until evening. ⁷ Then Joshua said, "Ah, Yahweh Lord, why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us? If only we made a different decision and we had stayed on the other side of the Jordan! ⁸ Lord, what can I say, after Israel has turned their backs before their enemies? ⁹ For the Canaanites and all the inhabitants of the land will hear of it. They will surround us and make the people of the earth forget our name. What will you do for your great name?"

¹⁰ Yahweh said to Joshua, "Get up! Why are you lying there on your face? ¹¹ Israel has sinned. They have broken my covenant which I commanded them. They have stolen some of the things that were set apart. They have stolen and then also hidden their sin by putting what they have taken among their own belongings. ¹² As a result, the people of Israel cannot stand before their enemies. They turned their backs from their enemies because they themselves have been set apart for destruction. I will not be with you any more unless you destroy the things that should have been destroyed, but are still among you. ¹³ Get up! Consecrate the people to me and say to them, 'Consecrate yourselves for tomorrow. For Yahweh, the God of Israel says, "There are things set apart to be destroyed that are still among you, Israel. You cannot stand against your enemies until you remove from among you all the things that were set apart to be destroyed." ¹⁴ In the morning, you must present yourselves by your tribes. The tribe that Yahweh selects will come near by their clans. The clan that Yahweh selects must come near by each household. The household that Yahweh selects must come near one by one. ¹⁵ It will happen that the one who is selected and who has those things that were set apart for destruction, he will be burned, he and all he has, because he has broken the covenant of Yahweh and because he has done a disgraceful thing in Israel."

¹⁶ So, Joshua got up early in the morning and brought Israel near, tribe by tribe, and the tribe of Judah was selected. ¹⁷ Joshua brought the clans of Judah near, and the clan of the Zerahites was selected. He brought near the clan of the Zerahites person by person, and Zabdi was selected. ¹⁸ He brought Zabdi's household near, person by person, and Achan son of Karmi, son of Zabdi, son of Zerah, from the tribe of Judah, was selected. ¹⁹ Then Joshua said to Achan, "My son, give glory to Yahweh, the God of Israel, and give praise to him. Please tell me what you have done. Do not hide it from me." ²⁰ Achan answered Joshua, "Truly, I have sinned against Yahweh, the God of Israel. This is what I did: ²¹ When I saw among the plunder a beautiful coat from Babylon, two hundred shekels of silver, and a bar of gold weighing fifty shekels, I desired them and took them. They are hidden in the ground in the middle of my tent, and the silver is under it."

²² Joshua sent messengers, who ran to the tent and there were the things. When they looked, they found them hidden in his own tent, and the silver under them. ²³ They took the items from the middle of the tent and brought them to Joshua and to all the people of Israel. They poured them out before Yahweh. ²⁴ Then Joshua, and all Israel with him, took Achan son of Zerah, and the silver, the coat, the bar of gold, his sons and daughters, his cattle, donkeys, sheep, and his tent and all that he had, and they brought them up to the Valley of Achor. ²⁵ Then Joshua said, "Why have you troubled us? Yahweh will trouble you today." All Israel stoned him with stones. Then they stoned the rest with stones and burned them with fire. ²⁶ They set up over him a great heap of stones that is here until this day. Yahweh turned away his burning anger. Therefore the name of the place has been called the Valley of Achor until this present day.

Joshua 7 General Notes

Special concepts in this chapter

Sin brought defeat

It was a great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. (See: sin)

Joshua 7:1

the things that were set apart for destruction

"the things that God had said they must set apart to him by destroying them"

Achan ... Karmi ... Zabdi ... Zerah

These are names of men.

Yahweh's anger burned

"anger" and "burned" indicates intensity, not that fire is present. Alternate translation: "Yahweh's anger burned like a fire" or "Yahweh was very angry"

Joshua 7:2

General Information:

This page has intentionally been left blank.

Joshua 7:3

all the people

This refers to the army of Israel.

they are few in number

The word "they" refers to the people of Ai.

Joshua 7:4

three thousand men went up from the army

These men were part of the army. Alternate translation: "three thousand men belonging to the army went up"

three thousand men

"3,000 men"

Joshua 7:5

thirty-six men

"36 men"

The hearts of the people melted and became like water

These phrases "melted" and "became like water" share similar meanings and are combined to emphasize that the people were extremely afraid.

The hearts of the people melted

Here the people are represented by their "hearts" to emphasize their emotions. Alternate translation: "The people were very afraid"

The hearts of the people

The phrase "the people" refers to the Israelite soldiers.

Joshua 7:6

tore his garments ... put dust on their heads and lay facedown on the ground in front of the ark of Yahweh

They did these things to show God how sad and distressed they were.

Joshua 7:7

why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us?

Joshua asks these rhetorical questions to show that he is angry with Yahweh and that he is afraid that the people in the land would kill the Israelites. He is not looking for Yahweh to answer him. Alternate translation: "you brought this people across the Jordan to give us into the hands of the Amorites so they would to destroy us."

To give us into the hands of the Amorites to destroy us?

Joshua was asking if this is the reason God had brought them across the Jordan. Alternate translation: "Did you do it so you could give us into the hands of the Amorites to destroy us?"

To give us into the hands of the Amorites to destroy us?

The hands of the Amorites represents their control and power. Giving the Israelites into their hands to destroy them represents allowing the Amorites to have control of the Israelites and destroy them. Alternate translation: "To allow the Amorites to destroy us?"

If only we made a different decision

The words "If only" show that this is a wish for something that had not happened. Alternate translation: "I wish we had made a different decision"

Joshua 7:8

General Information:

Joshua expresses frustration to God.

what can I say, after Israel has turned their backs before their enemies?

Joshua said this to show how upset he was that he did not even know what to say. Alternate

translation: "I do not know what to say. Israel has turned their backs before their enemies!"

Israel has turned their backs before their enemies
Doing this represents running away from their enemies. Alternate translation: "Israel has run away from their enemies"

Joshua 7:9

They will surround us and make the people of the earth forget our name

Making people forget the name of the Israelites represents making them forget the Israelites. In this case they would do it by killing the Israelites. Alternate translation: "They will surround us and kill us, and the people of the earth will forget about us"

for your great name

The phrase "your great name" here represents God's reputation and power. Alternate translation: "And so what will you do so that people will know that you are great"

What will you do for your great name?

Joshua uses this question to warn God that if the Israelites are destroyed, then the other people will think that God is not great. Alternate translation: "Then there will be nothing you can do for your great name." or "Then people will not know that you are great."

Joshua 7:10

General Information:

Yahweh tells Joshua why Israel is cursed.

Why are you lying there on your face?

God used this question to rebuke Joshua for lying there on his face. Alternate translation: "Stop lying there with your face in the dirt!"

Joshua 7:11

the things that were set apart

These are the things "marked for destruction" from Joshua 6:18-19. Alternate translation: "the cursed things" or "those things which God has cursed"

They have stolen and then also hidden their sin

Hiding their sin represents trying to keep others from knowing that they have sinned. Alternate translation: "They have stolen those things, and then they tried to keep people from knowing that they sinned"

Joshua 7:12

cannot stand before their enemies

Standing before their enemies represents fighting successfully against their enemies. Alternate translation: "cannot fight successfully against their enemies" or "cannot defeat their enemies"

They turned their backs from their enemies

Doing this represents running away from their enemies. Alternate translation: "They ran away from their enemies"

I will not be with you any more

Being with Israel represents helping Israel. Alternate translation: "I will not help you any more"

Joshua 7:13

Connecting Statement:

Yahweh continues speaking to Joshua and tells him what to tell the people.

the people

This refers to the people of Israel.

You cannot stand against your enemies

Standing before their enemies represents fighting successfully against them. Alternate translation: "You cannot fight successfully against your enemies" or "You cannot defeat your enemies"

Joshua 7:14

Connecting Statement:

Yahweh continues telling Joshua what he must tell the people.

you must present yourselves by your tribes

There were twelve tribes that made up the people of Israel. The phrase "by your tribes" means "each tribe." Alternate translation: "each of your tribes must present themselves to Yahweh"

The tribe that Yahweh selects will come near by their clans

The tribe was made up of multiple clans. Alternate translation: "From the tribe that Yahweh selects, each clan will come near"

The tribe that Yahweh selects

The leaders of Israel would toss lots, and by doing this, they would learn which tribe Yahweh had selected. This can be stated clearly. Alternate translation: "The tribe that Yahweh selects by lot" or "The tribe that Yahweh selects when we toss lots"

The clan that Yahweh selects must come near by each household

The clan was made up of multiple households. Alternate translation: "From the clan that Yahweh selects, each household must come near"

The household that Yahweh selects must come near one by one

The household was made up of multiple people. Alternate translation: "From the household that Yahweh selects, each person must come near"

Joshua 7:15

the one who is selected

This can be stated with an active form. Alternate translation: "the one whom Yahweh selects"

he has broken the covenant of Yahweh

Breaking the covenant represents disobeying it. Alternate translation: "he has disobeyed the covenant of Yahweh"

Joshua 7:16

General Information:

Joshua follows Yahweh's command to bring Israel before Yahweh.

brought Israel near, tribe by tribe

The phrase "tribe by tribe" means each tribe. Alternate translation: "brought each tribe of Israel near"

the tribe of Judah was selected

This can be stated in active form. Alternate translation: "Yahweh selected the tribe of Judah"

Joshua 7:17

He brought near the clan of the Zerahites person by person

The phrase "person by person" is an idiom meaning each person. The persons in this sentence were the leaders of their households. Alternate translation: "He brought near each person of the clan of the Zerahites" or "From the clan of the Zerahites, he brought near each man who was the leader of his household"

the clan of the Zerahites

The clan was named after the man named Zerah.

Zabdi

This is a man's name. Translate as you did in [Joshua 7:1]

Joshua 7:18

Zabdi ... Achan ... Karmi ... Zerah

These are men's names. Translate them as you did in [Joshua 7:1]

Joshua 7:19

give glory to Yahweh ... give praise to him

Achan has dishonored God by taking the items and causing the death of his fellow Israelites

Do not hide it from me

Hiding information represents trying to keep someone from knowing it. Alternate translation: "Do not try to prevent me from knowing what you have done"

Joshua 7:20

General Information:

This page has intentionally been left blank.

Joshua 7:21

two hundred shekels

This is over two kilograms.

fifty shekels

This is over 500 grams.

They are hidden in the ground

This can be stated in active form. Alternate translation: "I hid them in the ground"

Joshua 7:22

they looked

"the men Joshua had sent looked"

Joshua 7:23

poured them out

Use the word in your language for pouring many small solid things out of a large bag onto the ground.

Joshua 7:24

the Valley of Achor

The name means "Valley of Trouble," but it is best to translate Achor the way it sounds.

Joshua 7:25

Why have you troubled us?

Joshua uses this question to rebuke Achan. Alternate translation: "You have troubled us"

Then they stoned the rest with stones and burned them with fire.

Possible meanings are 1) the Israelites burned Achan's family to death and then covered them with stones or 2) the Israelites stoned Achan's family to death and then burned the dead bodies or 3) that Achan and his possessions were stoned and then burned.

Joshua 7:26

Yahweh turned away his burning anger

Turning away his anger represents stopping being angry. Burning anger represents strong anger. Alternate translation: "Yahweh stopped being angry"

until this present day

It was still called the valley of Achor at the time the author wrote this. Alternate translation: "even today" or "even now"

Chapter 8

¹ Yahweh said to Joshua, "Do not fear; do not be discouraged. Take with you all the people of war. Go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land. ² You will do to Ai and her king as you have done to Jericho and her king, except that you will take the plunder and the livestock for yourselves. Set an ambush behind the city."

³ So Joshua got up and took all the men of war up to Ai. Then Joshua chose thirty thousand men—mighty warriors—and he sent them out at night. ⁴ He commanded them, "Look, you will lie in ambush against the city, behind it. Do not go very far from the city, but all of you be ready. ⁵ I and all the men with me will approach the city, and when they come out to attack us, we will run away from them just as before. ⁶ They will come out after us until we have drawn them away from the city. They will say, 'They are running away from us as they did the last time.' So we will run away from them. ⁷ Then you come up out of your place of hiding, and you will capture the city. Yahweh your God will give it into your hand. ⁸ When you capture the city, you will set it on fire. You will do this when you obey the command given in the word of Yahweh. See, I have commanded you." ⁹ Joshua sent them out, and they went to the place of ambush, and they hid between Bethel and Ai to the west of Ai. But Joshua slept that night among the people.

¹⁰ Joshua got up early in the morning and got his soldiers ready, Joshua and the elders of Israel, and they attacked the people of Ai. ¹¹ All the fighting men who were with him went up and approached the city. They came near the city and camped on the north side of Ai. Now there was a valley between them and Ai. ¹² He took about five thousand men and set them in ambush on the west side of the city between Bethel and Ai. ¹³ They positioned all the soldiers, the main army on the north side of the city, and the rear guard on the west side of the city. Joshua spent that night in the valley. ¹⁴ It came about when the king of Ai saw it, he and his army got up early and rushed out to attack Israel at a certain place that was overlooking the Jordan River valley. He did not know that an ambush was waiting to attack from behind the city. ¹⁵ Joshua and all Israel let themselves be defeated before them, and they fled toward the wilderness. ¹⁶ All the people who were in the city were called together to go after them, and they went after Joshua and they were drawn away from the city. ¹⁷ There was not a man left in Ai and Bethel who had not gone out to pursue Israel. They abandoned the city and left it open as they pursued Israel.

¹⁸ Yahweh said to Joshua, "Point that spear in your hand toward Ai, for I will give Ai into your hand." Joshua held out the spear that was in his hand toward the city. ¹⁹ The soldiers hiding in ambush quickly rushed out of their place as he reached out with his hand. They ran and entered the city and captured it. They quickly set the city on fire. ²⁰ The men of Ai turned and looked back. They saw the smoke from the city rising into the sky, and they could not escape this way or that. For the Israelite soldiers who had fled into the wilderness now turned back to face those who were pursuing them. ²¹ When Joshua and all Israel saw the ambush had captured the city with the smoke rising, they turned around and killed the men of Ai. ²² The others came out from the city against them, so that they were in the midst of Israel, some on this side and some on that side. Israel attacked the men of Ai; none remained of those who survived or escaped. ²³ They kept the king of Ai, whom they captured alive, and they brought him to Joshua.

²⁴ It came about when Israel had finished killing all the inhabitants of Ai in the field near the wilderness where they pursued them, and when all of them, to the very last one, had fallen by the edge of the sword, all Israel returned to Ai. They attacked it with the edge of the sword. ²⁵ All those who fell that day, both men and women, were twelve thousand, all the people of Ai. ²⁶ Joshua did not draw back his hand with which he had reached out while holding his spear, until he had completely destroyed all the people of Ai. ²⁷ Israel took only the livestock and the plunder from the city for themselves, just as Yahweh had commanded Joshua. ²⁸ Joshua burned Ai and turned it into a heap of ruins forever. It is a devastated place to this day. ²⁹ He hanged the king of Ai on a tree until evening. When the sun was going down, Joshua gave the command and they took the king's body down from the tree and threw it in front of the city gate. There they set up a great heap of stones on top of it. That heap remains there to this day.

³⁰ Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, ³¹ just as Moses the servant of Yahweh had commanded the people of Israel, as it was written in the book of the law of Moses: "An altar from uncut stones, on which no one has wielded an iron tool." He offered on the altar burnt offerings to Yahweh, and they sacrificed peace offerings. ³² There, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses. ³³ All Israel, their elders, officers, and their judges stood on both

sides of the ark before the priests and Levites who carried the ark of the covenant of Yahweh—the foreigner as well as the native born—half of them stood in front of Mount Gerizim and the other half stood in front of Mount Ebal. They blessed the people of Israel, just as Moses the servant of Yahweh had commanded them at first. ³⁴ Afterward, Joshua read all the words of the law, the blessings and the curses, just as they had been written in the book of the law. ³⁵ There was not one word from all that Moses commanded that Joshua did not read in front of the assembly of Israel, including the women, the little children, and the foreigners who lived among them.

Joshua 8 General Notes

Structure and formatting

Special concepts in this chapter

Sin brought defeat

It was a great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. Because they repented, Yahweh brought victory to Israel in Ai. (See: sin and repent)

Built an altar

Altars were commonly built in the Ancient Near East to commemorate important events. Several altars were built in the Book of Joshua.

Joshua 8:1

Do not fear; do not be discouraged

These two phrases mean basically the same thing. Yahweh combines them to emphasize that there is no reason to be afraid.

I have given into your hand the king of Ai ... and his land

Giving them into Israel's hand represents giving Israel victory and control over them. Alternate translation: "I have given you victory over the king of Ai and his people, and I have given you control over his city and his land"

I have given

God speaks of what he promises to do as though he had already done it, because he will certainly do it. Alternate translation: "I will certainly give" or "I am giving"

Joshua 8:2

her king

The word "her" refers to the city of Ai. Cities were often spoken of as if they were women. Alternate translation: "its king" or "their king"

Joshua 8:3

the men of war

"the army of Israel"

Joshua 8:4

General Information:

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Joshua 8:5

General Information:

Joshua continues to explain the battle plan to his soldiers.

Joshua 8:6

General Information:

This page has intentionally been left blank.

Joshua 8:7

will give it into your hand

Here "hand" symbolizes the control and power the people have over their enemies.

Joshua 8:8

General Information:

Joshua finishes explaining the battle plan to his soldiers.

Joshua 8:9

Joshua sent them out

This phrase refers to Joshua sending the thirty thousand men who had been selected to ambush Ai to where they would set the ambush.

the place of ambush

"where they would hide until it was time to attack"

Joshua 8:10

General Information:

This page has intentionally been left blank.

Joshua 8:11

General Information:

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Joshua 8:12

five thousand men

"5,000 men." This group seems to be a portion of the "thirty thousand men"

Joshua 8:13

General Information:

The Israelites prepare to fight the people of Ai.

the main army

This refers to the largest group of fighting men, those not in the ambush group.

rear guard

those who were "set in ambush on the west side of the city" (Joshua 8:12)

Joshua 8:14

General Information:

This page has intentionally been left blank.

Joshua 8:15

let themselves be defeated before them

"let themselves be defeated before the people of Ai." The phrase "before them" represents what the people of Ai would see and think. The phrase "be defeated" can be stated in active form. Alternate translation: "let the people of Ai think that the Israelites were defeated" or "let the people of Ai think that they had defeated the Israelites"

before them

the army of Ai

they fled

The army of Israel fled.

Joshua 8:16

they went after ... they were drawn away

These occurrences of "they" refer to the army of Ai.

to go after them

to go after the army of Israel

All the people who were in the city were called together

This can be stated in active form. Alternate translation: "The city leaders called all the people in the city together"

All the people who were in the city

The writer speaks in a general way about all the people, but "all the people" refers only to those who could fight. Alternate translation: "all the people in the city who could help chase the army of Israel"

Joshua 8:17

left it open

"left the city gates open"

Joshua 8:18

I will give Ai into your hand

Giving Ai into Israel's hand represents giving Israel victory and control over Ai. Alternate translation: "I will give you victory over Ai" or "I will cause you to capture Ai"

Joshua 8:19

General Information:

This page has intentionally been left blank.

Joshua 8:20

General Information:

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Joshua 8:21

General Information:

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Joshua 8:22

General Information:

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Joshua 8:23

General Information:

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Joshua 8:24

when Israel had finished killing all the inhabitants ...

when all of them ... had fallen by the edge of the sword

The writer uses both of these sentences, which mean almost the same thing, to strongly say that the Israelites had obeyed God's command to kill everyone in Ai.

had fallen by the edge of the sword

Here "fallen" is a euphemism for dying. Also, "the edge of the sword" represents whole swords, and swords represent either battle or the army of Israel.

Alternate translation: "had died in battle" or "had died when the army of Israel attacked them"

Joshua 8:25

twelve thousand
"12,000"

Joshua 8:26

General Information:
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Joshua 8:27

General Information:
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Joshua 8:28

a devastated place
a place where people once lived, but in which no one now lives

Joshua 8:29

to this day
"today" or "even now"

Joshua 8:30

Mount Ebal
a mountain in Canaan

Joshua 8:31

General Information:
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Joshua 8:32

General Information:
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Joshua 8:33

General Information:
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Joshua 8:34

General Information:
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Joshua 8:35

There was not one word from all that Moses commanded that Joshua did not read
The double negative here emphasizes the positive. This can be expressed positively. Alternate translation: "Joshua read every word of all that Moses commanded"

Israel
This refers to the nation of Israel.

Chapter 9

¹ Then all the kings who lived beyond the Jordan in the hill country, and in the lowlands along the shore of the Great Sea toward Lebanon—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites—
² these gathered themselves together under one command, to wage war against Joshua and Israel.

³ When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, ⁴ they acted with a cunning plan. They went as messengers. They took worn-out sacks and put them on their donkeys. They also took old wineskins that were worn, torn, and had been repaired. ^[1]⁵ They put old and patched sandals on their feet, and dressed in old, worn-out clothing. All the bread in their food supply was dry and moldy. ⁶ Then they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, "We have traveled from a very far country, so now make a covenant with us." ⁷ The men of Israel said to the Hivites, "Perhaps you live near us. How can we make a covenant with you?" ⁸ They said to Joshua, "We are your servants." Joshua said to them, "Who are you? Where did you come from?" ⁹ They said to him, "Your servants have come here from a land very far away, because of the fame of Yahweh your God. We have heard a report about him and about everything that he did in Egypt— ¹⁰ and everything that he did to the two kings of the Amorites on the other side of the Jordan—to Sihon king of Heshbon, and to Og king of Bashan who was at Ashtaroth. ¹¹ Our elders and all the inhabitants of our country said to us, 'Take provisions in your hand for the journey. Go to meet them and say to them, 'We are your servants. Make a treaty with us.' ¹² This is our bread, it was still warm when we took it from our houses on the day we set out to come to you. But now, see, it is dry and moldy. ¹³ These wineskins were new when we filled them, and look, now they are leaking. Our garments and our sandals are worn out from a very long journey.'" ¹⁴ So the Israelites took some of their provisions, but they did not consult with Yahweh for guidance. ¹⁵ Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also swore a vow to them.

¹⁶ Three days after the Israelites made this covenant with them, they learned that they were their neighbors and that they lived nearby. ¹⁷ Then the people of Israel set out and came to their cities on the third day. Their cities were Gibeon, Kephirah, Beeroth, and Kiriath Jearim. ¹⁸ The people of Israel did not attack them because their leaders had taken an oath about them before Yahweh, the God of Israel. The whole community was grumbling against their leaders. ¹⁹ But all the leaders said to all the people, "We have taken an oath concerning them by Yahweh, the God of Israel, and now we cannot harm them. ²⁰ This is what we will do to them: To avoid any wrath that may come on us because of the oath we swore to them, we will let them live." ²¹ The leaders said to their people, "Let them live." So, the Gibeonites became cutters of wood and drawers of water for all the Israelites, just as the leaders said about them.

²² Joshua called for them and said, "Why did you deceive us when you said, 'We are very far from you', when you live right here among us? ²³ Now, because of this, you are cursed and some of you will always be slaves, those who cut wood and draw water for the house of my God." ²⁴ They answered Joshua and said, "Because it was told to your servants that Yahweh your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land before you—so we were very afraid for our lives because of you. That is why we did this thing. ²⁵ Now, look, you hold us in your power. Whatever seems good and right for you to do to us, do it." ²⁶ So Joshua did this for them: He delivered them out of the control of the people of Israel, so that the people of Israel did not kill them. ²⁷ That day Joshua made the Gibeonites cutters of wood and drawers of water for the community, and for the altar of Yahweh, to this day, in the place that Yahweh chooses.

Footnotes

9:4 ^[1] Instead of

Joshua 9 General Notes

Special concepts in this chapter

Israel's mistake

Israel was deceived because "they did not consult with Yahweh for guidance." Instead of consulting Yahweh, they attempted to achieve victory under their own power. This was sinful. (See: sin)

Joshua 9:1

the Jordan

a shortened name for the Jordan River

Joshua 9:2

under one command

Here "command" represents the one who commanded them. Being under him represents obeying his commands. Alternate translation: "obeying the commands of one leader"

Joshua 9:3

General Information:

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Joshua 9:4

cunning plan

a crafty scheme intended to trick Joshua and the Israelites

Joshua 9:5

dry and moldy

"dry and filled with fungus" or "stale and ruined"

Joshua 9:6

men of Israel

This refers to the entire nation of Israel.

Joshua 9:7

the Hivites

This is another name for the Gibeonites.

Perhaps you live near us. How can we make a covenant with you?

Joshua is emphasizing that the people of Israel have to follow the command of Yahweh above all else. Alternate translation: "If you do live near us, we cannot make a covenant with you."

Joshua 9:8

General Information:

This page has intentionally been left blank.

Joshua 9:9

General Information:

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Joshua 9:10

Sihon

This is the name of the defeated Amorite king.

Heshbon

This is the name of the royal city of the nation of Moab.

Og

This is the name of the defeated king of Bashan.

Ashtaroth

This is the name of a city known for worshiping the goddess of the same name.

Joshua 9:11

in your hand

This phrase means "take with you." Here the word "hand" represents the possession by the Gibeonites of the provisions.

meet them and say to them

The word "them" refers to the people of Israel.

Joshua 9:12

General Information:

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Joshua 9:13

General Information:

This page has intentionally been left blank.

Joshua 9:14

General Information:

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Joshua 9:15

Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also swore a vow to them.

These two sentences are saying that the same thing occurred. Joshua, the leader of the nation of Israel,

promised not to kill the Gibeonites. The leaders of the nation of Israel, likewise, made the same covenant.

the people

Here this refers to the people of Israel.

Joshua 9:16

General Information:

This page has intentionally been left blank.

Joshua 9:17

third day

This refers to number three in order.

Kephirah

This is one of the cities of the Gibeonites.

Beeroth

This is the name of a place.

Kiriath Jearim

This is the name of a place.

Joshua 9:18

The whole community was grumbling

"All of the Israelites were grumbling"

Joshua 9:19

the people

Here this phrase refers to the nation of Israel.

Joshua 9:20

General Information:

This page has intentionally been left blank.

Joshua 9:21

the Gibeonites became cutters of wood and drawers of water

"the Gibeonites became woodcutters and water carriers"

Joshua 9:22

General Information:

This page has intentionally been left blank.

Joshua 9:23

house of my God

Here this phrase refers to the dwelling place of Yahweh, the Tabernacle.

Joshua 9:24

General Information:

This page has intentionally been left blank.

Joshua 9:25

Whatever seems good and right

The words "good" and "right" mean basically the same thing. Alternate translation: "Whatever seems fair and just"

Joshua 9:26

for them

The word "them" here refers to the Gibeonites.

Joshua 9:27

to this day

"even up to now." This means that the people had continued to do these things even up to the day that the writer was living.

Chapter 10

¹ Now when Adoni-Zedek king of Jerusalem heard that Joshua had captured Ai and had completely destroyed it (just as he had done to Jericho and its king), he also heard how the people of Gibeon had made peace with Israel and were living among them. ² The people of Jerusalem were very afraid because Gibeon was a large city, like one of the royal cities. It was larger than Ai, and all its men were mighty warriors. ³ So Adoni-Zedek king of Jerusalem sent a message to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon: ⁴ "Come up to me and help me. Let us attack Gibeon because they have made peace with Joshua and with the people of Israel." ⁵ The five kings of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon—came up, they and all of their armies. They encamped near Gibeon, and they attacked it.

⁶ The people of Gibeon sent a message to Joshua and to the army at Gilgal. They said, "Hurry! Do not withdraw your hands from your servants. Come up to us quickly and save us. Help us, for all the kings of the Amorites who live in the hill country have gathered together to attack us." ⁷ Joshua went up from Gilgal, he and all the men of war with him, and all the mighty warriors. ⁸ Yahweh said to Joshua, "Do not be afraid of them. I have given them into your hand. Not one of them will be able to stop your attack." ⁹ Joshua came upon them suddenly, having marched all night from Gilgal. ¹⁰ Yahweh confused the enemy before Israel, and Israel killed them with a great slaughter at Gibeon and pursued them on the road going up to Beth Horon, and they killed them on the road to Azekah and Makkedah. ¹¹ As they ran away from Israel, down the hill from Beth Horon, Yahweh threw large stones down from heaven upon them all the way to Azekah, and they died. There were more who died because of the hailstones than who were killed with the sword by the men of Israel.

¹² Then Joshua spoke to Yahweh on the day Yahweh gave the men of Israel victory over the Amorites. This is what Joshua said to Yahweh before Israel,

"Sun, be still at Gibeon,
and moon, in the Valley of Aijalon."

¹³ The sun stood still,
and the moon stopped moving
until the nation took vengeance
on their enemies.

Is this not written in the Book of Jashar?

The sun stayed
in the middle of the sky;
it did not go down
for about a whole day.

¹⁴ There has been no other day like it before or after it, when Yahweh obeyed the voice of a human being. For Yahweh was waging war on behalf of Israel.

¹⁵ Joshua and all Israel with him returned to the camp at Gilgal.

¹⁶ Now the five kings had escaped and hidden themselves in the cave at Makkedah. ¹⁷ It was told to Joshua, "They have been found!—the five kings hidden in the cave at Makkedah!" ¹⁸ Joshua said, "Roll large stones against the mouth of the cave and place soldiers there to guard them. ¹⁹ Do not stay yourselves. Pursue your enemies and attack them from the rear. Do not permit them to enter into their cities, because Yahweh your God has given them into your hand." ²⁰ Joshua and the sons of Israel had finished slaughtering them with a very great slaughter, until they were almost completely destroyed; only a few survivors who escaped reached the fortified cities. ²¹ Then the whole army returned in peace to Joshua at the camp at Makkedah. No one dared to say one word against any of the people of Israel.

²² Then Joshua said, "Open the mouth of the cave and out of the cave bring to me these five kings." ²³ They did as he said. They brought to him these five kings from the cave—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. ²⁴ When they brought the kings to Joshua, he summoned every man of Israel. He said to the commanders of the soldiers who had

gone into battle with him, "Put your feet on their necks." So they came up and put their feet on their necks. ²⁵ Then Joshua said to them, "Do not be afraid and do not be dismayed. Be strong and courageous. This is what Yahweh will do to all your enemies you are going to fight." ²⁶ Then Joshua struck the kings. He hung them on five trees. They hung on the trees until evening. ²⁷ When it was sunset, Joshua gave orders, and they took them down from the trees and threw them into the cave where they had hidden themselves. They put large stones over the mouth of the cave. Those stones remain there to this very day.

²⁸ In this way, Joshua captured Makkedah on that day and killed everyone there with the sword, including its king. He completely destroyed everyone in it. He left no survivor in it. He did to the king of Makkedah just as he had done to the king of Jericho.

²⁹ Joshua and all Israel passed on from Makkedah to Libnah. He went into battle against Libnah. ³⁰ Yahweh also gave it into the hand of Israel—along with their king. Joshua struck it with the edge of the sword and every person in it. He left no survivor in it. He did to its king just as he had done to the king of Jericho.

³¹ Then Joshua and all Israel with him passed on from Libnah to Lachish. He camped by it and waged war against it. ³² Yahweh gave Lachish into the hand of Israel. Joshua captured it on the second day and struck it with the edge of the sword, and every person in it, just as he had done to Libnah.

³³ Then Horam, king of Gezer, came up to help Lachish. Joshua attacked him and his army until there was not even one survivor left.

³⁴ Then Joshua and all Israel passed on from Lachish to Eglon. They camped by it and waged war against it, ³⁵ and captured it that same day. They struck it with the edge of the sword and they completely destroyed everyone in it, as Joshua had done to Lachish.

³⁶ Then Joshua and all Israel passed on from Eglon to Hebron. They waged war against it. ³⁷ They captured it and struck it with the edge of the sword, together with its king and its villages, and all the people in it. They left no survivors. Just as they had done to Eglon, they totally destroyed it and every person in it.

³⁸ Then Joshua turned, and all the army of Israel with him, and they passed on to Debir and waged war against it. ³⁹ They captured it, its king and all its nearby villages. They struck them with the edge of the sword and completely destroyed every person in it. They left no survivor. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

⁴⁰ Joshua conquered all the land, the hill country, the Negev, the lowlands, and the foothills. Of all their kings he left not one survivor. He completely destroyed everything that breathed, just as Yahweh, the God of Israel, had commanded. ⁴¹ Joshua struck them from Kadesh Barnea to Gaza, and all the country of Goshen to Gibeon. ⁴² Joshua captured all these kings and their land at one time because Yahweh, the God of Israel, fought for Israel. ⁴³ Then Joshua, and all Israel with him, returned to the camp at Gilgal.

Joshua 10 General Notes

Structure and formatting

The ULB sets the lines in 10:12-13 farther to the right on the page than the rest of the text because they are a poem.

Special concepts in this chapter

"For Yahweh was waging war on behalf of Israel"

Israel's conquest of the Promised Land was Yahweh's war on the ungodly Canaanites more than Israel's war. This type of war was different from other wars and God gave Israel special instructions. (See: promisedland and godly)

Important figures of speech in this chapter

Idiom

The people of Gibeon used an idiom when they called for help from Israel: "Do not withdraw your hands," meaning "do not stop protecting."

Joshua 10:1

Now

This word is used here to mark a pause in the story. Here the writer tells about a new person in the story, Adoni-Zedek.

Adoni-Zedek

This is the name of a man who is an important king.

Joshua 10:2

General Information:

This page has intentionally been left blank.

Joshua 10:3

Jarmuth ... Lachish ... Eglon

These are the names of cities.

Hoham ... Piram ... Japhia ... Debir

These are the names of kings.

Joshua 10:4

Come up to me

"Travel to where I am." Jerusalem was higher in elevation than other cities in Canaan.

Joshua 10:5

five kings

"5 kings"

Jarmuth ... Lachish ... Eglon

These are the names of cities.

They encamped near Gibeon

This means they set up their camp around their city. This was a way of weakening those in the city. It prevented people from escaping the city, and it prevented others from bringing food and water to them in the city.

Joshua 10:6

They said

The word "They" here refers to Gibeonites.

Do not withdraw your hands from your servants

This humble request is stated with two negatives to emphasize the need for a positive action. Alternate translation: "Please come and use your strength to protect us"

your hands

The word "hands" here refers to the people of Israel's strength. Alternate translation: "your strength"

Joshua 10:7

General Information:

This page has intentionally been left blank.

Joshua 10:8

I have given them into your hand

Here "hand" represents the people of Israel's strength and their ability to defeat their enemy. The word "them" refers to the attacking army.

I have given them

Here the word "them" refers to the attacking armies.

Joshua 10:9

Joshua came

The entire army of Israel is referred to here by the name of their commander, Joshua.

Joshua 10:10

Yahweh confused the enemy before Israel

Here "Israel" refers to the entire army of Israel.

Beth Horon ... Azekah ... Makkedah

These are the names of cities.

Joshua 10:11

Beth Horon ... Azekah

These are the names of places.

threw large stones down from heaven

"threw large hailstones from the sky"

Joshua 10:12

Sun, be still at Gibeon, and moon, in the Valley of Aijalon

Joshua is praying that Yahweh would make the progression of time stop on this day.

Sun ... moon

Joshua commands the sun and moon as if these were people.

Valley of Aijalon

This is the name of a place.

Joshua 10:13

the nation

This refers to the people of Israel.

Is this not written in the Book of Jashar?

The writer uses this question as background information to remind the reader that the incident is well-documented. Alternate translation: "This is written in The Book of Jashar."

Joshua 10:14

General Information:

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Joshua 10:15

General Information:

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Joshua 10:16

Makkedah

This is the name of a city.

Joshua 10:17

It was told to Joshua

Messengers came and told Joshua. Alternate translation: "Someone told Joshua"

Joshua 10:18

General Information:

This page has intentionally been left blank.

Joshua 10:19

into your hand

The phrase "your hand" here means "your control."

Joshua 10:20

General Information:

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Joshua 10:21

Makkedah

Translate the same way as you did in [Joshua 10:10]

No one dared to say one word against

"No one dared to say anything against" or "No one dared to complain or protest against"

Joshua 10:22

Open the mouth of the cave

Here "mouth" is an idiom that means "entrance." Alternate translation: "Open the entrance of the cave"

Joshua 10:23

Jarmuth ... Lachish ... Eglon

These are the names of places.

Joshua 10:24

every man of Israel

Here the men of Israel represent only those who were soldiers.

Joshua 10:25

General Information:

This page has intentionally been left blank.

Joshua 10:26

General Information:

This page has intentionally been left blank.

Joshua 10:27

to this very day

"until the author wrote this story"

Joshua 10:28

Makkedah

This is the name of a city. See how you translated it in [Joshua 10:10]

He completely destroyed everyone in it. He left no survivor in it

The second sentence summarizes the first sentence to emphasize that Joshua left no person or animal alive.

Joshua 10:29

Libnah

This is the name of a city.

Joshua 10:30

General Information:

This page has intentionally been left blank.

Joshua 10:31

Libnah ... Lachish

These are the names of cities.

Joshua 10:32

into the hand of Israel

Here their "hand" represents their control.

Alternate translation: "Yahweh gave Lachish into the control of the nation of Israel"

Joshua 10:33

Horam

This is the name of a man who is an important king.

Gezer ... Lachish

These are the names of cities.

Joshua 10:34

Lachish ... Eglon

These are the names of cities.

Joshua 10:35

struck it with the edge of the sword ... completely destroyed everyone in it

These two phrases have similar meanings. Together they show the completeness of the destruction of Eglon.

Joshua 10:36

Eglon

This is the name of a city. See how you translated this in [Joshua 10:3]

Joshua 10:37

They captured it and struck it with the edge of the sword

The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They captured and killed and destroyed"

Joshua 10:38

Debir

This is the name of a city.

Joshua 10:39

Debir ... Libnah

These are the names of cities.

They struck them with the edge of the sword

The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They killed and destroyed them"

Joshua 10:40

He completely destroyed everything that breathed

"He killed all the people and animals"

Joshua 10:41

General Information:

This page has intentionally been left blank.

Joshua 10:42

Joshua captured all these kings and their land

This refers to the kings and lands that were listed beginning in Joshua 10:28.

Joshua captured

Here Joshua represents his whole army. Alternate translation: "Joshua and his soldiers captured"

at one time

This does not mean in one day. It means during one military campaign, which may have lasted many days or weeks.

Joshua 10:43

General Information:

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Chapter 11

¹ When Jabin, king of Hazor, heard this, he sent a message to Jobab, king of Madon, to the king of Shimron, and to the king of Akshaph. ² He also sent the message to the kings who were in the northern hill country, in the Jordan River valley south of Kinnereth, in the lowlands, and in Naphoth Dor to the west. ³ He also sent a message to the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites by Mount Hermon in the land of Mizpah. ⁴ All their armies came out with them, a great number of soldiers, in number like the sand on the seashore. They had a great number of horses and chariots. ⁵ All these kings met at the appointed time, and they camped at the waters of Merom to wage war with Israel.

⁶ Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men. You will hamstring their horses, and you will burn their chariots." ⁷ Joshua and all the men of war came. They arrived suddenly at the waters of Merom, and attacked the enemy. ⁸ Yahweh gave the enemy into the hand of Israel, and they struck them and pursued them to Sidon, Misrephoth Maim, and to the Valley of Mizpah to the east. They struck them until not even one survivor of them was left. ⁹ Joshua did to them just as Yahweh told him. He hamstrung the horses and burned the chariots.

¹⁰ Joshua turned back at that time and captured Hazor. He struck its king with the sword. (Hazor had been head of all these kingdoms.) ¹¹ They struck with the sword every living creature that was there, and he set them apart to be destroyed, so there was not any living creature left alive. Then he burned Hazor. ¹² Joshua captured all the cities of these kings. He also captured all their kings and struck them with the edge of the sword. He completely destroyed them with the edge of the sword, just as Moses the servant of Yahweh had commanded. ¹³ Israel did not burn any of the cities built on mounds, except Hazor. It alone Joshua burned. ¹⁴ The army of Israel took all the plunder from these cities along with the livestock for themselves. They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed. ¹⁵ Just as Yahweh had commanded his servant Moses, in the same way, Moses commanded Joshua, and so Joshua did it. He left nothing undone of all that Yahweh commanded Moses to do.

¹⁶ Joshua took all that land: the hill country, all the Negev, all the land of Goshen, the foothills, the Jordan River valley, the hill country of Israel and its lowlands. ¹⁷ From Mount Halak near Edom, and going north as far as Baal Gad in the valley near Lebanon below Mount Hermon, he captured all their kings and put them to death. ¹⁸ Joshua waged war for a long time with all the kings. ¹⁹ Not one city made peace with the army of Israel except the Hivites who lived in Gibeon. Israel captured all the rest of the cities in battle. ²⁰ For it was Yahweh who hardened their hearts so they would wage war against Israel, so that they might be devoted to destruction without mercy, just as he had instructed Moses.

²¹ Then Joshua came at that time and he destroyed the Anakim. He did this in the hill country, at Hebron, Debir, Anab, and in all the hill country of Judah, and in all the hill country of Israel. Joshua completely destroyed them and their cities. ²² None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod. ²³ So Joshua captured the whole land, just as Yahweh said to Moses. Joshua gave it as an inheritance to Israel, assigned to each of their tribes. Then the land had rest from the wars.

Joshua 11 General Notes

Special concepts in this chapter

Yahweh overcomes the united forces of the northern kingdoms

Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men." Even when the kingdoms of Canaan joined forces, they were not able to overcome the power of Yahweh.

Other possible translation difficulties in this chapter

"Yahweh gave the enemy into the hand of Israel"

This phrase may present difficulties in translation. The translator should ensure that Yahweh receives credit for Israel's victory.

Joshua 11:1

Jabin ... Jobab

These are names of kings.

Hazor ... Madon ... Shimron ... Akshaph

These are the names of places.

Joshua 11:2

Kinnereth ... Naphoth Dor

These are the names of places.

Joshua 11:3

Mount Hermon

This is the name of a mountain.

Joshua 11:4

General Information:

All the Canaanite kings attack Joshua and the nation of Israel.

a great number of soldiers, in number like the sand on the seashore

No one can count the grains of sand on the seashore. This exaggeration emphasizes the very large number of soldiers that these kings assembled. Alternate translation: "such a great number of soldiers that there appeared to be as many of them as there are grains of sand on the seashore"

Joshua 11:5

Merom

This is the name of a place.

Joshua 11:6

I am giving them all to Israel as dead men

Yahweh enabling Israel to conquer the enemy army and kill all of the soldiers is spoken of as if Yahweh killed the soldiers and then gave them to Israel. Alternate translation: "I will enable Israel to kill all of them in battle"

hamstringing their horses

"cripple their horses by cutting their legs." This is a practice where the tendons in the backs of the legs are cut so that the horses cannot walk.

Joshua 11:7

Merom

This is the name of a place.

Joshua 11:8

Yahweh gave the enemy into the hand of Israel

Here the word "hand" represents power. Yahweh enabling the army of Israel to conquer their enemy is spoken of as if Yahweh had put the enemy army into Israel's hand. Alternate translation: "Yahweh enabled Israel to conquer the enemy"

struck them ... struck them

"attacked them ... attacked them"

Misrephoth Maim

This is the name of a place.

Joshua 11:9

hamstrung

This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run. See how you translated this word in Joshua 11:6.

Joshua 11:10

He struck its king with the sword

"Joshua killed the king of Hazor with his sword"

Hazor had been head of all these kingdoms

Hazor being the most important city is spoken of as Hazor being the head of the other kingdoms. Alternate translation: Hazor had been the most important of all these kingdoms"

Joshua 11:11

They struck with the sword every living creature that was there ... so there was not any living creature left alive

These two phrases share similar meanings and emphasize complete destruction.

he set them apart to be destroyed

The word "he" refers to Joshua and represents himself and his army. Completely destroying every living thing in the city is spoken of as if those living things were dedicated for destruction. Alternate translation: "the army completely destroyed them"

Joshua 11:12

struck them with the edge of the sword
"killed them"

Joshua 11:13

Israel did not burn any of the cities built on mounds, except Hazor

This double negative emphasizes that Hazor was the only city built on a mound that Israel burned. Alternate translation: "The only city built on a mound that Israel burned was Hazor"

cities built on mounds
"cities built on small hills"

Joshua 11:14

for themselves
This phrase refers to the army of Israel.

They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed.
These two phrases share similar meanings and emphasize complete destruction.

Joshua 11:15

He left nothing undone of all that Yahweh commanded Moses to do
This negative phrase emphasizes that Joshua did everything that Yahweh commanded. Alternate translation: "Joshua did everything that Yahweh commanded"

Joshua 11:16

General Information:
This page has intentionally been left blank.

Joshua 11:17

Mount Halak ... Baal Gad
These are the names of places.

Joshua 11:18

General Information:
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Joshua 11:19

Not one city made peace with the army of Israel except the Hivites who lived in Gibeon

This double negative emphasizes that the Hivites were the only people who made peace with Israel. The phrase "one city" is a metonym for the people who lived in that one city. Alternate translation: "The only city that made peace with the army of Israel was the Hivites who lived in Gibeon" or "The only people who made peace with the army of Israel were the Hivites who lived in Gibeon"

Joshua 11:20

it was Yahweh who hardened their hearts
Yahweh causing the people of the cities to be stubborn is spoken of as if Yahweh had hardened their hearts. Alternate translation: "it was Yahweh who caused them to act stubbornly"

Joshua 11:21

Anakim
These are the descendants of Anak.

Debir ... Anab
These are the names of places.

Joshua 11:22

None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod.
This double negative emphasizes that Gaza, Gath, and Ashdod were the only places in which the Anakim were left. Alternate translation: "The only Anakim left in the land of Israel were those in Gaza, Gath, and Ashdod"

Joshua 11:23

Joshua gave it as an inheritance to Israel
Joshua giving the land to the Israelites is spoken of as if he had given the Israelites an inheritance as a permanent possession. Alternate translation: "Joshua gave the land to the Israelites as a permanent possession"

the land had rest from the wars
The people no longer fighting wars is spoken of as if the land were a person who rested from war. Alternate translation: "the people no longer fought wars in the land" or "there was peace in the land"

Chapter 12

¹ Now these are the kings of the land, whom the men of Israel conquered. The people of Israel took possession of the land on the east side of the Jordan where the sun rises, from the Valley of the Arnon River to Mount Hermon, and all the Arabah to the east.

² Sihon, king of the Amorites, lived in Heshbon. He ruled from Aroer, which is on the rim of the Arnon Gorge from the middle of the valley, and half of Gilead down to the Jabbok River on the border of the Ammonites.

³ Sihon also ruled over the Arabah to the Sea of Kinnereth, to the east, to the Sea of the Arabah (the Salt Sea) eastward, all the way to Beth Jeshimoth and southward, toward the foot of the slopes of Mount Pisgah.

⁴ Og, king of Bashan, one of the remnant of the Rephaim, lived in Ashtaroth and Edrei. ⁵ He ruled over Mount Hermon, Salekah, and all Bashan, to the border of the Geshurites and the Maakathites, and half of Gilead, to the border of Sihon, king of Heshbon.

⁶ Moses the servant of Yahweh, and the people of Israel had defeated them, and Moses the servant of Yahweh, gave the land as a possession to the Reubenites, the Gadites, and the half tribe of Manasseh.

⁷ These are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal Gad in the valley near Lebanon to Mount Halak near Edom. Joshua gave land to the tribes of Israel for them to possess. ⁸ He gave them the hill country, the lowlands, the Arabah, the sides of the mountains, the wilderness, and the Negev—the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. ⁹ The kings included the king of Jericho, the king of Ai which is beside Bethel, ¹⁰ the king of Jerusalem, the king of Hebron, ¹¹ the king of Jarmuth, the king of Lachish, ¹² the king of Eglon, the king of Gezer, ¹³ the king of Debir, the king of Geder, ¹⁴ the king of Hormah, the king of Arad, ¹⁵ the king of Libnah, the king of Adullam, ¹⁶ the king of Makkedah, the king of Bethel, ¹⁷ the king of Tappuah, the king of Hopher, ¹⁸ the king of Aphek, the king of Lasharon, ¹⁹ the king of Madon, the king of Hazor, ²⁰ the king of Shimron Meron, the king of Akshaph, ²¹ the king of Taanach, the king of Megiddo, ²² the king of Kedesh, the king of Jokneam in Carmel, ²³ the king of Dor in Naphoth Dor, the king of Goyim in Gilgal, ²⁴ and the king of Tirzah. The number of kings was thirty-one in all.

Joshua 12 General Notes

Structure and formatting

The ULB sets the lines in 12:2-5 farther to the right on the page than the rest of the text because they are part of a long list.

Joshua 12:1

Now

This word is used here to mark a pause in the story. Here the writer begins to provide background information about the kings who had ruled over the land.

these are the kings

This refers to the list of kings that continues through verse 24.

the Arabah

These are the names of a region of land.

Joshua 12:2

Aroer

This is the name of a city.

Sihon ... Heshbon

See how you translated these words in Joshua 9:10.

Joshua 12:3

Sea of Kinnereth

This is a place. See how you translated this in Joshua 11:2.

Beth Jeshimoth ... Mount Pisgah

These are the names of places.

Joshua 12:4

Og, king of Bashan

See how you translated this man's name in Joshua 9:10.

the Rephaim

These are the names of people groups.

Ashtaroath ... Edrei

These are the names of places.

Joshua 12:5

Salekah

This is the name of a place.

Maakathites

This is the name of a people group.

Joshua 12:6

Reubenites

These are the descendants of Reuben.

Gadites

These are the descendants of Gad.

half tribe of Manasseh

They are called a half tribe because the other half of the tribe received an inheritance in the land of Canaan.

Joshua 12:7

Baal Gad ... Mount Halak

These are the names of places.

Joshua 12:8

the Arabah

This is the name of a region of land. Translate as in [Joshua 12:1]

Joshua 12:9

General Information:

This page has intentionally been left blank.

Joshua 12:10

Hebron

This is the name of a city.

Joshua 12:11

Jarmuth ... Lachish

These are the names of cities. Translate in the same way you did in [Joshua 10:3]

Joshua 12:12

Eglon ... Gezer

These are the names of cities. Translate "Eglon" in the same way you did in [Joshua 10:3]

Joshua 12:13

Debir ... Geder

These are the names of cities.

Joshua 12:14

Hormah ... Arad

These are the names of cities.

Joshua 12:15

Libnah ... Adullam

These are the names of cities.

Joshua 12:16

Makkedah

This is the name of a city.

Joshua 12:17

Tappuah ... Hepher

These are the names of cities.

Joshua 12:18

Aphek ... Lasharon

These are the names of cities.

Joshua 12:19

Madon ... Hazor

These are the names of cities.

Joshua 12:20

Shimron Meron ... Akshaph

These are the names of cities.

Joshua 12:21

Taanach ... Megiddo

These are the names of cities.

Joshua 12:22

Kedesh ... Jokneam

These are the names of cities.

Joshua 12:23

Dor ... Naphoth Dor ... Goyim

These are the names of cities.

Joshua 12:24

thirty-one in all
"31 in all"

Tirzah

This is the name of a city.

Chapter 13

¹ Now Joshua was very old when Yahweh said to him, "You are very old, but there is still very much land to capture.

² This is the land that still remains: All the regions of the Philistines, and all those of the Geshurites, ³ from Shihor, which is east of Egypt, and northward to the border of Ekron, which is considered property of the Canaanites; the five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron; the territory of the Avvites ⁴ in the south; all the lands of the Canaanites, from Arah that belongs to the Sidonians, as far as Aphek which is on the border of the Amorites; ⁵ the land of Byblos, ^[1] all of Lebanon toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

⁶ Also, all the inhabitants of the hill country from Lebanon as far as Misrephoth Maim, including all the people of Sidon—I will drive them out before the army of Israel. Be sure to assign the land to Israel as an inheritance, as I commanded you. ⁷ Divide this land as an inheritance to the nine tribes and to the half tribe of Manasseh."

⁸ With the other half of the tribe of Manasseh, the Reubenites and the Gadites had received their inheritance that Moses, the servant of Yahweh, gave them on the east side of the Jordan,

⁹ from Aroer, which is on the edge of the Arnon River gorge (including the city that is in the middle of the gorge), to all the plateau of Medeba as far as Dibon; ¹⁰ all the cities of Sihon, king of the Amorites, who ruled in Heshbon, to the border of the Ammonites; ¹¹ Gilead, and the region of the Geshurites and Maakathites, all of Mount Hermon, all Bashan to Salekah; ¹² all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei—these are what was left of the remnant of the Rephaim—Moses struck them and drove them out. ¹³ But the people of Israel did not drive out the Geshurites or the Maakathites, and so Geshur and Maakah live in the midst of Israel to this day.

¹⁴ To the tribe of Levi alone Moses gave no inheritance. The offerings of Yahweh, the God of Israel, made by fire, are their inheritance, as God said to Moses.

¹⁵ Moses gave an inheritance to the tribe of Reuben, clan by clan.

¹⁶ Their territory was from Aroer, on the edge of the Arnon River gorge, and the city that is in the middle of the valley, and all the plateau by Medeba. ¹⁷ Reuben also received Heshbon and all its cities that are in the plateau, Dibon, and Bamoth Baal, and Beth Baal Meon, ¹⁸ and Jahaz, and Kedemoth, and Mephaath, ¹⁹ and Kiriathaim, and Sibmah, and Zereth Shahar on the hill of the valley. ²⁰ Reuben also received Beth Peor, the slopes of Pisgah, Beth Jeshimoth, ²¹ all the cities of the plateau, and all the kingdom of Sihon king of the Amorites, who had reigned in Heshbon, whom Moses had defeated together with the leaders of Midian, Evi, Rekem, Zur, Hur and Reba, the princes of Sihon, who had lived in the land. ²² The people of Israel also killed with the sword Balaam son of Beor, who practiced divination, among the rest of those they had killed. ²³ The border of the tribe of Reuben is the Jordan River; this is their boundary. This was the inheritance of the tribe of Reuben, given to each of their clans, with their cities and villages.

²⁴ This is what Moses gave to the tribe of Gad, clan by clan:

²⁵ Their territory was Jazer, all the cities of Gilead and half the land of the Ammonites, to Aroer, which is east of Rabbah, ²⁶ from Heshbon to Ramath Mizpah and Betonim, from Mahanaim to the territory of Debir. ²⁷ In the valley, Moses gave them Beth Haram, Beth Nimrah, Sukkoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as a border, to the lower end of the Sea of Kinnereth, eastward beyond the Jordan. ²⁸ This is the inheritance of the tribe of Gad, clan by clan, with their cities and villages.

²⁹ Moses gave an inheritance to the half tribe of Manasseh. It was assigned to the half tribe of the descendants of Manasseh, clan by clan.

³⁰ Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, sixty cities; ³¹ half of Gilead, and Ashtaroth and Edrei (the royal cities

of Og in Bashan). These were assigned to the descendants of Makir son of Manasseh—half of the people of Makir, clan by clan.

³² This is the inheritance that Moses assigned to them on the plains of Moab, beyond the Jordan east of Jericho. ³³ Moses did not give an inheritance to the tribe of Levi. Yahweh, the God of Israel, is their inheritance, just as he said to them.

Footnotes

13:5 ^[1]Some modern English translations read,

Joshua 13 General Notes

Structure and formatting

This chapter begins a section about dividing the land between the tribes of Israel.

Special concepts in this chapter

Division of the land

There was still much land to be captured west of the Jordan River, but the tribe of Reuben, Gad and half of the tribe of Mannasah received their land east of the Jordan. This land had been promised to them in Numbers 32.

Driving out the people

While Yahweh achieved many great victories through Joshua, Israel was still supposed to drive out the rest of the Canaanites. Israel's success in this would depend on their faith in Yahweh. (See: faith)

Joshua 13:1

General Information:

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Joshua 13:2

This is the land that still remains

You may clarify that this is the land that Israel still needs to capture. Alternate translation: "This is the land that still remains for Israel to capture"

Joshua 13:3

Shihor

This is the name of a place.

which is considered property of the Canaanites

This can be stated in active form. Alternate translation: "which the Canaanites now consider their property"

Avvites

This is the name of a people group.

Joshua 13:4

Arah ... Aphek

These are the names of places.

Joshua 13:5

Baal Gad ... Mount Hermon

These are the names of places.

Joshua 13:6

Misrephoth Maim

this is the name of a place

land ... as an inheritance

The land that Israel will claim is spoken of as if it were an inheritance that they will receive as a permanent possession.

Joshua 13:7

General Information:

This page has intentionally been left blank.

Joshua 13:8

General Information:

This page has intentionally been left blank.

Joshua 13:9

Aroer ... Medeba ... Dibon

These are the names of places.

gorge

a place where the river is far below the land on the sides

plateau

flat land high above rivers

Joshua 13:10

Heshbon

This is the name of a city.

Joshua 13:11

Salekah

These are the names of places.

the region of the Geshurites and Maakathites

"the land where the Geshurites and Maakathites lived"

Maakathites

This is the name of a people group.

Joshua 13:12

Ashtarothe ... Edrei

These are the names of places.

Rephaim

This is the name of a people group.

Moses struck them

Here "Moses" represents himself and the Israelite army that Moses led. Alternate translation: "Moses and the Israelites attacked them"

Joshua 13:13

the Geshurites or the Maakathites

These are the names of people groups.

Geshur and Maakah live in the midst of Israel

"Geshur" and "Maakah" are either the names of the ancestors of "the Geshurites" and "the Maakathites" or are the names of the cities in which they lived. Alternate translation: "those people live among Israel"

to this day

This refers to the period of time in which the author wrote this book.

Joshua 13:14

Moses gave no inheritance

The land that Moses assigned to the tribes of Israel is spoken of as if it were an inheritance that they received as a permanent possession.

The offerings of Yahweh ... are their inheritance

The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if the offerings were something that they would inherit. Alternate translation: "The offerings of Yahweh ... are what they will have for their provision"

offerings of Yahweh

"offerings that the people were to bring to Yahweh"

made by fire

This can be stated in active form. Alternate translation: "that the priests burned with fire"

Joshua 13:15

General Information:

This page has intentionally been left blank.

Joshua 13:16

Aroer ... Medeba

These are the names of places.

gorge ... plateau

See how you translated these words in Joshua 13:9.

Joshua 13:17

Heshbon ... Dibon ... Bamoth Baal ... Beth Baal Meon

These are the names of places.

Joshua 13:18

Jahaz ... Kedemoth ... Mephaath

These are the names of places.

Joshua 13:19

Kiriathaim ... Sibmah ... Zereth Shahar

These are the names of places.

Joshua 13:20

Beth Peor ... Pisgah ... Beth Jeshimoth

These are the names of places.

Joshua 13:21

Heshbon

This is the name of a city.

Sihon ... Evi ... Rekem ... Zur ... Hur ... Reba

These are the names of people.

together with the leaders of Midian

"as he had defeated the leaders of Midian"

Joshua 13:22

General Information:

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Joshua 13:23

this is their boundary

The Jordan River was the western border of the land that the tribe of Reuben received.

This was the inheritance of the tribe of Reuben

The land that Moses assigned to the tribe of Reuben is spoken of as if it were an inheritance that the tribe of Reuben received as a permanent possession.

given to each of their clans

This can be stated in active form. Alternate translation: "that Moses gave to each of their clans"

Joshua 13:24

General Information:

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Joshua 13:25

Jazer ... Aroer ... Rabbah

These are the names of places.

Joshua 13:26

Heshbon ... Ramath Mizpah ... Betonim ... Mahanaim ... Debir

These are the names of places.

Joshua 13:27

Beth Haram ... Beth Nimrah ... Sukkoth ... Zaphon ... Heshbon

These are the names of places.

Joshua 13:28

This is the inheritance of the tribe of Gad

The land that Moses assigned to the tribe of Gad is spoken of as if it were an inheritance that the tribe of Gad received as a permanent possession.

Joshua 13:29

Moses gave an inheritance to the half tribe of Manasseh

The land that Moses assigned to the half tribe of Manasseh is spoken of as if it were an inheritance that he gave to them as a permanent possession.

half tribe of Manasseh

Only half of the tribe received this land because the other half received land on the other side of the Jordan River.

It was assigned

This can be stated in active form. Alternate translation: "Moses assigned it"

Joshua 13:30

Mahanaim ... Jair

These are the names of places.

Joshua 13:31

Ashtarothe ... Edrei

These are the names of places.

These were assigned

This can be stated in active form. Alternate translation: "Moses assigned these"

Makir

This is a man's name.

Joshua 13:32

This is the inheritance that Moses assigned to them

The land that Moses assigned to the tribes of Israel on the east side of the Jordan is spoken of as if it were an inheritance that Moses gave to them as a permanent possession. Alternate translation: "This is the land that Moses assigned to them as an inheritance"

Joshua 13:33

Yahweh, the God of Israel, is their inheritance

The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if Yahweh were something that they would inherit. Alternate translation: "Yahweh, the God of Israel, is what they have"

Chapter 14

¹ These are the areas of land that the people of Israel received as their inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel allotted to them. ² Their inheritance was selected by lot for the nine and one-half tribes, just as Yahweh had commanded by the hand of Moses. ³ For Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance. ⁴ The tribe of Joseph was actually two tribes, Manasseh and Ephraim. The Levites were given no portion of the inheritance in the land, but only certain cities to live in, with their pasturelands for livestock and for their own material resources. ⁵ The people of Israel did as Yahweh commanded Moses, so they assigned the land.

⁶ Then the tribe of Judah came to Joshua at Gilgal. Caleb son of Jephunneh the Kenizzite, said to him, "You know what Yahweh said to Moses the man of God concerning you and me at Kadesh Barnea. ⁷ I was forty years old when Moses the servant of Yahweh sent me from Kadesh Barnea to spy on the land. I brought him a report again as it was in my heart to make. ⁸ But my brothers who went up with me made the heart of the people melt with fear. But I completely followed Yahweh my God. ⁹ Moses swore on that day, saying, 'Surely the land on which your foot has walked will be an inheritance for you and for your children forever, because you have completely followed Yahweh my God.' ¹⁰ Now, look! Yahweh has kept me alive these forty-five years, just as he said—from the time when Yahweh spoke this word to Moses, while Israel walked in the wilderness. Now, look! I am this day eighty-five years old. ¹¹ I am still as strong this day as I was in the day that Moses sent me out. My strength is now as my strength was then, for war and for going and coming. ¹² Now therefore give me this hill country, which Yahweh promised me on that day. For you heard on that day that the Anakim were there with great fortified cities. It may be that Yahweh will be with me and that I will drive them out, just as Yahweh said."

¹³ Then Joshua blessed him and gave Hebron as an inheritance to Caleb son of Jephunneh. ¹⁴ Therefore Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he completely followed Yahweh, the God of Israel. ¹⁵ Now the name of Hebron formerly was Kiriath Arba. (Arba had been the greatest man among the Anakim.) Then the land had rest from war.

Joshua 14 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: falsegod and sin)

Joshua 14:1

the areas of land that the people of Israel received as their inheritance

The land that the people of Israel acquired is spoken of as if it were an inheritance that they received as a permanent possession.

Joshua 14:2

Their inheritance was selected by lot

This can be stated in active form. Alternate translation: "Eleazar, Joshua, and the tribal leaders cast lots to determine the inheritance"

by the hand of Moses

Here the word "hand" refers to Moses himself and means that Yahweh used Moses as the agent to

deliver his command. Alternate translation: "through Moses"

Joshua 14:3

Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance

The land that Moses gave to the tribes is spoken of as if it were an inheritance that they received as a permanent possession.

Joshua 14:4

The Levites were given no portion of the inheritance in the land

This can be stated in active form. Alternate translation: "And Moses did not give a portion of the inheritance to the Levites in the land"

portion
"part"

but only certain cities to live in

The verb may be supplied from the previous phrase.
Alternate translation: "but they were given only certain cities to live in" or "but he gave to them only certain cities to live in"

pasturelands

fields of grass for the livestock to eat

material resources

physical things they needed so they could provide for their families

Joshua 14:5

General Information:

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Joshua 14:6

Jephunneh

This is a man's name.

Kenizzite

This is the name of a people group.

Joshua 14:7

I brought him a report again as it was in my heart to make

Here the word "heart" represents the thoughts. The phrase is an idiom that refers to a report that is given honestly. Alternate translation: "I brought back to him an honest report"

Joshua 14:8

made the heart of the people melt with fear

Making the people very afraid is spoken of as if it were making the hearts of the people melt.
Alternate translation: "made the people very afraid"

I completely followed Yahweh

Being loyal to Yahweh is spoken of as if it were completely following Yahweh. Alternate translation: "I remained loyal to Yahweh"

Joshua 14:9

the land ... will be an inheritance for you and for your children forever

The land that Caleb and his descendants would have is spoken of as if it were an inheritance that they would receive as a permanent possession.

the land on which your foot has walked

Here "your foot" represents Caleb. Alternate translation: "the land on which you have walked"

Joshua 14:10

look

"pay attention, because what I am about to say is both true and important"

while Israel walked in the wilderness

"while the people of Israel traveled in the wilderness"

Joshua 14:11

My strength is now as my strength was then

"I am still as strong now as I was then"

for going and coming

This is an idiom that refers to daily activities.
Alternate translation: "for the things I do every day"

Joshua 14:12

hill country

Possible meanings are 1) many large hills or small mountains or 2) one mountain.

Anakim

This is the name of a people group.

Joshua 14:13

gave Hebron as an inheritance to Caleb

Hebron is spoken of as if it were an inheritance that Caleb received as a permanent possession.

Joshua 14:14

to this day

This refers to the period of time in which the author wrote this book.

he completely followed Yahweh

Being loyal to Yahweh is spoken of as if it were completely following Yahweh. Alternate translation: "he remained loyal to Yahweh"

Joshua 14:15

Kiriath Arba

This is the name of a place.

Then the land had rest from war

The people no longer fighting wars is spoken of as if the land were a person who rested from war. See how you translated this phrase in [Joshua 11:23]

Chapter 15

¹ The assignment of land for the tribe of the people of Judah, clan by clan, extended south to the border of Edom, with the wilderness of Zin being the farthest point to the south. ² Their border on the south ran from the end of the Salt Sea, from the bay that faces to the south. ³ Their boundary next went out to the south of the hill of Akrabbim and passed along to Zin, and went up south of Kadesh Barnea, along by Hezron, and up to Addar, where it turned about to Karka. ⁴ It passed along to Azmon, went by the brook of Egypt, and came to its end at the sea. This was their south boundary. ⁵ The eastern boundary was the Salt Sea, at the mouth of the Jordan. The border on the north ran from the bay of the sea at the mouth of the Jordan. ⁶ It went up to Beth Hoglah and passed along north of Beth Arabah. Then it went up to the Stone of Bohan the son of Reuben. ⁷ Then the border went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the hill of Adummim, which is on the south side of the valley. Then the border passed along to the springs of En Shemesh and went to En Rogel. ⁸ Then the border went up the Valley of Ben Hinnom to the south side of the Jebusite city (that is, Jerusalem). Then it went up to the top of the hill that lies over the Valley of Hinnom, on the west, which is at the northern end of the Valley of Rephaim. ⁹ Then the border extended from the top of the hills to the spring of Nephtoah, and went out from there to the cities of Mount Ephron. Then the border bends around to Baalah (the same as Kiriath Jearim). ¹⁰ Then the border circled around west of Baalah to Mount Seir, and passed along to the side of Mount Jearim on the north (the same as Kesalon), went down to Beth Shemesh, and crossed over to Timnah. ¹¹ The border went out beside the northern hill of Ekron, and then it bent around to Shikkeron and passed along to Mount Baalah, and from there it went to Jabneel. The border ended at the sea. ¹² The western boundary was the Great Sea and its coastline. This is the border around the tribe of Judah, clan by clan.

¹³ In keeping with the commandment of Yahweh to Joshua, Joshua gave Caleb son of Jephunneh an assignment of land among the tribe of Judah, Kiriath Arba, that is, Hebron (Arba was the father of Anak). ¹⁴ Caleb drove out from there the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak. ¹⁵ He went up from there against the inhabitants of Debir (the name of Debir was formerly Kiriath Sepher). ¹⁶ Caleb said, "The man who attacks Kiriath Sepher and captures it, to him I will give Aksah my daughter as a wife." ¹⁷ When Othniel son of Kenaz, Caleb's brother, captured it, Caleb gave him Aksah his daughter as a wife. ¹⁸ Soon after that, Aksah came to Othniel and urged him to ask her father for a field. When she got off her donkey, Caleb said to her, "What do you want?" ¹⁹ Aksah replied, "Do me a special favor, since you have given me the land of the Negev: Also give me some springs of water." Then Caleb gave her the upper springs and lower springs.

²⁰ This was the inheritance of the tribe of Judah, clan by clan.

²¹ The cities belonging to the tribe of Judah in the extreme south, toward the border of Edom, were Kabzeel, Eder, Jagur, ²² Kinah, Dimonah, Adadah, ²³ Kedesh, Hazor, Ithnan, ²⁴ Ziph, Telem, Bealoth. ²⁵ Hazor Hadattah, Kerioth Hezron (this was also known as Hazor), ²⁶ Amam, Shema, Moladah, ²⁷ Hazar Gaddah, Heshmon, Beth Pelet, ²⁸ Hazar Shual, Beersheba, Biziothiah. ²⁹ Baalah, Iyim, Ezem, ³⁰ Eltolad, Kesil, Hormah, ³¹ Ziklag, Madmannah, Sansannah, ³² Lebaoth, Shilhim, Ain, and Rimmon. These were twenty-nine cities in all, including their villages.

³³ In the lowlands there were Eshtaol, Zorah, Ashnah, ³⁴ Zanoah, En Gannim, Tappuah, Enam, ³⁵ Jarmuth, Adullam, Sokoh, Azekah, ³⁶ Shaaraim, Adithaim, and Gederah (that is, Gederothaim). These were fourteen cities in number, including their villages.

³⁷ Zenan, Hadashah, Migdal Gad, ³⁸ Dilean, Mizpah, Joktheel, ³⁹ Lachish, Bozkath, Eglon. ⁴⁰ Kabbon, Lahmas, Kitlish, ⁴¹ Gederoth, Beth Dagon, Naamah, Makkedah. These were sixteen cities in number, including their villages.

⁴² Libnah, Ether, Ashan, ⁴³ Iphtah, Ashnah, Nezib, ⁴⁴ Keilah, Akzib, Mareshah. These were nine cities, including their villages.

⁴⁵ Ekron, with its surrounding towns and villages; ⁴⁶ from Ekron to the Great Sea, all the settlements that were near Ashdod, including their villages.

⁴⁷ Ashdod, its surrounding towns, including their villages; Gaza, its surrounding towns including their villages; to the brook of Egypt, and to the Great Sea with its coastline.

⁴⁸ In the hill country, Shamir, Jattir, Sokoh, ⁴⁹ Dannah, Kiriath Sannah (that is, Debir), ⁵⁰ Anab, Eshtemoh, Anim, ⁵¹ Goshen, Holon, and Giloh. These were eleven cities, including their villages.

⁵² Arab, Dumah, Eshan, ⁵³ Janim, Beth Tappuah, Aphekah, ⁵⁴ Humtah, Kiriath Arba (that is, Hebron), and Zior. These were nine cities, including their villages.

⁵⁵ Maon, Carmel, Ziph, Juttah, ⁵⁶ Jezreel, Jokdeam, Zanoah, ⁵⁷ Kain, Gibeah, and Timnah. These were ten cities, including their villages.

⁵⁸ Halhul, Beth Zur, Gedor, ⁵⁹ Maarath, Beth Anoth, and Eltekon. These were six cities, including their villages.

⁶⁰ Kiriath Baal (that is, Kiriath Jearim), and Rabbah. These were two cities, including their villages.

⁶¹ In the wilderness, there were Beth Arabah, Middin, Sekakah, ⁶² Nibshan, the City of Salt, and En Gedi. These were six cities, including their villages.

⁶³ But as for the Jebusites, the inhabitants of Jerusalem, the tribe of Judah could not drive them out, so the Jebusites live there with the tribe of Judah to this day.

Joshua 15 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Judah. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land.

Joshua 15:1

Zin

This is the name of the wilderness area.

Joshua 15:2

from the end of the Salt Sea, from the bay that faces to the south

"from the bay that faces south at the end of the Salt Sea." These two phrases refer to the same location. The second phrase clarifies the point at which the southern border begins.

from the bay that faces to the south

"from the bay that extends to the south" or "from the southern bay"

bay

smaller part of the sea that extends into the land

Joshua 15:3

Their boundary

"The border of the land belonging to the tribe of Judah"

Akrabbim ... Zin ... Hezron ... Addar ... Karka

These are the names of places.

Joshua 15:4

Azmon

This is the name of a city.

brook of Egypt

a small river of water at the southwestern edge of the land, near Egypt

Joshua 15:5

at the mouth of the Jordan

The point at which the river empties into the sea is spoken of as if it were the mouth of the river.

border ... ran

"border ... was"

Joshua 15:6

Beth Hoglah ... Beth Arabah

These are the names of places.

the Stone of Bohan

This was likely a large stone that someone set up as a landmark and named after the man, Bohan.

Joshua 15:7

Debir ... the Valley of Achor ... the hill of Adummim ... En Shemesh ... En Rogel
These are the names of places.

Joshua 15:8

the Valley of Ben Hinnom ... the Valley of Rephaim
These are the names of places.

Joshua 15:9

Nephtoah ... Mount Ephron ... Baalah ... Kiriath Jearim
These are the names of places.

Joshua 15:10

Baalah ... Mount Seir ... Mount Jearim ... Kesalon ... Beth Shemesh ... Timnah
These are the names of places.

Joshua 15:11

Shikkeron ... Mount Baalah ... Jabneel
These are the names of places.

Joshua 15:12

General Information:
This page has intentionally been left blank.

Joshua 15:13

Kiriath Arba
These are the names of places.

Arba ... Anak
These are the names of men.

Joshua 15:14

the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak
These names represent clans of people who were descendants of Sheshai, Ahiman, and Talmai. The words "sons" and "descendants" in this context mean the same thing. Alternate translation: "the three clans, Sheshai, Ahiman, and Talmai, who were descendants of Anak"

Anak ... Sheshai ... Ahiman ... Talmai
These are the names of men.

Joshua 15:15

He went up from there against
"He went up from there to fight against"

Debir ... Kiriath Sepher
These are the names of places.

Joshua 15:16

Kiriath Sepher
This is the name of a place.

Aksah
This is a woman's name.

Joshua 15:17

Othniel ... Kenaz
These are men's names.

Joshua 15:18

Aksah came to Othniel
This is an idiom that refers to Aksah becoming Othniel's wife. Alternate translation: "when Aksah became Othniel's wife"

urged him to ask her father for a field
This can be translated as direct speech. Alternate translation: "she urged him, saying, 'Ask my father to give me a field.'"

Joshua 15:19

the upper springs and lower springs
The words "upper" and "lower" likely refer to the geographical altitude of the water springs.

Joshua 15:20

This was the inheritance of the tribe of Judah
The land that the tribe of Judah received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Judah received as an inheritance"

Joshua 15:21

Connecting Statement:
The writer lists the southern cities of which Judah took possession. The list continues through Joshua 15:32.

Joshua 15:22

General Information:
This page has intentionally been left blank.

Joshua 15:23

General Information:
This page has intentionally been left blank.

Joshua 15:24

General Information:
This page has intentionally been left blank.

Joshua 15:25

Connecting Statement:

The list of cities continues.

Joshua 15:26

General Information:

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Joshua 15:27

General Information:

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Joshua 15:28

General Information:

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Joshua 15:29

Connecting Statement:

The list of cities continues.

Joshua 15:30

General Information:

This page has intentionally been left blank.

Joshua 15:31

General Information:

This page has intentionally been left blank.

Joshua 15:32

General Information:

This page has intentionally been left blank.

Joshua 15:33

General Information:

The writer lists the northern cities of which Judah took possession.

Joshua 15:34

General Information:

This page has intentionally been left blank.

Joshua 15:35

General Information:

This page has intentionally been left blank.

Joshua 15:36

General Information:

This page has intentionally been left blank.

Joshua 15:37

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:38

General Information:

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Joshua 15:39

General Information:

This page has intentionally been left blank.

Joshua 15:40

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:41

General Information:

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Joshua 15:42

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:43

General Information:

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Joshua 15:44

General Information:

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Joshua 15:45

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:46

settlements
villages

Joshua 15:47

brook of Egypt

a small river of water at the southwestern edge of the land near Egypt

Joshua 15:48

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:49

General Information:

This page has intentionally been left blank.

Joshua 15:50

General Information:

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Joshua 15:51

General Information:

This page has intentionally been left blank.

Joshua 15:52

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:53

General Information:

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Joshua 15:54

General Information:

This page has intentionally been left blank.

Joshua 15:55

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:56

General Information:

This page has intentionally been left blank.

Joshua 15:57

General Information:

This page has intentionally been left blank.

Joshua 15:58

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:59

General Information:

This page has intentionally been left blank.

Joshua 15:60

Connecting Statement:

The writer lists cities of which Judah took possession.

Joshua 15:61

General Information:

This page has intentionally been left blank.

Joshua 15:62

General Information:

This page has intentionally been left blank.

Joshua 15:63

to this day

This refers to the period of time in which the author wrote this book.

Chapter 16

¹ The assignment of land for the tribe of Joseph extended from the Jordan at Jericho, east of the springs of Jericho, into the wilderness, going up from Jericho through the hill country of Bethel. ² Then it went from Bethel to Luz and passed along to Ataroth, the territory of the Arkites. ³ Then it went down westward to the territory of the Japhletites, as far as the territory of Lower Beth Horon, and then on to Gezer; it ended at the sea.

⁴ It was in this way that the tribes of Joseph, Manasseh and Ephraim received their inheritance.

⁵ The territory of the tribe of Ephraim, clan by clan: The border of their inheritance on the east went from Ataroth Addar as far as Upper Beth Horon, ⁶ and from there it continued to the sea. From Mikmethath on the north it turned eastward toward Taanath Shiloh and passed beyond it on the east to Janoah. ⁷ Then it went down from Janoah to Ataroth and to Naarah, and then reached Jericho, ending at the Jordan. ⁸ From Tappuah the border went westward to the brook of Kanah and ended at the sea. This was the inheritance of the tribe of Ephraim, clan by clan, ⁹ together with the cities that were chosen for the tribe of Ephraim within the inheritance of the tribe of Manasseh—all the cities, including their villages.

¹⁰ They did not drive out the Canaanites who lived in Gezer, so that the Canaanites live within Ephraim to this day, but these people were made to do forced labor.

Joshua 16 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: falsegod and sin)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Ephraim, one of Joseph's sons. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land.

Joshua 16:1

the tribe of Joseph

The "tribe of Joseph" consisted of the tribes of Joseph's two sons, Manasseh and Ephraim. Since half of the tribe of Manasseh had settled east of the Jordan, this phrase refers to the tribe of Ephraim and the other half of the tribe of Manasseh. Alternate translation: "the tribe of Ephraim and the other half of the tribe of Manasseh"

Joshua 16:2

Luz ... Ataroth

These are the names of places.

Arkites

This is the name of a people group.

Joshua 16:3

Japhletites

This is the name of a people group.

Lower Beth Horon ... Gezer

These are the names of places.

Joshua 16:4

the tribes of Joseph, Manasseh and Ephraim

"the tribes of Manasseh and Ephraim, the sons of Joseph"

received their inheritance

The land that the tribes of Manasseh and Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "received this land as their inheritance"

Joshua 16:5

The territory of the tribe of Ephraim, clan by clan

This can be stated in active form. Alternate translation: "The territory ... that Joshua assigned to their clans"

Ataroth Addar ... Upper Beth Horon

These are the names of places.

Joshua 16:6

Mikmethath ... Taanath Shiloh ... Janoah

These are the names of places.

Joshua 16:7

Janoah ... Naarah

These are the names of places.

Joshua 16:8

Tappuah ... Kanah

These are the names of places.

This was the inheritance of the tribe of Ephraim

The land that Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This

was the land that the tribe of Ephraim received as an inheritance"

clan by clan

This can be stated in active form. Alternate translation: "which Joshua assigned to their clans"

Joshua 16:9

the cities that were chosen

This can be stated in active form. Alternate translation: "the cities that Joshua had chosen"

within the inheritance of the tribe of Manasseh

The land that the tribe of Manasseh possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "within the land that the tribe of Manasseh had received as an inheritance"

Joshua 16:10

to this day

This refers to the period of time in which the author wrote this book.

these people were made to do forced labor

This can be stated in active form. Alternate translation: "the Israelites forced these people to work as slaves"

Chapter 17

¹ This was the assignment of land for the tribe of Manasseh (who was the firstborn of Joseph)—that is, for Makir, who was Manasseh's firstborn and who himself was the father of Gilead. Makir's descendants were assigned the land of Gilead and Bashan, because Makir had been a man of war. ² Land was assigned to the rest of the tribe of Manasseh, given to their clans—Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These were the male descendants of Manasseh son of Joseph, presented by their clans. ³ Now Zelophehad son of Hepher son of Gilead son of Makir son of Manasseh had no sons, but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah. ⁴ They approached Eleazar the priest, Joshua son of Nun, and the leaders, and they said, "Yahweh commanded Moses to give to us an inheritance along with our brothers." So, following the commandment of Yahweh, he gave those women an inheritance among the brothers of their father. ⁵ Ten parcels of land were assigned to Manasseh in Gilead and Bashan, which is on the other side of the Jordan, ⁶ because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was assigned to the rest of the descendants of Manasseh.

⁷ The territory of Manasseh reached from Asher to Mikmethath, which is east of Shechem. Then the border went southward to those living near the spring of Tappuah. ⁸ (The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the people of Ephraim.) ⁹ The border went down to the brook of Kanah. These cities south of the brook among the towns of Manasseh belonged to Ephraim. The border of Manasseh was on the north side of the brook, and it ended at the sea. ¹⁰ The land to the south belonged to Ephraim, and the land to the north was Manasseh's; the sea was the border. On the north side Asher can be reached, and to the east, Issachar. ¹¹ Also in Issachar and in Asher, Manasseh possessed Beth Shan and its villages, Ibleam and its villages, the inhabitants of Dor and its villages, the inhabitants of Endor and its villages, the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages (and the third city is Napheth).

¹² Yet the tribe of Manasseh could not take possession of those cities, for the Canaanites continued to live in this land. ¹³ When the people of Israel grew strong, they put the Canaanites to forced labor, but did not completely drive them out.

¹⁴ Then the descendants of Joseph spoke to Joshua, saying, "Why have you given us only one assignment of land and one portion for an inheritance, since we are a people great in number, and all along Yahweh has blessed us?" ¹⁵ Joshua said to them, "If you are a people great in number, go up by yourselves to the forest and there clear the ground for yourselves in the land of the Perizzites and of the Rephaim. Do this, since the hill country of Ephraim is too small for you." ¹⁶ The descendants of Joseph said, "The hill country is not enough for us. But all the Canaanites who live in the valley have chariots of iron, both those who are in Beth Shan and its villages, and those who are in the Valley of Jezreel." ¹⁷ Then Joshua said to the house of Joseph—to Ephraim and Manasseh, "You are a people great in number, and you have great power. You must not have only one piece of land assigned to you. ¹⁸ The hill country will also be yours. Though it is a forest, you will clear it and take possession of it to its farthest borders. You will drive out the Canaanites, even though they have chariots of iron, and even though they are strong."

Joshua 17 General Notes

Special concepts in this chapter

Manasseh's lack of faith

Even though they were one of the largest and most powerful tribes of Israel, the tribe of Manasseh lacked faith in the power of Yahweh. This caused them many problems. It would also cause their descendants many problems. (See: faith)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Manasseh, one of Joseph's sons. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 17:1

firstborn and who himself was

Here "himself" emphasizes that the same person—Makir—was the firstborn of Manasseh and was also the father of Gilead. Alternate translation: "firstborn; he was also"

Makir

These are men's names.

Makir's descendants were assigned the land of Gilead and Bashan

This can be stated in active form. Alternate translation: "Joshua assigned the land of Gilead and Bashan to Makir's descendants"

Joshua 17:2

Abiezer, Helek, Asriel, Shechem, Hephher, and Shemida
These are men's names.

Land was assigned ... given to their clans

This can be stated in active form. Alternate translation: "Joshua assigned land ... and gave them to their clans"

Joshua 17:3

Zelophehad ... Hephher

These are men's names.

Mahlah, Noah, Hoglah, Milkah, and Tirzah

These are women's names.

Joshua 17:4

Eleazar

This is the name of a man.

to give to us an inheritance

The land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "to give to us some land as an inheritance"

he gave those women an inheritance

Possible meanings are 1) "Joshua gave those women an inheritance" or 2) "Eleazar gave those women an inheritance."

Joshua 17:5

Ten parcels of land were assigned

This can be stated in active form. Alternate translation: "Joshua assigned ten parcels of land"

Ten parcels

"Ten portions"

Joshua 17:6

received an inheritance

The land is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "received land as an inheritance"

The land of Gilead was assigned

This can be stated in active form. Alternate translation: "Joshua assigned the land of Gilead"

Joshua 17:7

southward

toward the south

Mikmethath ... Tappuah

These are the names of places.

Joshua 17:8

General Information:

This page has intentionally been left blank.

Joshua 17:9

The border

"The border of Manasseh's land"

brook

a very small river

Kanah

name of a brook

Joshua 17:10

On the north side Asher can be reached

Possible meanings are 1) that the border of Manasseh's land on the north side touched the land that belonged to the tribe of Asher or 2) that one can travel north to reach Asher. Alternate translation: "Asher was on the north side" or "One can travel north to reach Asher"

to the east, Issachar

The verb may be supplied from the previous phrase. Alternate translation: "to the east, Issachar can be reached" or "to the east, one can reach Issachar"

Joshua 17:11

Beth Shan ... Ibleam ... Dor ... Endor ... Taanach ... Megiddo ... Napheth

These are the names of places.

Joshua 17:12

General Information:

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Joshua 17:13

General Information:

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Joshua 17:14

the descendants of Joseph

This refers to the tribes of Ephraim and Manasseh.

Why have you given us only one ... Yahweh has blessed us?

The people of the tribes of Ephraim and Manasseh ask this question to emphasize that Joshua should have assigned to them more land. Alternate translation: "You should have given us more than one ... Yahweh has blessed us."

one assignment of land and one portion for an inheritance

These two phrases mean basically the same thing. In the second, the land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "one assignment of land as our inheritance"

portion
part

people great in number
"many people"

Joshua 17:15

If you are a people great in number
"Since you are a people great in number"

Rephaim

This is the name of a people group.

Joshua 17:16

Beth Shan ... Jezreel

These are the names of places.

Joshua 17:17

the house of Joseph

Here the word "house" refers to the descendants. Alternate translation: "the descendants of Joseph"

Joshua 17:18

you will clear it

"you will clear the forest of trees" or "you will cut down its trees"

Chapter 18

¹ Then the whole assembly of the people of Israel met together at Shiloh. They set up the tent of meeting there and they conquered the land before them. ² There were still seven tribes among the people of Israel whose inheritance had not been assigned. ³ Joshua said to the people of Israel, "How long will you put off going into the land that Yahweh, the God of your ancestors, has given you? ⁴ Appoint for yourselves three men from each tribe, and I will send them out. They will set out and survey the land up and down. They will write out a description of it with a view to their inheritances, and then they will come back to me. ⁵ They will divide it into seven sections. Judah will remain in their territory on the south, and the house of Joseph will continue in their territory in the north. ⁶ You will describe the land in seven sections and bring the description here to me. I will cast lots for you here before Yahweh our God. ⁷ The Levites have no portion among you, for the priesthood of Yahweh is their inheritance. Gad, Reuben, and the half tribe of Manasseh have received their inheritance, beyond the Jordan. This is the inheritance that Moses the servant of Yahweh gave them."

⁸ So the men got up and went. Joshua commanded those who went to write the description of the land, saying, "Go up and down in the land and write a description of it and return to me. I will cast lots for you here before Yahweh at Shiloh." ⁹ The men left and walked up and down in the land and wrote a description of it in a scroll by its cities in seven sections, listing the cities in each section. Then they returned to Joshua in the camp at Shiloh. ¹⁰ Then Joshua cast lots for them at Shiloh before Yahweh. It was there that Joshua assigned the land to the people of Israel, and to each was given his portion of the land.

¹¹ The assignment of land for the tribe of Benjamin came up clan by clan. The territory of their assigned land was located between the descendants of Judah and the descendants of Joseph. ¹² On the north side, their border began at the Jordan. The border went up to the ridge north of Jericho, and then up through the hill country westward. There it reached the wilderness of Beth Aven. ¹³ From there the border passed along south in the direction of Luz (the same place as Bethel). Then the border went down to Ataroth Addar, by the mountain that lies south of Beth Horon. ¹⁴ The boundary then went in another direction: On the western side it turned toward the south, heading toward the mountain across from Beth Horon. This boundary ended at Kiriath Baal (that is, Kiriath Jearim), a city that belonged to the tribe of Judah. This formed the border on the western side. ¹⁵ The south side began just outside of Kiriath Jearim. The border went from there to Ephron, to the spring of the waters of Nephtoah. ¹⁶ The boundary then went down to the border of the mountain which was opposite the Valley of Ben Hinnom, which was at the northern end of the Valley of Rephaim. It then went down to the Valley of Hinnom, south of the slope of the Jebusites, and continued down to En Rogel. ¹⁷ It turned northward, going in the direction of En Shemesh, and from there it went out to Geliloth, which was opposite the ascent of Adummim. Then it went down to the Stone of Bohan the son of Reuben. ¹⁸ It passed on to the north of the shoulder of Beth Arabah and down to the Arabah. ¹⁹ The border passed on to the north shoulder of Beth Hoglah. The border ended at the north bay of the Salt Sea, at the southern end of the Jordan. This was the boundary on the south. ²⁰ The Jordan formed its border on the eastern side. This was the inheritance of the tribe of Benjamin, and it was given clan by clan, border after border, all around.

²¹ Now the cities of the tribe of Benjamin, clan by clan, were Jericho, Beth Hoglah, Emek Keziz, ²² Beth Arabah, Zemaraim, Bethel, ²³ Avvim, Parah, Ophrah, ²⁴ Kephrah Ammoni, Ophni, and Geba. There were twelve cities, including their villages. ²⁵ There were also the cities of Gibeon, Ramah, Beeroth, ²⁶ Mizpah, Kephirah, Mozah, ²⁷ Rekem, Irpeel, Taralah, ²⁸ Zelah, Haeleph, Jebus (the same as Jerusalem), Gibeah, and Kiriath. There were fourteen cities, including their villages. This was the inheritance of Benjamin for their clans.

Joshua 18 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 18:1

and they conquered the land

They had conquered the people who lived in the land before they set up the tent of meeting.

Alternate translation: "after they had conquered the land"

Joshua 18:2

whose inheritance had not been assigned

The land that the tribes would receive is spoken of as if it were an inheritance that they would receive as a permanent possession. This can be stated in active form. Alternate translation: "to whom Joshua had not assigned land as an inheritance"

Joshua 18:3

How long will you put off ... has given you?

Joshua asks this question in order to encourage the Israelites to take possession of the land. Alternate translation: "For long enough, you have put off ... has given you."

Joshua 18:4

the land up and down

The words "up and down" mean in every direction. Alternate translation: "the land in every direction" or "throughout the land"

write out a description of it with a view to their inheritances

This means that they will describe the portions of land that each tribe would like to receive for an inheritance.

their inheritances

The land that they are to survey is spoken of as if it were an inheritance that each of the tribes would receive as a permanent possession.

Joshua 18:5

General Information:

Joshua is continuing his speech to the children of Israel.

They will divide it

"They will divide the land"

Judah will remain

"The tribe of Judah will remain"

the house of Joseph

Here the word "house" represents the descendants of Joseph. The phrase refers to the tribes of Ephraim and Manasseh. Alternate translation: "the tribes of Ephraim and Manasseh"

Joshua 18:6

General Information:

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Joshua 18:7

General Information:

Joshua is continuing his speech to the children of Israel.

no portion

"no portion of land"

for the priesthood of Yahweh is their inheritance

Joshua speaks of the great honor that the Levites have by serving Yahweh as priests as if it were something that they inherited. Alternate translation: "for the priesthood of Yahweh is what they have"

the half tribe of Manasseh

"half of the tribe of Manasseh"

have received their inheritance

The land that the tribes received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "have received land as their inheritance"

Joshua 18:8

General Information:

Joshua speaks to the twenty-one men who were to go look at the land.

up and down in the land

The words "up and down" mean in every direction. See how you translated this in [Joshua 18:4]

Joshua 18:9

General Information:

This page has intentionally been left blank.

Joshua 18:10

to each was given his portion of the land

This can be stated in active form. Alternate translation: "to each tribe Joshua gave their portion in the land"

Joshua 18:11

between the descendants of Judah and the descendants of Joseph

"between the land that belonged to the descendants of Judah and the land that belonged to the descendants of Joseph"

the descendants of Joseph

This refers to the tribes of Ephraim and Manasseh.

Joshua 18:12

Beth Aven

This is the name of a place.

Joshua 18:13

Luz ... Ataroth Addar ... Beth Horon

These are the names of places.

Joshua 18:14

The boundary

This refers to the same thing as "the border" in verse 13.

Kiriath Baal ... Kiriath Jearim

These are the names of places.

Joshua 18:15

Kiriath Jearim ... Ephron ... Nephtoah

These are the names of places.

Joshua 18:16

Ben Hinnom ... Rephaim ... Hinnom ... En Rogel

These are the names of places.

Joshua 18:17

En Shemesh ... Geliloth ... Adummim

These are the names of places.

the Stone of Bohan

This was likely a large stone that someone set up as a landmark and named after the man, Bohan. See how you translated this in Joshua 15:6.

Joshua 18:18

the shoulder of Beth Arabah

Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the slope of Beth Arabah"

Beth Arabah

This is the name of a city.

Joshua 18:19

the north shoulder of Beth Hoglah

Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the north slope of Beth Hoglah"

Beth Hoglah

This is the name of a place.

Joshua 18:20

This was the inheritance of the tribe of Benjamin

The land that the tribe of Benjamin received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Benjamin received as an inheritance"

it was given clan by clan

This can be stated in active form. Alternate translation: "Joshua gave it to each of their clans"

Joshua 18:21

General Information:

The writer lists the cities that the tribe of Benjamin received as an inheritance.

Joshua 18:22

General Information:

This page has intentionally been left blank.

Joshua 18:23

General Information:

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Joshua 18:24

their villages

"the villages around them"

Joshua 18:25

General Information:

The writer continues to list the cities that were in the land that the tribe of Benjamin received as an inheritance.

Joshua 18:26

General Information:

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Joshua 18:27

General Information:

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Joshua 18:28

This was the inheritance of Benjamin

The land and cities that the tribe of Benjamin received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Benjamin received as an inheritance"

Chapter 19

¹ The second casting of lots fell to Simeon, clan by clan. Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah. ² They had for their inheritance Beersheba, Sheba, Moladah, ³ Hazar Shual, Balah, Ezem, ⁴ Eltolad, Bethul, and Hormah. ⁵ Simeon also had Ziklag, Beth Markaboth, Hazar Susah, ⁶ Beth Lebaoth, and Sharuhén. These were thirteen cities, including their villages. ⁷ Simeon also had Ain, Rimmon, Ether, and Ashan. These were four cities, including their villages. ⁸ These were together, including the villages around these cities as far as Baalath Beer (the same as Ramah in the Negev). This was the inheritance of the tribe of Simeon, clan by clan. ⁹ The inheritance of the tribe of Simeon formed part of the territory of the tribe of Judah. Because the portion of land assigned to the tribe of Judah was too large for them, the tribe of Simeon received their inheritance out of the middle of their portion.

¹⁰ The third casting of lots fell to the tribe of Zebulun, clan by clan. The border of their inheritance began at Sarid. ¹¹ Their border went up westward toward Maralah and touched Dabbesheth; then it extended to the brook that was opposite Jokneam. ¹² From Sarid the border turned eastward toward the sunrise and went to the border of Kisloth Tabor. From there it went to Daberath and then up to Japhia. ¹³ From there it passed on eastward to Gath Hopher, and then to Eth Kazin; next it went to Rimmon and turned toward Neah. ¹⁴ The border made a turn to the north to Hannathon and ended at the Valley of Iphtah El. ¹⁵ This region included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. There were twelve cities, including their villages.

¹⁶ This was the inheritance of the tribe of Zebulun, clan by clan, including these cities, including their villages.

¹⁷ The fourth casting of lots fell to Issachar, clan by clan. ¹⁸ Their territory included Jezreel, Chesulloth, Shunem, ¹⁹ Hapharaim, Shion, and Anaharath. ²⁰ It also included Rabbith, Kishion, Ebez, ²¹ Remeth, En Gannim, En Haddah, and Beth Pазzez. ²² Their border also touched Tabor, Shahazumah, and Beth Shemesh, and ended at the Jordan. There were sixteen cities, including their villages.

²³ This was the inheritance of the tribe of Issachar, according to their clans—the cities, including their villages.

²⁴ The fifth casting of lots fell to the tribe of Asher, clan by clan. ²⁵ Their territory included Helkath, Hali, Beten, Akshaph, ²⁶ Allammelek, Amad, and Mishall. On the west the boundary extended to Carmel and Shihor Libnath. ²⁷ Then it turned eastward to Beth Dagon and went as far as Zebulun, and then to the Valley of Iphtah El, northward to Beth Emek and Neiel. Then it continued on to Kabul toward the north. ²⁸ It then went on to Abdon, Rehob, Hammon, and Kanah, as far as Greater Sidon. ²⁹ The border turned back to Ramah, and then to the fortified city of Tyre. Then the border turned to Hosah and ended at the sea, in the region of Akzib, ³⁰ Ummah, Aphek, and Rehob. There were twenty-two cities, including their villages.

³¹ This was the inheritance of the tribe of Asher, clan by clan—the cities, including their villages.

³² The sixth casting of lots fell to the tribe of Naphtali, clan by clan. ³³ Their border ran from Heleph, from the oak at Zaanannim, on to Adami Nekeb and Jabneel, as far as Lakkum; it ended at the Jordan. ³⁴ The border turned westward to Aznoth Tabor and went on to Hukkok; it touched Zebulun on the south, and reached to Asher on the west and Judah on the east at the Jordan River. ³⁵ The fortified cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth, ³⁶ Adamah, Ramah, Hazor, ³⁷ Kedesh, Edrei, and En Hazor. ³⁸ There were also Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh. There were nineteen cities, including their villages.

³⁹ This was the inheritance of the tribe of Naphtali, clan by clan—the cities, including their villages.

⁴⁰ The seventh casting of lots fell to the tribe of Dan, clan by clan. ⁴¹ The territory of its inheritance included Zorah, Eshtaol, Ir Shemesh, ⁴² Shaalabbin, Aijalon, and Ithlah. ⁴³ It also included Elon, Timnah, Ekron, ⁴⁴ Eltekeh, Gibbethon, Baalath, ⁴⁵ Jehud, Bene Berak, Gath Rimmon, ⁴⁶ Me Jarkon, and Rakkon along with the territory across from Joppa. ⁴⁷ When the territory of the tribe of Dan was lost to them, Dan

attacked Leshem and took it. They struck it with the sword, took possession of it, and settled in it. They called Leshem Dan, after the name of their ancestor Dan.

48 This was the inheritance of the tribe of Dan, clan by clan—the cities, including their villages.

49 When they finished the allocation of the land as an inheritance, the people of Israel gave an inheritance among themselves to Joshua son of Nun. **50** By the command of Yahweh they gave him the city for which he asked, Timnath Serah in the hill country of Ephraim. He rebuilt the city and lived there.

51 These are the inheritances that Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel assigned by lot at Shiloh, before Yahweh, at the entrance of the tent of meeting. So they finished assigning the land.

Joshua 19 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 19:1

The second casting of lots fell to Simeon

"The second time Joshua cast lots, the lot indicated the tribe of Simeon"

The second

number two in a list

clan by clan

"and Joshua assigned the land to each of their clans"

Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah

The land is spoken of as if it were an inheritance that the tribes received as a permanent possession. Alternate translation: "The land that they received as an inheritance was in the middle of the land that the tribe of Judah received as an inheritance"

Joshua 19:2

General Information:

The writer lists cities that were in the land that the tribe of Simeon received as an inheritance.

They had for their inheritance

The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "They had the following cities for their inheritance"

Joshua 19:3

General Information:

This page has intentionally been left blank.

Joshua 19:4

General Information:

This page has intentionally been left blank.

Joshua 19:5

General Information:

The writer continues to list the cities that were in the land that the tribe of Simeon received as an inheritance.

Ziklag

See how you translated the name of this city in Joshua 15:31.

Joshua 19:6

General Information:

This page has intentionally been left blank.

Joshua 19:7

General Information:

This page has intentionally been left blank.

Joshua 19:8

This was the inheritance of the tribe of Simeon

The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Simeon received as an inheritance"

clan by clan

This can be stated in active form. Alternate translation: "which Joshua gave to their clans"

Joshua 19:9

the portion of land assigned to the tribe of Judah
This can be stated in active form. Alternate translation: "the portion of land which Joshua assigned to the tribe of Judah"

the middle of their portion
"the middle of Judah's portion of land"

Joshua 19:10

The third casting of lots
See how you translated this phrase in Joshua 19:1.

The third
number three in a list

Sarid
This is the name of a city.

Joshua 19:11

Maralah ... Dabbesheth ... Jokneam
These are the names of places.

opposite Jokneam
"across from Jokneam"

Joshua 19:12

Sarid ... Kisloth Tabor ... Daberath ... Japhia
These are the names of cities.

Joshua 19:13

Gath Hepher ... Eth Kazin ... Rimmon ... Neah
These are the names of cities.

Joshua 19:14

Hannathon ... Iphtah El
These are names of places.

Joshua 19:15

Kattath ... Nahalal ... Shimron ... Idalah ... Bethlehem
These are names of places.

Bethlehem
This is not the same "Bethlehem" that is south of Jerusalem in Judah.

Joshua 19:16

This was the inheritance of the tribe of Zebulun
The land and cities that the tribe of Zebulun received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Zebulun received as an inheritance"

Joshua 19:17

The fourth casting of lots
See how you translated this phrase in Joshua 19:1.

The fourth
number four in a list

Joshua 19:18

Chesulloth ... Shunem
These are names of cities.

Joshua 19:19

Hapharaim ... Shion ... Anaharath
These are names of cities.

Joshua 19:20

Rabbith ... Kishion ... Ebez
These are names of cities.

Joshua 19:21

Remeth ... En Gannim ... En Haddah ... Beth Pазzez
These are names of cities.

Joshua 19:22

Tabor
This is the name of a mountain.

Shahazumah
This is the name of a city.

Joshua 19:23

This was the inheritance of the tribe of Issachar
The land and cities that the tribe of Issachar received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Issachar received as an inheritance"

Joshua 19:24

The fifth casting of lots
See how you translated this phrase in Joshua 19:1.

The fifth
number five in a list

Joshua 19:25

Helkath, Hali, Beten, Akshaph
These are the names of cities.

Joshua 19:26

Allammelek, Amad, and Mishall ... Shihor Libnath
These are the names of cities.

Joshua 19:27

Beth Dagon ... Valley of Iphtah El ... Beth Emek ... Neiel ... Kabul
These are the names of places.

Joshua 19:28

Abdon ... Rehob ... Hammon ... Kanah
These are the names of places.

Joshua 19:29

Hosah ... Akzib
These are the names of places.

Joshua 19:30

Ummah ... Aphek ... Rehob
These are the names of places.

Joshua 19:31

This was the inheritance of the tribe of Asher
The land and cities that the tribe of Asher received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Asher received as an inheritance"

Joshua 19:32

The sixth casting of lots
See how you translated this phrase in Joshua 19:1.

The sixth
number six in a list

Joshua 19:33

Heleph ... Zaanannim ... Adami Nekeb ... Jabneel ... Lakkum
These are the names of cities.

Joshua 19:34

Aznoth Tabor ... Hukkok
These are the names of cities.

Joshua 19:35

Ziddim ... Zer ... Hammath ... Rakkath ... Kinnereth
These are the names of cities.

Hammath
This is not the same location as "Hamath," but is located on the west shore of the Sea of Galilee.

Joshua 19:36

Adamah ... Ramah ... Hazor
These are the names of cities.

Joshua 19:37

Kedesh ... Edrei ... En Hazor
These are the names of cities.

Joshua 19:38

Iron ... Migdal El ... Horem ... Beth Anath
These are names of cities.

Joshua 19:39

This was the inheritance of the tribe of Naphtali
The land and cities that the tribe of Naphtali received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Naphtali received as an inheritance"

Joshua 19:40

The seventh casting of lots
See how you translated this phrase in Joshua 19:1.

The seventh
number seven in a list

Joshua 19:41

The territory of its inheritance
The land that the tribe of Dan received is spoken of as if it was an inheritance that they received as a permanent possession. Alternate translation: "The territory of land that the tribe of Dan received as an inheritance"

Zorah, Eshtaol, Ir Shemesh
These are the names of places.

Joshua 19:42

Shaalabbin, Aijalon, and Ithlah
These are the names of places.

Joshua 19:43

Elon, Timnah, Ekron
These are the names of cities.

Joshua 19:44

Eltekeh, Gibbethon, Baalath
These are the names of cities.

Joshua 19:45

Jehud, Bene Berak, Gath Rimmon
These are the names of cities.

Joshua 19:46

Me Jarkon ... Rakkon
These are the names of cities.

across from Joppa
"opposite Joppa" or "beside Joppa"

Joshua 19:47

Leshem
This is the name of a city.

Joshua 19:48

This was the inheritance of the tribe of Dan
The land and cities that the tribe of Dan received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate

translation: "This was the land and the cities that the tribe of Dan received as an inheritance"

Joshua 19:49

gave an inheritance among themselves to Joshua son of Nun

The city that Joshua received is spoken of as if it were an inheritance that he received as a permanent possession. Alternate translation: "gave a city within their own land as an inheritance to Joshua son of Nun"

Joshua 19:50

Timnath Serah
This is the name of a city.

Joshua 19:51

These are the inheritances ... assigned
The land and cities that the various tribes received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "These are the portions of land and the cities ... assigned as inheritances"

Chapter 20

¹ Then Yahweh said to Joshua, ² "Speak to the people of Israel, saying, 'Appoint the cities of refuge of which I spoke to you by the hand of Moses. ³ Do this so that one who kills a person by accident or unknowingly can go there. These cities will be a place of refuge from the avenger of blood. ⁴ He will run to one of those cities and will stand at the entrance of the city gate, and explain his case to the elders of that city. Then they will take him into the city and give him a place for him to live among them. ⁵ If the avenger of blood pursues him there, then the people of the city must not hand the one who killed him over to the authorities. They must not do this because he killed his neighbor by accident, and he had no hatred toward him in the past. ⁶ He must stay in that city until he has stood before the assembly for judgment, until the death of the one who was serving as high priest in those days. Then the one who had accidentally killed the person may return to his own town and his own home, to the town from which he fled.'"

⁷ So the Israelites selected Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (the same as Hebron) in the hill country of Judah. ⁸ Beyond the Jordan east of Jericho, they selected Bezer in the wilderness on the plateau from the tribe of Reuben; Ramoth Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh. ⁹ These were the cities selected for all the people of Israel and for the foreigners sojourning among them, so that anyone who killed a person unintentionally could run to them for safety. This person would not die by the hand of the avenger of blood, until the accused person would first stand before the assembly.

Joshua 20 General Notes

Special concepts in this chapter

Cities of Refuge

If a person was killed, it was the duty of his relatives to kill the killer. If the death was an accident, this would be unfair. Therefore, God told the Israelites to make cities of refuge for a person who killed someone accidentally. In the city where he sought refuge, his case would be solved legally: "Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed." (See: refuge and avenge and blood)

Joshua 20:1

General Information:

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Joshua 20:2

by the hand of Moses

Here "hand of Moses" refers to the scriptures that Moses wrote down. Alternate translation: "through the things that Moses wrote"

Joshua 20:3

kills a person by accident

This happens when a person accidentally kills another person, without intending to do so.

the avenger of blood

This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood

Blood is a metonym for the death of the person whose blood has been shed. Alternate translation: "death"

Joshua 20:4

He will run

Here the word "he" refers to the person who unintentionally killed someone.

explain his case to the elders of that city

"convince the elders of that city that he had not intentionally killed the person.

Then they will take him

The word "they" refers to the elders and "him" refers to the person who unintentionally killed someone.

live among them

This refers to the city as a whole, not to the elders only.

Joshua 20:5

the avenger of blood

This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood

Blood is a metonym for the death of the person whose blood has been shed. See how you translated this in [Joshua 20:3]

Joshua 20:6

stood before the assembly

This is a phrase that describes standing to seek justice from a court of the assembly of his fellow citizens.

Joshua 20:7

General Information:

There are a lot of names in this section.

Joshua 20:8

the Jordan

This is a short name for the Jordan River.

Joshua 20:9

would not die by the hand of the avenger

Here "by the hand" is an idiom that means to be the specific cause of something. Alternate translation: "would not be killed by the avenger"

the avenger of blood

This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood

Blood is a metonym for the death of the person whose blood has been shed. See how you translated this in [Joshua 20:3]

Chapter 21

¹ Then the tribal leaders of the Levites came to Eleazar the priest, to Joshua son of Nun, and to the leaders of the families of their ancestors within the people of Israel. ² They said to them at Shiloh in the land of Canaan, "Yahweh commanded you by the hand of Moses to give to us cities to live in, with the pasturelands for our livestock." ³ So by the command of Yahweh, the people of Israel gave out of their inheritance the following cities, including their pasturelands, to the Levites.

⁴ The casting of lots for the clans of the Kohathites gave this result: The priests—the descendants of Aaron who were from the Levites—received thirteen cities given from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

⁵ The rest of Kohath's descendants received by lot ten cities from the clans of the tribes of Ephraim, Dan, and from the half tribe of Manasseh.

⁶ Then the people descended from Gershon were given, by the casting of lots, thirteen cities from the clans of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan.

⁷ The people who were descendants of Merari, clan by clan, received twelve cities from the tribes of Reuben, Gad, and Zebulun.

⁸ So the people of Israel gave, by casting lots, these cities (including their pasturelands) to the Levites, just as Yahweh had commanded by the hand of Moses.

⁹ From the tribes of Judah and Simeon, they assigned land to the following cities, here listed by name. ¹⁰ These cities were given to the descendants of Aaron, who were among the clans of the Kohathites, who in turn were from the tribe of Levi. For the first casting of lots had fallen to them. ¹¹ The Israelites gave them Kiriath Arba (Arba had been the father of Anak), the same place as Hebron, in the hill country of Judah, with the pasturelands around it. ¹² But the fields of the city, including their villages, were already given to Caleb son of Jephunneh, as his possession.

¹³ To the descendants of Aaron the priest they gave Hebron with its pasturelands—which was a city of refuge for anyone who killed another unintentionally—and Libnah with its pasturelands, ¹⁴ Jattir with its pasturelands, and Eshtemoa with its pasturelands. ¹⁵ They also gave Holon with its pasturelands, Debir with its pasturelands, ¹⁶ Ain with its pasturelands, Juttah with its pasturelands, and Beth Shemesh with its pasturelands. There were nine cities that were given from these two tribes. ¹⁷ From the tribe of Benjamin were given Gibeon with its pasturelands, Geba with its pasturelands, ¹⁸ Anathoth with its pasturelands, and Almon with its pasturelands—four cities.

¹⁹ The cities given to the priests, the descendants of Aaron, were thirteen cities in all, including their pasturelands.

²⁰ As for the rest of the Kohathites who belong to the Kohathite clans of the Levites—they had cities given to them from the tribe of Ephraim by the casting of lots. ²¹ To them were given Shechem with its pasturelands in the hill country of Ephraim—a city of refuge for anyone who killed a person unintentionally—Gezer with its pasturelands, ²² Kibzaim with its pasturelands, and Beth Horon with its pasturelands—four cities in all. ²³ From the tribe of Dan, the clan of Kohath was given Eltekeh with its pasturelands, Gibbethon with its pasturelands, ²⁴ Aijalon with its pasturelands, and Gath Rimmon with its pasturelands—four cities in all. ²⁵ From the half tribe of Manasseh, the clan of Kohath was given Taanach with its pasturelands and Gath Rimmon with its pasturelands—two cities.

²⁶ There were ten cities in all for the rest of the clans of the Kohathites, including their pasturelands.

²⁷ From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan in Bashan with its pasturelands—a city of refuge for anyone who killed another unintentionally, along with Be Eshterah with its pasturelands—two cities in all.

²⁸ To the clans of Gershon they also gave Kishion from the tribe of Issachar, along with its pasturelands, Daberath with its pasturelands, ²⁹ Jarmuth with its pasturelands, and En Gannim with its pasturelands—four cities.

³⁰ From the tribe of Asher, they gave Mishal with its pasturelands, Abdon with its pasturelands, ³¹ Helkath with its pasturelands, and Rehob with its pasturelands—four cities in all.

³² From the tribe of Naphtali, they gave the clans of Gershon Kedesh in Galilee with its pasturelands—a city of refuge for anyone who killed another unintentionally; Hammoth Dor with its pasturelands, and Kartan with its pasturelands—three cities in all.

³³ There were thirteen cities in all, out of the clans of Gershon, including their pasturelands.

³⁴ To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam with its pasturelands, Kartah with its pasturelands, ³⁵ Dimnah with its pasturelands, and Nahalal with its pasturelands—four cities in all.

³⁶ To the clans of Merari were given from the tribe of Reuben: Bezer with its pasturelands, Jahaz with its pasturelands, ³⁷ Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities.

³⁸ Out of the tribe of Gad they were given Ramoth in Gilead with its pasturelands—a city of refuge for anyone who killed another unintentionally—and Mahanaim with its pasturelands. ³⁹ The clans of Merari were also given Heshbon with its pasturelands, and Jazer with its pasturelands. These were four cities in all.

⁴⁰ All these were the cities of the several clans of Merari, who were from the tribe of Levi—twelve cities in all were given to them by the casting of lots.

⁴¹ The cities of the Levites taken from the middle of the land possessed by the people of Israel were forty-eight cities, including their pasturelands. ⁴² These cities each had its surrounding pasturelands. It was this way with all these cities.

⁴³ So Yahweh gave to Israel all the land that he swore to give to their ancestors. The Israelites took possession of it and settled there. ⁴⁴ Then Yahweh gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies could defeat them. Yahweh gave all their enemies into their hand. ⁴⁵ Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true. All of them came to be.

Joshua 21 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Levi. Even though they did not receive a large piece of land like the other tribes, they did receive small pieces of land to live on and for their animals. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 21:1

Eleazar ... Nun

These are names of men.

Joshua 21:2

They said to them

"The Levites said to them"

Yahweh commanded you by the hand of Moses

The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command.

Alternate translation: "Yahweh told Moses to command you"

Joshua 21:3

following cities

This refers to the cities to be listed in the next verses.

Joshua 21:4

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Kohathites

This priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:5

half tribe

Half the tribe because the other half received their inheritance before crossing the Jordan River.

Joshua 21:6

Gershon

Gershon was one of the sons of Levi.

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:7

Merari

Merari was one of the sons of Levi.

Joshua 21:8

Yahweh had commanded by the hand of Moses

The phrase "by the hand of" here means that Yahweh used Moses as the agent to deliver his command. Alternate translation: "Yahweh had told Moses to command"

Joshua 21:9

General Information:

This page has intentionally been left blank.

Joshua 21:10

clans of the Kohathites

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated this in [Joshua 21:2]

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:11

Arba had been the father of Anak

This is background information about the name of the man who founded the city of Kiriath Arba.

Anak

This is the name of a man.

hill country

An area of land with natural elevations, smaller than mountains.

pasturelands

An area covered with grass or plants suitable for the grazing of livestock or cattle.

Joshua 21:12

fields of the city

Areas of open land, usually, planted with crops, belonging to and surrounding the city.

villages

Small communities, usually smaller than a town.

Joshua 21:13

Libnah

This is the name of a city.

Joshua 21:14

Jattir ... Eshtemoa

These are all names of cities.

Joshua 21:15

Holon ... Debir

These are all names of cities.

Joshua 21:16

Ain ... Juttah

These are all names of cities.

Joshua 21:17

From the tribe of Benjamin were given Gibeon

This can be stated in active form. Alternate translation: "The tribe of Benjamin gave Gibeon"

Geba

This is the name of a city.

Joshua 21:18

Anathoth ... Almon

These are names of cities.

Joshua 21:19

thirteen cities
"13 cities"

Joshua 21:20

the Kohathite clans

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

they had cities given to them

This can be stated in active form. Alternate translation: "they received cities"

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:21

Gezer

This is the name of a city.

Joshua 21:22

Kibzaim ... Beth Horon

names of cities

four cities in all

This refers to the list by the total number.

Joshua 21:23

From the tribe of Dan, the clan of Kohath was given Eltekeh

This can be stated in active form. Alternate translation: "The tribe of Dan gave to the clan of Kohath Eltekeh"

the clan of Kohath

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated a similar phrase in [Joshua 21:20]

Eltekeh ... Gibbethon

These are names of cities.

Joshua 21:24

Aijalon ... Gath Rimmon

These are names of cities.

four cities

This refers to the number of cities.

Joshua 21:25

From the half tribe of Manasseh, the clan of Kohath was given Taanach

This can be stated in active form. Alternate translation: "The half tribe of Manasseh gave to the clan of Kohath Taanach"

Taanach ... Gath Rimmon

These are names of cities.

clan of Kohath

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:26

clans of the Kohathites

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:27

From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan

This can be stated in active form. Alternate translation: "The half tribe of Manasseh, other Levite clans, received from the half tribe of Manasseh Golan"

Golan ... Be Eshterah

names of cities

killed another unintentionally

This refers to a death resulting from an action not intended to harm a person.

two cities

number of cities

Joshua 21:28

To the clans of Gershon they also gave Kishion

This can be stated in active form. Alternate translation: "The clans of Gershon also received Kishion"

Kishion ... Daberath

names of cities

Joshua 21:29

Jarmuth ... En Gannim

names of cities

Joshua 21:30

From the tribe of Asher, they gave Mishal

This can be stated in active form. Alternate translation: "They received from the tribe of Asher Mishal"

Mishal ... Abdon

names of cities

Joshua 21:31

Helkath ... Rehob

names of cities

Joshua 21:32

From the tribe of Naphtali, they gave the clans of Gershon Kedesh

This can be stated in active form. Alternate translation: "The clans of Gershon received from the tribe of Naphtali Kedesh"

Gershon

This is the name of a person.

Hammoth Dor ... Kartan

These are names of cities.

Joshua 21:33

thirteen cities in all

"13 cities in total"

Joshua 21:34

To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam

This can be stated in active form. Alternate translation: The rest of the Levites—the clans of Merari—received from the tribe of Zebulun Jokneam"

Merari

This is a man's name.

Jokneam ... Kartah

These are the names of cities.

Joshua 21:35

Dimnah ... Nahalal

names of cities

Joshua 21:36

To the clans of Merari were given from the tribe of Reuben: Bezer

This can be stated in active form. Alternate translation: "The clans of Merari received from the tribe of Reuben Bezer"

Bezer ... Jahaz

names of cities

Joshua 21:37

four cities

This refers to the total number of cities.

Kedemoth ... Mephaath

names of cities

Joshua 21:38

Out of the tribe of Gad they were given Ramoth

This can be stated in active form. Alternate translation: "They received from the tribe of Gad Ramoth"

Ramoth ... Mahanaim

These are the names of cities.

Joshua 21:39

The clans of Merari were also given Heshbon

This can be stated in active form. Alternate translation: "The clans of Merari also received Heshbon"

Heshbon ... Jazer

These are names of cities.

Joshua 21:40

twelve cities in all

"12 cities in total"

twelve cities in all were given to them by the casting of lots

This can be stated in active form. Alternate translation: "they received these twelve cities by the casting of lots"

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:41

The cities of the Levites taken from the middle of the land

This can be stated in active form. Alternate translation: "The Levites received their cities from the middle of the land"

forty-eight cities

"48 cities"

Joshua 21:42

General Information:

This page has intentionally been left blank.

Joshua 21:43

he swore

"he gave an oath"

Joshua 21:44

Not one of their enemies could defeat them

This is stated in a negative way to strengthen the statement. Alternate translation: "They defeated every one of their enemies"

gave all their enemies into their hand

Here "into their hand" means "into their power."

Alternate translation: "gave them power to defeat all their enemies"

Joshua 21:45

Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true

This is stated in a negative way to strengthen the statement. Alternate translation: "Every one of the good promises that Yahweh had spoken to the house of Israel came true"

Chapter 22

¹ At that time Joshua called the Reubenites, the Gadites, and the half tribe of Manasseh. ² He said to them, "You have done everything that Moses the servant of Yahweh commanded you. You have obeyed my voice in all that I commanded you. ³ You have not deserted your brothers these many days, down to this present day, and you have fulfilled the duties required by the commandments of Yahweh your God. ⁴ Now Yahweh your God has given rest to your brothers, just as he promised them. Therefore turn and go to your tents in the land you possess, which Moses the servant of Yahweh gave you on the other side of the Jordan. ⁵ Just be very careful to observe the commandments and the law that Moses the servant of Yahweh commanded you, to love Yahweh your God, to walk in all his ways, to keep his commandments, and to cling to him and worship him with all your heart and with all your soul." ⁶ So Joshua blessed them and sent them away, and they went back to their tents.

⁷ Now to one-half of the tribe of Manasseh Moses had given an inheritance in Bashan, but to the other half Joshua gave an inheritance beside their brothers in the land west of the Jordan. Joshua sent them away to their tents; he blessed them ⁸ and said to them, "Return to your tents with much money, and with very much livestock, and with silver and gold, and with bronze and iron, and with very many garments. Divide the plunder from your enemies with your brothers." ⁹ So the descendants of Reuben, the descendants of Gad, and the half tribe of Manasseh returned home, leaving the people of Israel at Shiloh, which is in the land of Canaan. They left to go to the region of Gilead, to their own land, which they themselves possessed, in obedience to the commandment of Yahweh, by the hand of Moses.

¹⁰ When they came to the Jordan that is in the land of Canaan, the Reubenites and the Gadites and the half tribe of Manasseh built an altar beside the Jordan, a very large and prominent altar. ¹¹ The people of Israel heard about this and said, "Look! The people of Reuben, Gad, and the half tribe of Manasseh have built an altar at the front of the land of Canaan, at Geliloth, in the region near the Jordan, on the side that belongs to the people of Israel." ¹² When the people of Israel heard of it, the whole assembly of the people of Israel gathered together at Shiloh to go up to make war against them.

¹³ Then the people of Israel sent messengers to the Reubenites, the Gadites, and the half tribe of Manasseh, in the land of Gilead. They also sent Phinehas son of Eleazar, the priest, ¹⁴ and with him ten leaders, one from each of the tribal families of Israel, and every one of them was the head of a family among the clan of Israel. ¹⁵ They came to the people of Reuben, Gad, and the half tribe of Manasseh, in the land of Gilead, and they spoke to them: ¹⁶ "The whole assembly of Yahweh says this, 'What is this unfaithfulness that you have committed against the God of Israel, by turning this day from following Yahweh by building yourself an altar this day in rebellion against Yahweh?' ¹⁷ Was the iniquity of Peor not enough for us? Yet we have not even now cleansed ourselves from it. There was a plague on the assembly of Yahweh for that sin. ¹⁸ Must you also turn away from following Yahweh at this present day? If you also rebel against Yahweh today, tomorrow he will be angry with the whole assembly of Israel. ¹⁹ If the land that you possess is defiled, then you should pass over into the land where Yahweh's tabernacle stands and take for yourselves a possession among us. Only do not rebel against Yahweh, nor rebel against us by building an altar for yourselves other than the altar of Yahweh our God. ²⁰ Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel? That man did not perish alone for his iniquity."

²¹ Then the tribes of Reuben, Gad, and the half tribe of Manasseh replied in answer to the heads of the clans of Israel: ²² "The Mighty One, God, Yahweh! The Mighty One, God, Yahweh!—He knows, and let Israel itself know! If it was in rebellion or in unfaithfulness against Yahweh, do not deliver us on this day ²³ for having built an altar to turn ourselves away from following Yahweh. If we built that altar in order to offer on it burnt offerings, grain offerings, or sacrifices of peace offerings, then let Yahweh make us pay for it. ²⁴ No! We did it for fear that in time to come your children might say to our children, 'What have you to do with Yahweh, the God of Israel?' ²⁵ For Yahweh has made the Jordan a border between us and you. You people of Reuben and people of Gad, you have nothing to do with Yahweh.' So your children might make our children cease to worship Yahweh. ²⁶ So we said, 'Let us now build an altar, not for burnt offerings nor for any sacrifices, ²⁷ but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, 'You have no share in Yahweh.'" ²⁸ So we said, 'If this should be said to us or to our descendants in time to come, we would say, "Look! This is a copy of the altar of Yahweh, which our ancestors made, not

for burnt offerings, nor for sacrifices, but as a witness between us and you." ²⁹ May it be far from us that we should rebel against Yahweh, and today turn away from following him by building an altar for burnt offerings, for grain offerings, or for sacrifices, other than the altar of Yahweh our God that is before his tabernacle."

³⁰ When Phinehas the priest and the leaders of the people, that is, the heads of the clans of Israel who were with him, heard the words that the people of Reuben, Gad, and Manasseh said, that it was good in their eyes. ³¹ Phinehas son of Eleazar the priest said to the people of Reuben, Gad, and Manasseh, "Today we know that Yahweh is among us, because you have not committed this act of faithlessness against him. Now you have rescued the people of Israel out of the hand of Yahweh." ³² Then Phinehas son of Eleazar the priest, and the leaders returned from the Reubenites and the Gadites, out of the land of Gilead, back to the land of Canaan, to the people of Israel, and brought back word to them. ³³ Their report was good in the eyes of the people of Israel. The people of Israel blessed God and spoke no more about making war against the Reubenites and the Gadites, in order to destroy the land where they had settled. ³⁴ The Reubenites and the Gadites named the altar "Witness," for they said, "It is a witness between us that Yahweh is God."

Joshua 22 General Notes

Structure and formatting

The division of the land is completed in this chapter. Additionally, the soldiers who received land on the east side of the Jordan River were released to go home.

Special concepts in this chapter

The tribes east of the Jordan River build a monument

The tribes east of the Jordan River said, "Let us now build an altar, not for burnt offerings nor for any sacrifices, but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, 'You have no share in Yahweh.'" They went home even though the Israelites had not fully conquered the land.

Joshua 22:1

Reubenites

people of the tribe of Reuben

Gadites

people of the tribe of Gad

Joshua 22:2

obeyed my voice

Here "my voice" refers to the things that Joshua had said. Alternate translation: "obeyed everything I said"

Joshua 22:3

You have not deserted your brothers

This can be stated in a positive way. Alternate translation: "You have remained with your brothers"

Joshua 22:4

General Information:

This page has intentionally been left blank.

Joshua 22:5

to walk in all his ways

A person obeying Yahweh is spoken of as if he were walking on Yahweh's ways or roads. Alternate translation: "to obey everything he says"

with all your heart and with all your soul

The terms "heart" and "soul" are here used together to refer to the entire person. Alternate translation: "with all you think and feel" or "with your entire being"

Joshua 22:6

General Information:

This page has intentionally been left blank.

Joshua 22:7

the Jordan

This was a short name for the Jordan River.

Joshua 22:8

iron

a strong, hard, magnetic metal

plunder

The winning army would take everything of value from the people they conquered.

Joshua 22:9

the commandment of Yahweh, by the hand of Moses

The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command.

Alternate translation: "the commandment that Yahweh told Moses to give to you"

Joshua 22:10

the Jordan

This was a short name for the Jordan River.

Joshua 22:11

at the front of the land of Canaan

The Israelite tribes who lived across the Jordan River would enter Canaan at the place where they built the altar. This place is spoken of as if it was the "front" or "entrance" to Canaan where the other tribes lived. Alternate translation: "at the entrance to the land of Canaan"

Geliloth

This is the name of a city.

Joshua 22:12

war

a state of armed conflict between two nations or people groups

Joshua 22:13

Eleazar

name of man

Joshua 22:14

General Information:

This page has intentionally been left blank.

Joshua 22:15

General Information:

This page has intentionally been left blank.

Joshua 22:16

The whole assembly of Yahweh says this

All the people of Israel are spoken of together in the singular as if they were one person. Alternate translation: "All the other Israelites are asking"

Joshua 22:17

Was the iniquity of Peor not enough for us?

This question emphasizes how serious their previous sin was. This can be written as a statement. Alternate translation: "Certainly the iniquity of Peor was enough for us!" or "We sinned so badly at Peor that we certainly do not want to sin more."

the iniquity of Peor

"the iniquity we committed at Peor" or "the guilt of the sin that we committed at Peor"

enough for us

"bad enough"

Peor

This is name of a place. Translate the same way as in [Joshua 13:20]

we have not even now cleansed ourselves from it

This can be stated in positive form. Alternate translation: "we are still dealing with the guilt of that sin"

Joshua 22:18

Must you also turn away from following Yahweh at this present day?

This question is used to rebuke the people for their sin. This can be written as a statement. Alternate translation: "You must not turn away from following Yahweh today!"

Joshua 22:19

General Information:

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Joshua 22:20

Achan ... Zerah

names of men

Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel?

These questions are used to remind the people of the punishment for past sins. These questions can be written as statements. Alternate translation: "Achan son of Zerah sinned by taking things that had been reserved for God. And because of that God punished all the people of Israel!"

Joshua 22:21

General Information:

This page has intentionally been left blank.

Joshua 22:22

If it was in rebellion or in unfaithfulness against Yahweh
The word "it" refers to their building of the altar.
Alternate translation: "If we built this altar in rebellion or unfaithfulness against Yahweh" or "If we rebelled and broke faith with Yahweh when we built this altar"

do not deliver us on this day
"do not rescue us today" or "do not save us today."
The three tribes say this to prove to the rest of Israel that they did not build the altar in rebellion or breach of faith. If they had rebelled and broken faith, they would not have dared to say "do not deliver us on this day."

Joshua 22:23

let Yahweh make us pay for it
The three tribes say this to prove to the rest of Israel that they did not build the altar in order to offering any kind of offerings on it. If they had built the altar to do those things, they would not have dared to say "let Yahweh make us pay for it."

Joshua 22:24

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now tell why they built the altar.

What have you to do with Yahweh, the God of Israel?
This rhetorical question can be expressed as a statement. Alternate translation: "You have nothing to do with Yahweh, the God of Israel!"

Joshua 22:25

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh continue their answer.

For Yahweh has made the Jordan ... nothing to do with Yahweh
This is the continuation of the accusation that the three tribes fear the children of the other tribes might make sometime in the future.

the Jordan
This is a short name for the Jordan River.

So your children might make our children cease to worship Yahweh
The three tribes were afraid that the others might make their children stop worshipping Yahweh.

Joshua 22:26

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.

Joshua 22:27

to be a witness between us and you, and between our generations after us
The altar is spoken of as if it were a witness that could testify to the rights of the three tribes.
Alternate translation: "to remind us and you, and our descendants and your descendants"

that we will perform the service of Yahweh before him
The phrase "before him" refers to the place where Yahweh had said they should offer sacrifices to him. They would not offer sacrifices on the altar that they had just built. Alternate translation: "that we will perform the service of Yahweh in his tabernacle"

no share
"no portion" or "no inheritance"

Joshua 22:28

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now finish their answer.

This is a copy of the altar of Yahweh, which our ancestors made ... as a witness between us and you
The is what the descendants of the three tribes would say to the other tribes.

as a witness between us and you
"as a reminder for us and you." The three tribes wanted people to see the copy of the altar and remember that the three tribes belong to Israel and worship God at the real altar in the tabernacle.

Joshua 22:29

May it be far from us that we should rebel
The unlikely chance that they would rebel is spoken of as if it is something that is a great distance away from them. Alternate translation: "We would certainly not rebel"

turn away from following him
To stop following Yahweh is spoken of as if they were turning away from him. Alternate translation: "stop following him"

Joshua 22:30

heard the words
"heard the message"

was good in their eyes
Here "in their eyes" means "in their opinion."

Joshua 22:31

committed this act of faithlessness against him
"broken your promise to him"

you have rescued the people of Israel out of the hand of Yahweh

Here "the hand of Yahweh" refers to his punishment. Protecting the people is spoken of as rescuing them from his hand. Alternate translation: "you have kept Yahweh from punishing us"

Joshua 22:32

General Information:

This page has intentionally been left blank.

Joshua 22:33

Their report was good in the eyes of the people

Here "good in the eyes" means "accepted."

Alternate translation: "The people accepted the report of the leaders"

destroy the land

"destroy everything in the land"

Joshua 22:34

for they said

This refers to the Reubenites and Gadites.

It is a witness between us

The altar is spoken of as if it were a witness that could testify for the three tribes.

Chapter 23

¹ After many days, when Yahweh had given rest to Israel from all their enemies that were around them, and Joshua was old and well advanced in years, ² Joshua called for all Israel—for their elders, for their leaders, for their judges, and for their officials—and he said to them, "I am old and well advanced in years. ³ You have seen everything that Yahweh your God has done to all these nations for your sake, for it is Yahweh your God who has fought for you. ⁴ Look! I have assigned to you the nations that remain to be conquered as an inheritance for your tribes, along with all the nations I have already destroyed, from the Jordan to the Great Sea in the west. ⁵ Yahweh your God will drive them out. He will push them out from you. He will seize their land, and you will take possession of their land, just as Yahweh your God promised to you. ⁶ So be very strong, so that you keep and do all that is written in the book of the law of Moses, turning aside from it neither to the right hand nor to the left, ⁷ so you may not mix with these nations that remain among you or mention the names of their gods, swear by them, worship them, or bow down to them. ⁸ Instead, you must cling to Yahweh your God just as you have done to this day. ⁹ For Yahweh has driven out before you large, strong nations. As for you, no one has been able to stand before you to this present day. ¹⁰ Any single man of your number will make a thousand run away, for Yahweh your God, is the one who fights for you, just as he promised you. ¹¹ Pay particular attention, so that you love Yahweh your God. ¹² But if you turn back and cling to the survivors of these nations who remain among you, or if you intermarry with them, or if you come together with them and they with you, ¹³ then know for certain that Yahweh your God will no longer drive these nations out from among you. Instead, they will become a snare and a trap for you, whips on your backs and thorns in your eyes, until you perish from this good land that Yahweh your God has given you.

¹⁴ Now I am going the way of all the earth, and you know with all your hearts and souls that not one word has failed to come true of all the good things that Yahweh your God promised about you. All these things have come about for you. Not one of them has failed. ¹⁵ But just as every word Yahweh your God promised you has been fulfilled, so Yahweh will bring on you all the evil things until he has destroyed you from this good land that Yahweh your God has given you. ¹⁶ He will do this if you break the covenant of Yahweh your God, which he commanded you to keep. If you go and worship other gods and bow down to them, then the anger of Yahweh will be kindled against you, and you will quickly perish from the good land that he has given you."

Joshua 23 General Notes

Special concepts in this chapter

Joshua's final words to Israel (Joshua 23-24)

"Do not marry with the heathen people but drive them out."

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land because if the Israelites married the Canaanites, the Canaanites would cause them to worship other gods. (See: falsegod and sin)

Joshua 23:1

General Information:

This page has intentionally been left blank.

Joshua 23:2

old and well advanced in years

This doublet can be translated as "very old."

Joshua 23:3

General Information:

This page has intentionally been left blank.

Joshua 23:4

the Jordan

This is a short name for the Jordan River.

in the west

This indicates the direction of the setting sun.

Joshua 23:5

General Information:

This page has intentionally been left blank.

Joshua 23:6

turning aside from it neither to the right hand nor to the left

Disobeying the commands of the law of Moses is spoken of as turning to the right or to the left away from a path.

Joshua 23:7

you may not mix

Possible meanings are 1) having close friendship with them or 2) intermarrying with them.

mention

to speak of

their gods

This refers to the gods of the remaining nations.

Joshua 23:8

cling to Yahweh

"hold tightly to Yahweh." Believing in Yahweh is spoken of as if they were holding tightly onto him. Alternate translation: "continue to believe in Yahweh"

to this day

"until the present time"

Joshua 23:9

to stand before you

Here "stand" represents holding ground in a battle. The word "you" refers to the entire nation of Israel.

Joshua 23:10

single

only one

a thousand

"1,000"

Joshua 23:11

General Information:

This page has intentionally been left blank.

Joshua 23:12

cling to the survivors of these nations

Accepting the beliefs of these nations is spoken of as holding tightly to them. Alternate translation: "accept the beliefs of the survivors of these nations"

Joshua 23:13

a snare and a trap

The words "snare" and "trap" mean basically the same thing. Together they speak of the other nations as if they were a deadly trap that will cause trouble for Israel.

whips on your backs and thorns in your eyes

These phrases speak of the troubles these nations will cause Israel as if they were as painful as whips and thorns.

Joshua 23:14

I am going the way of all the earth

Joshua uses a polite term to refer to his death. Alternate translation: "I am going to die"

know with all your hearts and souls

Here the words "hearts" and "souls" have similar meanings. Together they emphasize deep personal knowledge.

not one word has failed to come true

These words emphasize that Yahweh has fulfilled all his promises. "every word has come true"

Joshua 23:15

General Information:

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Joshua 23:16

He will do this

This refers to the punishment threatened in the previous verse.

worship other gods and bow down to them

These two phrases mean basically the same thing. The second describes how the people "worship other gods."

the anger of Yahweh will be kindled against you

"Kindled" here is a metaphor for the beginning of Yahweh's anger, like a fire is "kindled" or started with "kindling" or very easy to start burning like dried grass or small twigs. Alternate translation: "Yahweh will begin to be angry with you"

Chapter 24

¹ Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their leaders, for their judges, and for their officers, and they presented themselves before God. ² Joshua said to all the people, "This is what Yahweh, the God of Israel, says, 'Your ancestors long ago lived beyond the Euphrates River—Terah, the father of Abraham and the father of Nahor—and they worshiped other gods. ³ But I took your father Abraham from beyond the Euphrates and led him into the land of Canaan and gave him many descendants through his son Isaac. ⁴ Then to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. ⁵ I sent Moses and Aaron, and I afflicted the Egyptians with plagues. After that, I brought you out. ⁶ I brought your ancestors out of Egypt, and you came to the sea. The Egyptians pursued them with chariots and horsemen as far as the Sea of Reeds. ⁷ When your ancestors called out to Yahweh, he put darkness between you and the Egyptians. He brought the sea to come over them and cover them. You saw what I did in Egypt. Then you lived in the wilderness for a long time. ⁸ I brought you to the land of the Amorites, who lived on the other side of the Jordan. They fought with you, and I gave them into your hand. You took possession of their land, and I destroyed them before you. ⁹ Then Balak son of Zippor, king of Moab, got up and attacked Israel. He sent and called for Balaam son of Beor, to curse you. ¹⁰ But I did not listen to Balaam. Indeed, he blessed you. So I rescued you out of his hand. ¹¹ You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I gave you victory over them and put them under your control. ¹² I sent the hornet before you, which drove them and the two kings of the Amorites out before you. It did not happen by your sword or by your bow. ¹³ I gave you land on which you had not worked and cities that you had not built, and now you live in them. You eat the fruit of vineyards and olive orchards that you did not plant.'

¹⁴ Now fear Yahweh and worship him with all integrity and faithfulness; get rid of the gods that your ancestors worshiped beyond the Euphrates and in Egypt, and worship Yahweh. ¹⁵ If it seems wrong in your eyes for you to worship Yahweh, choose for yourselves this day whom you will serve, whether the gods your ancestors worshiped beyond the Euphrates, or the gods of the Amorites, in whose land you live. But as for me and my house, we will worship Yahweh."

¹⁶ The people answered and said, "We would never abandon Yahweh to serve other gods, ¹⁷ for it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight, and who preserved us in all the way that we went, and among all the nations through whom we passed. ¹⁸ Then Yahweh drove out before us all the peoples, including the Amorites who lived in the land. So we too will worship Yahweh, for he is our God."

¹⁹ But Joshua said to the people, "You cannot serve Yahweh, for he is a holy God; he is a jealous God; he will not forgive your transgressions and sins. ²⁰ If you abandon Yahweh and worship foreign gods, then he will turn and do you harm. He will consume you, after he has done good to you." ²¹ But the people said to Joshua, "No, we will worship Yahweh." ²² Then Joshua said to the people, "You are witnesses against yourselves that you have chosen for yourselves Yahweh, to worship him." They said, "We are witnesses." ²³ "Now put away the foreign gods that are with you, and turn your heart to Yahweh, the God of Israel." ²⁴ The people said to Joshua, "We will worship Yahweh our God. We will listen to his voice." ²⁵ Joshua made a covenant with the people that day. He put in place decrees and laws at Shechem. ²⁶ Joshua wrote these words in the Book of the law of God. He took a large stone and set it up there beneath the oak tree that was beside Yahweh's sanctuary. ²⁷ Joshua said to all the people, "Look, this stone will be a testimony against us. It has heard all the words Yahweh said to us. So it will be a witness against you, should you ever deny your God." ²⁸ So Joshua sent the people away, each to his own inheritance.

²⁹ After these things Joshua son of Nun, the servant of Yahweh, died, being 110 years old. ³⁰ They buried him within the border of his own inheritance, at Timnath Serah, which is in the hill country of Ephraim, north of Mount Gaash. ³¹ Israel worshiped Yahweh all of Joshua's days, and all the days of the elders who outlived Joshua, those who had experienced the deeds that Yahweh had done for Israel.

³² The bones of Joseph, which the people of Israel brought up out of Egypt—they buried them at Shechem, in the piece of land that Jacob had bought from the sons of Hamor, the father of Shechem. He bought it for one hundred pieces of silver, and it became an inheritance for the descendants of Joseph. ³³

Eleazar son of Aaron also died. They buried him at Gibeah, the city of Phinehas his son, which had been given to him. It was in the hill country of Ephraim.

Joshua 24 General Notes

Special concepts in this chapter

Joshua's instructions

In this chapter, Joshua gives the leaders and people instructions in preparation for his death. It was common in the Ancient Near East for important leaders to do this. Unfortunately, the people of Israel did not listen to Joshua's instructions.

Joshua 24:1

Joshua gathered all the tribes of Israel

Joshua's summons to the tribes is spoken of as if he gathered them together in a basket. Alternate translation: "Joshua asked all the tribes of Israel to meet with him"

presented themselves before

"came and stood in front of" or "came before"

Joshua 24:2

long ago

"many years ago"

This is what

Joshua begins to quote what Yahweh had said previously. The quotation continues until the end of verse 13.

Terah ... Nahor

These are the names of men.

Joshua 24:3

General Information:

Joshua continues quoting what Yahweh said about his dealings with his people.

Joshua 24:4

Seir

This is the name of a place.

went down

Egypt was lower in elevation than the land of Canaan. Alternate translation: "traveled"

Joshua 24:5

General Information:

Joshua continues quoting what Yahweh said about his dealings with his people.

brought you out

The word "you" is plural and refers to the entire nation of Israel.

Joshua 24:6

brought your ancestors out

The word "your" is plural throughout this speech and refers to the entire nation of Israel.

Joshua 24:7

General Information:

Joshua continues quoting what Yahweh said about his dealings with his people.

your ancestors ... you

Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the sea

This refers to the Sea of Reeds.

in the wilderness

an uninhabited area, a desert

Joshua 24:8

General Information:

Joshua continues quoting what Yahweh said about his dealings with his people.

you

The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the Jordan

This is a short name for the Jordan River.

gave them into your hand

Here "hand" refers to power. Alternate translation: "enabled you to conquer them"

Joshua 24:9

General Information:

Joshua continues quoting what Yahweh said about his dealings with his people.

Balak ... Zippor
men's names

you
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

Joshua 24:10

rescued you out of his hand
Here "hand" refers to power. Alternate translation: "enabled you to overcome him"

Joshua 24:11

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

You
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the Jordan
This is a short name for the Jordan River.

Joshua 24:12

the hornet
A small fast flying stinging insect that lives in colonies. Here, many "hornets" are spoken of as only one.

Joshua 24:13

General Information:
Joshua finishes quoting what Yahweh said about his dealings with his people.

Joshua 24:14

General Information:
This page has intentionally been left blank.

Joshua 24:15

If it seems wrong in your eyes
The eyes represent seeing, and seeing represents thoughts or desire. Alternate translation: "If you do not want"

my house
This represents his family that lives in his house. Alternate translation: "my family"

Joshua 24:16

General Information:
This page has intentionally been left blank.

Joshua 24:17

us and our ancestors ... we
The people speak as if they were present with their ancestors, and interchange the words "us" and "we" with "our ancestors."

house of slavery
Here "house" is an idiom that refers to the location of their slavery. Alternate translation: "place where we were slaves"

nations through whom we passed
"nations that we passed through"

Joshua 24:18

General Information:
This page has intentionally been left blank.

Joshua 24:19

people
This refers to the Israelites.

he is a jealous God
God wants his people to worship only him.

Joshua 24:20

He will consume you
Yahweh's anger is spoken of as if he was a fire that would destroy them. Alternate translation: "He will destroy you as with fire"

Joshua 24:21

people
This refers to the Israelites.

Joshua 24:22

General Information:
This page has intentionally been left blank.

Joshua 24:23

turn your heart to Yahweh
Deciding to obey Yahweh only is spoken of as turning their heart towards him. Here "heart" represents the whole person. In this case, "heart" is plural because it refers to all the Israelites as a single group. However, it may be best to translate it in the plural since "your" is plural. Alternate translation: "turn yourselves to Yahweh" or "decide to obey Yahweh"

Joshua 24:24

people
This refers to the Israelites.

We will listen to his voice

Here "listen" means to obey. Alternate translation: "We will obey everything he tells us to do"

Joshua 24:25

He put in place decrees and laws

Establishing laws is spoken of as if Joshua physically set them in place like monuments. Alternate translation: "He established decrees and laws" or "He gave them laws and decrees to obey"

Joshua 24:26

the Book of the law of God

This appears to be a continuation of the writings of Moses.

set it up there

"placed it there"

Joshua 24:27

people

This refers to the Israelites.

this stone will be a testimony ... It has heard all the words

The stone that Joshua set up is spoken of as if it were a person who heard what was spoken and would be able to testify about what was said.

should you ever

"if you ever"

Joshua 24:28

General Information:

This page has intentionally been left blank.

Joshua 24:29

110 years old

"one hundred and ten years old"

Joshua 24:30

Timnath Serah ... Mount Gaash

names of places

Joshua 24:31

all of Joshua's days

This is an idiom that refers to Joshua's entire life.

outlived Joshua

"lived longer than Joshua"

Joshua 24:32

The bones of Joseph ... they buried them at Shechem,

It may be helpful to change the order of the beginning of this sentence. Alternate translation: "The people of Israel brought the bones of Joseph up out of Egypt and buried them at Shechem"

one hundred pieces

"100 pieces"

Joshua 24:33

Eleazar

This is a man's name.

Gibeah

This is the name of a place.