

JOSHUA

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J O S H U A

My reason for choosing the Book of JOSHUA as the subject of a Special Study is simply stated. It presented a challenge to me because there are so few books available which deal with it. Apart from the erudite work by Keil and Delitsch and the book by the Rev. A.W. Pink, I could find nothing of any value in the book shops. The Pulpit Commentary and Elicott's Commentary have helped, but my study has been largely concentrated on the Word of God and an analysis of each word in the Hebrew Text.

I have quoted from the Afrikaans "Die Bybel" because it is an excellent translation in spite of obvious translators' bias here and there. The Revision of 1959 is the Edition I have used more than the original edition of 1933.

I have also quoted in a few places from the Zulu Bible because it was translated by the late Bishop Colenso (1814 - 1883) who became famous - or was it notorious? - for his unorthodox views and his departures from accepted doctrines. He was free therefore, to translate without bias. Since his day, his translation has been altered to agree with orthodoxy but here and there the revisers left his translations unaltered. The Zulu mind cannot cope with the trinitarian concept nor the doctrine of eternal hell-fire as a means of punishment. Their resistance to these doctrines led the Bishop to pay careful attention to what the original Biblical writers said rather than what the world would like them to have said.

The work of Joshua in leading the people of Israel over the River Jordan and rolling away their reproach in the eyes of God at Gilgal, is symbolical of the work of the Returned Christ when He comes again to set up the Kingdom of God on earth. This leads to the fulfilment of the ultimate Divine Plan and to indicate this, I have used what is referred to as "the Divine Name" - YAHWEH, instead of the Aryan form which is "God".

When dealing with names of places, I have given the meanings of many of them. Some of the meanings have been omitted so I have tried to make amends by including the meanings of all names in the list which immediately follows this introduction.

Bro. Bruce Biddington very kindly drew the Maps. In doing so he followed my directions as to what must go in and what must be left out. Therefore any errors or omissions must be blamed on me and not on him.

Mrs. Muriel Thorp, wife of bro. Eric Thorp, and Mrs. Arne Hieber, kindly helped by typing the stencils for me. Neither of these ladies is in the Faith but their help was gladly given because that is the type of kind people they are.

Having read the script twice - once before sending it for typing and once before duplicating - I feel I have over-done the study of Type and Anti-type. Nevertheless these historical analogies are there to be studied and cannot be ignored.

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Ian Leask.

J O S H U A

Name of Place	Where mentioned	Meaning	No.	Map
Abdon	21. 30. (19. 28. as Hebron)	"Servile"	48	6B
Abez	19. 20.	"white", "shining"	27	6B
Achor (Achan)	7. 24, 26; 15. 7.	"trouble"	14	3A
Achshaph	11. 1; 12. 20; 19. 25.	"place of magic"	38	6B
Achzib	15. 44; 19. 29.	"stream of falsehood"	56	6B
Adadah (Aroer)	15. 22.	"festival"	37	3A
Adam	3. 16.	"man"	unknown	
Adamah	19. 36.	"earth"	74	6B
Adami	19. 33.	"region"	62	6B
Adar (see Ataroth Adar)	15. 3.	"noble", "magnificent"	6	3A
Adithaim	15. 36.	"double prey"	80	3B
Adullam	12. 15; 15. 35.	"the justice of the people"	76	3B
Adummim	15. 7; 18. 17.	"the red places"	16	3A
			16	5
Ai	Chapters 7, 8, 9, 10 and 12.	"ruin"	2	1
Aijalon (Ajalon)	21. 24.	"belonging to a stag"	21	8
Ain (Rimmon)	15. 32; 21. 16.	"eye", "spring"	67	3A
Ain (Remmon)	19. 7.	"eye", "spring"	16	6A
Ajalon (Aijalon)	21. 24.	"belonging to a stag"	21	8
Alammelech	19. 26.	"the king's oak"	39	6B
Allon	19. 33.	"oak (forest)"	60	6B
Almon	21. 18.	"hidden"	14	8
Amad	19. 26.	"eternal people"	40	6B
Amam	15. 26.	"a gathering spot"	47	3A
Anab	11. 21; 15. 50.	"place of grapes"	116	3C
Anaharath	19. 19.	"narrow pass"	24	6B
Anathoth	21. 18.	"answer to prayer"	13	8
Anim (Enim)	15. 50.	"fountains"	118	3C
Aphek	12. 18; 13. 4; 19. 30.	"bed of a torrent"	19	1
Aphekah	15. 53.	"fortress"	127	3C
Arab	15. 52.	"ambush"	122	3C
Arabah	18. 18.	"the plain"	18	5
Arad	12. 14.	"fugitive", "untamed"	12	1
Arba (Hebron)	14. 15; 15. 13; 21. 11.	" ? "	2	8
Aroer (Adadah)	12. 2; 13. 9, 16, 25.	" ? "	18	2
Ashdod	15. 42; 19. 7.	"smoke"	102	3B
Ashdod	11. 22; 15. 46/47.	"a fortified place"	109	3B
Ashdodth-pisgah	12. 3; 13. 20.	"springs of Pisgah"	14	2
Ashnah	15. 33.	"strong", "mighty"	70	3B
Ashnah	15. 43.	"strong", "mighty"	104	3B
Ataroth-addar	18. 13.	"crowns of Addar"	6	5
Avim	18. 23.	" ? "	24	5
Azekah	10. 10/11; 15. 35.	"tilled"	78	3B
Azem	15. 29; 19. 3.	"firmness", "strength"	58	3A
Azmon	15. 4.	"bonelike"	8	3A
Aznoth-tabor	19. 34.	"summits of Tabor"	66	6B
Baalath	15. 9/11, 29.	"sorceress"	56	3A
Baalath	19. 44.	"mistress"	12	5C
Balah	19. 3. See Baalah			
Bamoth-baal	13. 17.	"high places of Baal"	5	2

Name of Place	Where mentioned	Meaning	No.	Map
Bashan	Chapters 9, 12, 13, 17, 20, 21, 22.	"soft sandy soil"	25	8
Bealoth	15. 24.	"goddesses"	43	3A
Beeroth	9. 17; 18. 25.	"wells"	32	5
Beersheba	15. 28; 19. 2.	"well of the oath"	54	3A
Beesh-terah	21.27.	"worship of Astarte"	26	8
Bene-berak	19. 45.	"village of the sons of thunder"	14	6C
Beten	19. 25.	"green almond"	37	6B
Beth-anath	19. 38.	"house of response"	83	6B
Beth-anoth	15. 59.	"house of response"	145	3C
Beth-arabah	15. 6, 61.	"house of the plain"	11	3A
Beth-aram	13. 27.	"house of the lofty"	24	2
Beth-aven	7. 2; 18. 12.	"house of iniquity"	4	5
Beth-baal-meon	13. 17.	"house of the lord of Meon"	6	2
Beth-dagon	15. 41; 19. 27.	"house of Dagon"	97	3B)
			44	6B)
Bethel	Chapters 7, 8, 12, 16 and 18	"house of God"	2	4)
			5	5)
Beth-emek	19. 27.	"house of the valley"	45	6B
Beth-hogla	15. 6.	"house of a partridge"	10	3A
Beth-hoglah	18. 19, 21.	"house of a partridge"	19	5
Beth-horon	10. 10/11; 16. 3, 5; 18. 13/14; 21. 22.	"house of hollowness"	7	4)
			7	5)
			18	8)
Beth-jeshimoth	12. 3; 13. 20.	"house of the deserts"	15	2
Beth-lebaoth	19. 6.	"house of the lioness"	13	6A
Bethlehem (Zebulun)	19. 15.	"house of bread"	18	6B
Beth-nimrah	13. 27.	"house of the leopards"	25	2
Beth-palet	15. 27.	"house of escape"	52	3A
Beth-pazzez	19. 21.	"house of dispersion"	31	6B
Beth-peor	13. 20.	"house of Peor (opening?)"	13	2
Beth-shean	17. 11, 16.	"house of rest"	15	4
Beth-tappua	15. 53.	"house of apples"	126	3C
Bethul (Bethuel)	19. 4.	"tarrying of God"	8	6A
Beth-zur	15. 58.	"house of the rock"	142	3C
Betonim	13. 26.	"nuts" (green almonds)	21	2
Bezer	20. 8; 21. 36.	"sheepfold"	42	8
Bizjothjah	15. 28.	"contempt of God"	55	3A
Bohan (Stone of)	15. 6; 18. 17.	"thumb"	12	3A
Bozkath	15. 39.	"stony or elevated ground"	91	3B
Cabbon	15. 40.	"hilly"	93	3B
Cabul	19. 27.	"displeasing", "dirty"	47	6B
Cain	15. 57.	"gotten", "acquired"	138	3C
Carmel	12. 22; 15. 55; 19. 26.	"fruitful field"	132	3C)
			42	6B)
Chephar-haammonai	18. 24.	"village of the Ammonites"	27	5
Chephirah	9. 17; 18. 26.	"villages"	34	5

Name of Place	Where mentioned	Meaning	No.	Map
Chesalon	15. 10.	"confidence"	24	3A
Chesil (Bethuel)	15. 30.	"the giant" (Orion)	60	3A
Chesulloth	19. 18.	"confidences"	20	6B
Chinnereth	(13. 27; 19. 35;	"a harp"	73	6B)
Chinneroth	(11. 2; 12. 3.	"a harp"		
Chisloth-tabor (same as Chesulloth)	19. 12.	"confidences of Tabor"	5	6B
Dabbasheth	19. 11.	"hump"	3	6B
Daberath	19. 12.	"pasture"	6	6B
Dabareh	21. 28.	"pasture"	28	8
Dannah	15. 49.	"a low place"	114	3C
Debir	15. 7.	"inmost recess"	13	3A
Debir (Kirjath- sepher)	15. 15.	"inmost recess"	13	31
			23	2
Dibon	13. 9, 17.	"pining"	4	2
Dilean	15. 38.	"cucumber field"	86	3B
Dimnah (Rimmon)	21. 35.	"a dung heap"	40	8
Dimonah	15. 22.	"pining"	36	3A
Dor	11. 2; 12. 23;	"a generation"	29	1
Dor	17. 11.	"a generation"	17	4
Dumah	15. 52.	"silence"	123	3C
Eder	15. 21.	"flock", "herd"	33	3A
Edrei	13. 31.	"mighty", "strong"	31	2
Edrei	19. 37.	"mighty", "strong"	78	6B
Eglon	12. 12.	" ? "	7	1
Eglon	15. 39.	" ? "	92	3B
Ekron	15. 11.	"eradication"	27	3A
Eleph	18. 28.	" ? "	40	5
Elon	19. 43.	"oak", "oak grove"	7	6C
Eltekeh	19. 44.	"to which God is fear"	10	6C
Eltekeh	21. 23.	"to which God is fear"	19	8
Eltekon	15. 59.	"to which God is the foundation"	146	3C
Eltolad	15. 30.	"God is generator"	59	3A
Eltolad	19. 4.	"God is generator"	7	6A
Enam	15. 34.	"double fountain"	74	3B
En-dor	17. 11.	"fountain of habitation"	18	4
En-gannim	15. 34.	"fountain of gardens"	72	3B
En-gannim	19. 21.	"fountain of gardens"	29	6B
En-gannim	21. 29.	"fountain of gardens"	30	8
En-gedi	15. 62.	"fountain of the kid"	154	3C
En-haddah	19. 21.	"fountain of sharpness"	30	6B
En-hazor	19. 37.	"fountain of the village"	79	6B
En-rogel	15. 7.	"fuller's fountain"	18	3A
En-rogel	18. 16.	"fuller's fountain"	13	5
En-shemesh	15. 7.	"fountain of the sun"	17	3A
En-shemesh	18. 17.	"fountain of the sun"	14	5
En-tappuah	17. 7.	"fountain of apples"	13	4
Ephron	15. 9.	"belonging to a calf"	22	3A
Eshean	15. 52.	"support"	124	3C

Name of Place	Where mentioned	Meaning	No.	Map
Eshtaol	15. 33.	"petition", "request"	68	3B
Eshtaol	19. 41.	"petition", "request"	2	6C
Eshtemoa	21. 14.	"obedience"	5	8
Eshtemoh	15. 50.	"obedience"	117	3C
Ether	15. 42.	"abundance"	101	3B
Ether	19. 7.	"abundance"	17	6A
Evi	13. 21.	"desire", "lust"	not marked	
Gaba	18. 24.	"height"	29	5
Gath-rimmon	19. 45.	"winepress of the	15	6C
Gath-rimmon	21. 24/25.	pomegranate"	22 & 24	8
Gaza	15. 47.	"strong", "fortified"	110	3B
Geba (see Gaba)	21. 17.	"height"	12	8
Gederah	15. 36.	"wall", "hedge"	81	3B
Gederoth	15. 41.	"walls", "hedges"	96	3B
Gederothaim	15. 36.	"double gate", "two walls"	82	3B
Gedor	15. 58.	"wall", "hedge"	143	3C
Geliloth	18. 17.	"circles"	15	5
Geshuri	13. 2.	"bridge"	not marked	
Gezer	16. 3, 10.	"precipice"	5	4
Gezer	21. 21.	"precipice"	16	8
Gibbethon	19. 44.	"a lofty place"	11	6C
Gibbethon	21. 23.	"a lofty place"	20	8
Gibeah	15. 57.	"hill"	139	3C
Gibeath	18. 28.	"hill"	41	5
Gibeon	18. 25.	"pertaining to a	30	5
Gibeon	21. 17.	hill"	11	8
Gilead	13. 25, 31.	"hill of witness"	17	2
Gilgal	15. 7.	"rolling away"	15	3A
Giloh	15. 51.	"circle"	121	3C
Gittah-hepher	19. 13.	"winepress near the well"	8	6B
Golan	21. 27.	"exile"	25	8
Goshen	15. 51.	"rained upon"	119	3C
Hadashah	15. 37.	"month", "new moon" (?)	84	3B
Hadattah(-Hazor)	15. 25.	"new"	44	3A
Hali	19. 25.	"necklace"	36	6B
Hamath	13. 5.	"sacred enclosure"	not marked	
Hammath	19. 35.	"hot springs"	71	6B
Hammon	19. 28.	"warm", "sunny"	50	6B
Hammoth-dor	21. 32.	"hot springs at Dor"	36	8
Hannathon	19. 14.	"gracious"	12	6B
Haphraim	19. 19.	"double pit"	22	6B
Hazar-gaddah	15. 27.	"village of fortune"	50	3A
Hazar-shual	15. 28.	"village of the fox"	53	3A
Hazar-shual	19. 3.	"village of the fox"	4	6A
Hazar-susah	19. 5.	"village of horses"	12	6A
Hazor	12. 19.	"village"	22	1
Hazor	15. 23, 25.	"village"	39 & 44	3A
Hazor	19. 36.	"village"	76	6B
Hebron	12. 10.	"joining"	4	1
Hebron	15. 54.	"joining"	129	3C
Hebron	19. 28.	"joining"	48	6B
Hebron	21. 11, 13.	"joining"	2	8
Heleph	19. 33.	"change", "in exchange for"	59	6B
Helkath	19. 25.	"smooth", "slippery	35	6B
Helkath	21. 31.	places"	33	8

Name of Place	Where mentioned	Meaning	No.	Map
Hepher	12. 17.	"digging"	18	1
Heshbon	13. 10, 17, 21, 26/27.	"reckoning", "device"	3	2
Heshbon	21. 39.	"reckoning", "device"	48	8
Heshmon	15. 27.	"opulent"	51	3A
Hezron (Hazor)	15. 3, 25.	"enclosed"	5	3A
Holon	15. 51.	"strong"	120	3C
Holon	21. 15.	"strong"	6	8
Horem	19. 38.	"devoted", "sacred"	82	6B
Hormah	12. 14.	"devoted"	11	1
Hormah	15. 30.	"devoted"	61	3A
Hormah	19. 4.	"devoted"	9	6A
Hosah	19. 29.	"refuge", "fleeing to refuge"	not marked	
Hukkok	19. 34.	"appointed", "ordained"	67	6B
Humtah	15. 54.	"sink", "fall to the ground"	128	3C
Hur	13. 21.	"cavern"	not marked	
Idalah	19. 15.	"that which God has shown"	17	6B
Iim	15. 29.	"ruins"	57	3A
Iron	19. 38.	"timid", "pious", "piety"	80	6B
Irpeel	18. 27.	"which God heals"	37	5
Ir-shemesh	19. 41.	"city of the sun"	3	6C
Ithnan	15. 23.	"gift"	40	3A
Ittah-kazin	19. 13.	"judge of the people"	9	6B
Jabneel	15. 11.	"built of God"	29	3A
Jabneel	19. 33.	"built of God"	64	6B
Jagur	15. 21.	"a lodging"	34	3A
Jahaza	13. 18.	"a place trampled down"	7	2
Jahazah	21. 36.	"a place trampled down", "threshing floor"	43	8
Jair	13. 30.	"whom God enlightens"	28	2
Janohah	16. 6/7.	"rest"	10	4
Janum	15. 53.	"sleep"	125	3C
Japhia	19. 12.	"splendid"	7	6B
Japhleti	16. 3.	"whom God frees"	not marked	
Japho (Joppa)	19. 46.	"beauty"	18	6C
Jarmuth	12. 11.	"high"	5	1
Jarmuth	15. 35.	"high"	75	3B
Jarmuth	21. 29.	"high"	29	8
Jattir	15. 48.	"height"	112	3C
Jattir	21. 14.	"height"	4	8
Jazer	13. 25.	"helpful"	16	2
Jazer	21. 39.	"helpful"	49	8
Jebusi	18. 16, 28.	"trodden", "a threshing place"	12	5
Jehud	19. 45.	"praiseworthy", "honourable"	13	6C
Jericho	16. 1, 7.	"a fragrant place"	1	4
Jericho	18. 12, 21.	"a fragrant place"	3	5
Jericho	20. 8.	"a fragrant place"	not marked	
Jerusalem	12. 10.	"city of peace"	3	1
Jerusalem	15. 8, 63.	"city of peace"	20	3A
Jerusalem	18. 28.	"city of peace"	12	5
Jethlah	19. 42.	"lofty place"	6	6C
Jezreel	15. 56.	"scattered"	135	3C
Jezreel	17. 16.	"scattered"	21	4
Jezreel	19. 18.	"scattered"	19	6B
Jiphtah	15. 43.	"he will open"	103	3B

Name of Place	Where mentioned	Meaning	No.	Map
Jiphthah-el	19. 14, 27.	"which God opens"	13	6B
Jokdeam	15. 56.	"burning of the people"	136	3C
Jokneam	12. 22.	"possessed by the People"	28	1
Jokneam	19. 11.	do	4	6B
Jokneam	21. 34.	do	38	8
Joktheel	15. 38.	"veneration of God"	89	3B
Juttah	15. 55.	"stretched out"	134	3C
Juttah	21. 16.	"stretched out"	9	8
Kabzeel	15. 21.	"God has gathered"	32	3A
Kadesh-barnea	15. 3.	"sanctuary in the wilderness"	4	3A
Kanah (River)	16. 8.	"the place of reeds"	14	4
Kanah (River)	19. 28.	"the place of reeds"	51	6B
Karkaa	15. 3.	"ground", "floor"	7	3A
Kartah	21. 34.	"city"	39	8
Kartan	21. 32.	"double city"	37	8
Kattath	19. 15.	"little"	14	6B
Kedemoth	13. 18.	"beginnings"	8	2
Kedemoth	21. 37.	"beginnings"	44	8
Kedesh	12. 22.	"possessed by the people"	27	1
Kedesh	15. 23.	do	38	3A
Kedesh	19. 37.	"possessed by the people"	77	6B
Kedesh	21. 32.	do	35	8
Keilah	15. 44.	"fortress"	106	3B
Kerioth	15. 25.	"cities", "buildings"	45	3A
Keziz	18. 21.	"cut off", "boundary stone"	21	5
Kibzaim	21. 22.	"two heaps"	17	8
Kinah	15. 22.	"lament"	35	3A
Kirjath	18. 28.	"city", "town"	8	5
Kirjathaim	13. 19.	"double city"	10	2
Kirjath-arba(Hebron)	15. 54.	"city of the four"	129	3C
Kirjath-baal	15. 60.	"city of Baal"	147	3C
Kirjath-jearim	15. 9, 60.	"city of Baal"	22	3A
Kirjath-jearim	18. 14/15.	"city of Baal"	8	5
Kirjath-sannah (same as Debir)	15. 49.	"city of palm trees"	115	3C
Kirjath-sepher	15. 15/16.	"city of palm trees"	7	8
Kishion)	19. 20.	"hardness"	13	3A
Kishon)	21. 28.	"hardness"	26	6B
Kithlish	15. 40.	"gathering of people"	27	8
Lachish	12. 11.	"obstinate"	95	3B
Lahmam	15. 40.	"food"	6	1
Lakum	19. 33.	"stopping up the way"	94	3B
Lasharon (Sharon)	12. 18.	"plain"	65	6B
Lebaoth	15. 32.	"lioness"	20	1
Leshem (Laish)	19. 47.	" ? "	65	3A
Libnah	12. 15.	"whiteness",	not marked	
Libnah	15. 42.	"transparency"	13	1
Libnah	21. 13.	do do	100	3B
Luz	16. 2.	"the almond tree"	3	8
Luz	18. 13.	"the almond tree"	2	4
Maaleh-acrabbim	15. 3.	"the pass of scorpions"	5	5
Maarath	15. 59.	"a place naked of trees"	3	3A
Madmannah	15. 31.	"a dunghill"	144	3C
Madon	12. 19.	"contention", "strife"	63	3A
Mahanaim	13. 26, 30.	"double camp"	21	1
			22	2

Name of Place	Where mentioned	Meaning	No.	Map
Mahanaim	21. 38.	"double camp"	47	8
Makkedah	12. 16.	"place of shepherds"	15	1
Makkedah	15. 41.	"place of shepherds"	99	3B
Maon	15. 55.	"a dwelling"	131	3C
Maralah	19. 11.	"earthquake"	2	6B
Mareshah	15. 44.	"summit"	108	3B
Mearah	13. 4.	"cave"	not marked	
Megiddo	12. 21.	"place of a	26	1
Megiddo	17. 11.	multitude"	20	4
Me-jarkon	19. 46.	"water of the yellowness"	16	6C
Mephaath	13. 18.	"beauty"	not marked	
Mephaath	21. 37.	"beauty"	45	8
Merom	11. 5, 7.	"a high place"	not marked	
Michmethah	16. 6; 17. 7.	"hiding place"	8	4
Middin	15. 61.	"measures"	150	3C
Migdal-al	19. 38.	"tower of God"	81	6B
Migdal-gad	15. 37.	"tower of the troop"	85	3B
Mishal)	21. 30.	"prayer"	31	8
Misheal)	19. 26.	"prayer"	41	6B
Misrephoth-maim (also known as Zarephath)	13. 6.	"the flow of waters"	not marked	
Mizpeh	15. 38.	"watch tower"	87	3B
Mizpeh	18. 26.	"watch tower"	33	5
Moladah	15. 26.	"birth"	49	3A
Mozah	18. 26.	"drain to the last drop"	35	5
Naamah	15. 41.	"pleasantness"	98	3B
Naarath	16. 7.	"handmaid", "servant"	12	4
Nahalal)	21. 35.	"pasture"	41	8
Nahallal)	19. 15.	"pasture"	15	6B
Neah	19. 13.	"shaking"	11	6B
Neiel	19. 27.	"moved of God"	46	6B
Nekeb	19. 33.	"the region of the pass"	63	6B
Nephtoah	15. 9.	"opening" (of waters)	21	3A
Nephtoah	18. 15.	"opening" (of waters)	9	5
Nibshan	15. 62.	"soft soil"	152	3C
Nezib	15. 43.	"watch post"	105	3B
Ophni	18. 24.	" ? "	28	5
Ophrah	18. 23.	"a fawn"	28	5
Parah	18. 23.	"fruit", "fruit- bearer"	25	5
Rabbah	13. 25.	"capital city"	19	2
Rabbah	15. 60.	"capital city"	148	3C
Rabbith	19. 20.	"multitude "	25	6B
Rakkath	19. 35.	"a shore"	72	6B
Rakkon	19. 46.	"thinness"	17	6C
Ramah	18. 25.	"height"	31	5
Ramah	19. 29, 36.	"height"	75	6B
Ramath-mispeh	13. 26.	"heights of the watch-tower"	20	2
Ramath of the south	19. 8.	do	20	6A
Ramoth (in Gilead)	21. 38.	"heights"	46	8
Reba	13. 21.	"a fourth part"	not marked	
Rehob	19. 28/30.	"open Place"	49	6B
Rehob	21. 31.	"open place"	34	8
Rekem	13. 21.	"flower garden"	not marked	
Rekem	18. 27.	"flower garden"	36	5

Name of Place	Where mentioned	Meaning	No.	Map
Remeth (Jarmuth)	19. 21.	"a high place"	28	6B
Remmon (Rimmon)	19. 7.)	"pomegranate"	10	6B
Remmon-methoar	19. 13.)	"pomegranate"	10	6B
Rimmon	15. 32.)	"pomegranate"	67	3A
		same place		
Salcah	13. 11.	"wandering" (?)	not marked	
Salt (city of)	15. 62.		153	3A
Sansannah	15. 31.	"cluster of dates"	64	3A
Sarid	19. 10, 12.	"survivor"	11	6B
Secacah	15. 61.	"enclosure"	151	3C
Seir	15. 10.	"hairy", "rough"	not marked	
Shaalabbin	19. 42.	"place of foxes"	4	6C
Shahazimah	19. 22.	"dignity", "pride"	33	6B
Shamir	15. 48.	"thistles"	111	3C
Sharaim	15. 36.	"double gates"	79	3B
Sharuhen	19. 6.	"pleasant lodging place"	14	6A
Sheba	19. 2.	"oath"	2	6A
Shebarim	7. 5.	"break in pieces"	not marked	
Shechem	21. 21.	"shoulder"	15	8
Shema	15. 26.	"hearing", "report", "tidings"	48	3A
Shicron	15. 11.	"drunkenness"	28	3A
Shihon	19. 19.	"overturning"	23	6B
Shihor-libnath	19. 26.	"black and white", "turbid"	43	6B
Shilhim	15. 32.	"weapons"	66	3A
Shiloh	18. 1, 8/10.	"peace", "tranquility"	1	5
Shiloh	19. 51.	"peace", "tranquility"	not marked	
Shiloh	21. 2.	"peace", "tranquility"	1	8
Shimron	19. 15.	"watch"	16	6B
Shimron-meron	12. 20.	"watch of lashing"	23	1
Shunem	19. 18.	"two resting places"	21	6B
Sibmah	13. 19.	"coolness", "sweet smell"	11	2
Sihon	12. 2, 5.	"sweeping away"	not marked	
Sihon	13. 10, 21, 27.	"sweeping away"	not marked	
Sihor	13. 3.	"black"	not marked	
Socoh	15. 35, 48.	"hedge"	113	3C
Succoth	13. 27.	"booths"	26	2
Taanach	12. 21.	" ? "	25	1
Tabor	19. 22.	"a lofty place"	32	6B
Tanach	21. 25.	"sandy soil"	23	8
Tappuah	12. 17.	"apple"	17	1
Tappuah	15. 34.	"apple"	73	3B
Tappuah	16. 8.	"apple"	13	4
Tappuah	17. 8.	"apple"	13	4
Taralah	18. 27.	"reeling"	38	5
Telem	15. 24.	"to oppress"	42	3A
Thimnathah	19. 43.	"a portion assigned"	8	6C
Timnah	15. 10, 57.)	"a portion assigned"	26	3A
Timnath-serah	19. 50.	"abundant portion"	20	6C
Tirzah	12. 24.	"pleasantness"	31.	1
Tyre (Tzor)	19. 29.	"rock"	54	6B
Ummah (Acco)	19. 30.	"association"	57	6B
Zaanannim	19. 33.	"removings"	61	6B
Zanoah	15. 34, 56.	"a marshy place"	71	3B
Zaphon	13. 27.	"northward"	27	2
Zareth-shahar	13. 19.	"splendour of the dawn"	12	2
Zelah	18. 28.	"side"	39	5

Name of Place	Where mentioned	Meaning	No.	Map
Zemaraim	18. 22.	"fleeces"	23	5
Zenan	15. 37.	"preserve", "keep"	83	3B
Zer	19. 35.	"rock"	70	6B
Ziddim	19. 35.	"sides"	69	6B
Zidon	19. 28.	"fishing"	52	6B
Ziklag	15. 31.	"outflowing of a	62	3A
Ziklag	19. 5.	fountain"	10	6A
Zior	15. 54.	"small"	130	3C
Ziph	15. 24.	"flowing",	41	3A
Ziph	15. 55.	"borrowed"	133	3C
Zorah)	19. 41.	"place of hornets"	1	6C
Zoreah)	15. 33.	"place of hornets"	69	3B
Zur	13. 21.	"rock"		not marked

MAP INDEX

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2.	Chapter 13 verses 15 - 32	180 and 181
3A.	Chapter 15 verses 1 - 32	210 and 211
3B.	Chapter 15 verses 33 - 47	216 and 217
3c.	Chapter 15 verses 48 - 63	224 and 225
4.	Chapters 16 and 17	244 and 245
5.	Chapter 18	258 and 259
6A.	Chapter 19 verses 1 - 9	262 and 263
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THE BOOK OF JOSHUA.

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The Hebrew Canon of Scripture is divided into three main divisions, namely, The Law, The Prophets and The Writings. There were twenty-four Books and the divisions were as follows:-

1. The Law: This included the whole of the Pentateuch, regardless of whether it contained a portion of the Law or not. The Books were, Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
2. The Prophets: These were further sub-divided thus:-
 - (a) The former prophets - Joshua, Judges, Samuel (both Books) and both Books of Kings.
 - (b) The latter Prophets - Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets.
3. The Writings: also known as the Hagiography divided thus:-
 - (i) Three poetical Books - Psalms, Proverbs, Job.
 - (ii) Five Rolls - Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.
 - (iii) Three Books - Daniel, Ezra-Nehemiah as one Book, Chronicles (2 Books).

This made a total of TWENTY-FOUR Books and these were sometimes known as "the four and twenty". The "Five Rolls" are so called because each was written on one entire Roll. They were read publicly on five different occasions throughout the year and these were:-

- Passover - at which the Song of Solomon was read because it was thought to be allegorical of the Exodus.
- Pentecost - Ruth because in it is a story of Ruth in the Harvest Field and Pentecost was the Harvest Feast.
- Ninth day of Ab - associated with the destruction of Jerusalem in A.D. 70, therefore Lamentations is read.
- Feast of Tabernacles - Ecclesiastes is read at this, the most joyous of all Jewish feasts.
- Feast of Purim - Esther is read because the Feast originated with her.

The fore-going brief details have been given to show the division of the Scriptures of the O.T. as arranged by the Jews. The arrangement made by the Gentiles is a little different. The arrangement is as follows:-

1. The Pentateuch containing the first Five Books ending with Deuteronomy.
2. The Histories - commencing with Joshua, through Judges, Ruth, Samuel 2 Books, Kings 2 Books, Chronicles 2 Books, Ezra, Nehemiah and Esther.
3. The Poetical Works - Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon and Lamentations.
4. The Major Prophets - Isaiah, Jeremiah, Ezekiel and Daniel.
5. The Twelve Minor Prophets - Hosea to Malachi.

The arrangements of the O.T. as they applied to Jews and Gentiles respectively, are very satisfactory because they bring some order to the

setting out of the Scriptures. Yet the sequence of Books is not necessarily the whole answer to the Teaching Plan of Scripture. It is obvious that the first four books, Genesis, Exodus, Leviticus and Numbers are connected writings leading us through:-

- (a) Creation to the Promises;
- (b) Appearance of Israel and the establishment in Egypt;
- (c) the story of the Exodus;
- (d) the wilderness journey and the giving of the Law;
- (e) the establishment of the Mosaic economy.

The link between the Books is found in the first word of each book, thus:- Exodus is connected with Genesis by the word "Now..." Leviticus is connected with Exodus by the word "And..." Numbers is connected with Leviticus by the word "And..."

The stages of the stories are also connected. We find this in the following:-

The First Phase: Genesis ends with the establishment of the children of Israel in Egypt, and Exodus picks up the story by saying "Now these are the names of the children of Israel,..." allowing no break in the continuity of the story.

Exodus ends with "For the cloud of the LORD was upon the TABERNACLE by day,..." and Leviticus begins with "And the LORD called unto Moses, and spake unto him out of the TABERNACLE..." Thus the two books are connected.

Leviticus ends with "These are the commandments, which the LORD commanded Moses..." Numbers begins with "And the LORD spake unto Moses..." and then follows a commandment concerning the numbering of the children of Israel. The two Books are obviously connected.

Numbers appears to bring the story to an abrupt end by stating, "These are the commandments and the judgments, which the LORD commanded by the hand of Moses..." as if to indicate that this chapter of history had now been recorded. It does not end on a thought with which Deuteronomy begins.

The Second Phase: Deuteronomy is the first exception because it does not begin with a similar story to that with which Numbers ends. It starts with the words which Moses spoke to Israel on the day of his death ("The self same day..." - Deut. 32. 48/50.) Moses gave Israel (1) a historical survey - chapters 1 - 11; (2) certain laws - chapters 12 - 26; and (3) certain appeals from God as well as dire warnings for disobedience. The penultimate chapter records "the blessing wherewith Moses the man of God blessed the children of Israel before his death". (Deut. 33. 1.) The Book ends with a record of the death of Moses followed by a eulogy concerning him.

Joshua begins with "Now after the death of Moses..." thus showing a connection with Deuteronomy and indicating that the new phase in history begins with Deuteronomy and not with Joshua as is so commonly thought. Applying the test of word links, we find that -

Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings all start with the connecting word "Now..." 2 Kings also uses a connecting word but the word is "Then..." This appears to bring this phase to a close because 1 Chronicles does not begin with a link but starts immediately with a genealogy, "Adam, Sheth, Enosh,"

The Third Phase: This phase begins with 1 Chronicles and this is connected to 2 Chronicles with the word "And..." The last three verses of 2 Chronicles are identical to the first two and a half verses of Ezra, thus showing that the two are connected. The book of Nehemiah does not contain a connecting

word so is to be regarded as a separate story within the same historical phase. The Book of Esther has the link "Now..." thus connecting it with Ezra. If this is so, then it would appear that these Books should have appeared in the order Ezra, Esther and Nehemiah.

The fore-going study indicates that the Spirit which guided the early writers, sub-divided the Books as under:-

- (1) The Law of Moses - Genesis to Numbers.
- (2) The Histories - Deuteronomy to 2 Kings.
- (3) The History of Judah - divided into two sections:-
 - (a) Pre-exilic - 1 Chronicles to 2 Chronicles
 - (b) Post-exilic - Ezra to Esther but put them in this order - Ezra, Esther, Nehemiah.

This grouping of Books shows that the first four Books of the Bible record the development of the Children of Israel and their history outside the Land which had been promised to them, and the remainder of the historical Books records their history inside the Land. Their history in Exile is not given but we are told what happened when they returned from captivity.

The last Book of the First Phase (Numbers) records the numbering of the people at the beginning of the wilderness journey (Num. 1. 18/46.) and another at the end of the wilderness journey. (Num. 26. 1/51.) The second numbering came at a time when the people were ready to enter the Land under Joshua. The work entrusted to Moses had been done and the next great work under Joshua was about to begin. With the exception of Joshua and Caleb, the people were a new generation from those who had left Israel 40 years before. This new generation had been prepared and numbered before being given to the new leader, Joshua. To this new generation, Moses gave "Deuteronomy" on the day of his death, as a fitting exhortation on such an important occasion. Up to the River Jordan, the histories covered the adventures of Israel as a PEOPLE. After the crossing, the history records how Israel developed into a NATION. The transition from a people of the Twelve Tribes to a Nation under David is given in Psalm 78.

THE VALUE OF THE WILDERNESS JOURNEY:

The great characteristic of the Wilderness Journey was the SEPARATION of Israel from the rest of the nations of the world at that time, and their ISOLATION as the Chosen People of God. The Laws which they were given kept them in constant remembrance of the LORD God who had brought them out of bondage. Because of His mercy towards them in this way, they had to observe all His statutes and Judgments and do them. This is made very clear in the following verses from Leviticus:-

- Lev. 11. 44. "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping things that creepeth upon the earth.
45. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."
- Lev. 19. 36. "...I am the LORD your God, which brought you out of the land of Egypt.
37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD."

- Lev. 22. 31. "Therefore shall ye keep my commandments, and do them: I am the LORD.
 32. ...I am the LORD which hallow you,
 33. That brought you out of the land of Egypt, to be your God: I am the LORD".
- Lev. 23. 43. "That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God."
- Lev. 25. 38. "I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God."
- Lev. 25. 55. "For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God."
- Lev. 26. 12. "And I will walk among you, and will be your God, and ye shall be my people.
 13. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen;.."
- Lev. 26. 45. "But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD."

A study of the laws immediately preceeding the important statement that "I am YAHWEH your Elohim" ("I am the LORD your God") reveals that they have a character appropriate to God's chosen people. They are, very briefly:-

- Lev. 11. 44/45. A call to separation from all other nations and people.
19. 36/37. Use just weights and measures - be honest - as the people of God.
22. 31/33. Sacrifices must be without blemish. God's name must not be profaned.
23. 43. The various feasts of the Lord - Passover; Firstfruits; Pentecost; Day of Atonement; Feast of Tabernacles; Dwelling in Booths.
25. 38. Israel must have compassion for the poor.
25. 55. Redemption of servants in the year of Jubilee.
26. 12. Blessings for the obedient.
26. 45. Remembrance of the Covenant for a penitent Israel.

The fore-going sequence of laws shows a choice of those which in effect, are indicative of ultimate salvation for the people of God. It is for this reason that God brought them out of the land of Egypt.

Spiritual separation from the world is called for in Israel of the latter days. In fact such separation has been essential throughout all ages because a close association with the people of the world has brought a weakening of religious ties and has led to the introduction of false doctrines and ritual. The constant separation, the constant eating of the manna and water which God provided in a miraculous manner, and the constant requirement of adherence to strict laws, made the people of Israel a peculiar and separate people. It built up an aloofness which still characterises the Jewish people

of to-day. In the day when Moses made his last speech to Israel, which speech is on record as "The Book of Deuteronomy", the people had been prepared for the immense tasks which lay before them in conquering the land. It is fitting that they should at that time be handed over to their next leader, Joshua the son of Nun.

Joshua was the son of Nun and the grandson of Elishama. His father named "Nun" is mentioned 29 times in the O.T. and each time in the phrase "Joshua the son of Nun". In 1 Chron. 7. 27. he is mentioned as "Non" with reference to his being the son of Elishama. The father of Joshua therefore, was a man of no importance.

Elishama, the grandfather of Joshua, was of the tribe of Ephraim. He is mentioned in Numbers 1. 10. as being one of the twelve princes of the tribes of their fathers, heads of thousands in Israel. When Israel camped, the standard of Ephraim was to be on the west side and Elishama was to be the captain of the tribe. (Num. 2. 18.) When the tabernacle had been fully set up, the princes of Israel offered certain sacrifices which are described in Num. 7. In verse 48 of that chapter, Elishama is mentioned as leading the sacrifices for Ephraim. When the Israelites marched, Ephraim had to take up the third position and Elishama was in charge of that tribe. (Num. 10. 22.)

The first appearance of Joshua in the O.T. is in Exodus chapter 17 where he appears as a military leader of Israel in their war against the Amalekites. The allegory which is to be found in this story of a war against the Amalekites is a fitting introduction to the character of Joshua. To understand this we must study the story.

From the very beginning, God and Sin have been in opposition. The giving of coats of skin to Adam and Eve was God's first attack against sin in the flesh. The skins represented the sacrificial Lamb of God who was to be Jesus. Thus on the one side was God and opposed to Him on the other was Sin. Between the two was (and is) the Lord Jesus Christ signifying by his name "Yahweh will save" that God will save us against sin but only through Jesus. The Divine Promises were held out as a reward for the victory over sin. Concurrent with the giving of the promises was the establishment of the ritual of circumcision which involved the cutting off of the flesh, symbolising the turning away from sin. In the same vein, the liberation from the bondage of Egypt was symbolical of God's help in liberating His people from the great enemy which is sin. The exodus was set in motion after the killing of the Passover Lamb.

In the fore-going symbolism, God is the General who is building up an army in His determination to destroy Sin. To do this He calls out people who will become good "soldiers of Christ". Not long after the wilderness journey had begun, God gave His people a symbolical lesson in what was to be achieved and how to achieve it when He brought the Amalekites against Israel. These people were descended from Amalek who was the grandson of Esau by his Hittite wives, thus coming under the curse of Canaan, the progenitor of Heth who founded the Hittites. The Amalekites symbolised the "man of sin" which was the natural man that we all are. Israel represented the spiritual man. Throughout the ages there has always been a war between natural man and spiritual man.

Moses who stood on the top of the hill with the rod of God in his hand, took the part of God, and the rod was a symbol of Christ. When Moses held up his hands, Israel prevailed but when he lowered them, Israel was "discomfited." This indicated that it is only by God's strength that Israel can prevail. But God's strength does not operate without an effort on our part, this being shown by Aaron and Hur who "stayed up his hands, the one on the one side, and the other on the other side." (Exod. 17. 8/16.) Thus we can hold up our hands to God in prayer for help in our war against natural sinful man. The

war was fought in a place called Rephidim which means "strengthening of the hands" and it is appropriate that this followed the first giving of water from the rock. Joining these symbols together we find that the LORD is our shield and will help us through our weakness by giving us the water of life which is the gospel and by strengthening our hands. That Aaron was one of those who held up the hands shows that in the Mosaic era, prayer was offered through the priesthood. By Hur holding up the other side, we learn his type from the meaning of his name. It means "white" from a root meaning "linen", the symbol of righteousness. Therefore Hur represents those who were deemed righteous because of their faith. Hur became the grandfather of Bezaleel who, with Aholiab, did the "cunning works - in all manner of workmanship" to build the tabernacle, (Exod. 31. 2/11.) thus foreshadowing the work of the servants of God.

In this, the first recorded battle between natural man (Amalek) and spiritual man (Israel) we are introduced to JOSHUA who, it is recorded, "discomfited Amalek and his people with the edge of the sword." (Exod. 17. 13.) Here was "Jehoshuah" or "Yahweh will save", the pre-figure of Christ.

Yahweh's commandment came at the end of the day - "Write this for a memorial in a book, and rehearse it in the ears of Joshua:.." (Exod. 17. 14.) Every Israelite would know that here was a commandment to wage a continual war against sin in himself by looking to the power of God to save him and by lifting his hands in prayer at all times to the God who could save. The ultimate cause of victory was the power of God wielded by the Saviour, and shown by the faith of the righteous of both the Mosaic and Christian eras. To make quite sure that the people would not forget, God caused an altar to be built to which He gave the name "Jehovah-nissi" ("Yahweh-nissi") which means "Yahweh is my banner". (Exod. 17. 15.) The chapter closes with a statement that Yahweh will have war with Amalek from generation to generation. Therefore the war by God on behalf of His people will continue until the end of the age when the Kingdom is established. Joshua's part in this war is easy to see. He is the leader of the people of God in battle.

The history we have just considered shows us how appropriate it was for Joshua to become the leader of Israel in the stirring new adventures which await them. In Egypt the people had been slaves. After 40 years of training in the wilderness, the people were to become a warlike nation ready to drive out the inhabitants of the land. During his leadership, the people were trained to look to Yahweh who had called them out of bondage. Joshua came at a time when Israel had been spiritually prepared for more active tasks. In the anti-type, Jesus came and taught the gospel to a people who were in bondage to sin and apostacy. He trained them for greater works by giving them the Laws of Christ. In the anti-type of Joshua, he will take over when the people of God have been trained and numbered. He will then be the manifestation of Yahweh Tz'vaoth, the LORD God of Hosts, who will be the great military leader of the new age.

A further historical note on this theme is to be found in 1 Sam. 15. verses 1 to 9 where Saul, king of Israel, goes to war against the Amalekites. Verse 9 tells us that Saul allowed Agag to live. Agag was not a name but a title the same as "Gog" of Ezek. 38. 2. Here was a case where Saul, taking the part of Israel in its war against sin in the flesh, permitted sin to survive thus bringing upon himself the dreadful Divine rebuke of verses 14/31.

There is further symbolism to be found in the book of Esther. Haman, the enemy of the Jews is referred to as an "agagite". (Esth. 3. 1/10.) In his "Antiquities XI. vi. 5." Josephus defines him as being of the nation of the Amalekites. The lesson of the book of Esther points to the day when Haman, personifying Gog of the latter days, will be destroyed. A further lesson shows the destruction of sin when Christ returns to set up the Kingdom of God.

These historical details have been given to show that Joshua fits into a type of which the Returned Christ is the anti-type. It is essential that

the Bible student should appreciate this character so that in reading the Book of Joshua, the analogies will become more apparent. The swiftness of the attacks made by Joshua were indicative of the rapidity with which the Returned Christ will strike at his enemies. Speed is the character of the modern age when going to war but the speed of the LORD God of Hosts will overtake all forces which are ranged against him.

It was appropriate too, that in the Book which introduces the new phase in the history of Israel should include a reference to the lesson of the war with the Amalekites. We read that the people were told to "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt... thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." (Deut. 25. 17/19.)

THE AMALEKITES

We break into the continuity of our story to deal with the problem of the Amalekites. In 1 Chron. 1. 35/36. it states that Amalek was the son of Eliphaz who was the son of Esau. Genesis 36. 12. confirms this but adds the information that Amalek was the son of Eliphaz by his concubine, Timna. She was the sister of Lotan who was the son of Seir the Horite (Hivite). (1 Chron. 1. 38/39.) In this way, Amalek had Canaanitish blood through his grandmother Adah who had married Esau, and Canaanitish blood through his mother Timnah who was descended from Canaan. (Gen. 10. 15/17.)

Now we come to the problem of Num. 24. 20. which states that "Amalek was the first of the nations,.." According to Gesenius, the word "first" means first in time although in other usages it also means fore-most (in importance or strength). This brings us back to Gen. 14. 7. which mentions the "Amalekites" in connection with the wars of the kings. This pre-dates the Amalekites to a period in history long before Esau.

The reconciliation of the records appears to rest in the information that Timna was concubine to Eliphaz. The Genesis record seems to make a point of mentioning this as if to supply important information. It establishes that the Amalekites of Exod. 17. were connected to the Amalekites of Gen. 36. through the association of Eliphaz with Timnah. In the war with the kings of Gen. 14. the country of the Amalekites was smitten (Gen. 14. 7.) so it is most likely that only a remnant was left. From this remnant came Timna, the daughter of Seir. No doubt Eliphaz went to live in Timna's country and called his son after the name of her people. Thus the Amalekites as a nation were revived. This would bring the Amalekites to Rephidim from whence they came to attack Israel. The country of the Amalekites was in that region.

THE SPIES

When the Children of Israel had reached the wilderness of Paran, the LORD instructed Moses to send 12 men so that they might search the land of Canaan. The party was to be composed of a ruler, one for each tribe. See Num. 12. 6. and Num. 13. 2/3. In Num. 13. 4/15. we are given the names of the men who were chosen and in giving their names, the chapter also gives the names of the fathers of these men. In verse 8 we find Joshua is mentioned as the representative of the tribe of Ephraim but his name is spelt "OSHEA". The difference between this name and the better known form of "JOSHUA" is one of meaning. "Oshea" means "deliverer", "saviour" or "salvation". "Joshua" has the prefix "Ja" added so as to bring the Divine Name into it. This changed the meaning to "Jahweh will save" or "He through whom Jahweh will save". The usage here is important because Joshua was not a chosen vessel up to that time except in so far as he had been chosen to lead the Israelites against the Amalekites. Now he was given a commission concerning the LAND. It was by the Divine Will that the record adds to verse 16 the words, "And Moses called Oshea the son of Nun Jehoshua."

At this stage in the present study, it is interesting to note that the

Tribe of Levi was unrepresented in the party of spies. This omission was in order because there was no inheritance for the tribe of Levi. The reason is given in Num. 18. 20/21.

The hand of God is seen in the choice of spies because of the meaning of their names. The names of the men have a significance and so do the names of their fathers who are specifically mentioned here.

THE NAMES OF THE SPIES:

The tribe of Reuben	Shammua	means	Renowned
Simeon	Shaphat	"	Judge
Judah	Caleb	"	Forcible
Issachar	Igal	"	Avenger
Ephraim	Oshea	"	Saviour
Benjamin	Palti	"	Deliver
Zebulun	Gaddiel	"	Troop of God
Joseph (Manasseh)	Gaddi	"	Fortunate
Dan	Ammiel	"	People of God
Asher	Sethur	"	Hidden
Naphtali	Nahbi	"	Unrevealed
Gad	Geuel	"	Majesty of God

From these names, the following sentence emerges:-

"The renowned Judge will be a forcible avenger when the Saviour delivers the troop of God who will be the fortunate people of God as yet hidden in the unrevealed majesty of God."

THE NAMES OF THE FATHERS OF THE SPIES:

Zaccur	means	Mindful
Hori	"	Troglodytes - figuratively a separated people
Jephunneh	"	He will be prepared
Joseph	"	Adding
Nun	"	Perpetuity
Raphu	"	Healed
Sodi	"	Company of persons of intimate association
Susi	"	Leaping for joy
Gemalli	"	Burden bearer
Michael	"	Who is like God

Vophsi	means	Additional gathering together
Machi	"	Pining

From these names in the order in which they appear, we get the sentence:-

"He will be mindful of the separated people. He will be prepared by adding in perpetuity a healed company of persons of intimate association who will be leaping for joy when the burden bearer who is like God makes an additional gathering together of those who have been pining for him".

When the spies had returned from their investigation, they gave a false report of the land. Joshua and Caleb alone, told the truth about the land and wanted to go in immediately and take it. For their faithfulness in this, both Joshua and Caleb lived to enter the land. The others died in the wilderness. (Num. 14. 30/32. and Num. 26. 65.) Note carefully Num. 14. 31.

Joshua's training for the rank he was to be given went much further than military exploits and acting as a spy. He was a minister to Moses. (Exod. 24. 13.) When Moses was called up into the mount by God, Joshua went with him. When Moses went on alone, Joshua stayed behind alone. This must have been a severe test of character and endurance to be by himself for a period of 40 days and 40 nights. The incident shows the important rank Joshua held. When Moses and Joshua came down from the mount, it was Joshua who heard the noise of revelry in the camp over the golden calf. It was on this occasion that Moses broke the Tables of Stone.

It was God who chose Joshua as Moses' successor. But Moses prayed to God asking him to appoint a man to this office. See Num. 27. 15/17. The answer was given in Num. 27. 18/23. It is an interesting tie-up between Testaments that when Moses prayed in this way, he said of the Israelites, "that they be not as sheep which have no shepherd". Compare this with the quotation by Matthew of these words in Matt. 9. 36. Then just as these words had been uttered before the choice of Joshua, so they preceded the story of the ordination of the disciples in Matt. 10. 1/4.

The final reference to Joshua is given in Num. 34. 17. where God told Moses that Eleazar and Joshua would divide the land unto the people. This put the power to do so in the hands of the priest and the man who fore-shadowed Jesus the future king. This was confirmed in Deut. 1. 38. which reads, "But Joshua the son of Nun, which standeth before thee, he shall go in thither; encourage him: for he shall cause Israel to inherit it." See also Deut. 3. 28.

In Exod. 23. 20; 32. 34 and 33. 2. God said He would send His angel before Israel. The first of these passages reads:-

- Exod. 23. 20. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."
 21. Beware of him, and obey his voice, and do all that I speak; for he will not pardon your transgressions: for my name is in him."

The Hebrew word for "angel" is "mal'ak" meaning a "messenger". This includes an immortalised being which is always associated with the word "angel" but it could also refer to a person who is called out to do a special work for the LORD. In the first of the fore-going passages it could well have applied to Moses but in Exod. 33. 2. the "angel" (Messenger) could just as well have been Joshua who was indeed, to "drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite" as the verse says. In Deut. 31. 3. it is stated that "Joshua he shall go over before thee", thus using the same phrase as in Exod. 23. 20. quoted above, namely, "(go) before thee". Finally, Deut. 34. 9. states that Joshua was

"full of the spirit of wisdom".

The word "also" in the previous paragraph has been underlined to show that Joshua could ALSO have fulfilled the role of a messenger of Yahweh in his work of leading Israel into the Land of Promise. There is no doubt that Exod. 23. 20. refers to a mighty angel who acted as Yahweh's servant in protecting Israel throughout their journey, and, no doubt, has protected Israel throughout their history in Gentile times to ensure that a remnant has always survived. (Ezek. 6. 8.)

One of the rarely used titles of God shows Him to be a protector of His people Israel and while protecting them, would be manifested by a powerful angel or messenger. This title is found in:-

Gen. 49. 24.	"...the mighty (God) of Jacob;.."
Psa. 132. 2.	"...the mighty (God) of Jacob;.."
5.	"...the mighty (God) of Jacob. "
Isa. 1. 24.	"...the mighty One of Israel,..."
Isa. 49. 26.	"...the mighty One of Jacob. "
60. 16.	"...the mighty One of Jacob. "

In the first three of these quotations, the use of brackets indicates that the title "God" in the verse is in italics, showing that there is no equivalent in the original Hebrew. The Hebrew original is "Abhyr" and is translated as "mighty". It comes from a root "abar" meaning to "soar" giving the sense of a protective influence soaring above that which is to be protected. In this connection, see Zech. 3. 1. where we read of "...Joshua the high priest standing before the angel of the LORD,.." and Jude 9 where this angel is named as "Michael". See also Dan. 12. 1.

These details have been mentioned to show the importance of Joshua as a type of Christ. Other facts for consideration are:-

1. Joshua was prepared throughout forty years in the wilderness to take his part as a leader of Israel. Jesus was forty days in the wilderness being tested as to his fitness to lead Israel.
2. Joshua was born under the Law as was Jesus. (Gal. 4. 4.)
3. The Greek form of the name Joshua is "Jesus". Joshua is referred to as "Jesus" in Acts 7. 45. and the marginal reference to "Jesus" in Heb. 4. 8. is "Joshua".

With this introduction to the Book of Joshua, we shall now turn to a study of its pages.

JOSHUA.

Chapter 1.

Verse 1

INJUNCTION TO JOSHUA.

"Now after the death of Moses..." - The time referred to would be after the expiration of the thirty days of mourning mentioned in Deut. 34. 8.

"...the servant of the LORD..." - "the servant of Yahweh" is a title applied to Moses throughout the Book of Joshua. See Josh. 1. 2, 7, 13 and 15; 8. 31 and 33; 9. 24; 11. 12 and 15; 12. 6 (2); 13. 8; 14. 7; 18. 7; 22. 2, 4 and 5. In Num. 11. 28. Joshua had been referred to as the "servant of Moses" but after several years of leadership, he was called "the servant of the LORD" in Josh. 24. 29. and Judg. 2. 8. The title "servant" appears to be given only after a period of proved service to Yahweh. See Num. 12. 7/8. The title was also applied to Jesus in Acts 3. 13. where the translation has "Son". This should be "servant". In Paul's earliest epistle, Galatians, he does not refer to himself as a "servant of Jesus Christ" but in Romans, a much later epistle, he does. While not claiming the title in Gal. 1. 10. Paul states that if he pleased men, he would not be "the servant of Christ" thus showing that the title is applied to those who please God or please His Son, Jesus.

The word "servant" applied to Moses in this verse comes from the Hebrew "'ebed" which means a slave. That means one who is in bondage and will not be released until the year of Jubilee. In this sense, Moses was bound to serve God and would not be released from that obligation and bondage until the Kingdom is established. The word "minister" which described Joshua comes from the Hebrew "sharath" meaning one who attends, serves or waits upon another. Joshua was not in bondage to Moses but attended upon him.

"...the LORD spake unto Joshua..." - In the past, Yahweh had spoken to Moses concerning the work which Joshua was to do. Moses was told of the appointment of his successor and was told to present him to Eleazar the priest and to the people. (Num. 27. 18/23.) Later on Moses commissioned Joshua in the sight of all Israel. (Deut. 31. 7.) The last words which Moses wrote contained a charge to him regarding his appointment. (Deut. 31. 23/24.) Now the word of Yahweh came to Joshua the second time and it was after the death of Moses that it came. The humility of Joshua is shown here because having been appointed by God in the sight of all Israel and being a man of great energy, it would have been understandable if he had assumed the reigns of office immediately Moses had died. But he was content to wait until the Word of Yahweh would come to him. In like manner, Jesus knew of his Divine appointment and parentage, yet he waited until the voice came from heaven, "This is my beloved Son, in whom I am well pleased." (Matt. 3. 17.)

"...Moses' minister,..." - contrast with the title applied to Moses as discussed above. Joshua had to prove himself before a higher title could be given to him.

Verse 2

"Moses my servant is dead;..." - The inference here is not that Moses is dead because this fact was well known throughout Israel. (Deut. 34. 5 and 8.) The mourning of Israel would also be accompanied by a great deal of anxiety as to what was going to become of those who mourned. Now that Israel would be like a flock of lost sheep bleating for their shepherd, it would be the time for a deliverer to arise. The people would now take to him more readily than if he had assumed leadership on the day Moses had died.

"arise..." - Heb. "qabal" meaning "stand in front of to receive". A similar word "qabal" differing only in the vowel sound of the second syllable, is found in 1 Chron. 12. 18. where it is translated as "received". The sense

is an instruction of Joshua to stand opposite the Promised Land and be ready to receive it. This ties up with the instruction given immediately following.

"go over this Jordan,.." - compare Deut. 3. 27. where Moses was told "thou shalt not go over this Jordan." And in verse 28 of that chapter, "But charge Joshua, and encourage him; for he shall go over before this people,.."

These two portions of the verse which have been discussed give the sense of "get everything ready and prepare to go over Jordan." This agrees with the message which Joshua passed on to the Children of Israel in verse 11.

"thou, and all this people,.." - the instructions were given to Joshua and to all the people. This point should be borne in mind when we come to discuss the anti-type.

"unto the land..." - all the land of Canaan. Gen. 17. 8.

"...I do give to them,.." - The R.S.V. translates "I am giving to them." The Afrikaans Bybel translates in the future tense, "wat ek aan hulle,...sal gee."

"...the children of Israel." - those to whom the Promise was made. The multitudinous seed of the Promise.

Verse 3

"Every place that the sole of your foot shall tread upon,.." - This is limited to the boundaries mentioned in verse 4. They would have to keep within the limits of Yahweh's Promise to Abraham and his seed. (Gen. 13.14/17.)

"that have I given unto you,.." - the perfect tense here indicates that the land referred to was given by promise and not by tenure. See Deut. 11. 24. where the same expression "soles of your feet" is used but the tense is future - "shall be yours". Now they had come to the time when that promise was about to be implemented. The occupation was sure.

Verse 4

"From the wilderness and this Lebanon..." - In Deut. 11. 24. the land was described as "...from the wilderness and Lebanon, from the river, the river Euphrates, even to the uttermost sea..." The expression "wilderness and this Lebanon" gives the boundary from south to north. Then the line moves east to the Euphrates. The western boundary would be the great sea. (Mediterranean). In the Deuteronomy description, the boundary is given starting with south, north and east, then going to the great sea on the west.

"all the land of the Hittites,.." - The Hittites are named in a broad sense to cover the Canaanites. (1 Kings 10. 29; 2 Kings 7. 6;) The land is also described in Gen. 15. 18/21. The nations mentioned in these verses are:-

Kenites	see 1 Sam. 15. 6; Judg. 1. 16; 4. 11; Num. 24. 21/22.
Kenizzites	see Num. 32. 12.
Kadmonites	see LXX where they are mentioned as "Kedmoneans". Nothing is known of these people. The name means "of the east".
Hittites	Descended from Heth (Gen. 10. 15.) therefore from Canaan.
Perizzites	Gen. 13. 7; 34. 30; Exod. 3. 8; 23. 23; etc.,
Rephaims	Gen. 14. 5.

Amorites	Gen. 10. 16; with the Hittites and the Jubusites, they dwelt in the mountains. See Num. 13. 29.
Canaanites	These dwelt by the sea. Num. 13. 29.
Girgashites	Mentioned with the Hittites and the other nations in Deut. 7. 1; Joshua 3. 10; 24. 11; Neh. 9. 8;

In other references, seven nations are mentioned and sometimes six, but in Gen. 15. 18/21, ten nations are named.

Verse 5

"There shall not any man be able to stand before thee..." - This assurance was given by Moses to Israel in Deut. 7. 24, and 11. 25. In these passages it was given to the whole nation. In the Joshua reference, it is given to Joshua.

"as I was with Moses,..." - refers to Exod. 3. 12, where assurance was given by God to Moses.

"I will be with thee,..." - Moses had quoted this assurance from God to Joshua. See Deut. 31. 8. Many years later David was to quote these words to Solomon. (1 Chron. 28. 20.) Paul took a lesson from this for the Christian believers amongst the Hebrews. (Heb. 13. 5.)

Note the three assurances:-

- (1) "There shall not any man be able to stand before thee..."
- (2) "as I was with Moses, so I will be with thee..."
- (3) "I will not fail thee nor forsake thee."

Verse 6

"Be strong and of a good courage:..." Although Joshua and the children of Israel were to be given the land, they would not receive it without an effort on their part. This effort would require strength and courage. Centuries before Abram had required strength and courage to leave Ur and go to a land several hundred miles away. It was also a land which was full of strong and warlike nations. The spies had been told to "be of good courage" (Num. 13. 20.) Moses had told Joshua to "Be strong and of a good courage". (Deut. 31. 6.) Moses repeated this instruction in verse 7 and 23. The reason why the children of Israel and Joshua had to be strong and of a good courage was given in Exod. 23. 29, where God had warned he would not drive out the nations in one year lest the land become desolate and wild beasts should multiply against them. But "by little and little will I drive them out from before thee, until thou be increased, and inherit the land." (vs 30.)

The instruction is given FOUR times in this chapter. The usages are:-

- vs. 6. "for unto this people shalt thou divide for an inheritance the land..."
- vs. 7. "that thou mayest observe to do according to all the law, which Moses my servant commanded thee:..."
- vs. 9. "for the LORD thy God is with thee whithersoever thou goest."
- vs. 18. "he that will not hearken...shall be put to death."

The reward is to be given to those who obey the LORD. He will be with them wherever they may be but those who disobey will be destroyed. The first of these assurances and warnings was given to Joshua. The next two were told by Joshua to the people. The fourth was a rehearsal of what Moses had told the people.

"unto this people shalt thou divide..." - See margin "thou shalt cause this people to inherit the land." This marginal rendering is adopted by the R.V. and R.S.V. Also Die Bybel - "want jy sal hierdie volk die land laat erwe..." See. Seut. 1. 38; 3. 28; Exod. 32. 13.

Verse 7

"...be thou strong and very courageous,..." - the second of these, the reason being "that thou mayest observe to do according to all the law,..." This is a repetition of the Divine Law stated by Moses in Deut. 5. 32.

"all the law which Moses my servant commanded thee:..." This instruction is wider in application than it appears at first sight to be. Reference to Deut. 4. 2. will show that Israel were instructed to hearken to the statutes and judgments which Moses had given them and the important addition was that "ye shall not add unto the word which I command you, neither shall ye diminish ought from it,..." Joshua was to be given great authority in leading Yahweh's people but in leading them, he had to suppress any individuality he may have and follow only the Laws of God. This is indicated in the latter portion of verse 7 which states, "turn not from it to the right hand or to the left,..."

Moses had given similar instructions to Israel when he said, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land,..." (Deut. 32. 46/47.) Note the powerful teaching of the same principle in Deut. 6. 6/12 and 11. 18/25. The study from chapter 11 just quoted is very similar to that now before us from Joshua.

Verse 8

"This book of the law..." - see Deut. 28. 61; Josh. 8. 31; 24. 26. It could be that it was this "book of the law" which Shaphan the scribe found in the house of the LORD. (2 Kings 22. 8.) See Deut. 31. 24/26;

"shall not depart out of thy mouth;..." In those days, the Hebrew language was spelt only with consonants, the vowel sounds being added from the context. It was much easier to read if it was read out aloud. Therefore when reading it, they would not allow it to depart out of their mouths if they read it audibly. Reading it in this way would help them to memorise it.

"thou shalt meditate therein..." - the Hebrew word translated as "meditate" is "hagah" meaning to soliloquize by speaking to oneself. Hebrew being the language it is, it would be easier to memorise if spoken to oneself. This would bring great concentration to bear on one's study of the Law.

"day and night..." - Biblical hyperbole. Cf. Paul's "Pray without ceasing". (1 Thess. 5. 17.) See. Psa. 1. 2. also Psa. 119. 97. See the Laws for a king and his attitude to the book of the law. Deut. 17. 18/20.

"thou shalt make thy way prosperous..." - does not refer to a gathering of material wealth but rather, spiritual wealth in the sight of God.

"thou shalt have good success." The success of the various undertakings which God had in store for them were conditional upon their obedience to His Laws. If they were to disobey, then they had the dreadful warnings of Deut. 28. 15 et seq.,

Verse 9

"Have I not commanded thee?..." The inference is that if God had commanded them then they had nothing to fear. The form "Have I not..." is

the rhetorical form of saying "Behold, I have..."

"Be strong and of a good courage:..." - the third of such assurances. The reason given is that "the LORD thy God is with thee..." This makes the reason solely one of FAITH in Yahweh.

"be not afraid,..." - see Deut. 1. 29; 7. 18; 20. 1; 20. 3; 31. 6. In all these assurances it was because God was with them.

"neither be thou dismayed:..." see Deut. 1. 21; 31. 8.

"whithersoever thou goest." This is connected to the pattern of "Be strong and of a good courage". See verse 7 where the same injunction is given. Then at the end of that verse we find "whithersoever thou goest".

The final injunction to Joshua is to have FAITH in Yahweh. This faith must not only cover a firm belief that God is able to do what He promises, but it also requires one's confidence that God will care for and protect those who put their trust in Him. Psa. 9. 9/10. is the complete answer to this problem of faith in God.

Verse 10 INJUNCTION TO THE PEOPLE OF ISRAEL.

"Then Joshua commanded the officers of the people,..." The word "Then" is taken from the Hebrew "'az" meaning "at that time" indicating that Joshua lost no time in acting upon the instructions of Yahweh. cf. Psa. 119. 60.

"The officers" of the children of Israel had been appointed in pre-Mosaic days in Egypt. (Exod. 5. 14.) In Num. 11. 16. seventy officers were chosen to assist Moses in his work with the people of Israel. In Deut. 1. 15. we learn that Moses had taken "the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." This was the organisation which had been set up to assist Moses in the administration and guidance of several million people who were taking part in an unaccustomed wilderness journey. It continued into the days of Joshua.

The word translated as "officers" comes from the Heb. "shoterim" which comes from a root word meaning "to write". Thus we find them keeping a count of the bricks made in Egypt (Exod. 5. 6/19.) It is not known for certain what their work was but we find them making proclamations in Deut. 20. 5, 8 and 9; They were men of influence with the people as we see from Deut. 31. 28/29; They sat on the seat of judgment (Deut. 16. 18.) They also had outside duties. (1 Chron. 26. 29.) In the days of Jehoshaphat the Levites acted as officers. (2 Chron. 19. 11.) When Josiah set to repairing the temple, officers were appointed. (2 Chron. 34. 13.) In Prov. 6. 7. the word is translated "overseer".

"commanded..." - Heb. "tsavah" meaning to command by laying a charge upon. Putting them under an obligation.

Verse 11

"Pass through the host,..." - The word for "host" comes from Heb. "machaneh" of which the plural as used here, is "machanaim". (the "ch" is the guttural from of "h" as in Afrikaans guttural "g" in "grens"). The meaning is either a host (army) or a camp where the army is to be found. See Gen. 32. 2. where the translated word is "host" and the margin gives both meanings - host or camp. Note that the text gives the Heb. "Mahanaim". The R.V. and R.S.V. give "camp" and so does the Afrikaans Bybel with "laer" (camp).

"command the people..." - all the people were involved - the fighting men, the women and the children and the aged. The whole camp had to be ready.

"Prepare you victuals;.." - The word in Hebrew for "victuals" is "tsedah" meaning "food for a journey". It is also translated as "provision" in Gen. 42. 25. ("provision for the way") and 45. 21. where it is again translated as "provision for the way".

"within three days ye shall pass over this Jordan,.." - this must not be taken to mean that this would be the time when the crossing would take place. What it means is that the people were instructed to prepare food for the journey and to have it ready by the earliest three days from the giving of the commandment. In other words, "get the food ready and be prepared to cross at any time three days from now". It is necessary to understand this point because they did not cross over within three days. The time details were:-

- Josh. 2. 22. having visited Jericho, the two spies fled that day and spent the next three days hiding in the mountain. 4 days used.
 23. The spies return. This takes up another day.
 3. 2. After 3 days, the crossing over commences. 3 days.

This makes a total of 8 days from the giving of the commandment to the commencement of the crossing of Jordan. This now reconciles "within three days" of the verse we are studying, with what actually happened. If the people were ready within three days, then they would be ready to cross over at any time. The enforced hiding on the mount prevented Joshua commencing the crossing three days after despatching the spies.

"to possess the land,.." - this they had to do but the rest of the verse shows that it was not the people of Israel who were going to possess the land by their own power, but God who was going to give it to them so that they could enter into possession. The sense is to take occupation because it was God who was going to make it possible for them to do so.

Verse 12

To understand this verse we must turn to Num. chapter 32 which sets out how the children of the tribes of Reuben and Gad saw that the land of Jazer, Gilead, Ataroth, Dibon, Nimrah, Heshbon, Elealeh, Shebam, Nebo and Beon was suitable for cattle. These places were east of the northern half of the Dead Sea. Since they had large herds of cattle, they wanted to settle there in preference to crossing over into Canaan. Gilead was further north but east of Jordan. Moses asked them if they expected their brethren to go to war while they sat on the east of Jordan and did nothing. He warned them that their fathers had discouraged Israel from going into the land and God had been angry with them and would not permit any who came out of Egypt of the age twenty years old and upward to enter the land. Furthermore the LORD'S anger was such that He made the people wander for forty years in the wilderness. Moses warned them of further anger from the LORD.

The people of Reuben and Gad promised that they would go armed into Canaan and that they would not return to their homes until the rest of Israel were settled in the land. Moses thereupon agreed to permit the people to settle in the land which they desired but under conditions which he set out carefully and which are recorded in Numbers chapter 32. Joshua was now about to remind the people of these tribes and the people of the half tribe of Manasseh about the conditions which Moses had set out. This verse is an introduction to that important warning.

Verse 13

"Remember the word..." - thus Joshua warned the people. They did keep their word and hearkened to the commandment of God in this matter. See Josh. 22. 1/4. They were to cause a further difficulty later on by building an altar but we shall deal with that story when we come to it. See Num. 32. 20/28. See also Deut. 3. 18/20.

Verse 14

"Your wives, your little ones,..shall remain..." - as stated in Deut. 3. 18/20. They were to stay in the cities of Gilead. (Num. 32. 26.)

"the land which Moses gave you on this side Jordan;.." - this statement has caused difficulty because it indicates that the land which Moses gave them was on the east of Jordan whereas the R.V. and R.S.V. state "beyond Jordan" and "beyond the Jordan" respectively. The A.V. is correct in regard to what happened but the R.V. and R.S.V. are correct in regard to the text. The Afrikaans Bybel says "...wat Moses julle oos van die Jordan gegee het..." (that Moses has given you east of Jordan.) The text says "on the otherside of Jordan". This must be regarded from the point of view of the writer of the Book of Joshua who was west of Jordan when he wrote those words. The R.V. and R.S.V. give the impression that the land referred to was on the east of Jordan whereas the land meant was on the west.

"ye shall pass before your brethren armed,.. " - this was in accordance with the undertaking given in Num. 32. 17. Moses had been careful to tell Joshua of the situation so that when it arose, he would know what to do. See Num. 32. 28. The people had assured Moses that they would pass over before Israel armed. (Num. 32. 17 and 27.)

"all the mighty men of valour,.. " - the word "all" does not mean every man of valour in the tribes but refers to every man of valour who was available after making provision for certain men of valour to stay behind to protect the women and children. Josh. 4. 13. states that "about forty thousand prepared for war passed over...". But Num. 26. 18. gives 40,500 men of valour for Gad, verse 7 gives 43,730 for Reuben and verse 34 gives 52,700 for Manasseh, making 136,930 in all who were able to go to war. This information came from the numbering of the people at the end of the wilderness journey. Taking the one from the other, we find that about 90,000 men stayed at home to look after the women, children and old men who could not go to war.

The word "armed" in Hebrew is "chomesh" which is used in Exod. 13. 18; Josh. 1. 14; and Josh. 4. 12. In both the Joshua references it is translated as "armed" but in Exod. 13.18 it appears as "harnessed". It means in full battle array with the centre portion and two flanks plus the van and the rear. That makes five sections. The word appears in Judg. 7. 11. translated as "armed" with a marginal note "in ranks of five". Exod. 13. 18. also has a marginal note reading "by five in a rank". The marginal note to Josh. 1. 14. which we are now studying gives "marshalled by five".

Verse 15

"Until the LORD hath given your brethren rest,.. " - see Num. 32. 17. and verse 22. See also Deut. 3. 20. where reference is also made to this condition.

"which Moses the LORD'S servant gave you..." - there is no hint here that the death of Moses cancelled the promise of the tribes to go before Israel. Death normally cancels contracts but not this one because it was an agreement to serve God by their act in crossing over before Israel. Moses was the mediator through whom the agreement was made.

"this side Jordan towards the sunrising." - to accent the fact that their land would be on the east of Jordan - towards the sunrising. See Num. 32.19. where the accent is again given - "this side Jordan eastward."

Verse 16

"All that thou commandest us we will do,.. " - compare Num. 32. 31.

"whithersoever thou sendest us, we will go." - The verse quoted -

Num. 32. 31. states that the children of Gad and Reuben had said, "As the LORD hath said unto thy servants, so we will do." This acknowledged that the command came from Yahweh. The assurance "All that THOU - (to Joshua) - commandest us, we will do," acknowledged that Joshua would be passing on the commandments of the LORD.

Verse 17

"According as we hearkened unto Moses...so we will hearken unto thee.." This statement acknowledged that Moses was God's representative and that Joshua is now, in the absence of Moses, also the representative of God. This thought gives rise to the next part of the statement.

"the LORD thy God be with thee..." - Thus they acknowledged that the Divine Inspiration and Guidance had been with Moses. Therefore they expressed the wish that the same Divine help and guidance should be with Joshua. This wish is expressed in a similar manner in 1 Sam. 20. 13; 1 Kings 1. 37; David's instruction to Solomon regarding the building of the temple was given on a similar line. (1 Chron. 28. 20.)

Verse 18

The warning of punishment for disobedience to the commandments which Joshua, as God's representative, may pass on to the people, is a repetition of the warning given in Deut. 17. 12.

"rebel against the commandment..." - "rebel" from Heb. "marah" which means "resist" or "oppose". See the usages in Deut. 1. 26 and 43; 1 Sam. 12. 14; It is also translated "provoke" in Psa. 78. 40. "provoked" in Psa. 56; 106. 7 and 33, and "provoking" in Psa. 78. 17. In all cases it is rebellion against Yahweh.

JOSHUA.

Chapter 2.

Verse 1

THE TWO SPIES AND RAHAB.

"...Joshua sent..." - the verb according to the margin, is in the pluperfect tense (had sent). This also appears in the Afrikaans Bybel but in all other translations consulted, the tense is as per the A.V. There is no pluperfect tense in Hebrew so the A.V. is correct.

"Shittim..." - The place is first mentioned in Num. 25. 1. in connection with an unhappy event in the history of Israel. It was here that the "people began to commit whoredom with the daughters of Moab". In Num. 33. 49. the same place is mentioned as "Abel-Shittim" and is described as being in the plains of Moab. It was the final station to which the Israelites came at the end of the wilderness journey. It is associated with a great evil which symbolises a turning to false doctrines and it also represents a stage reached at the end of a journey. Therefore in the anti-type it symbolises the end of the journey for the people who have come out of a world of false doctrines and are about to cross over to the place of the washing away of the reproach. We shall deal with this anti-type more fully when we come to it.

"to spy secretly..." - Any criticism levelled against Joshua for showing a lack of faith by sending out spies secretly should not be considered. It may be thought that since Joshua had every assurance that God was with him, he ought to have advanced without precautions of any kind. In regard to a possible criticism of lack of faith in God, we remember that when Moses was told that "the LORD thy God hath set the land before thee: go up and possess it,.." (Deut. 1. 21.) the people suggested to him that spies be sent first and that they be asked to bring back a report on the land. Moses' reaction to this suggestion was as he recorded it - "the saying pleased me well:.." (Deut. 1. 23.) No one could accuse Moses of a lack of faith on that occasion. In regard to the possible criticism that Joshua should have advanced immediately is putting the whole burden upon God who uses His servants according to their character. Joshua was a military leader as we see from his choice as the one to lead Israel in battle against the Amalekites. (Exod. 17. 13.) One would expect him to act as a military leader and this he did by assessing the problem before him before committing the men of valour to battle. If a general knows that he has a territorial advantage and an overwhelming superiority in military equipment, he would nevertheless be wise to study all problems of attack before setting the advance in motion. In all this, Joshua showed himself to be a wise military strategist and a man of faith.

"saying,.." - in the sense of the passage, the sending out and the saying are connected. If Joshua sent them out secretly he would tell them secretly. To tell them openly in the hearing of Israel would set up a "grape-vine" which might reach the people of Jericho. Therefore the sending out was secret to Israel and to Jericho. No doubt Joshua would want a secret report from the spies when they returned so that he would not have a repetition of what happened with the twelve spies. See Num. 14. 1/10. On that occasion, the people listened to a false report and lost heart completely. In fact, the former panic by the Israelites may have induced Joshua to choose his spies with infinite care, selecting only those men of courage and faith. There would be less chance of false reports coming through from two men than from twelve.

"Jericho.." - Heb. "Yeriychoh" meaning "a fragrant place" or "fragrance".

"an harlot's house..." - The Heb. for "harlot" is "zanah" and is translated as "harlot" and sometimes as "whore". The word "prostitute" is used only once in Scripture and that is at Lev. 19. 29. The Heb. is "chalal" from "chalah" meaning to profane, make sick or wound. The word "zanah" is used for male and female indiscretions in this way, in Num. 25. 1. but in this sense it is used both directly and symbolically. It means "harlot" or

"act as a harlot" and in a figurative sense, means to go over to a false doctrine or ritual.

The meaning attached to the word "zanah" must be noted because a number of writers including Josephus, the rabbis and certain Christian commentators take pains to show that Rahab was an inn-keeper and not a harlot. The late Arthur W. Pink in his desire to escape the stigma attaching to the word, states that Rahab was an ex-harlot and that at the time of the visit of the spies, she had reformed. There is no verse in Scripture to support such a statement. Gesenius says in his authoritative lexicon, "nor are those to be listened to who...understand "a hostess" or "a keeper of a house of entertainment". She was referred to as an "harlot" in Heb. 11. 31. and Jas. 2. 25. and if she had not been an harlot Hebrews and James would not have used the word. In view of the secrecy of their mission, the spies would not go to an inn nor a house of entertainment.

"Rahab" - in pronouncing the Hebrew word, the "h" should be guttural. The name means "proud", "broad", "wide" or "at liberty".

"and lodged there." - "lodged" from Heb. "shakab" which has a variety of meanings amongst which are "lie down to sleep" (Ruth. 3. 8.) "lie down after being hit by a blow" (Judg. 5. 27.) "two lie together to keep warm" (Eccles. 4. 11.), it can also mean to lie with in an immoral sense but this cannot apply here. It must mean "lie down to rest" as in 2 Kings. 4. 11. because of verse 8 which uses the same word recording that they were "laid down...upon the roof".

It is not surprising that they should lodge there for the night because Rahab would have her home near the gate. Jericho was an overnight stopping place for travellers travelling between Egypt and Chaldea. Having crossed the Jordan, travellers would make a wide sweep to the north to avoid the desert and would then turn south to the fertile Euphratean valley. The trade between the two countries would be glass from Egypt and dyes and linen from Mesopotamia. This would explain how Rahab came to be in possession of linen (flax) and a scarlet thread. She would receive such things from her patrons. Being at the gate, she would attract the most visitors and from the point of view of the spies, her home would be near the only way of escape should a sudden exit from Jericho become necessary.

Verse 2

"it was told the king of Jericho,.. " - he would be told by the watchmen of the city. In those days, nations were contained within a city and high walls were built for the city's defence. Jericho was well-known as a fortress and it had been built as such because of its vulnerability on a trade route. The employment of capable night-watchmen and day watch-men would be necessary to prevent any attack from within. No time would be wasted in telling the king of any suspicious stranger who stayed within the gates over-night.

"men...of the children of Israel..." - it would be impossible for the men of Jericho not to know of the arrival of several million people on the other side of the river Jordan. Very likely a close watch would be kept on their movements.

"came in hither tonight..." - the spies must have arrived in the late afternoon when it was dark or near dark. The object in arriving that late hour would be to enter just before the gates closed and to be inside when it was too dark to notice them. They must have been noticed on entry at the gate. Their late hour of entry would rouse suspicions.

"to search out the country." - it could not be known for certain what the object of the spies was but in view of the precautions taken, the watchmen were not taking any chances. Either the spies would search out the city or they would use the city as a base before making a wider search of the country round about.

Verse 3

"The king...sent unto Rahab..." - the watchmen must have noticed where the men were lodged. If Rahab had been found to be harbouring the spies, she would have been killed. This was the custom of the times in the east. See Gen. 38. 24. re Judah's attitude towards Tamar.

"Bring forth the men..." - This was a demand that the men be brought to trial before the king. This was Pilate's attitude towards Jesus when he wanted to release him. (John 19. 4.) and Herod's attitude towards Peter when he was determined to kill him. (Acts 12. 4.)

"they be come to search out all the country." - This savours a panic. The king acted promptly not leaving the matter of investigation until the next day as well he might have. Rahab's explanation given in verse 9 shows that panic had seized upon the whole nation.

Verse 4

Rahab now risks her life by shielding the men. In this act of mercy towards the spies she took their part and separated herself from her own country and people.

"hid them..." - lit. "hid him..." Hid each one separately.

"There came men unto me..." - this confession that the men had come to her was a disarming statement to the king. In the face of such frankness he could do no more than believe her and assume that she was not guilty of treason. This built up his confidence to believe her next statement.

"I wist not whence they were". Here Rahab tells a lie. This has given rise to the impious question, "Does God rely upon the lie of a woman to save His spies?" The answer obviously is "No". God could have permitted the spies to have escaped in many other ways but He chose to send them to Rahab, a woman of Faith. In using her as His instrument in doing His Will, He allowed her to behave according to her natural character. When God uses us as His instrument in bringing someone into the Household of Faith, He does not cleanse us of all our sins. We are still sinful people yet servants of God. What was the greater crime, telling a lie under the strain of a life-and-death matter or living the life of a harlot? As it turned out, Joshua did not need spies and this was shown by the delay the sending of such spies caused. God did not need the existence of a harlot to further His plan in regard to Jericho so there must have been a much deeper significance in the present story. Rahab is used in Heb. 11. 31. as an example of Faith. She also became one of the ancestors of Jesus thus showing the infinite mercy of God which was expressed in another way by God through His prophet Isaiah. "though your sins be as scarlet, they shall be white as snow;.." (Isa. 1. 18.) Thus we see that when we turn from our evil ways and in Faith, serve the God of Israel, we shall be abundantly pardoned as Rahab was. The failure of the spies' mission shows that it was to be by the power of Yahweh that Jericho would fall. Spies had to be sent to show the truth of this. If the spies had been caught, it would not have prevented the fall of Jericho. The Spirit caused the story to be recorded because all these things were written for our learning.

Verse 5

"about the time of shutting of the gate,.." - the words "about the time" are in italics and must be disregarded since they were not in the original Hebrew. Lit. "the gate was at the shutting" This means that "the shutting" was a time point in the day and this is described as "the gate was at the shutting" "when it was dark".

"the men went out..." - another lie from Rahab.

"whither the men went I wot not..." She did "wot" "whither they went"

because she had hidden them on the roof and she knew it.

"pursue after them quickly..." - if they acted upon this they would lose no time in getting away from her home. This is what she wanted.

"ye shall overtake them." - yet another lie. She has now destroyed any hope of survival for herself and her family if she were to be found out. She is now on the side of Israel and has made the separation from her own nation.

Verse 6

"the roof of the house..." - Blunt points out that at this time of the year, it would be harvest. Flax was grown in all river valleys such as the Nile, the Euphrates and the Jordan. Flax is the vegetable plant from which linen fibre is derived. It is reaped when green and must be dried before it can be processed. Therefore Rahab put what she had of flax up on the roof for the drying process to take place.

To dry the flax, she would not pile it on a heap but would lay it out orderly and carefully so as to expose the greatest area to the sun. Thus as the record says, "she had laid in order upon the roof."

The time of the crossing of the river Jordan was at the Passover. From Exod. 9. 31. we read (as Blunt pointed out) that "the flax was balled." The time is known from Josh. 4. 19. which tells us that the people came up out of Jordan on the "tenth day of the first month". They reached Gilgal on the fourteenth day of the first month. (Josh. 4. 10.) Compare these times and dates with Exod. 12. 2/3.

The action of Rahab in this way, is commended in Heb. 11. 31. because "she...received the spies with peace".

Verse 7

"...the men pursued after them..." - the king's men pursued after spies which they thought were on their way to the Israel camp.

"to Jordan unto the fords..." - this would take them to the usual crossing over place. If there were more than one point of crossing, then they may have visited them all. The fords mentioned in Judg. 3. 28. are probably one of several places where a crossing can be made. Another mention is made in Judg. 12. 5.

"they shut the gate." This was done after the pursuers had gone. The motive would be the normal closing of the gate at night, these having by this time, been opened to permit the pursuers to go out. The gate would then be closed to ensure the safety of the fortress of Jericho. It has been suggested by Keil and Delitzsch that the gates were shut to prevent the spies going out of the city in case they were still there. This is hardly likely as it is obvious that Rahab was believed and no mention is made of a search in the city having been set in operation.

Verse 8

"...before they were laid down..." - see note to verse 1 concerning the word "lodged". The inference is that she came to them before they went to sleep so that she could talk to them.

"she came up unto them upon the roof." - The roof in those days was often the third floor. There was the ground floor and above that the upper floor. Higher still was the third floor which was the flat roof. This was called "the third loft" in Acts 20. 9.

Verse 9

"I know that the LORD hath given you the land..." - this is a tremendous statement of faith and showed what was the cause of her having risked her life in the presence of the king.

"your terror is fallen upon us,..." - the fear of you has struck all the people of Jericho.

"...all the inhabitants of the land faint because of you." All the people of Canaan are afraid of you. This extends the fear of Israel much further than the fortress of Jericho.

In the Song of Moses recorded in Exod. 15, we note at verses 15 and 16 that this fear had been promised by Yahweh. "...all the inhabitants of Canaan shall melt away. Fear and dread shall be upon them,..."

In Exod. 23. 27. we read, "I will send my fear before thee, and will destroy all the people to whom thou shalt come..." Before the crossing of the river Arnon, God had given a similar assurance. (Deut. 2. 25.) See also Deut. 11. 24/25.

Verse 10

"For we have heard..." - Here is another evidence of Faith. The events which Rahab is about to relate must have occurred before she was born. During her young life she must have been told about them and in hearing, she believed.

"how the LORD dried up the water of the Red Sea for you,..." - The record of this event is to be found in Exod. 14. 21. Note that it was not the destruction of the pursuing Egyptian host that impressed Rahab. The great thing for her was the actual drying up of the Red Sea. As a Canaanite she grew up as a pagan with a firm belief in a multiplicity of gods, each one having its different character and power. There would be a god of the Red Sea of whom every one would know. When the God of Israel showed that He was more powerful than the god of the Red Sea by drying up the Red Sea, the heathen would be duly impressed.

"what ye did unto the two kings of the Amorites,..." - this history is taken from Num. 21. 21/31.

"Sihon and Og, whom ye utterly destroyed." - Num. 21. 32/35. and Deut. 3. 1/8.

No doubt the record given here is a precis of what Rahab actually said to the spies. She showed that the gods of the Amorites were not as strong as the God of Israel. It was often a source of great comfort to a militarily successful nation, when they thought that their gods had given them victory. For an instance of this confidence, see Isa. 36. 18/20 and 37. 10/13. No doubt the Amorites had boasted of the power of their gods and now they had seen those same gods defeated by the power of the God of Israel.

It is very likely that she had also heard how the great RA, the sun-god of Egypt had been darkened with a darkness that could be felt. Exod. 10. 21/27. She must also have heard how the God of Israel had turned the river Nile into blood, thus humbling Osiris the god of the Nile. (Exod. 7. 14/25.) She must also have heard of the victory of the God of Israel over Beelzebul, the god of lice where even the magicians acknowledged that this was the "finger of God". (Exod. 8. 19 and connect with Luke 11. 20 where the Lord Jesus referred to the same incident.)

The comparison of one god with another was the character of the age. The kings of Syria could not defeat Israel in the hills so thought that the God of Israel must be the god of the hills and not of the plains. See 1 Kings 20. verse 23.

The people of Jericho thought that since they were in a very powerful fortress, that the "god of fortresses" was on their side. Therefore they were quite content to stay within the city when the Israelites started marching because they felt sure that their god of fortresses would deliver them from the powerful God of Israel.

Verse 11

"our hearts did melt,.. " - our hearts became faint, or our hearts turned to water. See Psa. 22. 14; 2 Sam. 17. 10; Deut. 20. 8. (margin) Josh. 5. 1; 7. 5; Isa. 13. 7; 19. 1;

"neither did there remain any more courage..." - see margin. For "courage" read also "spirit" (Heb. "ruwach" or "ruach") see Josh. 5. 1. "neither was there spirit in them any more". also 1 Kings. 10. 5. Their courage was absolutely deflated.

"because of you:.." - not strictly correct because it was the result of the many manifestations of the power of the God of Israel. This is made clear in the next portion of the verse.

"for the LORD your God, he is God in heaven above, and in earth beneath". This confession acknowledged the power of Yahweh over the sun-god, the moon goddess and the god of the morning star. It also acknowledged the power of Yahweh over the gods of the earth wherever they may be supposed to exist. This does not make Rahab a believer in Yahweh because there is no evidence as yet that she knew of the Divine Plan and Purpose which involved the Promises made unto Abraham. This she was to learn of at a later date. All she was concerned about for the moment was that the God of Israel was a mighty God and much more powerful than all other supposed gods.

It is important to note the difference between the gods of the heathen and the God of Israel. The heathen gods were for the most part, gods having a certain power which was limited to what they were supposed to do. In no case did any heathen god have a plan and purpose to give salvation to his creatures on earth. The God of Israel however, was a dynamic God. He had immense power and He had a Plan and Purpose. He was a God who had made promises and He was a God who had the power to fulfil these promises. The triune god of Christianity is much the same as the heathen Gods. He has power but He appears to be without a Plan and Purpose. He appears to be powerless against another earthly god named Satan. This gives the trinity power in heaven but not in earth. The God of Christianity could not be described as "he is God in heaven above, and in earth beneath." The best one can say of Christianity's god is that he rules in heaven but satan rules in earth. These thoughts are rather shattering because they make us realise that we are living in a PAGAN and not a Christian world.

Commentators, notably the late Arthur W. Pink, like to think that Rahab was a reformed woman and kept a happy and well run feeding place. The editor of THE TREASURY OF SCRIPTURE KNOWLEDGE is another of these. Rahab's belief in God was one of fear of His power. She had faith in what had been revealed of his power. Harlotry was not a profession to be despised in the nation of which she was a citizen. In many such nations, a well favoured young girl, eagerly sought after by men was envied by women and desired by men for a wife. The adventures of Marco Polo give evidence of this. It was only when she came under the influence of Judaism that she would change her ways. Her faith at that time was not of the character that caused her to discard her dreadful way of earning a living. Her Faith in the power of Yahweh caused her to receive the spies with peace, (Heb. 11. 31.) and send them out another way. (Jas. 2. 25.) In no passage in Scripture is she said to have repented. This can only be assumed since she married one of the spies - as it is supposed. She joined the nation of Israel so must have observed its laws of moral behaviour but this would be after dealing with the spies.

Verse 12

"...swear unto me by the LORD,..." - note that Rahab has lost all confidence in her own gods and now wishes an oath to be taken in the name of Yahweh. In eastern countries the taking of an oath was a very solemn undertaking. See 1 Kings 19. 2. for Jezebel's oath to Ahab - "So let the gods do to me, and more also,..." She had not been impressed by the power of Yahweh so took the oath by her gods.

In the fore-going request, Rahab showed a turn in her mind to Yahweh and a forsaking of her gods.

"...I have shewed you kindness,..." - the Heb. is "chesed" for "kindness". It not only covers a meaning of being kind but also incorporates the idea of being zealour with love towards a person. Rahab was moved by the presence of representatives of the people of Yahweh and was zealous in doing them a kindness.

"give me a true token:" lit. "a sign of truth." This would be a sign whereby they would give assurance of the kindness which they would return to her.

It is to be noted that Rahab asked for kindness unto "my father's house". This meant the members of her father's family. She described this more fully in the next verse.

Verse 13

Rahab asks for the safety of her father, mother, brothers, sisters and all their families (children). She does not ask for the safety of a husband thereby indicating that she was not married.

"deliver our lives from death," - Rahab knew that the fate of the people of Jericho was death. Likewise the fate of those who do not turn to the true worship of Yahweh is also death.

"our lives..." - from Heb. "nephesh". The root word is "naphash" meaning "to breathe". It is used in many ways, viz:-

It is said to be in the blood. (Lev. 17. 11.)
 It is said to live (Gen. 12. 13.) and die (Judg. 16. 13. margin)
 It can be poured out (Lam. 2. 12.) (Isa. 53. 12.)
 It can be saved by fleeing away. (2 Kings 7. 7.)
 Evil can be committed against it. (Jer. 44. 7.)
 It can be satisfied with meat and drink (Prov. 27. 7.)
 It can be satisfied (Prov. 6. 30.)
 It can be afflicted. (Isa. 58. 10.)
 It can be dried away (Num. 11. 6.)
 It can be thirsty (Prov. 25. 25.) empty (Isa. 29. 8.)
 The soul can delight (Isa. 42. 1.) be rejoiced (Psa. 86. 4.)
 It can be pious towards God. (Psa. 104. 1.)

In all these and many other characteristics, the "soul" as it is translated, does not mean the invisible essence of life of popular belief. It simply means "life", "mind", "disposition" and "feeling". In this verse the word means what it says - simply life without ascribing to that life an immortal soul.

Verse 14

"Our life for your's..." - from the margin we reconstruct the sentence to "our life will die instead of you". In this way the spies pledged their lives as guarantee for the lives of Rahab and her family.

The assurance given to Rahab by the spies must be considered in

connection with the oath which Rahab required - "by Yahweh". Yahweh being all powerful, had power over life and death as well and could take away their lives if they did not keep their promise.

"our business..." - Heb. "dabar" meaning "word". They had given their word of honour as we should say it in these days. This is a different meaning from the Greek word LOGOS which is translated as "Word" but means "concept" and other meanings.

"we will deal kindly and truly with thee." Heb. for "truly" is "emeth" which, in this sense, means "faithfulness", "fidelity". Gesenius says that in this verse the meaning carries the sense "to shew sincere good will to anyone". See Gen. 24. 27. for a similar usage.

THE SPIES ESCAPE.

Verse 15

The house where Rahab lived would be near the gate of the city because this is where the most patrons could be attracted. Being near such an important part of the city wall means that her house would be part of the defensive structure and would be very strong. In the ruins of ancient Jericho it has been noticed that the portion of the walls near the gate suffered the least damage.

"Then she let them down by a cord through the window:..." - this statement shows that Rahab lived in a dwelling within the walls of the city so that she could liberate the spies in this way.

"window" from Heb. "challown" is an opening by perforation and not by a glass partition as we have these days. It would be small and very awkward to squeeze through.

"a cord..." - Heb. "chebel" used both as a noun and a verb. The meaning here is a twisted cord making a rope. Jeremiah was lowered by several of these. (Jer. 38. 6. and 11/13.) Used to drag a river for stones. (2 Sam. 17. 13.) Tent cords (Isa. 33. 20.) Tackling for a ship (Isa. 33. 23.) Used for binding (Ezek. 27. 24.)

In the verbal usage, we find the binding of a pledge. The translation is "pledge" from the same word. An interesting usage is that of "Bands" in Zech. 11. 7. This was a prophecy that when Jesus was rejected by the Jews, "Beauty" symbolising "Grace" would be cut off and "Bands" symbolising the "Covenant" would be broken. "Bands" also comes from Heb. "chebel".

In consideration of the pledges given by the spies to Rahab, it seems appropriate that a symbol of a covenant should be used to save the lives of the spies. In return they would see that the lives of Rahab and her family were spared. It is highly unlikely that Rahab and the spies looked upon the "cord" in this way, but the beauty of the symbolism is inescapable.

There were other occasions in Biblical history when a similar escape method was used. See 1 Sam. 19. 12. for the occasion when Michal saved David in this way. In the New Testament see Acts 9. 25. for Saul's (Paul) similar escape. This is also recorded in 2 Cor. 11. 33. In Paul's case, he was saved by the bond of the covenant while fleeing from those from whom the covenant had been taken away.

Two walls are mentioned in this verse, the first being "the town wall" (Heb. "qiyrah") which is similar to "qiy" or "kir" meaning a fortress. This is untranslated in Isa. 15. 1. where it appears as "Kir of Moab". The town wall refers to the upper wall which is the inner wall. The other "wall" is Heb. "chowmah" where the "ch" is not hard as in "cheque" but guttural as in Scottish "loch". This refers to the outside wall, the root of this word being "chuwts" meaning "outside". See 2 Chron. 33. 14. where it is described

as "a wall without (the city...)"

A difficulty now arises because Rahab is said to have her house on the inner wall and to dwell on the outer wall. How did she overcome the division between the two walls? The suggestion is that at the gate the two walls would meet and be contiguous. Therefore it was quite possible for Rahab to have her house in the inner wall and that this led on to the outer wall. Along the edge of the outer wall were vents through which the defenders would shoot arrows or hurl stones and other missiles. It was through one of these vents that the spies were let down.

The description of the two walls is interesting because it illustrates the fortified nature of the defences of Jericho.

Verse 16

"Get you to the mountain,.. ." - this was a wise precaution and shows how quick thinking Rahab was. The pursuers would look for the fleeing spies along the routes leading to the several places where the River Jordan might be forded. It would be obvious to them that the spies would be keen to return to the camp of Israel on the west side of Jordan. They would not think of looking in the mountain which would be further away from the Israel camp than was Jericho.

"lest the pursuers meet you.. ." - the inference is that "in case by making for the fording places, the pursuers meet you".

It has been observed that Rahab's statement of this verse does not come in chronological order because verse 15 says she let them down by a cord and verse 16 says that she told them to flee to the mountain. This would mean that she would have to shout to them from the top of the wall. The difficulty is overcome if we regard verse 16 as having been uttered as she prepared to let them down.

"three days..." - this time period is often used in Scripture. It is similar in character to the modern usage of "over the week-end" or "during the week-end" which also covers a period of three days, Friday to Monday. In Biblical usage we find that Saul's asses were found after three days. See 1 Sam. 9. 20. David fled from Saul for three days. (1 Sam. 20. 19.) Elisha was looked for for three days. (2 Kings 2. 17.) Rahab therefore must have used a time period which was common in her day.

Verse 17

"We will be blameless..." - We shall be exempted - or we shall be released from our oath.

"this thine oath which thou hast made us swear." - Rahab's terms are given in verses 12/13. The oath is recorded in verse 14.

The terms upon which they would be released from their oath are now stated over verses 18/20. These contain the three conditions under which release would come.

Verse 18

The first condition - THE SCARLET THREAD.

"when we come into the land..." - when Israel attacks by entry east of Jordan.

"thou shalt bind this line of scarlet thread..." - It was not a scarlet thread that had to be bound but a LINE of scarlet thread. The Hebrew words used here are "Tiqvah" representing a cord which is twisted, and "chuw't" meaning "a thread easily broken". The sense is that Rahab was not to take a cord such as was used for lowering the spies but to take a thread of that cord, one of the threads which when twisted with other threads, makes a strong

rope. It was to be one of the constituent twisted threads of the cord by which they were let down and it had to be scarlet in colour.

"This line..." - it was a particular line, hence "this" line - the same by which they were let down. It had to be put in the window.

The second condition - gather her family together and stay indoors.

"bring thy father..." - margin "gather thy father..." and mother, brethren and all her father's household. The "father's household" would include the "sisters" which are omitted in this verse but included in verse 13.

"gather...home" - the members of her family had their own homes spread about the city. They had to be called together to one family unit. This is an important point because in the anti-type, when Christ comes, all the members of the spiritual household will be called together in one body to escape the wrath to come.

"scarlet..." - a symbol of sinful nature. See Isa. 1. 18. We shall be saved because Jesus bore the weight of our sinful nature but overcame sin in all its forms - the lusts of the eye, the flesh and the pride of life. As the thread was only part of the structure of the cord, so a sinful nature was only part of the make-up of the Lord Jesus.

"bind in the window..." - the scarlet thread had to be bound in the window. It must not just be put there but bound there so it could not be moved. When put in position, it became a token of her faith and separation. In like manner, the sprinkled blood on the doorposts of the Hebrews in Egypt meant that the destroying angel would pass over them. The people were sealed as the people of Yahweh. See Rev. 7. 3. for those who are "sealed in their foreheads". By binding in our hearts the act of Jesus being a sacrifice for sin, we acknowledge that we are among those who have been called. It is through this "window" that God looks to see what sort of people we are.

Verse 19

This verse covers part of the Second Condition. Once the family had separated themselves from the rest of the nation, they were to stay that way and were not to go back into the world from which they came.

"we will be guiltless;.." - if this rule were to be disobeyed, then the spies would be absolved from their oath of protection. On the contrary, if any of the family suffered hurt while they were in the house, then the responsibility would belong to the spies.

"if any hand be upon him." - if any of them should come to harm. See Exod. 9. 3. for a similar use of this idiom. For "the hand to be upon" means that harm would come to them.

Verse 20

The third condition - secrecy is required.

This condition had been laid down in the beginning of the discussion between Rahab and the spies. See verse 14. This was the first consideration when the matter of mutual safety was discussed. The principle is involved in Rom. 11. 22. "if thou continue in his goodness: otherwise thou shalt be cut off". and 1 Cor. 15. 2. "By which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." and Col. 1. 23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel".

The point the spies make is that one must remain loyal to one's undertaking in spiritual matters. Having decided upon a course which is pleasing to God, one must keep on that course and not waver. This principle is found

in Isa. 57, 20/21, and Jas. 1. 6. See also Heb. 3. 6 and 14.

Verse 21

"According unto your words, so be it." - These words were spoken by a woman who became an ancestor of Jesus. See Luke. 1. 38. for similar words spoken by another woman who became an ancestor of Jesus - "...be it unto me according to thy word."

The passage from "And she sent them away..." to the end of the verse are not given in the LXX. Moffat disturbs the order of verses by putting them in this sequence:- 14, 17/21; 15/16; 21/24. But this is his own idea in regard to editing.

Three events take place:- (1) she sent them away. (2) they departed. (3) she bound the scarlet line in the window.

Verse 22

Three things happen:- (1) They go to the mountain. (2) They abode in the mountain for three days. (3) The pursuers returned.

It is to be noted that only one mountain is mentioned. It does not say that they went into the mountains (plural). The mountain that they ascended was on the west of Jordan. To move away from Jericho and to keep away from the fording places, one would have to climb upwards because Jericho was in the Jordan valley surrounded by mountains. Therefore it is highly possible that the mountain in which they sought sanctuary was Zion. If an analogy is sought here, then look at Heb. 12. 22/24. "Ye are come unto mount Zion,...to the general assembly...etc.," Our spiritual sanctuary during our separation from a world of unbelief and apostacy, is Zion.

"the pursuers sought them...but found them not." - in the analogy, during our life of spiritual separation, the world will search us out to destroy us. But if we keep looking towards Zion, we shall not be found.

Verse 23

The spies descend and passing over Jordan, they told all to Joshua. It was not necessary to have spies so their appearance in the story indicates that there must be an analogous story connected with them. This will be discussed in greater detail when the anti-type is discussed. The report to Joshua suggests a report to the "Joshua" of the future.

Verse 24

An expression of faith by the spies. "the LORD hath delivered..." indicates this confidence. Jericho had not yet been delivered but the outcome was sure.

"all the inhabitants of the country faint because of us." In the anti-type, it will be a time of great trouble with men's hearts failing them for fear. (Luke 21. 26.)

JOSHUA.

Chapter 3.

Chapters 3 and 4 describe the crossing of the River Jordan and the manner of its narration is interesting because of the construction of the story. To clarify the design by bringing it into relief, the construction is set out below:-

Chapter 3	verses 1/6	The preparation for the crossing.
	7/17	The crossing is achieved.
Chapter 4	verses 1/14	Commemoration of the crossing.
	15/24	The ark is brought over.

From the fore-going it will be seen that after the preparation, the crossing is achieved in three stages. These stages are also divided into three sections as under:-

1st. Stage Josh. 3. 7/17.

verses 7/8	Yahweh speaks.
9/13	Joshua instructs the people.
14/17	The instructions are obeyed.

2nd. Stage Josh. 4. 1/14.

verses 1/3	Yahweh speaks.
4/7	Joshua instructs the people.
8/14	The instructions are obeyed.

3rd Stage Josh. 4. 15/24.

verses 15/16	Yahweh speaks.
17	Joshua instructs the priests.
18	The priests obey.
18/24	Conclusion.

The effect of this design is to show that from beginning to end the accomplishment of bringing a nation across the river and setting up the system of worship on the other side, was the work of Yahweh. All was done according to His Will and by His Power.

Verse 1

"Joshua rose early in the morning;.." - at the dawn of a new day when great things were to happen.

"they removed from Shittim,.. " - this was the place from which the two spies were sent out. See Josh. 2. 1. The name "shittim" is ordinarily applied to acacia. The HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT defines it as coming from an Egyptian root carrying a meaning of "growing in dry places" or "growing in a desert" as is indicated in Isa. 41. 19. The association with a wilderness or a desert is fitting in this case where the people of God are about to cross over from the wilderness into a land flowing with milk and honey. The timber of the shittim tree is very hard and durable, suitable to describe the character of the True Christian Believer in his wilderness journey. It was also used to build the Ark of the Covenant.

"and came to Jordan,.. " - the name "Jordan" means "to descend" or "go down". Thus it was appropriately used as a River for the baptism of Jesus when he "descended" into the water.

"he and all the children of Israel,.. " - the whole nation lead by Joshua moved to the banks of the River Jordan.

"...lodged there before they passed over." - This place of descending was a stopping place before they accomplished the spectacular feat of crossing the river. This was a solemn moment for which all Israel had hoped for during the forty years since leaving Egypt.

"Joshua rose early in the morning;.." - note the energy and enthusiasm of Joshua. He did not waste any time of the day. That he rose early in the morning is recorded of him in 6. 12; 7. 16 and 8. 10.

Verse 2

"After three days..." - see note to 1. 11.

"went through the host." - "went through the midst of the camp." It was necessary to ensure that everyone would know what was about to happen. It was the time of the year when the snows on Mount Hermon would melt and the river would be very full. At this time, the river overflows all its banks. Therefore the people might be inclined to wait until the river was fordable before getting ready to cross over.

Verse 3

"When ye see the ark of the covenant..." - this was an instruction concerning the moving from their resting place to the edge of the river. It did not concern the actual crossing which was to come later. See verses 8 and 17 for what happened later.

"the priests the Levites bearing it". - This was in accordance with the Law. See Deut. 10. 8; 31. 9 and 25. Some confusion has been caused by the phrase "the priests the Levites". It has been asked, what priests would they have been if they were not Levites? The answer is that the phrase is connected with the words "bearing it". These priests were the Levitical descendants called "Gershonites"; "Kohathites" and the "Merarites". See Num. 3. 25, 30 and 36.

Verse 4

"...two thousand cubits..." - Under the Law, Cities of Refuge were appointed for the wilful slayer and the accidental slayer. He could flee to such cities and be safe from apprehension until the death of the high priest. When this happened, he could go free. During the time of his limitation to the boundaries of the city of refuge, he could not go further than 2,000 cubits from the city on its four sides. The law in connection with these cities is given in Numbers chapter 35.

The principle behind the laws of the cities of refuge was that killing a person gives the same result as sin which brings death. Wilful murder is analogous of wilful sin and accidental killing is the same as accidental sinning. That cities of refuge were allowed shows God's mercy to the slayer who had to stay within bounds (vs 25/28) until the death of the high priest. Thus symbolically, the death of Christ absolves us from sin. (vs 28.)

The provision of 2,000 cubits prefigures a time period of 2,000 years. From the time of the giving of the Promises to Abraham up to the first advent of Jesus is 2,000 years. At the end of this period, Jesus brought about a way to forgiveness of sins. From the time of the first advent to the time of the Second Coming of Christ will be about 2,000 years. At the end of this period, the sinner will go free and be cleansed from his sin.

Translating the fore-going to the situation before us where the Ark had to be 2,000 cubits in front of the people, we can understand that in the Plan and Purpose of God, there is a period of 2,000 years between the time when Jesus made his final crossing into immortality and the days when he will lead the "body of Christ" over their crossing into their inheritance.

It is essential however, that all through this period the people of God should keep their eyes on Jesus and follow him.

"Come not near unto it..." - that is to say, "keep it at the distance of 2,000 cubits" so that you may be able to see the way between you and the Ark. The statement "ye have not passed this way heretofore" will be discussed under verse 6 because it is closely connected with it.

"heretofore". - lit. "yesterday and the day before". In the Afrikaans Bybel the words are "gister en eergister" - "yesterday and the day before yesterday". This usage is found in Gen. 31. 2. see margin "yesterday and the day before".

Verse 5

"sanctify yourselves..." - Heb. "qodash" meaning "holy", "consecrated to God", "separated". This means that the people were to prepare themselves so that they would be in a fit state to partake of what God was going to do for them.

"tomorrow the LORD will do wonders..." - the "wonders" was to be the parting of the River Jordan so as to make the crossing possible. In the anti-type, this will mean that when Christ returns, greater wonders will be done than we could ever imagine. Writing of these days, the prophet Habakkuk said, "wonder marvellously" meaning "be astonished to an astonishing degree." (Hab. 1. 5.)

Verse 6

"Take up the ark of the covenant,.." - This had to lead the people by going before them. If the people kept the distance of 2,000 cubits, they would be able to see the ark clearly. The ark is a symbol of Jesus so the lesson for believers in these days in which we are now living is that we should keep our eyes upon the author and finisher of our faith. (Heb. 12. 2.)

This was a new instruction to the people. For the previous forty years they had moved whenever the pillar of cloud moved. (Num. 9. 15/23.) That pillar of cloud was a symbol pointing towards Jesus. (1 Cor. 10. 1/2) If the cloud stood still for any length of time, they had to pitch the tabernacle at the place where it stood. If it went up from them and moved away, they had to follow. Now all this was changed. They had to follow the Ark of the Covenant. In the past the cloud remained above them so all could see it. Now that the cloud had disappeared, the Ark was with them but it had to be kept at a distance of 2,000 cubits ahead. That was the extent of their liberty as it had been in the cities of refuge. The symbolism here is that when the Law of Moses represented by the "cloud" "waxed old and vanished away" (Heb. 8. 13.) the gospel in Christ Jesus would lead the way. It was possible for the cloud to represent Jesus and at the same time, the Law for the latter was a figure of the former. (Heb. 10. 1.)

This explains the meaning of "ye have not passed this way heretofore". The Hebrew word translated as "way" is "derek" and means not only a "way" as a "road" but also the manner in which that road is followed. The sense of "manner" is found in the same word in Josh. 23. 14. where it could not mean "road". See also 1 Kings 2. 2. In Gen. 31. 35. it is translated as the "custom" of women is upon me." In Amos 4. 10. we find "after the "manner" of Egypt. See margin against the word "manner". Other references where the word is translated as "manner" are Gen. 19. 31; 1 Sam. 21. 5; Isa. 10. 24 and 26; Jer. 22. 21; Ezek. 20. 30; Amos. 8. 14.

The Crossing Commences - Yahweh Speaks.

Verse 7

"This day will I begin to magnify thee..." - It must be noted that on this day, Yahweh would BEGIN to magnify Joshua. The Crossing was to be the first of the occasions when Yahweh would magnify Joshua. All such magnifications were to be done for the ultimate purpose of showing the Glory of God in the work done through His chosen servant Joshua.

Many centuries later a greater servant of God was to go through the same river and he would be magnified by God. Matt. 3. 16/17.

"that they may know that, as I was with Moses, so I will be with thee." Joshua was to be magnified in the sight of all Israel but not to the people of Jericho. There was a purpose behind this magnification and that was to show Israel that Yahweh was with Joshua as He was with Moses. The effect of this would be to show Israel that God was a LIVING GOD. We shall see this more clearly when we come to verse 10.

Verse 8

"the priests that bear the ark..." - as instructed in verse 6.

"...come to the brink of the water of Jordan..." - the "brink" is defined as "that which is included in the extremities, that is, the whole". (A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT) This means that when the priests who were carrying the ark were to come in the middle of Jordan, they were to stand still. This is confirmed by the addition of the words "in Jordan". See how the priests obeyed this instruction in verse 15. This instruction would call for great faith on the part of the priests because at that time of the year, the river would be in flood.

"stand still..." - the sense is to stand firmly and resist.

Joshua instructs the people.

Verse 9

"come hither..." - means "to draw near" (Heb. "nagash".)

"hear the words of the LORD your God." - Similar to the injunction from Moses. See Deut. 4. 1. This announces that an important statement is to be made by Joshua as the mouthpiece of Yahweh.

Verse 10

"the living God is among you..." - the gods of the heathen were dead gods. See Isaiah's description of the heathen gods in Isa. 44. 9/20. The God of Israel was about to do great things. By these mighty acts He would show that He is alive.

Seven nations are named here, whom Yahweh will drive out. They are:-

The Canaanites.	From Canaan, the son of Ham. Gen. 9. 18.
Hittites.	From Heth, the son of Canaan. Gen. 10. 15.
Perizzites.	Dwelled with the Canaanites in the land. Gen. 13. 7.
Girgashites.	Sons of Canaan. Gen. 10. 16.
Hivites.	Sons of Canaan. Gen. 10. 17.
Amorites.	Sons of Canaan. Gen. 10. 16.
Jebusites.	Sons of Canaan. Gen. 10. 16.

See notes to Josh. 1. 4. See Deut. 7. 1. for a similar declaration by Moses.

Verse 11

Having told the people what Yahweh intended to do to the nations who occupied the land, Joshua now tells them how He will do it.

"the ark of the covenant of the LORD of all the earth..." - The ark was a symbol pointing towards Christ Jesus. He was the manifestation of the covenant of Yahweh. As long as the ark of the covenant was before them, they had evidence of the covenant Yahweh had made with the fathers. This covenant is said to be "of the LORD of the whole earth". The ark and the covenant are to be considered as one and the same except that the ark was a manifestation of the covenant.

"the LORD of the whole earth..." - this expression occurs three times in Scripture, twice in this chapter, here and in verse 13, and again in Zech. 6. 5. In the reference from Zechariah, it refers to the future Lord of all the earth who will be Jesus. But in this office, Jesus Christ will be the manifestation of Yahweh.

Therefore applying the lessons, we find that the ark of the covenant was a symbol pointing forward in time to the work of the returned Christ. That the ark was to be carried by the priests is significant because it points to the fact that the priesthood will be connected with the Returned Christ in such a manner as to make him king and priest over the whole earth.

The acknowledgement by Joshua that these words were the words of Yahweh is significant because centuries later, Jesus was to admit that "My doctrine is not mine, but his that sent me." (John 7. 16.) This statement by Jesus was made after he had gone into the temple to teach. In this he would be taking the part of a priest. Therefore his remark drew a distinction between the priests who spoke their own words and himself who spoke his Father's words. In saying this, he may have recalled the statement of Joshua many centuries before when he said, "hear the words of the LORD your God" and then told them how the priests would carry the ark.

The passing of the ark before them must be connected with the driving out of the nations named in verse 10. The ark, pointing towards the Returned Christ must have reference to the Warlike Christ who will manifest Yahweh Tz'vaoth, the LORD God of Armies.

Verse 12

"take you twelve men out of the tribes of Israel,.." - the sense of Heb. "laqach" is to take for oneself as in Judg. 4. 6; 6. 20, 25 and 26; 1 Sam. 25. 39. etc.

The reason is not explained here but appears in Josh. 4. 2. et seq.

Verse 13

"as soon as the soles of the feet....rest in the waters of Jordan,.." As soon as the priests stood still in the middle of the river, then the miracle would happen.

The miracle is now explained. When the feet of the priests stand still in Jordan, the waters BELOW the feet will be cut off. That is to say they will fail because there will be no more water flowing from above the feet.

Simultaneously the waters from above, "shall stand upon an heap". That is to say, they will dam up.

The instructions are obeyed.

Verse 14

"the people removed from their tents..." - when the people broke camp. It is not that the people removed themselves from their tents but that they removed their tents from where they had been pitched. They pulled out the stakes, folded everything up and carried it away with them. Heb. "naca" meaning "to remove a camp and depart".

"to pass over Jordan,.. " - over the breadth of the river by passing through it.

The priests lead as Joshua had instructed them.

Verse 15

"they that bare the ark..." - the priests as instructed in verse 8.

"dipped in the brim of the water,.. " - Heb. "qatseh" means "extremity" and is translated here as "brim". It does not mean the normal bank of the river because as the verse states, the river overflowed its banks. Therefore the feet of the priests would come to the edge of the water as far as it had overflowed.

("for Jordan overfloweth all his banks all the time of harvest.") The point to notice here is that the record leaves no loophole whatsoever for the excuse that the parting of the waters was accomplished by natural means. The writer goes to some trouble in pointing out that the priests went to the edge of the water and that at this time of the year for a long time covering the whole period of the harvest, the river was in spate. From Lev. 23. 9. onwards we learn that the period between the first-fruits and the day of Pentecost was 7 plus 50 days. This would mean that the harvest period was about 60 days and that during this time the river was in flood. Everything was against an ordinary crossing or a crossing by swimming across as the spies must have done to get there and back. Crossing over with old men and women, wives and children as well as furniture, utensils and domestic animals would require a miracle to bring it about.

Verse 16

"The waters which came down from above stood..." - they stopped flowing.

Dr. Werner Keller in his book "THE BIBLE AS HISTORY" suggests that the stopping of the water was due to an earthquake which cut off the flow of water higher up the river. He points out that in 1906 the river became choked up with debris as a result of an earthquake. This dried up the river on the lower reaches near Jericho for 24 hours. He also points out that in 1924 and 1927 an earthquake caused a fall of the river banks so that the flow of water was completely stopped for 21 hours. (Op. cit. pp 157/158.) We submit that if an earthquake caused the halt in the flow of the water of the River Jordan, then a miracle did not happen. Yahweh's words of verse 7 mean nothing at all. It is distressing to a Bible student to have the Power of Yahweh set aside in this manner. We submit that an earthquake had nothing to do with it. It was purely and simply a miracle and that the water stood up as a wall without any visible means of support so that there being no flow, the water below the line of priests would stop flowing.

Gesenius defines the Heb. "ned" as meaning "used of the waves of the sea rising up like a heap". Asaph records the incident in these words - Psa. 78. 13. "...he made the waters to stand as an heap".

If the LORD had brought an earthquake to bring about the stoppage of the flow of water, Asaph would surely have said so. Yet there is not the slightest hint that there might have been an earthquake.

"those that came down...were out off:.." - the water below the priests towards the Salt Sea (Dead Sea) was cut off. That is to say, the water on the lower side of the priests stopped flowing altogether because the waters above it had stopped.

"the city Adam,.. " - it is not known where this city existed.

"beside Zaretan:.." - this city has also vanished. It is mentioned in 1 Kings 7. 46. where it is connected with Succoth. This is mentioned again in 2 Chron. 4. 17. where it is written as "Zeredathah". In 1 Kings 4. 12. we find Zartanah which is stated to be beneath Jezreel and by Bethshean. The lost city of Adam is usually connected with the modern Tell ed-Damiyeh which is about half way up the Jordan valley. This would make the wall of water a considerable distance from the probable fording place near Jericho. It would be necessary for it to be far up the valley because of the slow drop down to the Dead Sea. This would give the water below the priests to flow away exposing the bed of the river.

"very far from the city of Adam,.. " - in view of the above suggestion, this distance would be about 15 miles.

In the analogy, the act of the water rising backwards on a heap, shows that the effect of the work of the anti-type Ark went right back to Adam.

Verse 17

The priests carrying the ark of the covenant of the LORD stood firm in the middle of Jordan. This took courage and endurance because it must have taken hours for so many people to cross over. The procession of people was not limited to the narrow strip of a well-known fording place. They could spread out on a very wide front covering a mile or more. This would enable all the people to get across during the day.

"clean,.. " - Heb. "tamam" meaning "completely". It does not refer to crossing completely over the river but that Israel completely, i.e. the whole nation passed over.

"...as I was with Moses, so will I be with thee:..."

There were two great deliverances in connection with the children of Israel and they were, first, the exodus from the bondage of Egypt by the crossing of the Red Sea, and secondly, the crossing of the River Jordan which brought to an end their wilderness journey. In both of these the people were led by a man chosen by God who was the instrument in the manifestation of the power of Yahweh. The Psalmist links both these events together as being of one character and we can read about this in Psa. 114. The "character" is solely confined to the "manifestation of God" in His power. Yet in the verse 7 of this Psalm is a short statement concerning the Divine Plan and Purpose.

Psa. 114. 7. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;."

The words "Lord" and "God" are interesting. "Lord" comes from the Heb. "down" often written in English as "Adon" meaning "master of servants", "lord of his subjects". See Gen. 45. 8. where we find "hath made me...lord of all his house, and a ruler throughout all the land of Egypt." The word "ruler" comes from a different word but it described the office and status of an "adon".

The word "God" comes from Heb. "eloah" meaning "a mighty one empowered by "El" which is the power of the Creator. Hence the reference in the Psalm is to Christ of the future, and it takes its type from both Moses and Joshua.

In his 3rd chapter, the prophet Habakkuk also draws upon the exodus and the crossing for his types of the work yet to be done by the Returned Christ. (Hab. 3. 8/9.)

To this day, the orthodox Jews sing Psalm 114 and others of that group at the time of the Passover not realising the tremendous application it should have for them. In keeping with the ruling character of the Returned Christ, Joshua mentions twice the phrase "Lord of all the earth". In both these references the word "down" is used ("adon") as in Psa. 114. 7. (Note: the Heb. is aleph; dalet pointed for the vowel "o"; waw; nun.) = adown. The phrase indicates that what Joshua is about to do is the work of the future "Joshua" (Yahweh will save). In this way, God did magnify Joshua. See Josh. 3. 7.

Having regard to the typology indicated in this study, we find that both Moses and Joshua were types of which Christ was to be the anti-type. Consider the following points of similarity between Moses and Joshua:-

1. Both were selected by God to do His work.
2. Both were humble men who waited for the command from God before doing anything.
3. The start of their ministries brought about a big change in the position of the Israelites. With Moses, they were liberated from bondage. With Joshua they were brought to the beginning of a new adventure.
4. Yahweh caused the sea to go back. (Exod. 14. 21.) Yahweh caused the river to stand upon a heap.
5. The important instrument of God with Moses was his rod. The important instrument of God was the ark.
6. The Red Sea was parted at night. The Jordan was parted during the day. The taking out of the nations a people for His Name, is an act of darkness to the world. The act of coming out of the world by belief and baptism is an act of light.

7. In both histories the waters were parted. Yahweh takes out his people from among the nations.
8. All Israel came through safely in both histories. See John 6. 39.
9. With Moses, the nation which followed them died in the sea. In Joshua's history, the nation of Jericho was yet to die. At the start of our wilderness journey, unbelievers die in their sins. When Christ comes, he will "take vengeance on them that know not God..." (2 Thess. 1. 8.)
10. The exodus required faith in Yahweh for those who took part in it. For those who crossed the River Jordan, faith in Yahweh was needed.
11. The symbolical passage through the Red Sea was a baptism unto Moses. The symbolical passage of the River Jordan was a baptism unto Joshua.
12. Under Moses the people had to be ready at a moment's notice to move. Under Joshua the people had to be ready to move within three days. We must always be ready to meet the Returned Christ.
13. After crossing the Red Sea the people sung the Song of Moses. After the crossing of the Jordan the people raised a cairn of remembrance.
14. Under Moses, the people were on their way to Zion. Under Joshua, the people were also on their way to Zion.

Although the respective histories were similar, they represented two different phases in history. Under Moses we saw the beginning of the journey and under Joshua we see the end of it. To us Moses must represent our coming out of a world of apostacy and the commencement of a very difficult wilderness journey. Joshua represents to us the days when Christ comes and we shall be given our second baptism, the baptism of the Holy Spirit which gives us immortality and associates us with the Lord God of Hosts - the warlike Christ and the subsequent destruction of latter-day Jericho.

Under Moses the people turned to apostacy during the wilderness journey. Historically this happened during the centuries which followed the preaching of the gospel to the Gentiles. A great apostacy arose. Because none of the people who bowed the knee to the golden calf entered the Promised Land, so those who worship under apostacy will not enter the Kingdom of God. Under Joshua, all got across indicating that the faithful believers in Christ will enter into their reward when Christ comes.

Under Moses, the people had the following symbols to guide them:-

1. The rod of Moses symbolising the power of God working through him.
2. The pillar of cloud by day - a symbol of the gospel and a promise of the resurrection.
3. A pillar of fire by night - symbol of a light shining in a dark place. The gospel.
4. The rock which gave water. "That Rock was Christ". (1 Cor. 10. 4.)
5. The manna. "I am that bread of life." (John 6. 48.)
6. The ark of the covenant - a symbol of Christ.
7. The altar - a symbol of Jesus Christ. (Heb. 13. 10.)
8. The tabernacle - the household of faith.
9. The veil - a symbol of Christ. (Heb. 10. 20.)

10. The priesthood. The priesthood of Christ. (Heb. 8. 1.)

Under Joshua, there were two leaders, Joshua taking the part of the future king and Eleazar taking the part of the future priest. Between the two of them, they represented the man who will be king and priest of the whole earth. (Num. 34. 17.) Having brought the people safely across Jordan, they were to lead them into battle against the nations, thus pre-figuring the work of the Returned Christ. Until this crossing was achieved, the ark was always to be kept in view thus representing those people who "follow the Lamb whithersoever he goeth" (Rev. 14. 4.) There was no rod, no tabernacle, no alter, no rock and no manna. All these symbols of Christ were represented in the main one, the Ark of the Covenant of the Lord of all the earth.

The ark stood in the midst of the river until all the people had crossed over safely. Those that keep their eyes on Jesus will be brought safely away from the nations.

JOSHUA.

Chapter 4.

Verse 1

YAHWEH SPEAKS.

"...it came to pass,.. " - From a point of view of interest only, we remark that this expression was an idiom in the days when the A.V. was translated. This was in A.D. 1611. It is now almost obsolete. In Hebrew, only one word is used, namely, "hayah" meaning "to happen". It is also translated as "become" as in Deut. 27. 9; 28. 37. In Josh. 7. 14. it appears in a different tense as "it shall be".

"...the LORD spake unto Joshua,.. " - the words which Yahweh spoke on that occasion must have a significance in typology showing what shall take place in the time to come. The significance of the crossing of the Jordan was not only a type of which the baptism of the Holy Spirit will be the anti-type, but it is also a type of death and resurrection. During the passage over Jordan the feet of the priests stood still indicating that during our period of death, there will be no worship of Yahweh because in that very day our thoughts perish. (Psa. 146. 4.) And "in the grave, who shall give thee thanks?". When Israel came out of the river bed, it typified the resurrection in the latter days of the Israel of God. As Israel were instructed to be ready within three days, so we too should prepare ourselves for that great day of the Lord's return when we shall be called upon to make a similar crossing. Thus the events which are now to happen will typify the events which will take place when our Lord returns.

Verse 2

"Take you twelve men..." - this must be regarded in connection with a similar instruction given in Josh. 3. 12. In the first of these instructions, Joshua spoke to the people passing on to them "the words of the LORD your God". (Josh. 3. 9.) In the second which is the verse before us, it was Yahweh who was speaking. The significance may be this:-

- (a) When Joshua spoke, he represented the pre-Christian era when the "word of the LORD" was given to man through a mediator which was the Mosaic Law. From this era came the people who are to come to Judgment.
- (b) When Yahweh speaks in Josh. 4. 2. it was a direct speech by Yahweh to Joshua. This symbolised that in the Christian era, the "manifestation of God" (Jesus) spoke directly to the people and from his speaking came those of that era who will come to Judgment,

Put in another way, the instruction of Josh. 3. 12. was given by God through the man to whom Yahweh said, "as I was with Moses, so I will be with thee." The men who were chosen had to be Israelitish in character, one for each tribe thus representing all Israel. Yahweh spoke to them indirectly through Joshua as He had spoken indirectly to Israel through Moses.

The instruction of Josh. 4. 2. was given by Yahweh in the section "Yahweh speaks" and this is the section which leads us unto the prophet whom Yahweh raised up like unto Moses. He spoke God's words directly to the people and so in this instance, Joshua represents Jesus. That "out of every tribe a man" had to be taken indicates the completeness of the Israel of God who will come to Judgment. This confirms the words of Jesus when he said, "I should lose nothing, but should raise it up again at the last day". (John 6. 39.)

Verse 3

"Take you hence...twelve stones,.. " - the number "twelve" associates the act with Israel and the Divine Plan for Israel. The "stones" indicate something which is used to build. The Heb. is "eben" and is used for many types of stones such as "a pillow" (Gen. 28. 11, 18;) "a seat" (Exod. 17. 12;) "a weapon" (Exod. 21. 18.). Used in judicial stoning (Lev. 20. 2.) marring

good ground (2 Kings 3. 19, 25.) "sling stones" (Judg. 20. 16.) and several other applications. The use here is a memorial as we also find in Josh. 4 at verses 5, 6, 7, 8, 9, 20 and 21.

"where the priests" feet stood firm,.. " - we have just seen that the crossing of the river was a type of which death is the anti-type. During this period, all worship would cease. The memorial stones were to be taken out of the place of "death" and brought to a place which we shall examine in a moment. In this analogy, we think of Paul's words:-

- Ephes. 2. 19. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
21. In whom all the building fitly framed together groweth unto an holy temple in the Lord:
22. In whom ye also are builded together for an habitation of God through the Spirit."

The implication therefore is that the people of Israel of the spirit are to be taken from the place of death by their resurrection.

"carry them over with you,.. " - we have seen that the crossing was a figure of the resurrection. This confirms that the resurrection is referred to in the case of the stones which are taken out of Jordan.

"leave them in the lodging place,.. " - the resurrection is not to be one of immortality at the time of resurrection. There is to be a period when the redeemed of God will be waiting for this glorious change from mortality to immortality. The place of encampment was to be at Gilgal (see verse 19) and the meaning of this name is "a rolling away". Here it is that the reproach of sinful flesh and the reproach of past sins is rolled away by the Grace of God. This will be discussed in greater detail under verse 19.

"ye shall lodge this night". This lodging will be at a time of darkness. The period before the giving of immortality will be one of physical darkness. The saints will not be ready to shine as the stars for ever and ever (Dan. 12. 3.) until they are immortalised.

Joshua speaks.

Verse 4

Joshua passes on the instructions of Yahweh to the twelve men whom he had chosen. The manner in which this was done is interesting as we shall now see. It is necessary to note however, that the Word stresses once again that the men chosen were of the house of Israel. "Out of every tribe a man" indicating that none worthy of being raised will be left out.

Verse 5

"And Joshua said unto them,.. " - Joshua speaks to them without any introductory "Thus saith Yahweh,.. " This indicates that the anti-typical Joshua will speak as Lord of the whole earth. Unto him will all dominion and power be given. Therefore he will speak from himself as Joshua did this day.

"a stone upon his shoulder,.. " - if the stone had to be carried on the shoulder then it must have been a big stone. The carrying of the stones had to be done simultaneously with the passage of the people of Israel. Thus the type being established was to happen at the same time as the crossing. This emphasises the fact that the crossing of the people was of the same

symbology as the taking out of the stones. Both refer to the resurrection - the crossing of the people represents the general resurrection and the carrying out of the stones, represents the purpose of the resurrection, the building of a temple unto the LORD.

"according to the number of the tribes of the children of Israel." The stones were to be numbered according to the tribes of those who were in the Covenants of Promise which had been made unto the Fathers. They were to be those of an Israelite Faith. One of the ways in which we may regard the number TWELVE in relation to the Tribes of Israel is that the figure TWELVE signifies "governmental perfection". (See "NUMBER IN SCRIPTURE" by E.W. BULLINGER). Therefore those who are associated with the Covenants of Promise with Israel will be raised from the dead to become a nation of kings and priests on earth. (Rev. 5. 10.) In the typology, it may have reference to the choosing of TWELVE disciples of Jesus. Joshua in this instance, represents Jesus and in choosing his twelve disciples, he would be following out his Father's wishes, because the disciples were given to Jesus. (John 17. 6 and 9.) The fact that each of the disciples did not come from a different tribe, does not spoil the type. In their evangelism, they upheld the ark (Jesus) to the world during the Christian age.

Verse 6

"That this may be a sign among you,.. " - the words "may be" refer to the future when the stones are set up on the other side of Jordan. Likewise when the Kingdom of God is established on earth (on the other side Jordan which means "at Zion") there will be a "memorial".

"a sign" - "signs" throughout Scripture represent some facet of the Divine Plan and Purpose. The building of the memorial therefore, must signify something of the Divine Plan and Purpose which the people will have to remember. When the people who are the mortal subjects of the Kingdom of God see the Temple and the Body of the Saints, they will remember what they have been told of the manner in which this all came to pass.

"when your children ask their fathers..." - in the original Hebrew the words "their fathers" do not appear hence the italics. The R.V. and R.S.V. both have "when your children ask in time to come" and the Afrikaans is also correct with "As julle kinders later vra.." The children of the Kingdom will not regard their fathers because their fathers' ways will have been evil. Their fathers will not be alive at that time. The Heb. "ben" is translated in this passage as "children" but it has a variety of meanings including "sons", "off-spring, male or female", "those born of a woman without regard to age". The sense in this verse means "those of the generation following who were not in the Covenants of Promise before the establishment of the Kingdom." Such people will have to be taught in regard to Divine matters and they will be reminded of the LOGOS when they see the literal Temple and the congregation of the saints.

Verse 7

"Then ye shall answer them..." - the inference here is that they will be alive so that they can answer. The figure about to be established by the crossing is that of resurrection and the inference in regard to continuity of life in an immortal state is given here.

"...the waters of Jordan were cut off..." - the process of death which has now been arrested in the Kingdom was symbolised by the cutting off of the waters of Jordan. The continual "descent" from the meaning of the word "Jordan" was arrested by the change to the "ascent" of the resurrection.

"before the ark of the covenant of the LORD;.." - it was the presence of the ark that made the waters "rise up upon an heap". Heb. "pane" means "in the presence of". Therefore it was the presence of the ark that caused the flow to cease. Likewise it was the temporary sojourn of the body of

Jesus in the grave that caused the progress of death to be arrested.

"and these stones..." - The A.V. and R.V. are in agreement with this translation but the R.S.V. has "So these stones..." The Afrikaans translates "daarom is hierdie klippe..." - ("For that reason these stones are...") This gives the reason why these stones are a memorial. It was because Jesus died and rose again that the temple and the body of Christ immortalised will be a memorial to the subjects of the Kingdom, reminding them of the sacrificial work of the Saviour.

"for ever." - Heb. " 'olam" meaning "hidden period". Therefore the memorial will last for a period the duration of which is at present unknown. This indicates the Millennial period.

The instructions are obeyed.

Verse 8

The obedience was immediate because a large number of people had to cross and it had to be done in one day before dark so that they could be encamped at Gilgal that night.

In like manner the resurrection will take place on one day and will not be spread over a period. Jesus said,

- John 5. 28. "Marvel not at this: for the HOUR is coming, in the which all that are in the graves shall hear his voice,
29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

In the words of Jesus, "the HOUR cometh" in the which the resurrection will take place. The use of the word "hour" here does not mean a period or duration of time but a POINT in time when these things will happen. The graves will open and the dead shall rise. The judgment will follow thereafter.

"the children of Israel..." - they are stated to have taken up the twelve stones whereas the twelve men were instructed to take up a stone each. In actual fact, the twelve men passed BEFORE THE ARK (vs. 5) and the children of Israel followed after. Thus the twelve men acted on behalf of Israel as a nation. The record regards the picking up by twelve men as being the work of the whole nation.

"laid them down there". The stones were carried over and laid down at the place where they lodged. Therefore the building of the memorial was not immediate nor was it done during that day. It was left until later - until the priests had come out of Jordan. The body of the redeemed and the temple would not be formed and built until later and when they were set up, the form of worship would be established. The establishment of a form of worship was indicated by the priests coming out of the river. See notes to verse 18.

Verse 9

"...Joshua set up twelve stones in the midst of Jordan..." There is no record of this instruction having been given to Joshua. In like manner, the instructions of Yahweh to the Returned Christ will not be communicated to the redeemed. Christ will act in his own power but in doing so he will carry out the wishes of his Father.

"in the place where the feet of the priests...stood:..." This was in the midst of Jordan. This was the place symbolic of that other place of death where Jesus had lain during his three days in the grave. This also was to be a matter of remembrance in the Kingdom of God. It is possible that this indicates the sacrifice that there will be in the Age to Come. It will always be a constant reminder that Jesus died to make salvation possible.

In the ultimate effect the Kingdom of God would not be possible without his sacrifice.

"Joshua set up..." - the absence of any Divine instruction concerning this establishment shows that the sacrifice of Jesus was purely voluntary on his part. As Jesus said, "...I lay down my life that (to the end that) I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10. 17/18.) Jesus voluntary sacrifice of himself was not suicide but a willing obedience unto death.

Regarding the sacrifice in the age to come, we have the testimony of:-

- Mal. 1. 11. "From the rising of the sun even to the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen (Gentiles), saith the LORD of hosts."
- Isa. 56. 7. "Even them (the sons of the stranger - i.e. the Gentiles) will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."
- Zech. 14. 16. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."

From Ezek. 45. 21/24. we learn that the Feast of the Passover will be held by Israel but not by the Gentile nations. From Daniel we learn that the Fifth or Little Horn of the Grecian goat was to take away the daily sacrifice. This happened in A.D. 70 when Jerusalem was destroyed by Titus. In Daniel's vision however, there is an indication that the destruction is not to be permanent but that it will be restored after a specified time period stated to be "two thousand and three hundred days." (Dan. 8. 8/14.)

Verse 10

In this verse we see the obedience of the priests who bare the ark all through the day while the people were crossing. Symbolically the people of God will have passed through death for many centuries until the day of resurrection. Yet all this time the "priests" have held up Jesus before them as evidence of his victory over the grave. This signifies the Word of God which has been in the hands of mankind for centuries showing them the only way to everlasting life. This Word was the Truth, the Amen, the LOGOS, the Divine Plan and Purpose. (John 14. 6.)

"until everything was finished..." - See the words of Jesus recorded in Matt. 5. 18; 24. 34; and Luke 21. 33.

"that YAHWEH commanded Joshua to speak unto the people..." Ultimately it is always Yahweh's Words that will be fulfilled, whether they are spoken by Joshua or the anti-typical Joshua.

"according to all that Moses commanded Joshua:..." - There is no record of Moses having commanded Joshua regarding the Crossing of the River Jordan. Moses had given Joshua a charge concerning the work that he should do but the details of the Crossing were not given to Joshua by Moses unless such commands were not recorded. See Num. 27. 23; Deut. 3. 28 and 31. 23. This charge which Moses gave Joshua was that he should lead the people to the Promised Land; that Yahweh would be with him as He had been with Moses and that Joshua was to do all that Yahweh would command him. If Joshua had

acted in the manner in which he was charged then it could be said of him that he had acted "according to all that Moses had commanded Joshua."

In the anti-type, Jesus knew that he was that prophet like unto Moses who had been promised according to the words of Deut. 18. 18. As Jesus said, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5. 46/47.)

"and the people hasted..." - In a practical way, the priests were standing in the bed of the river holding the ark. As long as they held the ark, the flood of the flowing river was arrested. The Heb. "mahar" means to hasten and not to dawdle. It does not mean that they ran but that they wasted no time in getting across. This would be necessary if such a large body of people were to cross in one day, during daylight hours. There was the further risk that if the priests ceased to hold the ark, the water would come down in flood again.

In the spiritual sense, the "hastening" had a different character. Turning back to the Law of the Passover, we find that the children of Israel had to "eat it in haste" when they started the Passover meal. (Exod. 12. 11.) They had to eat it with their loins girded and their shoes on their feet and their staff in their hand. This would put them in a state where they were ready at all times to make an immediate departure. In all this is a lesson for the True Christian Believer to be ready at all times for the call to the Judgment Seat. There is a lesson too that we should not waste time in casual pursuits which are spiritually unprofitable. We should always be active in the Lord's service, making the best use of our time.

"and passed over". - they did what they had been told to do.

Verse 11

"when all the people were clean passed over..." - See note to 3. 17.

"the ark of the LORD passed over..." - the ark which had been held up by the priests in the bed of the River Jordan, was now brought to the other side.

"and the priests..." - they carried the ark so they would come with it.

"in the presence of the people." - All the people, having reached the other side, would rest and as they rested, they would watch the priests as they brought the ark safely across.

The priests did not at this stage come right out of Jordan but would come to the edge of the river. See verse 16.

In the anti-type, the redeemed would rest after the journey to the Judgment Seat and as they were at rest, the Lord Jesus would appear. They would see him afar off. (1 Tim. 4. 1.)

Verse 12

Reuben, Gad and half the tribe of Manasseh passed over armed. This had been arranged before. See notes to Josh. 1. 12/15.

In the anti-type these two and one-half tribes represent the mortal Jews who have come through the second exodus and have now proved to be faithful. They have acknowledged the sins of their fathers in rejecting the Lord Jesus Christ. The second exodus is prophesied in Ezek. 20. 33/44. During this testing time the rebels will be purged and the rest will be taught in the ways of Yahweh. According to the prophecy of Zechariah 12. 10/14 the survivors of the second exodus will mourn when they realise what their fathers did concerning the Messiah who had been promised to Israel

and for whom they had looked all these years. The tribes mentioned are the family of David and Nathan who represent the royal line of Judah; the house of Levi and Shimei who represent the priesthood. Therefore the kings and priests of physical Israel will mourn for their sins. The names mentioned in the verses from Zechariah also provide a lesson for us. The names with meanings are, David meaning Beloved, Nathan - he has given; Levi - joined; and Shimei - to the famous. Put into a sentence we get, "The Beloved of God (Jesus) has given them to be joined to the famous" which is another way of saying that the Returned Christ, having shown himself to the penitent Jews, will then permit them to join the saints as part of his army of conquest and occupation when he subdues the world to himself. Zechariah explains in another verse that the Militant Christ will use them as his goodly horse in battle. See Zechariah 10. 3. The prophet adds, "Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle". Zech. 14. 3.

In regard to this army of the faithful yet mortal Jews, the immortalised saints and their leader, the Returned Christ, the prophet Isaiah says, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." See Isa. 54. 17. A similar prophecy is to be found in Rev. 17. 14. which tells us of the alliance of nations which will fight against Christ and his armies. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

The "called" are those who have been called to His service. The "chosen" are those who have passed the test at the Judgment Seat of Christ. The "faithful" are those who have endured the second exodus and who have come out of it with a changed heart.

"passed over armed..." - the two and a half tribes are described as being "armed". This does not mean to say that men, women and children were bearing arms for the non-fighting members of these tribes stayed on the east of Jordan while only the fighting men went forth to help Israel on the other side Jordan. This is in accordance with their promise of Josh. 1. 14/15.

Verse 13

About forty thousand... - these were the fighting men of the two and a half tribes.

"before the LORD..." - in the previous verse it was stated that they passed over "before the children of Israel" meaning "in the presence of the children of Israel". Now it is stated that they passed over "in the presence of the LORD". Both statements are correct because in the first place, they crossed over in the presence of the children of Israel and in the second place, they passed over in the presence of the ark. The ark represented the presence of the LORD because it was through His power that they were able to cross at all.

"unto battle..." - prepared for battle when called upon to fight.

"the plains of Jericho." - the word "plains" comes from Heb. "arabah" meaning a bare or desert place. From this word comes "Arab" the desert people.

Yahweh speaks.

Verse 14

"On that day..." - on the day of the crossing.

"Yahweh magnified Joshua..." - this was in fulfilment of the promise

of verse 7 of chapter 3. The magnification was done by bringing the people safely over Jordan. In doing this, Yahweh showed Israel that He was with Joshua as He had been with Moses. This made Joshua greater in the sight of the people than he had been before. Moses held a very exalted position in the eyes of the people so Joshua was considerably magnified by the Power of Yahweh. The magnification showed the people that Joshua was the chosen leader and that Yahweh was with him. His office was established in such a manner that the people from now on would hold Joshua in very high esteem.

In the anti-type, God will magnify Jesus in the eyes of the redeemed when they see the power of the Most High God is with him. Yahweh will reveal His power in the Returned Christ by the power of the resurrection in the same way as He revealed His power in Joshua through the crossing of Jordan.

"They feared him as they feared Moses..." - Joshua brought about a big change in the life of the people. Hitherto they had been wanderers in the wilderness. Now they were to be a settled people, driving out the inhabitants of the land which they were about to inherit. Moses had changed the life of the people from a life of slavery in a settled land and made them wanderers. Moses had passed on to the people the laws of God. Joshua was to pass on to the people the commandments of God. In their respective spheres, Moses and Joshua were the representatives of Yahweh and the vehicles through which His Plan and Purpose was communicated to Israel. They had an authority which other men did not have.

Verse 15

"Yahweh spake unto Joshua..." - It is not stated how Yahweh made His commandments known unto Joshua. It may have been done through an angel as messenger or it may have been a message first to the High Priest and from him to Joshua. It is more likely to have been an angel because in the next verse Joshua is instructed to "command the priests". If Yahweh had spoken by an angel to the High Priest, surely the High Priest would have been told to command the priests.

Verse 16

"Command the priests that...they come up out of Jordan." The priests by this time had reached the edge of the river (see note to verse 11). Although the rest of the people had crossed over, they did not step up out of the river bed until they were instructed to do so. All this time they were bearing up the Ark of the Covenant. Furthermore, Joshua must have seen the need for the priests to complete their crossing but he made no move in this matter until he had been instructed by Yahweh. Note the change to "the ark of the testimony".

In the anti-type, the ritual of religion will not be established until such time as the saints are ready to receive it. See notes to verse 18.

Verse 17

Joshua acts immediately and passes on the instructions to come up out of Jordan. This was to bring about the removal of the power of God from the river.

Verse 18

After the instructions had been given to the priests, they came up bearing the ark of the covenant. In verse 16 this had been referred to as the ark of the testimony. In Heb. the word "b'riyth" is used to signify that the covenant was a serious bond between one person and another. In the ritual attaching to such covenants, an animal was slain and divided into two portions. The one portion was set apart from the other and when this had been done, the covenanters passed between the pieces, thus making a solemn

irrevocable bond between them which would never be broken. For an example of this see Gen. 15. 9/10 representing the covenant which God made with Abraham. Carrying this forward to New Testament days, the "breaking of bread" represented the covenant in Jesus where his sacrificed body was symbolically divided (broken) that the covenanters, by "breaking bread" may confirm the irrevocable covenant.

In the case of the "ark of the testimony," the Heb. word for "testimony" is " 'eduwth" which comes from the root " 'ed' meaning a witness. Therefore the fact that the ark of the testimony was there was witness to the Power of God who had delivered His people. Having established the witness to His power, Yahweh now commanded that the ark of the covenant be brought up out of Jordan. We can anticipate that when this was done, the power of arrest would no longer be in operation and that the Jordan would return to its normal overflow for this time of the year.

"...feet were lifted up..." - Heb. "nathaq" meaning to pluck away with vigour. See this usage in Jer. 22. 24. and Ezek. 17. 9. ("pull up the roots"). This means that the feet of the priests had stuck to the bed of the river and had to be forcibly lifted up. See Margin.

"the waters of Jordan returned unto their place..." - the waters of Jordan which were in flood at that time of the year, now returned to their full flow which normally would cause them to spread over their banks.

In the anti-type, it shows that when Christ comes, the arresting of the waters will stop the process of death for the dead in Christ. They will be raised from the dead. After this is over, the resurrection will cease for those who are not in the covenants of promise and death and corruption will prevail for the rest of mankind. The process of death, burial and decay will return to its former state.

Verse 19

THE CAMP IN GILGAL.

"the tenth day of the first month..." - this is a significant day in the history of Israel. It was on this day in the days of Moses that the Passover was to begin. (Exod. 11. 3.)

"encamped in Gilgal..." - The significance of Gilgal will be discussed under Josh. 5. 9. For the purpose of this verse which we are studying, we shall add a few notes concerning this city. The locality of the city is given in Deut. 11. 30. which describes Gilgal as being in the land of the Canaanites. The mounts Gerizim and Ebal are in the "champaign" over against Gilgal "beside the plains of Moreh". The word "champaign" means "desert" and is the same word used in Josh. 4. 13. and translated there as "plains". See notes to that verse. The Gilgal of Josh. 15. 7. is another place of the same name and is situated in the north. The Gilgal of 2 Kings 2. 1. and 2 Kings 4. 38. is connected with Elijah and Elisha. It is supposed to be the same as the modern "Jiljiliyeh" which is near Bethel.

Verse 20

"did Joshua pitch..." - Heb. "did Joshua rise up". That is to say, Joshua took the stones which had been placed on the other bank during the day, and he set one upon another so as to raise up a cairn as a sign.

Verse 21

"When your children shall ask their fathers..." - these words were a repetition of the words uttered on a previous occasion. See vs 6.

"in time to come..." - See margin "to morrow". Heb. "machar" meaning "tomorrow" in an ordinary sense but in an indefinite sense, it means "hereafter" without being precise as to when the time will be.

"What mean these stones?" - vs 6 says "What mean ye by these stones".

Verse 22

"Then shall ye let your children know,.. " - The answer given here differs in exact wording from that of verse 7 but the effect is the same. Verse 7 supplies the reason that the waters were cut off, and this verse states that the people came over on dry ground. The one states the cause and the other gives the effect.

"dry land". - Josh. 3. 17 says "dry ground" twice. There is no difference because the Heb. is "charabah" meaning "dry" and is applied to land or ground. In the verse before us, the Heb. is "yabbashah" meaning "dry" and applied to land. See Exod. 14. 16. and note italics. It is used in the sense of "being dry-footed".

The information is that ISRAEL came over. It does not apply the crossing to any other nation.

Verse 23

"For the LORD your God dried up the waters of Jordan..." - This appears to reject for ever any idea that the stoppage was due to natural causes such as an earthquake. The children of Israel knew that the waters stood upon a heap because the ark was being held in the middle of Jordan but it was ultimately the power of Yahweh that caused the cessation of flow. This is to be told to the generations following who would enquire.

"as the LORD did to the Red Sea,.. " - there was no doubt about the parting of the waters of the Red Sea. There was no natural cause for this phenomenon just as there was no natural cause for the arresting of the waters of Jordan.

"he dried up from before us,.. " - if Yahweh DRIED UP the sea and the river, it cannot be that they were parted by natural means. In the case of the Red Sea it has been suggested that a strong wind blew so hard that the water was divided. See Exod. 14. 21. where it states that Yahweh caused "a strong east wind all that night, and made the sea dry..." The Heb. translated as "dry" here is the same word "charabah" (desert) which we found in vs. 22. It also means "dry". The Heb. for "dried" in the verse before us is "yabesh" which means to "dry up water". In Exod. 14. 22. we read that when the children of Israel passed over the Red Sea, "the waters were a wall unto them on their right hand, and on their left." The "drying up" therefore, was not a matter of evaporation but of a disappearance of water because of the parting. The "disappearance" can be said to be a "drying up".

In Psa. 66. 6. it is said that "he turned the sea into dry land:.." The same word "yabesh" is used for "dry". It was Yahweh who "turned" or "changed" the water into dry land by causing it to disappear from the crossing over route, and it was not the wind of Exod. 14. 21. that did it. On that occasion Yahweh did two things - He sent a wind which blew all night and the next day He dried up the water.

Verse 24

"That all the people of the earth might know the hand of the LORD, that it is mighty:.." - The kings of the earth knew this without a doubt. Joshua 5. 1. tells us that all the kings of the Canaanites were so impressed that their heart melted, neither was there spirit in them any more.

"that ye might fear the LORD your God for ever." - The nations were to know the power of Yahweh but the children of Israel were to "fear" Yahweh for the age. The word "fear" (Heb. "yare' ") means to stand in awe of, to hold in reverence. This the nations would not do but the people of God would not be His people if they did not worship Him and hold Him in the highest

reverence.

In the age to come, when the Lord Jesus shall have returned to this earth to set up the Kingdom of God, the nations of the world will know of the power of Yahweh when they are punished for their wickedness. The people of God will be the immortalised saints and will reverence Him.



JOSHUA.

Chapter 5.

The crossing of the River Jordan having been completed, a serious military situation arose for Joshua. In modern military parlance, he had gained a bridge-head in a foreign land so the first thing he should do would be to consolidate his position and build up defences against attack by the local nation. This however, appeared to be unnecessary for a reason which we shall now see.

Verse 1

This verse should have been the last verse of the previous chapter. It brings to a fitting close, the crossing of the River Jordan and the reason why there was no consolidation of his position by Joshua. The foreign nations of the land were terrified and decided to stay where they were rather than risk a frontal attack against a nation whom they knew to be worshippers of a very powerful God. This fear on the part of the heathen gave Joshua all the time he needed to make other preparations.

The nations are described as -

- (1) the Amorites which were on the side of Jordan westward;
- (2) the Canaanites which were by the sea - the Mediterranean Sea.

These two names cover all the inhabitants of the land for they were all descended from Canaan. See Gen. 10. 15/16. They include all the nations mentioned in Josh. 3. 10. by mentioning the nation on the extreme east of Canaan and the nation on the extreme west. All nations in between would be included. The Amorites were in the mountains and the Canaanites were in the plains near the sea. Of these, the Amorites were the most warlike and the Canaanites were the traders. The Amorite would depend upon the Canaanite for trade and the Canaanite would depend upon the Amorite for protection from war. Note that the phrase "on the side of Jordan" means "beyond" or "on the other side of". Heb. " 'eber". See Josh. 2. 9/11.

Like Rahab, they had heard what Yahweh had done and they acknowledged His power. This did not induce them to worship Him but simply meant that they regarded the God of the Hebrews as a very powerful God indeed and who was not only more powerful than Osiris, the god of the River Nile, but was now shown to be more powerful than the god of the River Jordan. Nevertheless, for all this, they were prepared to believe that the god of fortresses whom they worshipped, would look after them and that he was more powerful than the god of the people of Israel. Therefore they stayed behind their defences in Jericho, feeling more secure than if they had emerged to fight against a god who had already shown himself to be more powerful than the god of the two kings of the Amorites, Sihon and Og.

Verse 2

The Divine Command came to Joshua to have the children of Israel circumcised.

"circumcise again..." - this did not require the people to be circumcised for the second time. It meant that the process of circumcision on a national scale had to be repeated. This had been done before when the people were in Egypt. See vs. 5 below. It had been a national characteristic of the seed of Abraham that they circumcised all males as had been instructed to Abraham. (Gen. 17. 10/11.) This was afterwards made compulsory under the Law of Moses. See Lev. 12. 3.

Whereas the Israelites had been circumcised in Egypt, they had neglected this ritual while they were on their wilderness journey. None of those born in the wilderness had been circumcised. This was simply a matter of disobedience. It was after the twelve spies had returned and made their

report on the Land, that the people murmured against Moses and Aaron and wanted to make themselves captains and return to Egypt. For this rebellion Yahweh stated that all the fighting men of twenty years old and upwards would die in the wilderness and would not enter the Land. The only exceptions were Joshua and Caleb. See Numbers chapter 14. The rebellious spirit continued in the omission to circumcise the new born males. Now the whole nation would have to submit to this ritual again.

"sharp knives..." - mar. "knives of flints". These were the standard type of knives to use for this operation. Even after the discovery of the use of iron, flint knives were used.

Verse 3

"hill of the fore-skins" - Heb. "Gibeah-hearaloth" which is the place where the circumcising was done. It was a little hill near by where the fore-skins were buried. So it was called "the hill of the fore-skins".

Verse 4

The writer now explains why the national circumcising had to be done. All the arms-bearing men who came out of Egypt died in the wilderness after they came out of Egypt. Num. 14. 29; 26. 64/65; 1 Cor. 10. 5.

Verse 5

All the people that came out were circumcised but all those who had been born in the wilderness were not.

Verse 6

In their refusal to enter the Promised Land and their desire to return to Egypt, the people had sinned against God. Therefore God made the people to wander for forty years (a day for a year) during which the spies had spied out the land. (Num. 14. 33/34.) The men of war would die in the wilderness and would not enter into the Land. All this applied to the men who were twenty years old and upwards when they left Egypt.

Verse 7

The children had not been circumcised. Because of the sentence of death and non-entry into the Promised Land, the people had been put out of the Covenant. Therefore they must have regarded themselves as a dispossessed people.

That the people had been put out of the Covenant was not an unsurmountable problem to Yahweh. He could have brought them in again. It would appear that the people did not circumcise their children because there was no compulsive reminder to do so. Yahweh must have deliberately let this slip so as to give his people a firm reminder once they had crossed the Jordan. Abraham had not been given the rite of circumcision until he had reached the promised land and established himself there. Once again, Yahweh brought His people through their wilderness journey and showed them His power in doing so. Now, having redeemed His people in this way, He demanded their circumcision which was a sign of the covenant.

The Spirit takes up seven verses in describing the occasion of circumcision and the reason why it had to be done on this occasion. Therefore it must have an important teaching for us, because Yahweh does not use words unnecessarily.

In the anti-type, we understand that those who come into the covenant of promise must keep with that covenant for to turn away from it, is to lose all chance of salvation. Once a person comes into Covenant Name by belief

and baptism, they must continue in that way. If they murmur, they will be cast away as Israel was cast away when they rebelled. The type establishes two classes of person who is attached to Israel. The one refers to those who, through disobedience and turning away from God, came out of covenant relationship with Him. This refers to the Jewish people who, having rejected Jesus, had the covenant of promise taken away from them.

Side by side with them in the wilderness journey, were men who had been circumcised before they left Egypt. These were they who had not come to maturity by the time of the exodus. These refer to the Gentile believers who also had a wilderness journey but who had not reached spiritual maturity in the days when the Jews rejected their Messiah. Both live together, one as Israel after the flesh and the other as Israel after the spirit. It is Israel after the flesh who will have to be circumcised of heart when the Kingdom is established.

In establishing the type, Yahweh put the people under the condemnation of death because of their rejection. This caused them not to circumcise because had they done so, it would have shown them to be back in covenant relationship when they were not. Thus the Jews of the flesh will not be in covenant relationship with Yahweh until Christ comes and they have made their second exodus and been proved worthy.

Verses 8, 9

The circumcising was done at Gilgal which was the place where the reproach was rolled away.

In the anti-type we understand that the Israelites after the flesh will have their reproach rolled away so that they may come back into covenant relationship with Yahweh. Since circumcision was a symbol of covenant relationship, the Jews will again enjoy a form of covenant relationship with the Father.

The number of fighting men who reached the east of Jordan was 601,730. (Num. 26. 51.) This included about 300,000 males who were under twenty years old at the time the exodus started. This would mean that there were about 300,000 males of an age to go to war who were circumcised. Add to this those born during the wilderness journey who were not old enough to be numbered as fighting men and we get approximately another 300,000 males who were not circumcised. This would make a total of about 600,000 males who had to be circumcised on that day.

Those who were circumcised for the first time would be incapacitated for a few days (in Gen. 34. 25. it was stated that the men were unable to move on the third day). Nevertheless those who had been circumcised before leaving Egypt would form a fighting force capable with Yahweh's help of keeping any attack at bay. They would also form a working force to prepare the Passover lamb for the feast which was about to take place.

"Gilgal" means "rolling" with the added inference "of the reproach". In Ezek. 10. 13. there is a vision of the cherubims with the wheels within wheels. This is taken by Henry Sulley to pre-figure the body of Christ at the resurrection and the changing from mortality to immortality. In verse 13 we read "As for the wheels, it was cried unto them in my hearing, O wheel". The margin suggests "Galgal" for "O wheel" this being akin to Gilgal and, taking the figure of a wheel, suggests the rolling away of the reproach of sinful flesh and sinful nature. The next verse then describes the cherubim and shows a change in appearance from that of Ezek. 1. 10. where, among other things, the "ox" had given place to the "cherub". The figure of a wheel, being circular, has no end and signifies immortality.

Relating this figure to the verse before us, we find that it indicates the rolling away of the reproach, not only of sinful Israel after the flesh, but also the sinful nature of the redeemed in Christ Jesus.

This will mean a lot of the people of latter-day Israel when they find themselves without reproach before God after their many centuries of dispersion and trouble throughout all the earth. Their wilderness journey of the past 2,000 years has been a sore trial to them but they have yet to suffer greater hardships. If they endure, the rolling away of the reproach will bring them to God as never before. For "reproach of Egypt" see next verse.

Verse 10

"...the children of Israel encamped in Gilgal,.." - there could be no place more appropriate for Israel to encamp in view of the fact that the Passover Feast was upon them.

"kept the passover..." - This was on the fourteenth day of the first month as the Passover had been held forty years before. It would serve to remind them of Yahweh's mercy towards them - how He had led them through the wilderness and had brought them to Jordan. Then how He had held up the waters of a flooded Jordan while they crossed over. They had had a manifestation of His immense power. Now they had been circumcised and so brought back into covenant relationship with their heavenly Father. Now they could look forward with confidence to their inheritance in the Promised Land as Yahweh had promised unto Abraham, Isaac and Jacob.

"at even in the plains of Jericho." - "at even" signifies the closing of the Gentile times. The sun would be going down upon them and the new day would start on the morrow. Soon all would be dark and the people of Jericho would be asleep as the world is now asleep spiritually in a world where darkness covers the earth and gross darkness the people. (Isa. 60. 2.) In the figure from the prophet Isaian just quoted, it is said that "the LORD shall rise upon thee,.." The signs all come together in this chapter from Joshua where the Passover is being held, reminding them of the coming of the Messiah and for the rest of the world it is darkness. Their punishment is about to come upon them. All this happens at Gilgal where Israel's reproach is rolled away. See Psa. 119. 39; Ezek. 20. 40/44.

"reproach of Egypt" - now the "reproach of Egypt" had been rolled away from them. The loss of covenant relationship was due to their rejection of the spies' message and their desire to elect themselves captains and return to Egypt. They still had the desire for Egypt sticking to them. Now all such desire would be rolled away. They would desire above all things to enter their inheritance. The "reproach of Egypt" was the condemnation to wander throughout the wilderness and to die there. Their circumcision put an end to all this.

Now that Israel had come back into Covenant Relationship with Yahweh, it was essential for them to keep the Passover. The feast had been neglected throughout the wilderness journey because of their rejection by Yahweh as His Covenant people. With the rolling away of their reproach by their circumcision and the crossing, they would have to return to the worship of the Covenant people. See Deut. 16. 1/6.

Verse 11

The writer takes out of the ceremonies which were performed at that time only that which he felt was sufficient to convey the lessons which they carried. The following details must be borne in mind:-

- (1) The Passover was held at the time of the exodus from Egypt and at a time when the FIRST BORN of Israel had been saved;
- (2) On the day following the Passover, the people had to bring a sheaf of the FIRST FRUITS as a wave offering before the LORD. See Lev. 23. 10/11.

- (3) On the same day they had to offer an HE LAMB without blemish on the same day as the FIRST FRUITS. Lev. 23. 12.
- (4) At the same time they had to offer a MEAL OFFERING ("meat") of two tenth deals of fine flour mingled with oil. (Lev. 23. 13.)
- (5) They were not to eat of bread, parched corn nor green ears until they had made the fore-going offerings to the LORD. (Lev. 23. 14.)

In the record we have from Joshua chapter 5, the people kept the Passover on the 14th day of Abib which was the first month of the new year. This was not the Jewish New Year as now understood but the new sacred year which started with the Passover. After the Babylonian exile, the old names tended to be replaced by the Babylonian names. This caused Abib to become known as Nisan. See notes on "TIME" given at the end of the notes to this chapter. (Page 60.)

The record then continues to the last of the offerings and ceremonies in connection with the Passover. The inference is that the writer wrote for Jewish people and expected them to know all that was required in the sacrificial ritual. By going from the first to the last, the ceremonies in between would be included.

The Feasts were Signs to Israel. The Passover showed them that Israel's firstborn typified the whole nation at the time of the Passover. The wave offering was a single sheaf yet it symbolised the whole harvest. Therefore the Firstfruits typified the whole nation.

Applying these signs, we see that when the crossing was made, it typified the fact that the Redeemed were the Firstborn. When the other offerings were made, it typified that the Redeemed were the firstfruits. Both together they typified the Redeemed as being the favoured firstborn and firstfruits. The main point to remember is that all the firstborn of both man and beast were the LORD'S. (Exod. 13. 2.) In fact, "all the earth is mine" saith the LORD. (Exod. 19. 5.) In regard to the firstfruits, these came from the LORD but He gave them to men. "...whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine:.." (Num. 18. 13.) Even so it had to be brought to the LORD and offered as a wave offering of thanksgiving unto Him. (Exod. 23. 19.) The firstfruits were a sign that there were other fruits to come and that the first was a fore-runner of many more. Thus Israel were shown that although they in their generation were the firstfruits, there would be many more after them who would be the LORD'S. The waving and the heaving of the firstfruits expressed thanks to Yahweh for His mercy and acknowledged that there were many more to come under the same mercy of God. This also pointed the way to the final ingathering of the harvest.

The sheaf had to be presented on the morrow after the sabbath which would be Abib 15th. Some commentators on the Law consider that it would be Abib 16th. but in Num. 33. 3. "the morrow after the passover (ceremonial sabbath)" was the 15th. Abib.

"the old corn" - Heb. " 'abuwr" meaning "stored grain". This means that the people had taken grain from the storehouses of the people of Jericho which were outside the city. It had to be grain from the land - the particular land in this connection; Gesenius adds a definition "produce or offering of the land".

"parched corn" - "roasted grain" as in Lev. 2. 14. "green ears of corn dried by the fire".

This Passover took place exactly 40 years after the Passover of Exod. 12. 41.

In the sacrifice of Jesus, the same ritual took place. He was our passover who was sacrificed for us. (1 Cor. 5. 7.) He was also the he lamb without blemish and he was also the firstfruits, the "meal offering" which was "an offering made by fire unto the LORD". (Lev. 23. 13.) Thus the smoke which ascended from that meal offering would be acceptable to God. See Jesus' words to Mary, "I am not yet ascended to my Father". Note the significance of "I AM not yet..." Jesus did not say "I HAVE not yet..." In other words, he said, "I am not yet offered as a meal offering". To say, "I have not..." would have reference to his physical ascension which he did not mean at that time.

It is significant that at this time in the anti-type, Jesus appeared unto Mary Magdalene. This fact will be discussed in the remaining verses of the chapter.

Verse 12

"the manna ceased on the morrow..." - it was appropriate in the scheme of things that the manna should cease at this point. For it to have continued while the Israelites were in the Land would have spoilt the type. The crossing, the circumcision, the Passover, the sacrifice of the he lamb and the meal offering all pointed to the sequence of events leading up to the establishment of the Kingdom of God. Once the kingdom is established, Christ ceases to be a Saviour but is now a King and a Priest. Therefore the symbol of the manna which Jesus spoke of in John 6. 32/58 no longer applied in its spiritual significance. When Jesus said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." See Matt. 26. 29. and "To him that overcometh will I give to eat of the hidden manna,.." (Rev. 2. 17.) he had reference to that inaugural feast in the Kingdom of God which he will hold with his saints. This feast was now symbolised in part by the feast held on 15th. Abib at Gilgal, in the days of Joshua.

"they did eat of the fruit of the land..." - in the anti-type, the saints will no longer eat of the symbolical manna but will eat of the Tree of Life and live forever. This will be the fruit of the Kingdom of God for all the saints. It is not the fruit of the world to-day.

Thus the manna ceased after 40 years as is stated in Exod. 16. 35. In Biblical numerology, the number 40 is the number of probation.

Verse 13

"...when Joshua was by Jericho..." - lit. "when Joshua was IN JERICHO.." It does not mean that Joshua was inside the city but that he was in the area normally acknowledged to be the territory controlled by Jericho.

"he lifted up his eyes and looked..." - Moffat adjusts the word order to read, "he raised his eyes and saw..." The idea which the words are meant to convey seems to be that Joshua turned his eyes to something which arrested his attention and looked at it intently with a view to ascertaining more about it. This idea is conveyed in such passages as appear in Gen. 33. 1; 37. 25; Exod. 14. 10; Num. 24. 2; 2 Sam. 18. 24.

"behold,..." - Heb. "hinnen" in the sense used here it is a word indicating that what follows is a surprise, something one could not expect to happen.

"there stood a man..." - this described the angel which stood before Joshua. The Heb. is "ish" which is used to indicate man as a sex - a male. It is often translated "husband". One of many such places is Gen. 16. 3. Being an angel, he would be an immortal man as Jesus is now an immortal man. See 1 Tim. 2. 5.

"over against..." - Heb. "neged" meaning "in front of" or "before" in a hostile sense.

"his sword drawn..." unsheathed indicating a preparedness to enter into battle.

Joshua enquires as to whose side he is on. It would appear that Joshua was not armed at the time, otherwise he might have prepared to defend himself.

In the anti-type, it indicates that having chosen his saints, the "Lord God of Hosts" (Yahweh Tz'vaoth) the warlike Christ, will reveal himself to his people. He will be prepared for battle against an unbelieving world. The sudden appearance is a figure of the sudden appearance of Christ to his Chosen men of battle of his household. It is not all the saints who will go to war with the armies of Yahweh. The appointments made by David when he was finally established in Jerusalem as king were divided between the priesthood, the singers, the porters, the officers and judges, the captains and princes. So it will be in the Kingdom when Jesus will appoint each one to his separate office.

Verse 14

"Nay;.." - Heb. "lo' " the sense in which it is used here is a denial of one thought but the affirmation of another. In such a case it means "No! but..." In other words, "I am not on the side of Jericho but I am a captain of the host..."

"captain..." - Heb. "sar" meaning "chieftain, chief, ruler, prince" and translated as "Prince" in Isa. 9. 6. ("Prince of Peace"). He was not a Prince or Ruler such as Christ is to be but was the ruler of the armies of Yahweh. The A.V. says "as captain of the host.. am I now come" putting the "as" in italics indicating that this was not in the original. The R.V. has the same. The Afrikaans Bybel has "Nee, maar Ek is die leerowerste van die HERE; Ek het gekom." (No, but I am the head (chief) of the army of Yahweh; I have now come.)

In verse 13 the word "adversaries" is used. The Hebrew word translated as "adversaries" is "car" with the "c" written and pronounced as the "c" in "Lourenco Marques". This would make it sound like "tsar". Therefore the angel made a play upon words by being asked whether he was for the "tsar". He said, "No but I am "sar" of the armies of God."

"Joshua fell on his face..." - On a previous occasion when a manifestation of Yahweh appeared to Abraham, Abraham also fell on his face. (Gen. 17. 3.)

"and did worship..." - Heb. "shachah" meaning "he prostrated himself" such as one would do before a superior. This is an act of complete humiliation. He did not worship as one would worship Yahweh.

"my lord..." - Heb. " 'adon" - term of respect such as "master". In Israel to-day it is used as an equivalent of "Sir" out of respect.

Verse 15

"Loose thy shoe from off thy foot;.." - This commandment came from the holiness and purity of God. In the east, shoes were worn to prevent defilement of the feet. Any defilement which remained on the shoe had to be removed thus showing that no defilement can come into the presence of God. The angel did not hold himself out to be Yahweh but as in all such manifestations, the manifesting angel speaks as though he is Yahweh speaking. It was first said to Moses in Exod. 3. 5. and it is now said to his successor.

When Jesus told his disciples to shake the dust from their feet against any city where the inhabitants refused to listen to them, he symbolically left such a city with their own defilement through rejection. See Matt. 10. 14; Mark. 6. 11; Luke 9. 5.

"the place where thou standest is holy ground." - the ground was set aside by Yahweh as holy because a manifestation of Him was there. There must be no defilement, not even of the ground.

In the anti-type, any approach to Christ who will be the great manifestation of Yahweh, will have to be in complete freedom from any defilement of any nature. Hence the necessity for cleanliness (circumcision), rolling away the reproach, and partaking of the Lord's feast.

It is to be noted that the angel did not claim to be chief of the armies of Israel but chief of the armies of Yahweh. This is because in the kingdom, the war to come will be fought for Yahweh and not for individual Israel.

THE MONTHS OF ISRAEL.

The names of the months in Hebrew were derived from various sources. Only four of the original survive, and they are:-

- Abib - 1st Month. March/April. The root word is "ab" meaning "fresh" thus giving the idea of fresh, young ears of barley, the first of the new year's crops. Exod. 13. 4.
- Ziv - 2nd Month. April/May. Means "splendour" especially in regard to flowers. Therefore became known as the month of flowers. 1 Kings 6. 1.
- Ethanim - 7th Month. September/October. Means "permanent streams". 1 Kings. 8. 2.
- Bul - 8th Month. October/November. Means "showers" and is applied to the month of showers. 1 Kings 6. 38.

In the later years before the Captivity, names for the months fell away and were replaced by numbers. Examples are found in Ezekiel. e.g. "in the thirtieth year, in the fourth (month)..." (Ezek. 1. 1.) After the Captivity, Babylonian names were used but only seven appear in Scripture. The names are:-

- | | | | |
|-----|--------------|---|------------------|
| 1. | Nisan. | March/April. Neh. 2. 1; Est. 3. 7. | "to start" |
| 2. | Iyyar. | April/May. Not found in Scripture. | "to germinate" |
| 3. | Sivan. | May/June. Est. 8. 9. | "to appoint" |
| 4. | Tammuz. | June/July. Ezek. 8. 14. appears as a name only. | |
| 5. | Ab. | July/August. Not mentioned in Scripture. | "hostile" |
| 6. | Elul. | August/September. Neh. 6. 15. | "shout for joy" |
| 7. | Tishri. | September/October. Not named in Scripture. | "dedicate" |
| 8. | Marcheshvan. | October/November. Not named in Scripture. | "drop (as rain)" |
| 9. | Kislev. | November/December. Neh. 1. 1; Zech. 7. 1. Meaning uncertain | |
| 10. | Tebeth. | December/January. Est. 2. 16. | "sink" or "dip" |
| 11. | Shebat. | January/February. Zech. 1. 7. | Meaning unknown |
| 12. | Adar. | February/March. Ezra 6. 15; Est. several. Meaning uncertain | |

To harmonise the months of 30 days with the solar year, they intercalated the requisite number of days. This appeared to be done on an empirical basis and not by calculation or theory.

JOSHUA.

Chapter 6.

The chapter division here is unfortunate because it interrupts the meeting between Joshua and the angel. In his editing, Moffat put 6. 1. between 5. 12. and 5. 13. This has the effect of running 5. 15. into 6. 2. with, "And Joshua did so. Then the LORD said unto Joshua,..". The LXX omits the words, "And Joshua did so." It would help in the reading of the chapters if verse 1 of chapter 6 is in brackets. This has been done by the R.V.

Verse 1

"was straitly shut up..." - see margin "did shut up, and was shut up". The LXX says "was closely shut up". The R.V. follows the A.V. but the R.S.V. has "Jericho was shut up from within and from without..." There is no Hebrew original for "straitly". The meaning appears to be that both the internal and external gates were shut making access impossible for the Israelites and egress impossible for the people of Jericho. In this way they closed the gates against anyone, enemy or traitor who might weaken the defences of this great fortress. They were content to stay within their city confident that the god of fortresses would enable them to prevail against the God of Israel.

The verse is inserted into the story to show the almost impossible task confronting the people of Israel who had not been trained in this type of warfare. Unless Yahweh was to help them, they were in a hopeless position. Yet, if they were to take possession of the land, Jericho had to fall to them because it was at the entrance to the land and was the principal stronghold. It barred the way to further progress.

Verse 2

"And the LORD said unto Joshua,..". - this picks up the story from chapter 5. 15. and must be understood as being the speech of the angel who is now speaking as though he were Yahweh. This is customary in all such manifestations of Yahweh.

"See,..". - translated elsewhere as "Lo."

"I have given..." - this refers to the Divine Plan and Purpose. "I have given and now is the time for you to get what I have given" would be the sense of this statement.

"the king thereof, and the mighty men of valour". This must be regarded as a comparison with Joshua who was a leader appointed by God but not a king, and the children of Israel as a people compared with the brave warriors of Jericho. In actual fact, the opposing sides were the king and his mighty men of valour on the one side and on the other there was Yahweh and His people.

Verse 3

The instructions for the attack as given in this verse are quite unlike anything one could anticipate. Israel were not told to sharpen their spears and prepare their weapons. They were not told to build a battering ram to break down the gates nor were they told to build a mound against the walls so that they could climb over. In fact, they were not given any normal military instructions at all. The instructions were simply to make the men of war go round about the city once a day for six days. Very obviously Yahweh was going to war and not the children of Israel. They were merely to be spectators of the great military power of Yahweh Tz'vaoth, the LORD God of Hosts.

In the anti-type, the Returned Christ will not tell his people to prepare their weapons for war. It is not the saints who will go to war

against a world of apostacy, but the warlike Christ. This is explained by Paul in 2 Thess. 1. 7/10.

That the men of war had to compass the city once a day for six days is symbolical of the 6,000 years from Adam during which the valiant people of Yahweh will remain outside the fortress of wickedness and unbelief but will remain in view of them to proclaim the mighty Name of Yahweh. This is on the basis of 1 day standing for a thousand years. (2 Peter 3. 8.)

Verse 4

Seven priests - seven trumpets - seventh day - seven times.

The figure SEVEN signifies spiritual perfection. It is the covenant number. Its use here indicates that what is recorded must be regarded as a symbol of the consummation of the Divine Plan and Purpose. This was not to be the actual finality of the Divine Plan but it was a symbol of that which is yet to come. It is very difficult to discover what the symbolical meaning is in the verse before us, so it may help if we set out some of the facts as we see them.

The time was after the Passover and after they had eaten of the old corn of the land. (Josh. 5. 12/13.) Under the ritual proclaimed in Lev. 23. 15 ff. the ceremony of the fiftieth day (Pentecost) had to be held. This was the feast of the Harvest Ingathering at the end of the agricultural year. This was a time when the harvest would be ready to be taken in and the fruit of labour would then be enjoyed. In the analogy, the Exodus had been the first step in preparing for the harvest. The wilderness journey had been the trying time of cultivation. Now they had crossed over and were ready to harvest the land for which they had hoped for 40 years.

In Lev. 23. 24. the Law required the blowing of trumpets, this being the preliminary to the Feast of Tabernacles. (vs. 34.) This was to happen seven months after the Feast of the Firstfruits. (vs. 39.) The symbology of this was fore-shadowing the time when the harvest of all nations would be gathered in at Christ's coming.

If we regard the events at this time before Jericho as a condensation of the sequence of the Law of Feasts, then the pattern becomes clear. The crossing over, the circumcision, the Passover and the eating of corn all point towards the Household of Faith after the Resurrection and the meeting with Christ. The meeting with the angel was a further figure of this meeting. Now the saints go forth with the Returned Lord of Hosts to be present at the gathering in of the harvest of all nations.

The blowing of trumpets also heralded the advent of the Year of Jubilee. This took place in the same seventh month but in the fiftieth year. (Lev. 25. 9.) The law stated "ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession." See Lev. 25. 12/13. The character of all these facts may have been condensed into the one week of the marching about the city and the final seventh day of blowing the trumpets.

The trumpet was the "shophar" or ram's horn. In the jubile year, this horn was to be blown but in Num. 10. 1/10 a silver trumpet was to be used for calling the assembly, journeying of the camps and for going to war. This particular trumpet was the "chatsotsrah", an instrument about 3 feet in length and used mostly by the priests. The trumpet used on this occasion was the "shophar".

Since all the priestly rites under the law pointed to the work of Jesus, it can be imagined that the blowing of the horns seven times on the seventh day signified the final accomplishment of his redemptive work. Now his spiritual body of believers were to enter into the Divine rest.

"seven times" - none of the cities in those days were very large so it was possible for them to compass the city seven times on the same day.

Another thought on the use of the trumpets at this time is that the same trumpets were used at Sinai. See Exod. 19. 16/19 and Exod. 20. 18. On this occasion, Yahweh called to Israel out of Mount Sinai. It was a very solemn gathering indeed in the third month after "they were gone forth out of the land of Egypt." (Exod. 19. 1.) Now, in the days of Joshua, the people had made another crossing and were in the presence of him who manifested Yahweh. When the trumpets were blown on the seventh day, Yahweh Tz'vaoth would manifest His power.

Verse 5

"long blast..." - there is no Heb. original for "blast" but the word from which "long" is translated is "mashak" meaning "draw out a long sound".

"Shout with a great shout" - two different Hebrew words are used here for "shout". The first is "Ruwa" meaning "shout a war cry or battle alarm" and the second is "Terumphah" meaning "a blast on instruments".

"the wall..." - Heb. "chowmah" meaning a wall of defence or protection. This is not an ordinary wall of a house but a special wall built for protection.

"fall down flat..." - The Heb. for "flat" is "tachath" meaning "underneath" and in a special sense, "where it stands". The meaning seems to be that the walls crumbled from underneath and collapsed where they were.

"ascend" - Heb. "'alah". The meaning here is to go up from a lower level to a higher one. This may be the case where a city is a "tell" and built on the ruins of a former city. It is raised above the surrounding land. In another sense it is to fall upon it in attack. The word is akin to the modern use of "aliyah" meaning the ascent of the diaspora to Israel.

Verse 6

The angel's message came to an end at the end of verse 5. What has been given must be a precis of the angel's words for Joshua added a further detail in verse 7 as we shall see.

The feature to notice here is that from the appearance of the angel, it is as though Yahweh spoke. Now Joshua speaks to the priests and then to the people. Later we shall find that the people obey. This has been the pattern of the Book of Joshua and shows us that Yahweh speaks to His servants, the writers of scripture and to His Son Jesus. The writers speak to us through their word and then we obey.

The priests were to carry seven trumpets before the ark of the covenant. This is part of the instructions of verse 4.

Verse 7

"And he said..." - In the original Hebrew it reads "And THEY said..." This is the rendering of the R.V. The fact is that Joshua could not speak to all the people himself but would have to do it through the "shoterim" the officers of the people. See Josh. 1. 10. and 3. 2.

"Pass on..." - Heb. "'abar" which has a wide variety of meanings. It cannot mean that the people were to precede the Ark because this position had to be taken up by the seven priests. One of the meanings which could well apply here is that the people were to start moving in order of tribe. That is to say, "Go in due order".

"compass the city..." - this does not mean that they had to march

around the city. The Heb. is "tsabab" meaning to "surround on every side".

"him that is armed..." - the armed men had to divide into two divisions, one in the front and the other rereward. See vs. 9.

"pass on before the ark..." - they did not lead the ark but passed on to take up their positions.

Verse 8

The assembly now takes up its position. The armed men in front as a vanguard. Behind them the priests carrying the ram's horns. After them the ark of the covenant.

Verse 9

"And the armed men went before the priests that blew with the trumpets.." This means "with the priests who were to blow with the trumpets when they got the command to do so. The "armed men" were most likely chosen from Reuben and Gad since they had been instructed to "go armed before the LORD of war." See Num. 32. 20.

"the rereward..." - this would be chosen from Dan in terms of Num. 10. 25.

The ark was in the middle and followed by priests and then the rereward fighting men. These instructions had not been given by the angel or, if they had, they were not recorded in the account of his meeting with Joshua.

"blowing with the trumpets." Each time round they blew the trumpets.

Verse 10

The people were not to shout nor make their voices heard all during the six days. It was on the seventh day that Joshua would tell them to shout.

The order of marching, the position of the vanguard, the priests with trumpets, the ark of the LORD, the other priests and the rearguard, together with the instructions when to shout, showed the careful preparation which had been made for the demonstration of Yahweh's power. In the anti-type, when Christ comes again and goes forth to battle against an apostate world, he will have a high degree of organisation that nothing can resist. Everyone will have their place and will have to obey all that they are told to do.

The significance of the positioning is that the priests with the trumpets could be the great men of the Bible story. The prophets of Israel and others like them such as David, Job, Moses. The armed men would be the mortal Jews. The ark will be Jesus at the centre of them all. Behind him the redeemed of the LORD from all ages. Last of all, the mortal Jews who will take the position of the rear armed men. See Zech. 10. 3.

Verse 11

The first day went well without a rehearsal. That night they lodged in the camp.

In the anti-type, the Returned Christ will not conquer the whole earth within a short time. In the prophecy from Dan. 2. 45. the "stone.. cut out of the mountain without hands,.. " grew gradually until it covered the whole earth. This indicates that Christ will gradually conquer the earth by defeating his enemies one after the other.

Verse 12

The second day begins early in the morning. This "first down to breakfast" character of Joshua appeared in 3. 1. and marks him as a man of energy who was not prepared to waste a minute of any day in the LORD's service. See note to 3. 1. It was also said of Abraham that he rose early in the morning. (Gen. 19. 27; 21. 14; 22. 3;) also Jacob rose early (Gen. 28. 18.) and Moses (Exod. 24. 4; 34. 4.) and Elkanah and Hannah (1 Sam. 1. 19.) and David (1 Sam. 17. 20; 29. 11;) and Hezekiah (2 Chron. 29. 20.) and Job (Job 1. 5.)

It would appear that the servants of Yahweh are early risers. It is one thing to get up early but quite another to start doing something constructive when one gets up. The lesson is that the servant of Yahweh should not delay in getting down to work. One should get into the habit of using every minute of each day.

Verse 13

The pattern of progress given in this verse was the same for the rest of the six days. The armed men went in front followed by the priests carrying the trumpets. Behind them were the priests carrying the ark of the LORD and bringing up the rear were the rest of the fighting men.

During their marching, the trumpets had to be blown continuously. They did not follow the order of Numbers chapter 10 because this was not moving the nation from one place to another. On the present occasion they were marching into war therefore they followed the commands of Num. 32. 20.

Verse 14

The record gives the idea that only the marching procession took part during the six days but verse 7 gave instructions for the people who were not armed men, to "compass the city". That meant that they had to spread out in a circle round about the city. They would not form a thin line of people because there were so many people there that they would form several rows. In this way, all Israel would see what was going on. It must have been a tremendous undertaking to move so many people in predetermined order at such short notice.

Verse 15

The vital SEVENTH DAY had now arrived. On this day the whole act had to be repeated seven times and in addition to that, the whole of Israel would have to enter the city to lay it waste and, having done so, come out again and return to their camp.

"they rose early..." - they would have to, to get all the tasks for that day finished before sun-down. The record is particular and states that they rose "about the dawning of the day".

They compassed the city seven times. This was in accordance with the instructions given by the angel in verse 4.

Verse 16

"The priests blew with the trumpets,..." - these were the seven trumpets carried by the seven priests. The sounding of trumpets always heralded a mighty act by God. As Amos asked, "Shall a trumpet be blown in the city, and the people not be afraid?" (Amos 3. 6.) It was also the means of Israel coming together to do the LORD's will. In the Law it had been declared:-

Num. 10. 9. "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow

an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies."

Joshua gave the command to shout. This now follows his warning statement of verse 10. It was made clear by this means that it was not the people who were gaining the victory. It was God who was giving it to them. This is made clear in Joshua's next words, "for Yahweh hath given you the city".

Verse 17

This verse and the next two contain a warning by Joshua to the people. The first warning is that the city shall be accursed. The margin offers "devoted" as an alternative translation. This word appears in Lev. 27. 28. The Hebrew word used is "cherem" (noun) and "charam" (verb). The translations are varied and amongst them are:-

"devote" and "devoted" see Lev. 27. 21, 28, 29; Num. 18. 4.

"accursed" Josh. 6. 17, 18; 7. 1, 11, 12, 13, 15; 2. 20; 1 Chron. 2. 7

"utterly destroy" Num. 21. 2; Deut. 20. 17; Josh. 11. 20; (the second "destroy" in Josh. 11. 20 is from a different word, namely, "Shamad") Judg. 21. 11; 1 Sam. 15. 9, 18; 1 Kings 9. 21; Isa. 11. 15; Jer. 25. 9; 50. 21, 26; 51. 3.

"utterly destroyed" Exod. 22. 20; Num. 21. 3; Deut. 2. 34; 3. 6; Josh. 2. 10; 6. 21; 8. 26; 10. 1, 28, 35, 37, 39, 40; 11. 12, 21; Judg. 1. 17; 1 Sam. 15. 8, 9, 15, 20, 21; 1 Chron. 4. 41; 2 Chron. 32. 14; Isa. 34. 2.

"utterly destroying" Deut. 3. 6; 13. 15; Josh. 11. 11; 2 Kings 19. 11.

The principle of things devoted is a complicated one and was provided for by the Law under Lev. 27. 28/29. It will be easier to understand if we draw a distinction between Heb. "qadash" meaning sanctify and the word "devote". A person could set apart something as holy to the LORD. If it was a house, then it could be set apart for the LORD but at any time before the next jubile it could be redeemed. Only the original possessor could redeem it. If he wanted to redeem it, he had to pay one-fifth more than its worth. But if he had in the meantime sold it to another man, or he did not redeem it before the year of jubile, then he can never redeem it but it will remain holy unto the LORD for ever. See Lev. 27. 1/21. This is the law concerning "to sanctify".

If the thing is devoted, then it must not have any reservations attached to it. It can never be redeemed because the giver must renounce the benefit of redemption. It will then be the LORD's for ever. If it is desired to redeem it then it will have to be put to death if it is a living creature, or it will have to be destroyed if it is an inanimate possession. See Lev. 27. 28/29. Thus the main difference between the thing sanctified and the thing devoted is that redemption is allowed in the one case and disallowed in the other. Furthermore, in the case of the thing devoted, it is possible that death will be the final result.

In the case of Samuel, he was "lent to the LORD" (1 Sam. 1. 28.) for ever so could not be redeemed. Yet he was not a devoted thing so he did not have to die. In the case before us, Jericho was "devoted" or, as the translation says, "accursed", so the inhabitants were to be put to death and all the spoil of the city would have to be destroyed. This was not absolutely necessary because it could be redeemed according to the gravity of the situation. It was eventually destroyed because of its wickedness but this does not explain why it came under the "curse". This arose in this way:-

In Exod. 13. 2. we read, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine". The firstborn then, belonged to God. God gave the firstborn so it is His by right to redeem. This applied in everything, whether alive or inanimate. Therefore when He gave the city of Jericho to the children of Israel, it belonged to Him by devotion. It was within His power to redeem it or have it destroyed. He chose to destroy it so it was regarded as "accursed". Having come under the "curse" of "devotion", Jericho had to be destroyed "utterly" by wiping out man, woman and child, as well as beast and all that appertained to the city in the shape of human artefacts. Everything had to be destroyed in terms of the word "utterly" attached to the word "destroy" and its derivatives as given above.

Now we have to consider the significance of the Law concerning the "devoted" thing. It is possible for anyone to sanctify himself by a dedicated life in the LORD's service. This would always, by the nature of men, be a blemished dedication. Furthermore, it could be taken back by the "offeror" if he were to turn to apostacy. Man could never give unblemished, devoted and wholly acceptable service to God because of his sinful nature. The only way to attain such a state should be to die and be raised again when our Lord returns, or to be taken away to the Judgment Seat if we should be alive at his coming. Therefore, those whom God chooses, he "devotes" so that he can redeem them or destroy them according to His Grace. This applied to Jesus as our example of this Law. As Paul said:-

Rom. 6. 10. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

2 Cor. 13. 4. "For though he was crucified through weakness, yet he liveth by the power of God."

Rom. 6. 7. "For he that is dead is freed from sin."

Our walk in Christ is at best a preliminary stage of our development to the perfection of our future immortalised state. Of this future state, Jesus said,

Rev. 22. 3. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name shall be in their foreheads."

Returning to the state of Jericho, we have to apply the Law concerning "devotion" from Lev. 27. 28. as well as the Law given in Deut. 13. 12/18. These verses should be read immediately without proceeding further with this study. They explain why everything had to be destroyed, and why nothing of the "cursed thing" should come into anyone's hand. The "cursed thing" was that which was used in pagan worship.

In the anti-type, Jericho represents an apostate world which is devoted in its form of worship whether this be false gods or ambition, power, wealth and other things that mankind makes its god. In their devoted way of living, they are unclean in the sight of Yahweh and must be destroyed. But out of them a few will be saved to form the mortal people who will worship Yahweh during the millennial period.

"only Rahab the harlot shall live, she and all that are with her in the house,..". - Just as only a few will be saved out of the wrath to come upon mankind, so throughout the ages which have gone, only a few have come to a knowledge of the Truth. Although a few from every generation have accepted the Truth, the aggregate will be a multitude that no man can number. That Rahab was a harlot signifies that the redeemed will come from a spiritually adulterous people and that they have turned from their spiritual adultery to the Truth. That her family and all that are in her house shows

that those who recognise the Truth concerning Jesus will be saved.

Verse 18

Here is the warning to keep from the "accursed thing". As we shall see when we come to it, the "accursed thing" was booty in the shape of wealth. For the saints in Christ Jesus, there will be no booty when the victory over the nations comes about. Everything will belong to God for Him to keep or destroy as He will determine. The principle here is the same as that during the exodus. The people were instructed to "...stand still, and see the salvation of the LORD,.." (Exod. 14. 13.) Seven hundred years later in the days of Jehoshaphat, he was to make reference to the work of driving out of the nations from Canaan in the days of Joshua, (2 Chron. 20. 7.) when he prayed asking Yahweh for help in driving out his enemies. He was told by Yahweh speaking through Jahaziel, the Levite, that he must "stand..still, and see the salvation of the LORD..." (2 Chron. 20. 17.) Thus the character was repeated again. Therefore the people had to do the work Yahweh called upon them to do and were not to go beyond it by taking any booty. SALVATION was what they should seek and not personal gain in worldly things. If any individual was to touch the "cursed thing", the punishment would extend to all Israel. These particular words were to help Joshua within a short time when Israel found themselves in trouble. He then set about discovering who it was who had been disobedient.

"...and trouble it." - Heb. " 'akar" meaning "to bring evil upon" see Josh. 7. 25; 1 Sam. 14. 29; 1 Kings 18. 17; Prov. 11. 17, 29.

Verse 19

"all the silver, and gold, and vessels of brass and iron are consecrated..." - All these had to be set apart as something holy for the LORD. The people of Israel had not been promised wealth in silver and gold. They had been promised the land for an everlasting possession. See Num. 31. 54.

Verse 20

The story now continues from where it left off at verse 16.

"when the people heard the sound of the trumpet, and the people shouted with a great shout,.." - two "people" are mentioned here. People heard the sound of the trumpet and people shouted. Both appear to have happened simultaneously. The answer could be that the people of Jericho heard the sound of the trumpet and they also heard as the people of Israel shouted. The first sentence of the verse says that the people shouted and the trumpets blew. The R.V. continues, "and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout". The R.S.V. takes the meaning a bit further with "So the people shouted and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people raised a great shout". Moffat's translation is interesting - "Then the people shouted at the trumpet blast. And when the people heard the sound of the trumpet blast and raised a mighty shout, down the wall fell flat..." The Afrikaans version is the same as the R.V. except that the word "and" is omitted between "trumpets" and "the people". After considering the different versions, it does not appear to be of any importance what the people of Jericho heard therefore the idea that two types of people are involved must fall away. It seems to be wrong to suppose that the facts of blowing the trumpet and shouting are mentioned twice in the same verse, so it would appear that Moffat is nearest to what was actually written.

"the wall fell down flat,.." - See notes to verse 5.

"so that the people went up into the city,.." - Jericho must have been elevated above the level of the surrounding plain. See notes to verse 5.

"every man straight before him..." - there is no Hebrew equivalent for "straight before". The word is "neged" meaning "before" in the sense of being opposite. It is used in Gen. 33. 12; Exod. 19. 2; 34. 10; Num. 22. 32; Josh. 6. 5 and 20; 8. 11; 8. 35; Ruth 4. 4. (twice) 1 Sam. 12. 3. (twice) 15. 30 (twice) 16. 6; 26. 20; 2 Sam. 12. 12 (twice) 22. 13 and 23; 1 Kings 20. 27; 21. 10, 13; 2 Kings 1. 13; 2 Chron. 6. 13; Neh. 4. 5; Job 4. 16; Psa. 16. 8; 26. 3; 31. 19, 22; and others. From most of these it will be found that one is looking at another face to face. This agrees with the people compassing the city without marching round it. They would be spread right round the city and facing it. Then when the order came to advance, they would go straight before them following a radius into the city.

Verse 21

"...they utterly destroyed..." - see notes to verse 17.

"all that was in the city..." - this was in accordance with the Law given in Deut. 13. 12/18. Every living creature was annihilated.

The severity of the destruction is to be noted but not condemned. God does not punish unjustly. His people of Israel had been warned of the wicked ways of the Canaanites through the Laws of Lev. 18. The point to note is that God caused all this killing to be done. He brought complete annihilation upon the Canaanites in Jericho. There are many people who would prefer to think that such was the work of Satan and not of God. But if we regard the word "satan" as being a word - which it is - and not a name - which it is not - then the position becomes clear. God was a satan (adversary) to Jericho at that time the same as years later, He was a satan to Israel. Cf. 2. Sam. 24. 1. and 1 Chron. 21. 1.

It is interesting to note that after seven days of preparatory marching, the city fell in a moment. This indicates that when Christ returns, his wars will be over a period while the "stone cut out of the mountain without hands" of Dan. 2. 34/35. filled the whole earth. But when the final victory comes, it will be a sudden collapse of an apostate institution. (Rev. 18. 17.) The prophetic pattern appears to be that the two legs of Nebuchadnezzar's image will be broken at different times. First the religious leg and then the political, or it may be the other way. Jericho represented in symbol one of the prophetic "legs". After her fall, further victories awaited Joshua as further victories will await Christ.

The Biblical story says that Jericho was destroyed because of the blast on the trumpet and the shout of the people. Actually it was neither of these things which brought about the destruction of the city. It was the Power of Yahweh that caused the walls to collapse. The blast and the shout were merely incidents which plotted the time at which the city was destroyed. There have been attempts by archaeologists to discount the Bible story and substitute it with an opinion that it was an earthquake which caused the walls to fall. They do not explain that it was Yahweh who caused the earthquake - if there was one - and they do not explain how it was that it so happened at the very moment it was required to happen. This must be by the power of Yahweh.

It has been discovered that the outer wall fell outward and the inner wall fell inwards, there being a space of about 10 to 12 feet between walls. The findings of the archaeologists are summarised in THE BIBLE AS HISTORY by Dr. Werner Keller. (H. & S. London.) There is no doubt from archaeological findings that Jericho fell in the manner described in the Bible. There can be no doubt from apostolic testimony because it is referred to in Heb. 11. 30.

The archaeologists point to the complete absence of any fragments of pottery in the ruins of Jericho. This is hard to account for since all ancient archaeological sites yield pottery and other artefacts. But nothing

from Jericho. The answer may lie in the Biblical story which mentions such artefacts in verse 24.

Verse 22

The two men were the only Israelites who would know where Rahab's house was, so Joshua sent them there to fetch her and her family. This showed great faith on Joshua's part because he might well have been doubtful as to whether she and her household had survived the collapse of the city. He might have told the men to go to her house and see if she were still alive. But the instructions showed no such doubts. The men were told to go and bring her out.

There has been some speculation as to who the man was who eventually married Rahab. Some think it was one of the spies. It is known that the man she married was Salmon but whether he was one of the two spies or not must always be a mystery because we are not told. All Biblical histories are patterns and there would be no pattern in an identity of her husband. The fact that she was saved AFTER the fall of Jericho indicates that she represents in type those people who will survive the wrath of Yahweh Tz'vaoth (the LORD God of hosts) when Christ comes. In actual fact, she will find a place in the kingdom because she is mentioned in the "Hall of Fame" of Heb. 11. as one of those examples of Faith. She is numbered amongst some of the most illustrious names in Scripture. She also appears in Jas. 2. 25. She became the ancestor of Jesus. See Matt. 1. 5. Commentators like to gloss over this unseemly ancestry of Jesus but they fail to see God's Mercy towards people of faith and who turn away from wicked ways. Of the five women mentioned in Matt. 1. as the ancestors of Jesus, Tamar acted as a harlot with Judah; Rahab was a harlot; Ruth was a Moabitess; Bath-Sheba (referred to but not named) was an adultress and Mary was a virgin. If Rahab was not a harlot, then Bible inspiration was in error in describing her as such. Furthermore, Paul in writing the epistle to the Hebrews and James in writing his epistle, show that they had been badly deceived. But the Bible is true. Rahab was a harlot. The word harlot has its derivatives in Scripture and their use throughout refer to harlotry, adultery etc. If Rahab was not a harlot, then what meaning are we to give such derivative words in Scripture. If the commentators are right and Rahab was an inn-keeper, then what are we to make of Prov. 7. 10. which reads "a woman with the attire of an harlot..." and Prov. 29. 3. "he that keepeth company with harlots spendeth his substance". Can we substitute the word "inn-keeper" for harlot/s in those passages? All references to "harlots" in Scripture other than Rahab, are evil. If all these references are to "inn-keepers" then a very necessary occupation is given a reputation it does not deserve. Rahab was an important character in Scripture.

Verse 23

"left them without the camp of Israel". It is significant that Rahab and her household were not brought into the camp of Israel at that time. The type was being established to show that the people who will survive the wrath of God to take a mortal place in the kingdom, will not be given immortality. Therefore in the anti-type, the people of the world will be those who are ruled by Christ and the saints. That Rahab will certainly have a place in the kingdom would not spoil the type which is indicated here.

Verse 24

"...they burnt the city with fire..." - The rainbow in the sky is a sign of Yahweh's promise that He would never again destroy the earth with water. The manner in which the earth of people is to be destroyed is by FIRE. See 2 Thess. 1. 7/10. See also 2 Peter 3. 10. where Peter used the figure of the sun for governments, and the moon for the churches with the stars for people. These are the "elements of the heavens" which Peter uses as a figure. All these are said to "melt with a fervent heat" and

"be burned up". This is purely figurative but it does mention the means of destruction which will be by fire. This is also indicated by the story from Jericho where the city is burnt up.

"and all that was therein:.." - returning to the prophetic analogy drawn by Peter we find him saying, "the works that are therein shall be burned up." (2 Peter 3. 10.)

"the silver, and the gold,..." - all these are to be the LORD's. None of this must be taken for booty by the saints.

"they put into the house of the treasury of the LORD." - this fulfils the directions of verse 19.

Verse 25

Rahab and her household are saved, and all that she had. Those who find themselves in the kingdom of God as mortal people will not be penniless after the wrath of God has finished with men. They will be saved with the means of keeping them alive.

"she dwelleth in Israel even unto this day;.." - the fact that the writer of those words must have known that Rahab was still alive when he wrote them is taken by some commentators to show the time when the Book of Joshua was written. The time when the book was written is of no importance to the story so it must have another significance. The idea is one that Rahab still exists in Israel. In the anti-type, the mortal people will live to great ages and will be with Israel as the mortal people of the Kingdom.

"because she hid the messengers,.." - anyone who helps or is kind to God's people, whether Jews after the flesh or after the spirit, will have their reward. This is clearly indicated by the Lord's words in Matt. 10. 42.

Verse 26

The curse is put upon the man who rebuilds Jericho. The ancient city of Jericho was never rebuilt. A city called Jericho was built alongside of it but the ancient fortress lies in ruins. The rule given here does not actually forbid the rebuilding of the actual city itself, but forbids the building of a fortress of a similar character. Reference to Josh. 18. 21. will show that Jericho was inhabited later by the sons of Benjamin.

Of the old city, nothing of any value was left. Everything was destroyed. That is why no artefacts have been found. The city was not rebuilt for centuries but the spring and oasis near by was frequently used by travellers. Eglon lived there for a while. (Judg. 3. 14. compare with Deut. 34. 3.) David's men tarried at Jericho until their beards were grown. (s Sam. 10. 5.) In the days of Ahab, Hiel the Bethelite built Jericho. (1 Kings. 16. 34.) Elijah and Elisha went to Jericho. (2 Kings 2. 4/5.) Zedekiah was overtaken in the plains of Jericho and taken to Babylon. (2 Kings 25. 5.) In the days of Ahaz, the captives were returned and brought to Jericho. (2 Chron. 28. 15.) Jeremiah also records the capture of Zedekiah. (Jer. 39. 5.) See also Jer. 52. 8.

In the days of the return from the captivity, 345 of the children of Jericho returned to Jerusalem. (Ezra. 2. 34.) (Neh. 7. 36.) They helped to rebuild the walls of Jerusalem. (Neh. 3. 2.) The city is also named in the N.T. see Matt. 20. 29; Mark 10. 46; Luke 10. 30; 18. 35; 19. 1. In addition to these references there is the verse in Heb. 11. 30. which we have already observed. All these verses show that Jericho lived again as a city. It was not rebuilt on the identical site but grew again not far from the city that Rahab knew. The FORTRESS character of the city however, was never rebuilt. In the analogy, when Christ comes, the apostacy represented by Jericho will not be revived. The old system of false worship will be destroyed completely. In this connection, see Rev. 18. 21.

It must be noted however, that this prophecy of Joshua was fulfilled in the days of Hiel as mentioned above. Joshua said, "he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." These words are repeated in 1 Kings. 16. 34. concerning Hiel. The names of the men involved are interesting:-

Hiel = living to God; Abiram = father of loftiness; Segub = loftiness.

From these names we get the sentence "In living to God he became the father of loftiness and lifted himself up in his self-esteem". Therefore he tried to rebuild the fortress but succeeded in building the foundations and the gates. Therefore the curse came upon Ahab and his wife Jezebel for this and their general wickedness.

Finally, Joshua gave Jericho to the Benjamites so that they could build a city in which to live but not to build a fortress of false worship. (Josh. 18. 21.)

Verse 27

"So the LORD was with Joshua..." - so Yahweh will be with Christ when he returns.

"his fame was noised throughout all the country". In like manner, when Christ comes, his fame will spread all over the earth.

JOSHUA.

Chapter 7.

In the overall pattern of the Book of Joshua, the battles subsequent to the fall of Jericho were a pre-figure of the work of the Returned Christ who will go from battle to battle until he conquers and subdues the whole world. This general pattern should be borne in mind as we advance in our study. As so often happens with Scripture, there is a type within a type and very often the inner type is exhortative. This is the case with the story from chapter 7 onwards. A complete change comes over the narrative so in one sense we must regard the lesson in this way - chapters 1 to 6 pre-figure what Christ will do when he comes and chapter 7 onwards pre-figures the trials and troubles of the "vineyard" while the Master is away. Put in another way, the first 6 chapters show the glory attaching to the Return of Christ. Chapter 7 onwards shows us what we must do and what pitfalls we must guard against if we are to be partakers of the Glory which is to follow.

Verse 1

"But..." - This word connects chapter 7 with what has gone before. A glorious picture of the triumph of the Returned Christ was fore-shadowed, BUT to all believers this side of the Kingdom, there is TROUBLE to be faced and pitfalls to be avoided.

"committed a trespass..." - the Hebrew words used here show an interesting usage which is applied only to a specified teaching. The word "committed" comes from Heb. "ma'ak" and "trespass" comes from Heb. "ma'al", the two words being practically identical. In many cases where these words are used, the margin gives "trespassed a trespass". The lexicon defines these words as under:-

"ma'ak" - reference to emasculation where the male is rendered infertile. Also used in connection with the female to squeeze the breasts, this being the sign of a harlot in those days. See Ezek: 23. 3.

The "sign" in the use of these words is that Israel prevented the reproduction of the Word of Yahweh and played the harlot with other nations by adopting false doctrines into their faith. This meaning is found wherever the words are used. These are:-

"commit" - Lev. 5. 15. commit a trespass through ignorance.
Lev. 6. 2. commit a trespass against his neighbour.

The use here is interesting because it shows a progressive decline which is very similar to the sin of Achan. (1) breach of trust; (2) breach of contract; (3) theft; (4) deception; (5) found that which was lost and lies concerning it. The remedy in verse 5 is also interesting - (1) restore the principal; (2) reparation - add a fifth; (3) immediate action.

Num. 5. 12. The Law of Jealousies - a wife commits adultery.
Josh. 22. 20. Reference to the sin of Achan.

"committed" - Josh. 7. 1. we are studying this verse now.
22. 16. the $2\frac{1}{2}$ tribes built an altar on the other side Jordan and this was thought to be spiritual adultery.
31. agreement that they had not committed this sin.
1 Chron. 10. 13. Saul died after he had committed the sin of going to the witch of Endor.
Ezek. 15. 8. the vine representing spiritual Israel was destroyed by fire.
20. 27. Israel's blasphemy in turning to false worship.

The fore-going represent the usages of the words "commit" and "committed". It will be noticed that they concern a turning away from Yahweh and going to false doctrines and worship. This suggests to us that the sin of Achan at this stage, may represent in symbol, a turning away from the True Faith of Israel and following on the paths of apostacy. In the years which followed, this was to be the great sin of Israel. Nothing angers Yahweh more than turning away from the Word of Truth which He has caused to be written.

"trespass" - Heb. "ma'al". Note the similarity to the word "ma'ak". The root is identical for both words.

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|----------|-----|-----|---|
| Lev. | 5. | 5. | See under "commit" on previous page. |
| | 6. | 2. | See under "commit" on previous page. |
| | 26. | 40. | Reference to the sin of their fathers which was apostacy. |
| Num. | 5. | 12. | See under "commit" on previous page. |
| | 27. | | Law of Jealousies where the wife commits adultery. |
| | 31. | 16. | Reference to Balaam causing Israel to commit adultery with the heathen. |
| Josh. | 7. | 1. | We are studying this verse. |
| | 22. | 16. | See under "committed" on previous page. |
| | | 20. | Reference to Achan. |
| | | 31. | See under "committed" on previous page. |
| 2 Chron. | 28. | 22. | King Ahaz who turned Israel to apostacy. |
| | 33. | 19. | Manassah who turned Israel to apostacy. |
| Ezra | 9. | 2. | Mingling the holy seed with the daughters of Canaan. |
| Ezek. | 15. | 8. | See under "committed" on previous page. |
| | 17. | 20. | Israel turned to Egypt for help instead of turning to God. Read this in conjunction with 2 Kings 24. 7. |
| | 18. | 24. | The righteous turneth away. |
| | 20. | 27. | The fathers of Israel had blasphemed - taught false doctrines. |
| Dan. | 9. | 7. | Daniel's prayer for apostate Jerusalem. |

"trespassed"

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|----------|-----|-----|--|
| Lev. | 26. | 40. | See under "trespass" above. |
| Deut. | 32. | 51. | Failure to sanctify Yahweh in the face of Israel. See Num. 20. 11/13. |
| 2 Chron. | 26. | 18. | Uzziah wrongly burnt incense in the sanctuary. |
| | 29. | 6. | Hezekiah confesses the apostacy of the fathers of Israel. |
| | 30. | 7. | Hezekiah warns Israel not to turn to apostacy as the fathers had done. |
| Ezra | 10. | 2. | Israel had to get rid of strange wives - symbolising getting rid of false doctrines. |
| Ezek. | 17. | 20. | See under "trespass" above. |
| | 18. | 24. | See under "trespass" above. |
| | 39. | 23. | Sins of the heathen. |
| | | 26. | Sins of the heathen. |
| Dan. | 9. | 7. | See under "trespass" above. |
| Hos. | 8. | 1. | Israel's sin against Yahweh's laws. |

"trespasses"

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| Ezek. | 39. | 26. | See under "trespassed" above. |
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"trespassing"

- | | | | |
|-------|-----|-----|--------------------|
| Ezek. | 14. | 13. | Israel's apostacy. |
|-------|-----|-----|--------------------|

It will be seen from all the references given for this particular usage of the words "committed" and "trespass" in Josh. 7. 1. which we are now studying, that the meanings refer to the turning away from the Truth and turning to false doctrine. This being the case, we must understand that the lesson we are about to learn in regard to Achan is the wickedness of turning to apostacy.

"Achan" - his name means "trouble" and must be connected with the

words of Josh. 6. 18 at the end of which we read, "...ye take of the accursed thing, and make the camp of Israel a curse, and TROUBLE it." The word "trouble" here is identical with the name "achan" for that is the Hebrew word for "trouble". It is used again in Josh. 7. 25. in the words, "Why hast thou TROUBLED us?". The word appears again in 1 Chron. 2. 7. where in describing Achan (Achar) it refers to him as "the TROUBLER of Israel".

Here again is a use of a word with a particular meaning which has an important meaning in view of the lesson given by this verse. In all the uses of this word for "trouble" and its kindred words, there is the meaning of trouble because of apostacy. The following are the usages: - Heb. "'akar"

- "trouble" - Josh. 6. 18; 7. 25; Judg. 11. 35; Prov. 15. 6;
- "troubled" - Gen. 34. 30; Josh. 7. 25; 1 Sam. 14. 29; 1 Kings 18. 18;
- "troubler" - 1 Chron. 2. 7;
- "troubleth" - 1 Kings 18. 17; Prov. 11. 17; 11. 29; 15. 27;
- "troublous" - Dan. 9. 25;

It will be seen that the valley where the "trouble" occurred, was called "The valley of Achor" meaning "The Valley of Trouble". See Josh. 7. 24 and 7. 26 (margin). This then was a particular type of trouble namely, apostacy.

The genealogy of Achan is interesting. The names are:-

"achan" meaning "trouble"; son of Carmi, meaning "vinedresser" or one who works in a vineyard; grandson of Zabdi, meaning "gift"; great-grandson of Zerah, meaning "to rise" and figuratively, leprosy rising in the flesh. Put into a sentence starting in proper order from eldest to youngest, we get, "the rising of sin in the gift (of truth) to the workers in the vineyard, brings the trouble of apostacy."

The fore-going genealogy is interesting because Achan was related to Salomon who married Rahab. It came about in this way:-

- Gen. 38. 2. Judah married Shuah, the daughter of a Canaanite.
- 3. From this union came Er. who was slain by Yahweh.
- 6. Judah gave Er a wife named Tamar, ancestress of Jesus.

29/30. From a union between Judah and Tamar, came:-

Pharez	and	Zerah.
:		:
Hezron		Zabdi.
:		:
Ram		Carmi.
:		:
Amminadab		Achan.
:		
Nahshon		
:		
Salmon		

From the above family-tree, it is evident that Achan must have been well on in years at the time of his great sin, because Salmon was alive at that time. It is also to be noted that amongst the family of Jacob -

DINAH went to see the daughters of the land of Canaan and got mixed up with the sons at Shechem. This led to Jacob being "TROUBLED" (Gen. 34. 30.) after Simeon and Levi had taken their revenge. (see above for Gen. 34. 30.)

JUDAH went to see the sons of the land of Canaan and got mixed up with the daughters. He married a Canaanite woman and had two sons

who had early deaths. Then he had an incestuous relationship with his daughter-in-law who was one of the Abrahamic family.

The contamination of a Canaanite association seemed to have "burnt" out in the branch of Phares but it manifested itself in the branch leading to Achan. Thus the curse of Canaan was to become associated with the "accursed" thing of Jericho.

"the accursed thing..." - See notes to Josh. 6. 17. The "accursed thing" is Heb. "cherem" but the curse of Canaan (Gen. 9. 25.) is Heb. " 'arar". From the use of the words "committed a trespass" it is evident that whatever human artefact it may have been, it was to represent in symbol a false god, false doctrine or false faith.

"anger..." - from Heb. " 'aph" meaning "nostril". Thus figuratively, to snort with anger denoting the fierceness of an anger referred to. The word associated with it is "kindled" from Heb. "charah" meaning "burning sensation" relative to the emotion of great anger.

There is another word for "anger" namely, Heb. "ka'ac" (the "c" pronounced as the "c" in Lourenco Marques.) This word means "anger" in the sense of being vexed, grieved or indignant. This is much milder than the "anger" referred to above. The Heb. "yatsath" also means kindle and is used in connection with the Divine wrath in 2 Kings 22. 13 and 17. but this is a wrath kindled against Jerusalem. It is effective wrath as opposed to emotional wrath as explained above.

"against the children of Israel". The crime was committed by ONE man yet the anger of Yahweh is to be visited upon the NATION. This imputes to the whole nation a desire to participate in the sin of Achan. This was not the reason for the wrath of Yahweh being visited upon the nation but a warning to the Rulers of the nation that something about Israel was not pleasing to Yahweh. One of the punishments which Yahweh had warned Israel of through His servant Moses was that if they did not hearken to the voice of Yahweh, they would be "smitten before thine enemies." (Deut. 28. 25.) Once Israel was defeated in war, she should have known that there was wickedness and disobedience somewhere in Israel. That the whole nation should have suffered shows Yahweh's way of helping Israel to search out themselves and cleanse themselves from whatever it was that was responsible for their unclean state.

The verse contains a clue to the problem by giving the word "tribe" and stating that Achan came from the "tribe" of Judah. This word "tribe" comes from Heb. "matteh" which comes from a Heb. root "natah" meaning to spread out. This idea of branching out is used to denote a tribe in its genealogy. This word appears in vs. 1 and 18. The other word for "tribe" is "shebet" meaning a rod, staff or stick which is the mark of a ruler. It is not a staff that one leans upon. The use of this word to denote "tribe" indicates that the tribes of Israel have the Divine right to rule. In this connection it is interesting to note the words "The sceptre shall not depart from Judah, nor a lawgiver from between his feet..." (Gen. 49. 10.) The word translated as "sceptre" here is "shebet" which is elsewhere translated as "tribe". Therefore Israel as a whole had a responsibility towards Yahweh so any punishment coming upon the nation could have its cause in the misdeeds of any tribe or member of a tribe. The punishment would show the nation in no uncertain terms, that it was a ruling nation in the eyes of Yahweh. The word "shebet" appears as "tribe/s" in vs. 14 and 16 and in 3. 12; 4. 2; q. v. The manner in which Israel subsequently searched the tribes was evidence enough that they understood the principle involved.

Verse 2

"Ai" - We first meet this ancient city as "Hai" in Gen. 12. 8. Abram pitched his tent at a point between Bethel (meaning "house of God") on the

west, and Hai ("meaning "heap of ruins") on the east. This place is referred to in Gen. 13. 3 when Abram had his choice whether he would choose to go one way or another after his quarrel with Lot. From the position of his tent, he would have to climb to get to Bethel, or descend to get to Hai. Lot was given the choice and chose the downward path to Sodom and Gomorrah via Hai. Abram made no choice at all but waited for Yahweh to guide him. Eventually he was told to lift up his eyes and look to the four points of the compass. All the land that he could see was promised to him and to his seed forever. The story of Abram and his humility and obedience is a great inspiration to all who would aspire to being humble servants of Yahweh as Abram undoubtedly was.

Ai is described in this verse as being "beside Bethaven" (meaning "house of iniquity") on the east side of Bethel. Bethaven also means "house of vanity" and is supposed to be a corruption of the name "Bethel". L.H. Grollenberg, author of "ATLAS OF THE BIBLE" (Nelson) does not think that Bethaven is a corruption of Bethel but it was a place nearby. Its site is unknown. If it had been a corruption of "Bethel" it would not have been distinguished from Bethel as it is in this verse. The people of Ai and Bethel seem to have been in league one with the other against Israel as we see from Josh. 8. 17. If there is to be a distortion of the name of Bethel, it could be a distortion to mean "house of the false god" so that this could be in league with "ruin".

Joshua sent men up to Ai to view the country. In doing this, Joshua was as alert and energetic as any military commander. He desired to assess the land of his next advance and wished to strike while the flush of victory was with the armies of God. If the men had gone a little higher, they could have seen all the land that Abraham saw when Yahweh asked him to lift up his eyes. In view of what was about to happen, it was almost with a prophetic touch that they viewed Ai - ruin - instead of climbing higher and viewing Bethel, the house of God. Nevertheless there is always the significance that before we can get to the house of God we must overcome the ruin of sin. This must always be our first victory.

Nevertheless, there is always that obvious contrast between what Joshua told the men to do and what they actually did. It is recorded that Joshua said, "Go up and view the country". Then follows the act - "the men went up and viewed Ai."

Verse 3

When the men returned to Joshua, they suggested that it was unnecessary for the whole army to go up. All that was needed was two to three thousand men because the men of Ai were few. This seems to be an extraordinary attitude to take when such a miracle as the crossing of the Jordan had been performed and so great and startling a victory of Jericho had been achieved by Yahweh. One would have thought that they should have put the problem to Yahweh in prayer or by whatever means of approach was available to them rather than make suggestions themselves.

"about..." - this word is not based on any Hebrew equivalent in the text. The text has "two thousand or three thousand" which amounts to the same thing. The Afrikaans is more correct with "tweeduisend man of omtrent drieduisend..." (two thousand men or about three thousand...)

Verse 4

They chose to send the higher number suggested, namely, three thousand. The narration does not say whether the three thousand attacked Ai or whether the men of Ai saw them coming and attacked them. From what happened, it is most likely that the 3000 got no chance to attack but were waylaid and had to run for their lives.

Verse 5

Thirty-six men of Israel were smitten. The word "smote" as used in this verse comes from Heb. "nakah" which is used to mean "smite with a single non-fatal blow" as in Num. 22, 23, 25, 27. Also used in smiting arrows into the ground. (2 Kings 13. 18.) Also "David's heart smote him..." (2 Sam. 24. 10.) From these usages it may be understood that the thirty six men of Israel were not killed but were wounded. The word "wounded" in 2 Kings 8. 28. also comes from Heb. "nakah". There can be no doubt however, that the command to smite the verse 3 meant to smite so as to kill. It is often used in this sense. See "slaying" and "smote" of Josh. 8. 24, both of which come from the same Heb. word "nakah". See also "smite" in connection with the slaying of the firstborn. (Exod. 12.12.) See also the usage in Josh. 10. 28, 30, 32, 35 and 37. All these mean "to kill".

"chased..." - Heb. "radaph" to pursue with hostile intent.

"Shebarim" - Heb. "Shebaryim" this is a plural word, the singular being "shebar". This means "break", "break in pieces", "destroy". It is thought to refer to the quarries some distance from the city. This is the only usage of this word in Scripture.

"going down..." - steep place. See Josh. 10. 11.

"their hearts did melt". The heart is used here as a figure of the inner man; the very centre of his being. The word "melt" is not only to liquefy but also to faint. Therefore the expression conveys the meaning that they trembled to the depths of their being. It was a complete collapse of morale.

Verse 6

The gestures of grief displayed by Joshua and the elders of Israel was not because of the loss of thirty-six men but because Yahweh apparently had withdrawn from Israel.

"rent his clothes.." - rending one's clothes, putting dust upon the head, smiting the breast and tearing the hair were signs of intense emotion and distress arising out of some calamity or unwelcome news. Rending the clothes was always the first demonstration of distress and in extreme cases, it was customary to throw dust upon their heads. See 1 Sam. 4. 12; Job 2. 12. Throwing dust into the air was a sign of extreme agitation. See Acts 22. 23.

"fell...upon his face..." - this was a sign of great reverence and humility. See Gen. 17. 3; 44. 14; Lev. 9. 24; Num. 14. 5; 20. 6; Josh. 5. 14; Judg. 13. 20; Ruth 2. 10; 1 Kings 18. 39; Ezra 9. 5; Ezek. 1. 28; 3. 23; 11. 13; 43. 3; 44. 4; Dan. 8. 17.

"elders of Israel.." - the Heb. "zagen" refers to an old man without carrying the idea of senility. It applies to both sexes - "old man" and "old woman". When applied to a man without regard to his age, but with reference to his appointment amongst the ruling authority, it means "elder". See Exod. 3. 16, 18; 12. 21; 17. 5, 6; 18. 12; 19. 7; 24. 1, 9, 14; Num. 11. 16 (2), 24, 25, 30; 16. 25; Josh. 8. 10; 9. 11. The same meaning applies in this verse we are now studying.

Verse 7

Joshua's complaint appears to be a murmuring similar to that of Num. 14. 2/3. but Joshua is much more reverent than were those who murmured. It is an earnest appeal to Yahweh in which Joshua considers that his present state is worse than if they had not crossed over Jordan. In the murmuring by the people on the occasion referred to, they wished

to go against the guidance of Yahweh. In no sense on this occasion does Joshua wish to dispense with Divine guidance. On the contrary, he feels that if Yahweh has withdrawn His guidance from Israel now, it would be better for them to have stayed on the other side Jordan where they had Yahweh's help than be here now where they have no help from the God of Israel.

"the Amorites,.. " - these were the people of the mountains. See Num. 13. 29. Israel had ventured into the mountains and suffered defeat. Was Yahweh not able to overcome the god of the mountains as He had overcome the god of fortresses when He defeated Jericho?

"would to God we had been content..." - their desire on the other side Jordan had been to enter the promised land. It may be that Joshua felt that such longing had been wrong. They should have been content just to worship Yahweh on the east of Jordan and not had ambitions for possessing the land. Joshua suggests "we ought to have been content". Is this a punishment for ambition? In no way is Joshua pouring out a complaint against Yahweh. He is opening his heart to God, admitting previous faults and acknowledging how just Yahweh was in punishing His people.

Verse 8

Joshua now pursues another line of thought. Hitherto Israel had been the terror of their enemies. Up to this day, the hearts of the nations melted. Now Israel's hearts had turned to water. How could Joshua explain when the People of Yahweh turned their backs on their enemies? In the past, Yahweh had promised to send His angel before Israel. Yahweh had promised that "thine enemies turn their backs unto thee." (Exod. 23. 27.)

"turneth their backs..." - Heb. " 'creph" which comes from a root word meaning "the mane of a horse" or "the part of the horses neck where the hair grows". When a horse is on the run through fear, it holds up its head high while it flees. Hence, to "run before an enemy".

From a point of view of interest, we mention that the sister-in-law of Ruth was called "Orpah". She turned her back upon her mother-in-law, Naomi, and went back to her people. (Ruth 1. 14/15.) Her name is derived from the same root and means "back of the neck" illustrating her character in turning away from hearing the word of Yahweh.

Verse 9

This humiliation of Israel did harm to the great Name of Yahweh. Moses expressed a similar concern as to what the Egyptians might say. (Exod. 32. 12.) See also Num. 14. 13/16. It is not that either Moses or Joshua appealed to Yahweh's pride in Himself and in His people but that the name of their God should be held in disrepute by their enemies.

"Canaanites..." - the people of the land. This was the land of Canaan.

"and all the inhabitants of the land..." - this shows that there were nations other than those who called themselves Canaanites. The name "Canaanite" covered the Canaanites themselves but it was also a generic name for the descendants of Canaan. See Gen. 10. 15/18.

"environ..." - this is the only appearance of this translation of the Heb. "cabab" ("c" pronounced as "c" in Lourenco Marques) meaning "surround". David had a similar lament after the death of Saul and Jonathan when he said,

2 Sam. 1. 20. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph".

Joshua's desire now is not that Yahweh should save Israel for the sake of Israel but that He should save them for His Name's sake. On a similar theme see Psa. 106. 8; Ezek. 20. 9; 36. 22, 23; Joel. 2. 17. Why should the pagan nations triumph over Yahweh's people who manifest His name?

Verse 10

"the LORD said unto Joshua..." - Yahweh speaks directly to Joshua and not through the medium of the high priest, but probably an angel.

"Get thee up:.." - Joshua had asked for action from Yahweh. Now Yahweh demands action from Joshua.

"wherefore liest thou thus upon thy face?" - Heb. "naphal" means "fall" as used in verse 6 in "fell...upon his face". This is the only passage in which it is translated as "liest". In other words, "What do you hope to achieve by falling upon your face?" This would indicate that there is work to be done and Joshua, the active and energetic leader must get up and do it. Notice the contrast, "Get up" and "Why are you lying down"? Another way of asking the question is, "Do something! Why are you doing nothing?"

Verse 11

"ISRAEL HATH SINNED,.. " - An explanation as to how they had sinned was soon to follow. These words, however, would show Joshua how foolish he had been not to realise why Israel had been humiliated. The sin must be that they had disobeyed the Laws of Yahweh. Perhaps Joshua may have remembered the vow of Israel when they said, "All that Yahweh hath spoken we will do". (Exod. 19. 8.) Obviously Israel had not done all that Yahweh hath spoken. It was now Joshua's task to find out how Israel had sinned.

"they have also transgressed my covenant..." - the word "also" shows that there was something in addition to sinning. There were two things to be considered - the sinning and the transgression. These are explained in the same verse.

"they have even taken of the accursed thing..." - this was in disobedience to the commandment of Josh. 6. 17/18. Taking it to his own as a possession was a sin.

"and have also stolen..." - they have kept that which belonged to Yahweh. See Josh. 6. 19. It should have been brought into the treasury of the LORD because of the precious metal of which it was made.

"and dissembled also..." - Heb. "kachash" - "deceive". They had deceived everyone and had not disclosed their guilty act.

"they have put (it) even among their own stuff." - appropriate to themselves. The word "stuff" is Heb. "keliy" meaning "baggage", "articles".

Verse 12

Because of this accumulation of sins, Israel were punished. They could not stand before their enemies and fled for their lives.

"they are accursed..." - they come now under the curse of Yahweh to die or to live, according to as He may exercise His Grace.

The conditions under which Yahweh would be with Israel are clearly stated. "except ye destroy the accursed from among you." The problem now is to ascertain what is "the accursed". It had to be found among the people. According to Josh. 6. 18. both the thing accursed and the person accursed because of it, would have to be destroyed from among the people.

See Deut. 17. 2/5.

The principle was that Israel were God's people. He cannot look upon iniquity so if His people were iniquitous, He would turn His face away from them. The prophet Habakkuk makes this abundantly clear. See Hab. 1. 13. See also Isa. 59. 2.

Verse 13

The instructions now come to be up and doing something positive so as to put the matter of the sin right before Yahweh. The first thing they had to do was to sanctify the people. This was similar to what was done in Josh. 3. 5. They had to put away all worldly thoughts and practices and turn their minds completely to Yahweh.

"against..." - this is purely an English idiom which has no original in the Hebrew text. It should be put in italics, or translated differently because this idiom is no longer used in the English language. The meaning is "sanctify yourselves in preparation for tomorrow..."

"(there is) an accursed thing in the midst of thee, O Israel:.." These are the words which Joshua is to say to Israel. The nation must be told why they cannot stand before their enemies. The lesson to be drawn is for the whole nation and not only for Achan and his family.

Verse 14

"In the morning..." - the time for which they were to prepare themselves by sanctification.

The search was now to be systematic starting with the tribe and finally getting down to a family. Everything was to be done in an orderly manner. The order was:-

1. The Tribe. This was the broadest selection possible.
2. The families. This led to the selection of the family group.
3. The household. There being many households in the family group.
4. The man. This narrows the selection down to the guilty one.

In the selection of the first king for Israel, the same method of choosing was followed. See 1 Sam. 10. 20/23. Here they took the tribe of Benjamin, then the family of Matri; after that the household of Kish and finally the man, Saul.

Verse 15

When a similar search was made for a culprit in the days of Saul, Jonathan was found by lot but saved later by the people. See 1 Sam. 14. 42. It is not known how the search was made in the case of Achan but it may have been done by lot since the people believed that Yahweh guided the choice by this method. The casting of lots was common in those days. See Josh. 18. 11 and 19. 1. See also Josh. 18. 6 and 10.

"he shall be burnt with fire..." - he would not be burnt alive but burnt after he had been stoned to death. The burning was considered a fitting punishment for an abominable sin. See Lev. 20. 14.

The two reasons given for the burning were (1) breaking the covenant and (2) working a folly in Israel. That he had "wrought a folly" in Israel was a serious crime. The attack upon Dinah, the daughter of Jacob was considered to be a folly worthy of terrible punishment because it had affected the honour of the people of Yahweh. (Gen. 34. 7.) It was a case of an attack by a man upon a woman in such a manner as to be similar to fornication or adultery. Thus is the analogy of it, it represented an association with a false faith or wicked religious system. A similar sin

of "forcing a woman" is recorded in 2 Sam. 13. and the "folly" is recorded in verse 12.

The Heb. "nebalah" means "sin against chastity" which is disgraceful against the standard of Israel. "folly in Israel" occurs in Deut. 22. 21. where the moral indiscretions of a daughter are condemned. Abominable practices are referred to in Judg. 19. 23; 20. 6 and 10. Nabal and his inhospitable churlishness is also "folly" in 1 Sam. 25. 25. The forcing of Tamar by Amon is described as "folly" in 2 Sam. 13. 12. The sin of apostasy is referred to as "folly" in Isa. 9. 17. This exhausts all passages where "nebalah" is translated as "folly". In all cases the analogy of false worship, false doctrine or false ritual is seen. Therefore we can see that the folly of Achan has an exhortation for those who understand. As Paul would have said, "a little leaven leaveneth the whole lump" (1 Cor. 5. 6.) and "Take heed to thyself, and unto the doctrine". (1 Tim. 4. 16.)

This verse brings the words of Yahweh to a close. How Joshua reacted to the Divine message is recorded from the next verse onwards.

Verse 16

The first test is now applied. This is the selection of the tribe. All the tribes were taken but the lot fell upon Judah. Once again Joshua "rose up early".

"brought Israel..." - "brought" in English is Heb. "qarab" meaning "to bring near as an offering". It can also mean to be brought for the ordeal of trial as in Num. 5. 16. By far the most common usage of this word is "offer" in connection with the offering of an animal for sacrifice. The actual offering is something which has to be done according to the Divine Law and the Hebrew word is "'asah". Whereas this refers to the act of offering, the act of BRINGING as an offer is "qarab" as explained. The "bringing" in the verse before us was not as an offering but for the purpose of selection by lot. See discussion of "lots" in the notes to verse 15.

The words "tribe" and "tribes" in this verse both come from Hebrew "shebet". This is the word which is translated as "sceptre" in Gen. 49. 10.

Verse 17

Now comes the second test - that of families, all the families of the tribe of Judah. The Heb. for "families" is "mishpachah" (singular) which has a wider meaning than husband, wife and children group. It refers to what would in these days be called "all of the same surname". Carrying this a bit further, it would constitute all the families descended from a common ancestor which, in this instance, would be Judah. The importance of "family" in Bible days gave rise to the many genealogies we find in Scripture, particularly the early chapters of 1 Chronicles. The families who came from Judah are found in 1 Chron. 4. 1/23.

The effect of this search narrowed the choice down to the family of the Zarahites. As we saw in the notes to verse 1 of this chapter, the name means a "rising up" of light or of leprosy. Now in effect, the final culprit was beginning to show his presence.

The next step was to examine the "households" which comprised the families. This resulted in the household of Zabdi being taken. The Hebrew for "household" is "bayith" from which is derived "Beyth-'el" or "Bethel" meaning "house of God."

Verse 18

Now for the final search. The household of Zabdi was examined man for man. The household which was examined would be that of Carmi and the

man in it was Achan. The genealogy given in this verse is identical with that of verse 1.

In the anti-type (which we shall discuss fully at the end of this chapter) the analogy is given of the Return of Christ who will search out the sinners from among his people and none will escape him. The prophet Amos drew a picture of dread for all sinners when describing this time. "though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." If they were to hide in the multitudinous caves in mount Carmel, thence will they be taken. If they go to the bottom of the sea, they will come from there. If they run to their enemies, there will the LORD find them. (Amos 9. 1/4.)

Verse 19

In view of the humiliation of Israel and the death of ^{/or wounding} thirty-six of her fighting men, it would not have been surprising if Joshua had remonstrated very severely with Achan once he had been found out. But we are surprised at the friendly and brotherly attitude of Israel's military leader who said,

"Achan, My son,..." - The exhortation to all True Christian Believers is tremendous. Joshua knew the serious nature of the crime. He knew the terrible punishment for those who disobeyed in regard to the accursed thing. Yet he had the compassion of a father upon an erring son. His compassion upon Achan is more outstanding when we consider that Achan did not confess his sin but kept it secret until he was found out.

"give glory...to the LORD God of Israel,.. " - Giving Glory to God is a matter of humbling oneself before God and offering an offering before him. This is what was contemplated in 1 Chron. 16. 29. The thought behind the offering would be that Achan should offer himself to God, praying that God would be merciful towards him. After David had sinned in numbering the people of Israel, he humbled himself before God and chose that he should fall into the hands of Yahweh rather than into the hands of men. As the prophet Isaiah said,

Isa. 55. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

But with Achan, it was not so. We shall see in the next two verses how he reacted to his exposure.

"make confession unto him;.." - In this Joshua referred to the Law of Moses in Num. 5 which reads:-

- Num. 5. 6. "...When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;
7. Then shall they confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed."

Achan's duty then was to humble himself before God, confessing his sin and bringing that which he hath taken and add a fifth thereto. All would have to be given to the LORD.

"tell me now what thou hast done;.." - This would be asking Achan now to confess to Joshua. It is true that Joshua does want to know all about the sin because what was done has not yet been revealed to Israel. Only the guilty person is known. The explanation lies in the meaning of the word "confession" as used above. It is translated this way only twice

in Scripture - here and at Ezra 10. 11. It is used in Psa. 26. 7 where it is translated "thanksgiving" and in Psa. 42. 5 where the translation is "praise" as a verb. In the Ezra reference, we see that the men had to give away their false wives and give thanks to God for their release from captivity. In the analogy here, Achan is to give away the symbol of the false worship which he had taken unto himself and give thanks to Yahweh for saving him. All this had to be combined with his sacrifice. Then he, having the curse of the accursed thing upon him, would come under the grace of Yahweh to be destroyed or redeemed as the LORD may will. The Hebrew word translated "confession" is "towdah".

"hide it not from me." - Heb. "kachad" used in the imperfect tense. In this sense it means "do not keep concealing it from me" showing that Joshua's previous requests for information had not been answered. Achan was continually refusing to confess.

The teaching of this verse is that Joshua made an appeal to Achan to humble himself before Yahweh; to confess his sins and to offer a sacrifice unto the LORD. He should then give praise to God after humbling himself and give Him thanks for His mercy. The reason for all this is that Yahweh is infinite in mercy and forgiveness, therefore Achan should put himself completely in Yahweh's hands with full confidence in the Mercy of God. But, the latter half of the verse indicates that Achan was unrepentant and continued to deny his guilt, resisting all attempts to wrest his secrets from him. Joshua takes the part of Jesus Christ the Saviour, who pleads with his household to make their confession before God and put themselves in his hands for Yahweh will abundantly pardon.

Verse 20

Achan's resistance now breaks down. It is not that he is volunteering any information but that it is now being forced out of him.

"Indeed..." - Heb. "'omnah" translated as "indeed" only twice in the O.T. Here and at Gen. 20. 12. A declaration of absolute truth.

"I have sinned against the LORD God of Israel,.. " - all sins are against Yahweh even if they are sins against our fellow men. By sinning against our fellowmen we are sinning against Yahweh whose creatures they are. What a pity it was that from the very beginning, Achan could not have had the attitude of mind that David had when he wrote, "For I will declare mine iniquity; I will be sorry for my sin." Note that David did not write saying that he will declare his iniquity when it is dragged out of him. He was prepared to make a full confession to Yahweh of all his sins. Note the confession of Judas recorded in Matt. 27. 3/4. where Judas confessed "when he saw that Jesus was condemned". Then in terms of the Law, he brought the pieces of silver to the priests, probably with a fifth added. But his later confession to the priests was not that he had sinned against Yahweh but that he had sinned by betraying the innocent blood. Achan had betrayed the innocent blood of Israel and became repentant only when he was found out.

Verse 21

"goodly" - Heb. "towb" meaning "pleasant to the sight".

"Babylonish" - this is the only occurrence of this translation. The word is "Shinar" showing it to be of the plains of Shinar where subsequently Babylon grew to be the foremost city of the world at that time. This is where the tower of Babel had been built. See Gen. 10. 10.

"garment" - Heb. "'addereth" meaning "wide"; "ample" applied to a cloak. The only occurrences of this translation are in this verse and in verse 24; Gen. 25. 25. where it is used in a comparative sense to describe the colour of Esau when he was born. Also in Zech. 13. 4. where it is mentioned as the clothing of the clergy at the time of Christ's return.

This is significant because it shows how much the clothing of the priests of to-day is taken from the early day apostacy that afterwards became the religion of Babylon. It is also translated as "mantle" in connection with the mantle of Elijah but here it refers to the shape and size and not to the apostacy it represents. See 1 Kings 19. 13 and 19; 2 Kings 2. 8, 13 and 14. It appears as "robe" in Jonah. 3. 6. where the king of Nineveh laid aside his "robe" and repented in "sackcloth". This also is significant of the putting aside of false doctrines and all forms of apostacy. It is translated as "glory" meaning "splendour" in Zech. 11. 3. This describes the splendour and beauty of the garment. In the prophecy from Zechariah, the false doctrines of the "shepherds" is to be spoilt, again having reference to apostacy. It is by these intimate studies of the words used in this record that we find ample evidence of the fact that the sin of Achan concerns a figure of the absorption of apostacy by the Household of Faith in the years to come.

"two hundred shekels..." - when applied to a quantity of silver, we find the same weight in Judg. 17. 4. being a quantity of gold used to make an idol in the house of Micah. Absalom cut his hair once a year and found it to weigh 200 shekels. This is significant because Absalom was a type of which the Roman Catholic pope is the anti-type. Again we get "figures" leading to the analogy of apostacy.

"wedge..." - Heb. "lashon" meaning "tongue shaped". Coins were often fashioned in this shape. Could this be a figure of an apostacy, attracted by gold, using their tongues to preach false doctrines?

"coveted" - Heb. "chamad" which is translated "coveted" only here. It appears as "covet" in Exod. 20. 17. in connection with the tenth commandment. Also "covet" in Mic. 2. 2. In Gen. 2. 9. it appears as "pleasant". See also Isa. 32. 12. for "pleasant fields" and see margin. This now helps us to assess all the emotion which went through Achan's mind when he beheld what he eventually stole. There were three emotions, namely, PRIDE OF LIFE - he saw the garment which was a garment worn by those of high rank; LUST OF THE FLESH - he saw wealth in the silver and the gold; LUST OF THE EYES - he saw and desired the beauty of the garment. Thus he committed the three basic sins of mankind. See 1 John 2. 16. It tells us also that the great apostacy that is Babylon also arose as a result of the three sins. PRIDE OF LIFE - the great power held by the priesthood; LUST OF THE FLESH - the great wealth held by the priesthood; LUST OF THE EYES - the pomp and ceremony enjoyed by the priesthood.

"hid" - Heb. "taman" which is not often used in Scripture. See Gen. 35. 4. where Jacob hid his strange gods and their earrings. Exod. 2. 12. when Moses hid the body of the Egyptian he had slain. Jer. 13. 4. when Jeremiah is told to hide his girdle.

Verse 22

Achan's confession ended at the previous verse so now Joshua leaps into action. He sent messengers to the tent to check on the accuracy of Achan's statement. They found everything as he had declared it to them.

"the silver under it". The cloak and gold were most likely packed in a container of some sort. This must be because the "it" is singular. If they had been buried separately it would have described the silver as having been put under "them".

Verse 23.

The messengers took all that was there and brought them to Joshua and to all Israel. This means that the whole incident must have caused a great stir in Israel for them all to be there with Joshua. No doubt Joshua was near where the Ark had been laid because in the latter portion of the verse, we are told that the messengers "laid them out before Yahweh". The

margin says "poured" them out.

"laid..." - Heb. "yatsaq" meaning "to pour out". (see margin). It would not be possible to "pour out" the cloak but it would be possible to "pour out" the shekels of silver. This is the only place where the word is translated "laid". In 2 Sam. 15. 24. it is translated as "set down" when Zadok and the Levites "set down" the ark of the covenant of God. In 2 Kings 4. 5. it appears as "poured out" when the woman poured out the oil. Combining the two the thought is suggested that all the goods were carried in some container and the container was emptied by tipping everything up before the ark.

Verse 24

"Joshua and all Israel..." - it was essential that the whole nation should take action in this matter because the whole nation had been affected by the sin of Achan. By all the nation taking action they would all show that they condemned the sin. In the anti-type, when a member of an ecclesia sins, it is essential that the whole ecclesia should act in unison and expel the offender by withdrawing fellowship if the sin should warrant such an action.

"his sons, and his daughters..." - It is to be noted that his wife was not taken and no reason for this omission is given. The sons and daughters were taken because they must have been parties to the evil deed. If they had not acquiesced in all that Achan had done they would have told Joshua long before it became necessary to apply the four tests. As the record stands, none of them confessed yet they must have known about it because the goods were buried in the floor of his tent. There must be a reason for this omission because Scripture must always be above any form of criticism. This is the Word of Yahweh therefore there must be an answer to it. In consideration of the facts before us, and with an eye to the type which has been established concerning the anti-type of dis-fellowship, we must note that a "wife" in Scripture represents a household of Faith. Therefore it would hardly be in keeping with the type being established if the "wife" symbol were disfellowshipped too. The point is unimportant but it is nice to know that Scripture contains all the tie-ups.

"and all that he had:..." - this is mentioned in addition to "his oxen, and his asses, and his sheep, and his tent,..." This would include all his personal equipment such as clothes, sword, shield, spear etc. The thought conveyed here is that everything in connection with the sin must be obliterated. It must be put aside completely without any allowances being made for any exception.

Verse 25

Joshua gives Achan a chance to defend himself. In speaking to Achan, Joshua makes a play on his name to add emphasis to his point. He said,

"Why hast thou TROUBLED us?..." - the same Heb. word is used " 'akar". See notes to verse 1. The use of the word "us" means that the trouble had affected all Israel.

"the LORD shall TROUBLE thee..." - another play on words. Achan was about to receive the reward for his perfidy.

"this day." - retribution was to come swiftly. The lesson to the ecclesias is to act without delay against anything that would weaken the Faith. Every effort must be made to root it out and once it has been discovered, it should be cast out immediately.

The events which now follow have been the subject of much debate amongst students of the Bible. Were human beings and animals stoned and were all burned? To help in the study, let us examine the points supplied:-

1. they stoned HIM with stones. In addition to this
2. they burned THEM with fire. This was done AFTER
3. they stoned THEM with stones.

Note the pronouns "him" and "them". Now go back to verse 24 and see again the order in which people and things are mentioned. We find:-

1. Achan. 2. the silver, the garment and the wedge. 3. family and stock.

By substituting these with the pronouns given, we get:-

"And all Israel stoned Achan (him) with stones, and burned the silver, the garment, and the wedge of gold, (them) with fire, after they had stoned his sons, his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had, (them) with stones."

From this we find that first of all, Achan was stoned with stones. Then the sons, daughters and asses, sheep, tent and all other possessions were stoned with stones. Finally, the silver, the garment and the wedge of gold were burned with fire. It is important to remember that there was no provision in the Law for the burning of people. The people would be killed but the spoil which had belonged to them would be burned. This would follow out the Law of Deut. 13. 12/18. It is possible then that the tent and other possessions were added to those goods which had to be burned. Rotherham's translation says that they covered "them" with stones. The Hebrew original does not support this but states that they were stoned.

Verse 26

"...they raised over him a great heap of stones..." It would appear that only one cairn was built and that was over the body of Achan. His family would be buried in a separate place. This was basically the sin of Achan so the cairn of stones would represent a warning to others not to follow Achan in his sin.

"unto this day." - meaning "which remaineth unto this day." "This day" applies to the day in which the story was written but in effect it means that the warning was there for all time.

"fierceness of his anger" - Heb. "charon" from root "charah". See note to the word "anger" under verse 1. "charon" is applied to "fierceness" and "'aph" to "anger". "'aph" as explained in the former note means "nostril".

"...valley of Achor..." - see end of verse 24. Means "valley of trouble". The valley is situated between Jericho and the Dead Sea. It is named as part of the north boundary of Judah. (Josh. 15. 7.) In the days of the establishment of the Kingdom, it is to be a "door of hope" for Israel. This no doubt will be at the time of their Second Exodus. (Hos. 2. 15.) At this time it will be a place for the herds to lie down in. (Isa. 65. 10.) This indicates a place of long grass suitable for cattle and not the desert region it is now. The actual valley amidst a number of such valleys which could fit the brief description is unknown.

TYPE AND ANTI-TYPE.

The Book of Joshua is a figure of the work of the Returned Christ when he will manifest the LORD God of Hosts (Yahweh Tz,vaoth) when vengeance is taken upon a wicked world of unbelief. The victory over Jericho is the main demonstration of the power of Yahweh, God of Armies. The Ark is Christ and the priests are the redeemed. Israel is Israel. The battles which follow all show forth the gradual and inexorable spreading of the rulership of Christ over the whole world. All this is

preliminary to the division of the Land amongst the people to whom it was promised in the days of Abraham. Thus the Book of Joshua closes with the division of the land. This portion takes up half of the Book, showing that the settling of Israel in the land will take a long time. The last verse of the whole Book records the death of the high priest, this being appropriate to the type which is being drawn because the office of priest will be combined with that of ruler so as to make Jesus both a King and Priest upon his throne.

The individual stories such as that of Achan which has been studied up to this point, are all part of the general pattern but individually they form a type within a type. In other words, they draw a picture for us of the trials and tribulations affecting the Household of Faith while the Master is away. The most important of such trials is always the draw of FALSE GODS. This has ever been the difficulty attaching to Israel and when we read of their wilderness journey, we are appalled that they should so soon turn to making and worshipping a golden calf during the time their leader (Moses) was away. Yet that is the fickle nature of the Household of Faith and has been so throughout the ages.

Then when we read of the sad history of Israel and Judah during the times of the kings, we deplore the continual wickedness of the people of Yahweh. The sudden appearance of a king of the character of Hezekiah or Josiah is like a breath of fresh air on a sultry and humid day. One feels when reading these histories that the eventual dispersion of both Israel and Judah is inevitable. A household cannot turn away so consistently from our Heavenly Father and continue to look to Him for help in a time of trouble. When we sin, Yahweh is merciful towards us and He has given us a Saviour. But when we turn to false gods, false doctrines, false ritual and false faiths, the anger of the LORD will follow as it did in the case of Achan. Therefore it is most important that every member of every ecclesia should continually be on the look-out for anything that is false. Paul warned us of this danger so we should be aware that a danger is always there even although we may not recognise it easily at first. How important it is for the Household to remember the instructions given to Joshua at the beginning when he was told, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night,..!" (Josh. 1. 8.)

In the history of Achan, we find another example of the weakness of the flesh when it turns to apostacy. In fighting the good fight of faith, he saw the beauty, power and wealth which was offered by a false household. He took it to his home and it affected his family as well. In the same way as Achan would not acknowledge his error, so those who turn away from the Truth refuse to acknowledge that they were wrong in what they have done. Self-justification is the greatest barrier to repentance. Finally we may acknowledge that we were wrong in accepting a doctrine which seemed to be convincing but which erred in fundamental principles, but we decline to make amends by taking such action as will restore us to our former ecclesial position.

When error is creeping into an ecclesia, it is time for strong action to be taken. The whole ecclesia should participate so that the error and its cause may be discovered. The thoroughness of the search by Joshua shows that we should be equally thorough. This is not giving rise to a witch hunt to find culprits who are not culprits but to find the originator because he is the one responsible.

The duty of an ecclesia is to sanctify itself which is another way of saying that it should come out of the world in a spirit of dedication to Yahweh. Then, having done so, they should pray for Divine guidance as Joshua prayed to Yahweh to help Israel in their trouble. Finally we should all "rise early" and be doing something in the Lord's work. When Jesus told the impotent man to "rise, take up thy bed and walk" he did more than cure him of his inability to walk. He told all of us to get up off that bed of inactivity and walk in our Master's service. (John 5. 8.)

JOSHUA.

Chapter 8.

Verse 1

"Fear not, neither be thou dismayed:.." This was a repetition of Deut. 31. 8. when Moses spoke to all the people of Israel, telling them that Joshua would lead them. Now Joshua himself has to be encouraged. See Deut. 7. 18.

"all the people of war..." - if this involved all the males capable of going to war, then there would be far too many to overcome a small city like Ai. The campaigns carried out by Joshua showed him to be an excellent military leader and strategist. Therefore he would know that it would be the height of folly to engage all his forces in one assault on Ai. He would have to keep powerful forces in reserve in case of a counter-attack or in the event of an attack from some other enemy. The phrase "all the people of war" very likely meant "all the valient men" which is to say, all the very best troops.

"go up to Ai..." - it was indeed an uphill journey. The plain of Jericho where they were was a long way below Ai and the climb up was steep.

"I have given..." - Biblical idiom. God had not yet literally "given" but He had done so in purpose. See Josh. 6. 2. for a similar expression. Everything to do with Ai was to be given to Israel, e.g. "the king,..his people, and his city and his land." The land would include all the grazing and agricultural land within reach of the city.

Verse 2

Yahweh promises Joshua that he can do to Ai and her king as he did unto Jericho. Joshua did nothing towards the fall of Jericho because this was solely by the power of God that the city was destroyed. But when the city had fallen, Joshua and all Israel were instructed to destroy all that was in the city. This complete destruction of an enemy had been promised to Israel.

"the spoil thereof..." - there was to be a difference in the case of Ai. They were to be allowed to take the spoil to themselves. This shows that the type about to be drawn in the destruction of the city was different from that of Jericho. In the case of Jericho, it was a type of which the conquest of the world by Christ and the saints was the anti-type. Therefore there was to be no booty because the saints will not be permitted to take the spoils of war. Their reward is to have everlasting life in the presence of the glory of God. In the case of Ai however, there was no such anti-type to establish so the people of Israel could take what spoil they pleased.

"lay thee an ambush..." - it was hardly necessary for Yahweh to lay an ambush to gain his victory for His people Israel. But there is a type to be established and in any case, God works with men causing men to follow human patterns. "for the city behind it" means "on the west side of the city".

Dr. E.W. Bullinger (THE COMPANION BIBLE) tabulates the following structure in this chapter from Joshua:-

Vs	Command	Vs	Obedience
3/4	The ambush	14	The ambush
5	The residue and decoy	15	The residue and decoy
6	The pursuit	16/17	The pursuit
7/8	The seizure of the city	18/22	The seizure of the city
9/13	The arrangement	23/29	The performance

Verse 3

"So Joshua arose..." - the record does not specifically say so but we can be sure that Joshua AROSE EARLY in the morning. "all the people of war" are mentioned here as a group of men capable of bearing arms. It was from this group that the final detachment was to be chosen.

"mighty men of valour..." - the Heb. for "mighty" is "gibbor" which is often used in conjunction with the Heb. "chayil" meaning "valour". The Heb. for "men" is the well-known "ish" which is a term used to distinguish man as a sex. Therefore the phrase reads "men mighty of valour". In Josh. 10. 2. we find the expression "the men thereof (were) mighty". In this case a different word is used for "men" and that is Heb. "enosh" as a member of the human race. The combination of "gibbor" with "chayil" is found in Judg. 6. 12; 11. 1; 1 Sam. 9. 1. (where it is translated as "mighty man of power" with a marginal reference to "substance"), 1 Sam. 16. 18. (where it is translated as "a mighty valiant man"), 1 Kings 11. 28; 2 Kings 5. 1. (where it is translated as "a mighty man in valour"), 1 Chron. 12. 28; 2 Chron. 13. 3; and many others. There is a hint in many references that the mighty men of valour were members of the regular army. It was not all arms bearing men who would be mighty and valiant. The mighty men of valour were those who were peculiarly suited to the task of fighting a battle.

The word "gibbor" is used in Isa. 9. 6. where it appears with "El" meaning the power of the Great Creator and translated "mighty God". This refers to Christ of the future age who will be made powerful by the Creator. The angel Gabriel derives his name from "geber" meaning "mighty" and "el". Therefore he is one who has been made mighty by the power of God.

"sent them away by night." - Ai was about 15 miles from Gilgal so the journey could be accomplished during the night so as to bring them to the city before dawn.

Verse 4

"lie in wait..." - Heb. " 'arab" used as one word in place of the three words in English.

"behind the city..." - the approach would be made from the east therefore "behind" would be towards the west.

They had to keep fairly close to the city and keep themselves in a state of constant preparedness.

Verse 5

"all the people that are with me..." - these would be the balance of the thirty thousand people who were chosen in verse 3. Of these 5,000 were the might men of valour, as we shall see in verse 12.

"will approach unto the city..." - presumably in full view of the defendants. Therefore the army under Joshua would ascend during the day early in the morning.

"come out..." - Heb. "Yatsa" meaning to come forth (as the children of Israel came forth from Egypt.) Used as one word here.

"as at the first..." - as they did in Josh. 7. 4/5. when Israel was humbled by the men of Ai.

"we will flee before them." This is to re-enact what was done before when Israel fled from them. See Josh. 7. 4.

Verse 6

"(For they will come out after us)..." - this supplies the reason for this tactical move. The word "come out" is the same as the Heb. "yatsa'" as appears in verse 5.

"Till we have drawn them from the city:..." - regard these words as a continuation of verse 5 which ended in a comma.

"drawn them..." - This translation appears only four times in Scripture. The appearances are Josh. 8. 6 and 16; and Judg. 20. 31 and 32. In all four cases it refers to drawing away from a city. Heb. "nathaq". It is translated in Judg. 16. 9 and 12. as "brake" when Samson broke the withs and the new ropes. It appears as "broken" in Isa. 5. 27. where the latchet of shoes is broken and Isa. 33. 20. where cords are broken. In Ezek. 23. 34. it appears as "pluck off". In all these cases, it is something which has to be done because it is not normal to do it. Therefore the drawing away from Ai of the fighting men of that city meant that such men would not normally leave the city because it was their duty to stay within its walls and defend it. The attitude of the soldiers of Israel would be such that they would be drawn away and they would leave it undefended. This they would normally never have done.

"They flee before us, as at the first." This would be said in exultation with the thought at the back of their minds that in the first instance, Israel fled and we killed 36 of them. This time, let us get after them and kill many more.

"therefore we will flee before them." - at first sight these words appear to have been spoken by the men of Ai. There are, however, the words of Joshua as he speaks to Israel. Because of our plan of drawing them away from the defence of their city, let us then flee before them.

The plan to be followed is similar to that of the attack against Gibeah in the days of the Judges. See Judg. 20. 29/30.

Verse 7

The plan was that the five thousand men would rise up and advance upon the city. They would take it because Yahweh would give it to them.

"seize upon..." - Heb. "yaresh". This is the only place where this translation appears. An interesting translation is "inherit" as it appears in Gen. 15. 7/8. Abraham's seed were to "inherit" the land but they were to get it by force. When Caleb spoke to the people before Moses in connection with the land which he, with the other spies, had examined, he said, "let us go up and possess it". The translation here of "possess" comes from the same word as "seize". See also Josh. 18. 3; 24. 4 and 8; also 1 Kings 21. 15, 16, 18 and 19. The idea behind the word "yaresh" in this instance is that the people would not only take the city but they would also POSSESS it. It was a city in the land which had been promised to them for a POSSESSION.

"deliver it into your hand." - Heb. "yad" means "hand" but is used in a number of senses. In this verse it means "power" and is also used in this sense in verse 20 where it is translated "power" but the margin gives "hand". The margin also refers us to Judg. 18. 10. q.v.

Note that it is Yahweh who will give the city to Israel. It is not that Israel will take it by their own power alone. Without Yahweh's power to help them, they could do nothing.

Verse 8

"when ye have taken the city..." - "taken" comes from Heb. "taphas"

which is rarely translated as "taken". It means "to lay hold of", "grasp" but it is used as "yaken" in an interesting way in Num. 5. 13. where an adulteress is taken in a compromising manner; "taken in the devices..." of Psa. 10. 2; "taken" (by the king of Babylon) in Jer. 34. 3; "taken in my snare" in Ezek. 12. 13; "taken in their pit" in Ezek. 19. 4 and 8; "take" in Ezek. 21. 23; "taken with the hand" in Ezek. 21. 24; In all of these it carries the sense of taking unawares or taking in a snare. This shows Joshua to be very careful in his choice of words.

"ye shall set the city on fire:.." - Heb. "yatsath" means "to kindle with fire". This is the only place in Scripture where this translation "set on fire" is given. In a few references it appears as "burned" see Neh. 1. 3; 2. 17; Isa. 33. 12; Jer. 2. 15; 9. 10 and 12; 49. 2; 51. 58; It appears as "kindle" in Isa. 9. 18; Jer. 17. 27; 21. 14; 43. 12; 49. 27; 50. 32; Amos 1. 14; and "kindled" in 2 Kings 22. 13 and 17; Jer. 11. 16; Lam. 4. 11; The phrase "set it on fire" of 2 Sam. 14. 30. comes from a different word which also appears in the verse we are studying. This is Heb. " 'esh " meaning "fire". In one of the meanings attaching to "fire" there is the fire of the altar when fire has been commanded. This is the fire of Lev. 1. 7. Such a meaning applied here would be that Yahweh having "given Ai into their hand" now required it to be offered to him by fire. This requirement is indicated by the words which follow, namely -

"according to the commandment of the LORD shall ye do." This commandment is undoubtedly Deut. 13. 16.

"See, I have commanded you". Another reminder that all things must be done as Yahweh commands. He was given the victory and the spoils. The rest had to be burned as He had commanded.

Verse 9

The ambush went away and abode between "Bethel and Ai, on the west side of Ai. This place is described in Gen. 12. 8. when Abram pitched his tent there. He had Bethel on the west and Ai on the east. There he built an altar so the place had close associations with Israel.

Joshua lodged that night among the people. This does not mean that he lodged with the people of Israel at Gilgal but that he lodged with the balance of his army.

Verse 10

"Joshua rose up early in the morning,.. " - from what we have seen of Joshua's habits, this does not surprise us.

"numbered the people..." - Heb. "peshar" meaning to number as well as to review or to muster. Joshua would not count them at this vital moment so the meaning must be that he "mustered" them. That is to say, he gathered them together as a well ordered unit ready to advance on the enemy.

"went up,.. " - it is stated that he and the elders of Israel went up before the people. That is, Joshua and the elders of Israel went in front and they were followed by the fighting men.

Verse 11

It was not all the people of Israel who went up with Joshua but all the men of war - the fighting men who were chosen to be among the thirty thousand.

"before the city,.. " - the word "before" comes from Heb. "neged" which means "in front of" in the same sense as that used in 6. 20. q.v. Therefore they must have stood opposite the main gate since this would be the front of the city. This would make it easier for the men of Ai to make a powerful

attack against the men of Israel. By going out of the main gate, many men could get out in a short time.

"valley" - Heb. "gay' " this is a type of ground where water flows. It is not necessarily a deep ravine but can be a low-lying area to which water will flow. Gesenius says it is "a flat, low region". By entering that low ground, Joshua's forces would not only be conspicuous but their vulnerable position would encourage the men of Ai to attack them. We shall see in verse 14 that when the men of Ai saw the army of the Israelites, they lost no time by leaping into action and attacking Israel.

Verse 12

"he took about five thousand men,.. " - these five thousand men were selected from the thirty thousand fighting men. The verse raises the question as to whether these men constituted an extra body of men over and above the thirty thousand of verse 3. It appears that this is what happened - the five thousand men went on ahead and spent the night on the west of the city. Joshua lodged with the balance of the army that night and early next morning, he mustered his men and went to the valley before the city. While positions were being taken up, he set the ambush with the five thousand men. The balance of twenty-five thousand men were to stand on the north of the city in the low-lying ground. The reference to five thousand men in this verse is not an extra number but is just a record that Joshua attended to their position as one would expect from a careful military commander.

Verse 13

"when they had set the people,.. " - Heb. "siym" means to "put at their stations". The word is capable of many applications and it is used in this sense in verse 12 above and in Judg. 9. 25; 20. 29; The idea of putting in position is contained in the usage of this word in 1 Sam. 9. 24 and 28. 22;

The putting in position applies to those on the north side and the liers in wait on the west. It was still night when Joshua went to the low lying ground before the city.

Verse 14

In those days, kings used to lead their armies into battle. The king of Ai led his fighting men out against the twenty-five thousand men of Israel who were in the vulnerable low lying land before the city.

"at a time appointed..." - the R.V. agrees with the A.V. here but the R.S.V. has "to the descent" meaning that the king and his army went to the slope of the low lying ground. This makes the sense that the king went to the descent which was before the plain. The LXX omits the clause as does Strong's Concordance. Edersheim suggests that the phrase should be "at the appointed place" which would mean that there was a proper place before the low plain at which to fight. Obviously the king would not have an appointed time at which to issue from the city.

"he wist not..." that the ambush was behind the city. He was not a good military commander otherwise he would not have brought all his men with him. He would always leave a guard with the city. This he did not do.

Verse 15

The method of decoy was now put into operation. Israel pretended that they were put to fight. This would have to be carefully timed otherwise the attacking forces would become suspicious. It would require careful spacing to move twenty-five thousand men in this manner to avoid

having them fall over one another.

"fled by way of the wilderness." This may have been in the direction of Beth-aven. See Josh. 18. 12.

Verse 16

"all the people that were in Ai..." - this does not include all women and children but all men capable of bearing arms.

"called together..." - Heb. "za'aq" Imperfect passive "were assembled together" by a summons from the king.

"drawn away..." - Heb. "nathaq" see notes to verse 6 on this word.

Verse 17

That there was not a man left in Ai or Bethel that did not pursue Israel would indicate that the two cities were adjacent. The LXX omits "or Bethel". The Notes to the Afrikaans Bybel published by Protestante Uitgewers (edms) Bpk., Cape Town, state that some texts omit "or Bethel". It is difficult to understand how Bethel could have been affected as well at such short notice.

"they left the city open,.." - a dangerous thing to do in those days. This was the same as abandoning the city to anyone who wished to attack it. They must have had tremendous confidence in their own ability to destroy Israel. They would know of Israel's apparent victory over Jericho and would have heard that this victory was due to the God of Israel, nevertheless they were in the mountains and would feel quite sure that their god of the hills was more powerful than the God of Israel.

Verse 18

"Stretch out the spear..." - Heb. "natah" means stretch but is used in the sense of holding his hand high towards heaven so that all could see it.

"I will give it into thine hand..." - see note under this heading in verse 7.

"toward the city." - his arm would be outstretched high and in the direction of the city. That would give an incline upwards and outwards.

Verse 19

At the pre-arranged signal the ambush arose and entered the wide open and undefended city. Note that urgency in the description of what happened. All this would have to be carefully timed and once the signal was received, it would have to be acted upon without delay. This the ambush did.

"set the city on fire". - see note to verse 8 under this heading.

Verse 20

"looked behind them..." - Heb. "panah" there are a number of meanings attached to this word. It is used as one word to take the place of the two words in English "looked behind". See 2 Sam. 1. 7; 2. 20; but see also Exod. 2. 12 for "looked this way and that way".

"they had no power..." - an interesting use of this word. See note to verse 7 in connection with "hand". See Margin.

"this way or that way:.." - this is the only place in Scripture where this translation appears. The Heb. is "hennah" translated as "here and

there" in 1 Kings 20. 40. and "hither and thither" in 2 Kings 2. 8 and 14.

"the people..." - describing the 25,000 men who acted as a decoy for the men of Ai.

Verse 21

"taken the city,..." - Heb. "lakad" means "captured" as in Josh. 10. 1; Judg. 1. 8 and 12; Deut. 2. 35. (took).

"turned again..." - this is not the same word as is used for "turned back" in verse 20. Heb. "shuw" - means "to return" as in Isa. 10. 21. "the remnant shall return" - this being part of the name "Shear-jashub" of Isa. 7. 3. (see margin). It means to go back again to where one came from.

Heb. "haphak" means to turn around and face the other way. That means that they turned again to face those from whom they were fleeing.

Verse 22

"the other issued out..." - Heb. "yatsa'" as in verse 6 q.v.

"some on this side, some on that side" - this is the only occurrence of this translation. The Heb. "'elleh" means "these" making the sentence "these on this side," etc., but there is no original for "side". It is simply "these and these". See Isa. 49. 12. for another double use of "these".

"let none of them remain..." - Heb. "sariyd" meaning "survivor". That means they left no survivor.

"or escape." - Heb. "palet" as translated "escape". The meaning is that they did not leave one survivor nor did they let anyone get away with his life by running away. They accounted for everyone.

Verse 23

The king was often the heart of a city. If he was captured the city fell in spite of the possibility that there may have been men far more capable of running the city. Once a king was killed in battle, the army very often stopped fighting. The principle survives to this day with the expression "fight for king and country". The principle is also found in the game of chess which is supposed to have been invented as a means of training in military strategy. The object of the game is to check-mate the king and once this is done, the game is over. The fall of the king is the signal for victory for one and defeat for him whose king is checkmated.

Verse 24

There is a slight confusion in this verse which states that all the inhabitants of Ai were slain in the field. Then the men of Israel slew all who were in the city. The point is that they slew all the inhabitants who were in the wilderness but at that stage, they left the inhabitants who were in the city. Such inhabitants would be trying to put out the fires of their city.

Having slain all those who were found outside, they then returned to Ai and slew all those who were left. This is similar to the punishment given to Jericho. See Josh. 6. 21.

Verse 25

The number that fell that day is said to be twelve thousand. In those days women were not counted neither were children. Boys who could bear arms would be included in any counting of the people. Therefore the clause "both of men and women" indicates that both sexes were killed. But

the men killed were twelve thousand. This would make the total population of the city about fifty thousand people.

Verse 26

Joshua drew not his hand back until all the inhabitants of Ai were killed. This was the custom of war in those days that the leader held up his hand until he wished to give the command to cease hostilities. A similar thing happened in the days of Moses when he held up his hand during the battle with the Amalekites. (Exod. 17. 11/12.)

Verse 27

The spoil went to the people of Israel. This had been promised to them by Yahweh in 8. 2.

"spoil" - Heb. "shalal" meaning goods, garments, silver, gold, which is taken as a booty by the invaders and conquerors.

"prey" - Heb. "bazaz" from root "baz" meaning that which is carried away as booty and applies often to cattle, sheep.

Both the root words occur in the name given to the son of Isaiah which is Maher-shalal-hash-baz meaning "In making speed to the spoil he hasteneth the prey". (Isa. 8. 1. see margin).

Verse 28

The burning of the city of Ai would leave it as a heap of ruins. This was its state.

"an heap for ever" - Heb. "tel". The modern form of this word is "Tell" which refers to a city built upon the ruins or heaps of former cities which had occupied the same site. Thus the city would be elevated above the surrounding ground. But Ai means "heap of ruins" so it was to be a heap which would never be built upon. This apparently has come to pass because the site cannot be identified with certainty. Its ruins have gone into oblivion. The phrase here is a play on words such as is often found in Scripture.

Verse 29

"the king of Ai he hanged on a tree until eventide:..." - there was no provision under the Law of Moses for punishing criminals by death from hanging. Nevertheless if a man committed a sin worthy of death and they hanged him upon a tree, his body was not permitted to hang there overnight. His body had to be put out of sight by burial "that thy land be not defiled,..". (Deut. 21. 22/23.) This chapter from Deuteronomy adds in brackets an important statement, namely, "(for he that is hanged is accursed of God;)" (vs 23).

When we consider the crucifixion of Jesus which was the same as hanging him upon a tree, there is the basic rule of the Divine "curse" to be applied. Jesus was a sinless man yet he died "on a tree" thus bringing the curse of God upon him. Why should this have been so? Paul gives the answer in -

2 Cor. 5. 21. "For he (God) hath made him (Jesus) to be sin for us, who knew no sin: that we may be made the righteousness of God in him."

As Paul stated, this was "unto us the word of reconciliation". (vs 19.) This reconciliation was anticipated by the prophet Isaiah when he wrote, "the LORD hath laid on him the iniquity of us all". (see margin, "hath made the iniquity of us all to meet on him.") Now how was it

possible for God to put all our sins upon Jesus when Jesus was a sinless man? It would not have been sufficient to have said, "Jesus will have to bear the sins of mankind", without showing HOW Jesus was to bear such sins. How were such sins to be applied? If Jesus was to be raised from the dead and purified, what impurity did he have to be purified from?

The answer is given in the law of hanging, and curse as a result of that hanging. Jesus was of sinful flesh and had the curse of Adam upon him. But when he died, an additional burden was put upon him by the curse of God because he was hanged upon a tree. He also came under the Law in that he was cut down before sun-down and buried "that thy land be not defiled". It was not out of any consideration for him that Jesus was buried before sun-down, but out of a desire by his murderers to avoid the defilement of the land. The mercy of God is shown by the curse being made "our sins" so that when Jesus was crucified, he bore the curse which was our sins, this having been provided for by God. But Jesus was sinless so the curse was applied to a sinless man. This had the effect of annulling the provisions of the Law for all time and making the way open for us to receive that justification of righteousness which would bring us forgiveness of sins. This applies, ofcourse, only to those who are the spiritual body of Christ and are crucified with him. That his body was not allowed to hang on the cross during the night, showed in a figure that "the land would not be defiled" which means that the Promises of God would be assured to all them who believe and who are in Christ.

Whereas the Law did not provide for hanging as a manner of putting a man to death, it did not specifically forbid it. But the Law put a curse upon a man who died in this manner. All this was a wonderful provision by Yahweh who provided the way in which Jesus would become the Saviour. Without the provisions which we find in Deut. 21. 22/23. how could the curse have come about? There was no provision for this other than that quoted. Paul said,

Gal. 3. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree:"

Note that all must fall away if the doctrines of "clean flesh" and "immaculate conception" are true. In such a case we are still without a redeemer and must die in our sins.

None of the fore-going discussion applied to the king of Ai but it is important that the principle of curse, sin and the death of Jesus should be established. In the minds of the people, the king's body had to be buried that day, that the land be not defiled. That is all they were concerned about. But the lesson was there that they were under a Law which gave no absolution from sins. Above all this they needed a Messiah and a Redeemer. Joshua was not a Redeemer. He was only a Leader appointed by God. The king of Ai was a symbol that sin brings death and his city was to become a desolation and an heap of ruins.

"take his carcase down from the tree..." - Heb. "nebelah" means generally the dead body of an animal. It is used here for the dead body of the king of Ai and of the prophet in 1 Kings 13. 22, 24, 25, 28, 29, 30; and of the dead body of Jezebel in 2 Kings 9. 37; The same word is translated as "dead body" in Jer. 26. 23;

The body of the king was to be cast unceremoniously at the entering in of the gate. This meant that it had to be put outside the city. This reminds us that Jesus was crucified outside the city. The object in casting the body of the king there was to avoid defiling the city. Thus the people realised the nature of death and that all were subject to its ravages.

"raise thereon a great heap of stones,.. " - heaps of stones were

raised as a means of building a memorial so that people would not forget the incident which gave rise to the cairn being built. This was a reminder that the curse was upon those connected with false worship and other forms of wickedness.

When we consider the effect the death of Ai and its king must have had upon the people of Israel, we realise that one big effect was the realisation of their own sinful state. The rest of the acts of the people of Israel as recorded in this chapter, show that they were spiritually moved to turn to Yahweh whose people they were. We shall see the effect of this when we come to study the type and anti-type of this chapter.

Verse 30

Within a short time of having been concerned with the curse of Achan, Joshua now builds an altar on the mount Ebal which was associated with the curses God had instructed through Moses in Deut. 27. 13. He also followed the instructions of verse 4 which reads:-

Deut. 27. 4. "Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister."

Symbolically this was to be the setting up of the Laws of God for the land they were about to occupy. The offerings which were to be offered on the altar were to be offerings of thanksgiving to Yahweh for His mercy in giving His people entrance into the land because it was only by His power that this was made possible.

Verse 31

"an altar of whole stones,.. " - this is in accordance with Deut. 27. which reads,

- Deut. 27. 5. "And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.
6. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:
 7. And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God."

All these provisions of the Law were followed exactly as commanded.

Verse 32

The provisions of this Law are given in verse 8 of the chapter from Deuteronomy quoted above.

They were written in the presence of the children of Israel. It does not mean that all the children of Israel were witnesses to the writing but that when the writing had been accomplished, it was left in the sight of all Israel.

Verse 33

The provisions of Deut. 27. 12/13 are interesting for study in connection with this verse. Two mountains were to be used, namely, Gerizim and Ebal. The distribution of the tribes were:-

Mount Gerizim - Simeon, Levi, Judah, Issachar, Joseph and Benjamin.
All these were the sons of Jacob by his wives, Rachel and Leah.

Mount Ebal - Reuben, Gad, Asher, Zebulun, Dan, Naphtali.

All these were the sons of the hand-maids of the wives of Jacob with the exception of Reuben who had defiled his father's bed.

Those who stood on Mount Gerizem had to pronounce the blessings and those who stood on Mount Ebal had to pronounce the curses. The valley between these two mountains was well-known for its marvellous acoustic properties. The words of the Levites who spoke could easily be heard from either side. The curses are detailed in verses 15/26 of Deut. 27.

The effect of this ceremony was to bring home to Israel that they were the special people of God and that He alone had brought them into the land. Also that their laws were the laws of God and that He alone had to be obeyed. He alone could bless and curse. In short, salvation belonged to Israel and to no other nation, yet the provision of a place for a stranger showed that the strangers could come into the Covenants of Promise but that entry could be only on God's terms. The exclusiveness of Yahweh was shown by the fact that the altar had to be raised to him and to no other god. The need for obedience was shown in Deut. 11. 26/29.

"as Moses had commanded before..." - the commandment given in Deut. 27. regarding the blessing and cursing was not the first time. It had been done before in Deut. 11. 26/29.

This meeting place between the mountains for Israel was near Shechem and was a day's journey by daylight to the north. It was Shechem that Jacob came to after his meeting with Esau. It was under the oak near Shechem that Jacob's household buried their strange gods, while he went up to Bethel to make an altar there unto God. Gen. 35. 1/4. Joseph's brethren fed their father's flocks in Shechem. Perhaps the most important historical fact concerning Shechem is that when Abram passed through the land, he built an altar there unto the LORD. (Gen. 12. 7.) Jacob was buried there. Acts 7. 16. The name means "portion" and appears in this translation in Gen. 48. 22. It also refers to that portion of the shoulder blade where the load is carried. The reference in Gen. 48. 22. is the portion of ground which Jacob gave to the children of Joseph. The rape of Dinah the daughter of Jacob is an unpleasant chapter in the history of Shechem. (Gen. 34.) At the end of his life, Joshua called Israel together and made a covenant with the people to serve God. He wrote those words in the book of the law and set up a great stone under an oak at Shechem. This pillar of stone was also the scene of the election to kingship of Abimelech by the men of Shechem. For these incidents see Josh. 24. 26 and Judg. 9. 6. In later years, Israel assembled at Shechem to make Rehoboam king. (1 Kings 12. 1. and 2 Chron. 10. 1.) After the revolt of the ten tribes, Jereboam fortified Shechem and built himself a palace there. (1 Kings 12. 25.) The last mention of Shechem in the O.T. is in Jer. 41. 5. which shows it to have been inhabited in the early days of the Babylonian captivity.

This was the site chosen for the blessings and cursings which had to be uttered from Gerizim and Ebal respectively. The order in which the laws given in Deut. 27 is interesting. It is divided into three sections, namely,

1. They had to erect an altar of stones and the words of this law had to be written on the stones. Heb. "kathab" means to write as well as to engrave, but one cannot say for certain how it was written.
See Deut. 27. 2/4.
2. An altar had to be built but no tool had to come upon the stones. They had to be "whole stones" which means uncut stones, just as God made them. The altar had to be used for offering a burnt offering and peace offerings.
Deut. 27. 5/7
3. They had to go to Shechem and stand upon Ebal and Gerizim while the

Levites spoke the cursings and the blessings.
Deut. 27. 12/26.

When these laws were put into effect, Joshua did not follow the above order but -

1. Built the altar from whole stones upon which no tool had come.
Josh. 8. 31.
2. Wrote upon the stones a copy of the Law of Moses.
Josh. 8. 32.
3. Moved to Shechem where the people stood on Ebal and Gerizem as directed.
Josh. 8. 33/35.

Verse 33 opens with the statement that "All Israel" with the elders, officers and judges with the ark, the priests and Levites plus the strangers were present at Ebal and Gerizim. That means that Joshua moved all Israel away from Gilgal in the Jordan valley and brought them to the higher elevation on the plain of Shechem. A problem now arises as to where Joshua and Israel were encamped when the men of Gibeon came to him with a plan. (Josh. 9. 6.) See also Josh. 10. 6, 9, 15 and 43; and 14. 6. Are we to think that Joshua moved all the nation of Israel down again to Gilgal in the Jordan valley?

In Amos 4. 4. Gilgal is cited together with Bethel as a place of illegal worship. See also 5. 5. where Gilgal is again mentioned with Bethel. In Hos. 4. 15. Gilgal is mentioned in connection with Beth-aven. Hos. 9. 15 and 12. 11. mention Gilgal by itself but the prophecies concern Ephraim. Thus it is highly impossible that there was another Gilgal situated near Bethel and Beth-aven. It is most improbable that Joshua, having conquered the land, would still encamp Israel in Gilgal and move up the mountains every day to fight his battles. He must have kept Israel in the heights of Canaan once he had gained Shechem. It is thought that the Gilgal of these references is the Jiljilia of to-day which is situated south west of Shiloh, seven miles north of Bethel.

Verse 34

Joshua would not read the Law himself but would cause it to be read by the Levites. This is shown by the instructions given in Deut. 27. 14. where the Levites were instructed to speak concerning the blessings and cursings.

Verse 35

"There was not a word..." - combined with "which Joshua read not..." makes a double negative. This reads positively as "Joshua read everything that Moses had commanded. It would then be time to warn the children of Israel of the important commandments of Moses which had been given under Deut. 11. This contained a very important proviso that if the people did all that the LORD commanded them to do, then the LORD would drive out all the nations from before them. Every place would be their's and no man would be able to stand before them. (Deut. 11. 22/25.)

These warnings were read not only before all the congregation of Israel which normally would be the men, but also the women and children too. In addition the strangers (proselytes) who were with them were present on that important occasion.

TYPE AND ANTI-TYPE.

1. The story of chapter 8 began after the sin of Achan had been expunged from Israel and the nation was spiritually cleansed. The figure before us is one where we have acknowledged our sins and our hopeless state before God and have died in the water of baptism. In this way we have been sanctified and are now ready to start on our difficult wilderness journey.
2. At this stage in our religious life we should know what the great enemy is. This is not "satan" as many would suppose but is sin in ourselves and that multitudinous form of sin which comes from the outside. Let us take the part of Israel and the world will take the part of Ai. In the world is ruin. We have our choice as Lot and Abram had their choice - between Bethel the house of God, and Ai the house of ruin and desolation.
3. That Israel listened to the commandments of God as to the manner in which they were to war against Ai is a lesson to us to listen to the Word of God in our war against sin in all its forms.
4. The ecclesia should do as Joshua did and choose men capable of attending to the task in hand. This means electing speakers and other office bearers who would be required to work for the safety of each individual member of the ecclesia.
5. As Joshua passed on God's instructions to Israel, so Jesus passes on the Divine will to us.
6. All must be on their guard against sin and against any false doctrine which will upset the ecclesia and weaken its attitude towards the Faith.
7. Workers of iniquity must be sought out and attacked. Spreaders of false doctrine must also be expelled. As Paul said, "A little leaven leaveneth the whole lump". (1 Cor. 5. 6.)
8. As Joshua "rose up early" so we must be on the alert at all times. "I made haste, and delayed not to keep thy commandments". (Psa. 119. 60.)
9. "Joshua lodged that night among the people." - Jesus too will lodge with us during a time of spiritual darkness. Jesus is in the word of God and if we read the Word constantly, he will indeed abide with us.
10. Both armies were settled in their strategic positions. One part was put in a position where they prevented aid coming from Bethel to Ai. The other was put in a position where they could lure away the men of Ai. In our case, we should have those who can prevent weakening influences from coming from another direction while others keep the enemy at bay in another.
11. The preparations of the night were seen in the morning and both armies worked together for the common good. In other words, the constant reading of the Bible is put into effect and all work together.
12. It is essential that we should all come to the Table of the Lord. Without that a proper ecclesial and religious life does not exist. At this table, we should make again and again the burnt offering and the peace offerings of the bread and the wine. We should remember too the blessings and the cursings of which God has spoken.
13. Thereafter we should pay constant attention to the laws of God concerning our behaviour.
14. The spoils of the war against sin and apostacy go to the victor.

JOSHUA.

Chapter 9.

Verse 1

The chapter begins by listing the "kings which were on this side Jordan". "This side" would be the side where the writer of the Book was when he wrote those words. This would be on the west side of the River Jordan. There is no doubt about this because all the kings mentioned are stated to be on "this" side Jordan and amongst them are the "Jebusites" which were those who occupied the site of Jerusalem. It will be noted that the list of nations mentioned here differs from that given in Josh. 3. 10. by the omission of the Gergashites. It is thought that inasmuch as the people of Jericho and Ai were wiped out completely, the Gergashites must have been either or both of these people.

"the hills, and in the valleys,.. " - the high country and the low country. This includes all the land from the Jordan valley to Gaza in the south and as far north as Lebanon. This is all the land of Canaan.

"in all the coasts of the great sea..." - as far as all the land abutting the Mediterranean Sea.

"over against Lebanon..." - refers to the Great Sea (Mediterranean) being the boundary of Canaan up to and as far as Lebanon.

The construction of this verse must be noted with care. There are a number of subsidiary phrases between the subject and object. Leaving these out it reads, "And it came to pass, when all the kings...heard thereof;.." then the story continues with verse 2.

Verse 2

As the verse stands, it appears that all the six nations mentioned gathered together to fight against Israel, giving the sense that their armies were combined in one big attacking or defending unit. This actually never happened. They never combined one with the other but resisted Israel individually. The way to understand this verse is to have regard to the words at the end thereof reading, "...with one accord." The Hebrew for accord is "peh" and the margin supplies an alternative "mouth". This shows that the gathering together was a conference where, by the spoken word proceeding from the mouth, they resolved to resist the advancement of Israel. This did not oblige them to join in the field of battle but merely to maintain a defiant and resisting attitude towards Israel.

Verse 3

This verse is incomplete in itself and the sentence comes to an end at the end of verse 5. The verse serves to introduce the men of GIBEON and this is their first appearance in Scripture under this name. The name "Gibeon" means "pertaining to a hill". This indicates that the city was built upon a hill.

It seems extraordinary that the Israelites were told that Yahweh would drive out the seven nations mentioned in Josh. 3. 10. and that six of these nations now had an agreement to resist Israel, yet now we are introduced to another nation under the name of "Gibeon". Why was it that they were not mentioned amongst the other nations which had to be driven out? The answer is given in verse 7 where it is made clear that the people of Gibeon were the HIVITES. The name "Hivite" means "villager" and refers to a small nation which lived in a small place.

The fact that they were known as the "villagers" shows us why they were keen to make a league with Israel. They would not be large enough and strong enough to resist a nation with the reputation of Israel. Therefore the best thing to do would be to humble themselves before Israel

and come to an agreement which would guarantee their existence. From Israel's point of view, if Yahweh was going to drive out all nations, then they should not have made any agreement at all which would ensure the existence of those who were to be driven out. This is the story of chapter 9 and it is introduced in this clever way.

Gibeon must have been chosen as a site for habitation because of two main features. It was on high ground which would make it difficult to attack and it must have had a plentiful supply of water near by. In this connection, we read of "the pool of Gibeon" in 2 Sam. 2. 12/13. and the "great waters which are in Gibeon" in Jer. 41. 12. The city was the scene of the struggle between Joab and Abner. (2 Sam. 2. 12 et seq..) The seven sons of Saul were hanged upon a neighbouring hill. (2 Sam. 21. 9.) Solomon built an altar there and offered a thousand burnt offerings. (1 Kgs. 3. 4.) and it was at Gibeon that Yahweh appeared unto Solomon in a dream and asked him to choose what he would like to have. Solomon chose wisdom. (1 Kings 3. 5/15.) Solomon also built a "high place" near Gibeon. (1 Chron. 16. 39.) The modern name of Gibeon is thought to be "el Jib" and near by is the "high place". (ATLAS OF THE BIBLE plates 174/176.)

Verse 4

This is a continuation of verse 3. This is important because what follows was done because of what happened in verse 3. Therefore going back to verse 3 we find that the people of Gibeon had heard what JOSHUA had done to Jericho and Ai. The point is that they noticed what Joshua had done and not what Yahweh had done. The fact that Yahweh had destroyed those cities was not the deciding factor for what the Gibeonites did. What Joshua had done was obvious. He had used strategy. He sent spies into Jericho and he set an ambush for Ai. Therefore the men of Gibeon would also use strategy, and their strategy is now described.

"They did work willyly..." - Heb. "ormah" means "trickery", "subtily", "strategy". It is translated here as "willyly" and is the only place in Scripture where this word appears.

"They did work..." - the R.V. has "They also did work..." The R.S.V. has "they on their part acted..." Afrikaans also has "they also..." (hulle ook) showing that whereas Joshua had acted with strategy, they also would do the same.

"ambassadors..." - Heb. "tsyir" meaning "envoy", "messenger". It is unlikely that diplomatic ambassadors would have dressed up as they dressed up.

"sacks..." - Heb. "saq" meaning a coarse cloth or mesh often used for bagging and for mourning.

"wine bottles" - the Heb. for "bottles" is "no'dah" which was a skin or leather bag used for carrying liquids.

"old..." - Heb. "baleh" meaning "worn out" (by use and age).

"rent..." - Heb. "baqa'" meaning split open.

"bound up." - Heb. "tsarar" meaning to bind, tie up, restrict. The old wine containers obviously showed signs of repair. This would not be done by the wealthier class. Only the poor would attempt to repair a damaged container.

Verse 5

This verse continues from verse 3. The description of verse 4 concerned what they carried. This verse describes what they wore.

"old shoes..." - Heb. "na'alah" meaning sandals".

"clouted..." - Heb. "tala' " meaning spotted, coloured, which means that they had a number of patches on them.

"old garments..." - Heb. same word as "old" above. Heb. "baleh" meaning old clothes from much use and old age.

"the bread of their provision..." - they had taken several items of food and of these, the bread was dry and mouldy. Heb. "niqud" translated as "mouldy" meaning point, dot. Used as an adjective as it is here, it means crumbled because it is dry. Bread in that dry atmosphere would not be mouldy as the translation would indicate. But through its extreme dryness would become as crumbs. Therefore read 'dry and crumbled".

Verse 6

"they went to Joshua unto the camp at Gilgal..." - this place would be the Gilgal of the higher place. Now called "Jiljilia". Joshua would not have returned to the Jordan valley.

"said unto him, (Joshua) and to the men of Israel..." - Heb. " 'iysh" use here in the singular in a plural sense, referring to "certain" men. These would not be all the men of Israel but most likely the elders who would be with Joshua at the time.

"league..." - Heb. "beriyth" meaning "covenant, treaty, alliance, league." Also appears in vs 7, 11, 15 and 16. of this chapter. In those days, making a league would be a very solemn undertaking. See Gen. 14. 13; Obad. 7. Gen. 21. 27, 32; 26. 28; 31. 44; Exod. 23. 32; 34.12, 15; Deut. 7.2; Judg. 2. 2; 1 Sam. 11. 1; 1 Kgs. 5. 12; 1 Kgs. 20. 34; etc.,

Verse 7

"the Hivites..." - the men of Gibeon who were Hivites.

"Peradventure ye dwell among us;.." - The men of Israel looked upon Canaan as their very own because Yahweh had given it to them. How then were they to make a covenant with them in view of all the commandments not to make any leagues with any nation? See Exod. 23. 32; 34. 12; Num. 33. 55; Deut. 7. 2; It does seem extraordinary that they should discuss the point with them because if they were not from the land, then what were they doing here? What land did they come from? To say they came from a distant land was not giving any real information at all.

Verse 8

"We are thy servants." - In the language of the east at that time, this was merely a display of humility suiting to the occasion and did not imply that they would serve the people of Israel. All they were seeking was friendliness towards them from Israel. The idea of giving service was far from their minds.

"Whence are ye?" Joshua now asks some important questions.

"and from whence come ye?" This now asks whether they are from Canaan or if not, then where do they come from? And what are they doing here? Why are they so impoverished?

Verse 9

"It will be noted that the Gibeonites do not disclose their identity. They do not

state the name of their nationality nor do they state the name of their city.

"the name of the LORD thy God:.." - this is a surprising statement coming from the Gibeonites. The word "name" comes from Heb. "shem" which, in a general sense, is correctly translated as "name". The whole sentence however, reads in Hebrew "...because of the name of YAHWEH thy Elohim". Is it possible that the Gibeonites had heard of the Covenant and knew that the God of Israel was a God of the Covenant and that His Name was a Memorial Name? It is more likely that they had heard of the Fame of Yahweh rather than His Name. In fact, the rest of the verse gives this idea that it was His FAME that caused them to act as they did.

The Hebrew word "shem" also appears in Gen. 6. 4. where it is translated as "renown" in the phrase "men of renown". In fact all passages in the A.V. where the English word "renown" occur, the original Hebrew is "shem". It is clear then that the men of Gibeon stated that they came because of the "renown" of the God whom the men of Israel called "Yahweh Elohim". They had no desire to worship this God but came because of His fame as a great destroyer of the enemies of Israel. Therefore they wished for nothing else than peace.

"for we have heard the fame of him,.." - the word translated "fame" is from Heb. "shoma" which means "report" but it is a report through hearing and not through writing. The word comes from a root word "shama" which differs only in the points and means "hear", "hear of", "hear concerning", "hear with attention". Therefore from the words used in this verse we understand that the men of Gibeon had heard with attention the reports concerning the fame of Yahweh Elohim of Israel.

Verse 10

"and all that he did to the two kings of the Amorites,.." - these two kings are identified in the latter half of the verse as "Sihon king of Heshbon and Og king of Bashan." This is the same report which struck terror into the hearts of the people of Jericho. (Josh. 2. 10.) The report which went over the country far and wide concerning the victory of Yahweh over these kings must have created a profound impression upon all who heard it. For both of these victories see Num. 21. 21/35.

"which was at Ashtaroath." "Ashtaroath" "Ashtoreth", "Istar", "Astarte" was a pagan goddess of fertility, love and war. She was the fore-runner of the Teutonic "Ostern" from which we get the modern name of Easter. The cult which was associated with Ashtaroath was of a very depraved character. In the times of the Judges, Israel forsook Yahweh and worshipped Baal and Ashtaroath. See Judg. 2. 13. By the time Samuel appeared on the scene, this cult was well established. He persuaded Israel to forsake Ashtaroath and return to the worship of Yahweh. (1 Sam. 7. 3/4.) In the days of Solomon however, the worship of Ashtaroath was restored. (1 Kgs. 11. 4/5.) He built a high place to Ashtaroath on the lower slopes of the Mount of Olives. (2 Kgs. 23. 13.) This turn to paganism led to the revolt of the ten tribes and the break up of Israel.

It is to be noted at this stage that the Gibeonites were smart enough not to mention the victories over Jericho and Ai. If they had "come from a distant land" they would hardly have had an opportunity to have heard about these great victories.

Verse 11

"Take victuals with you..." - Margin "take victuals in your hand..." The taking of victuals would support the statement that they had come from a distant land. If they had come from a city near by, they would not have brought food or if they had, it would not be stale.

"We are your servants:.." - see verse 8 and notes thereon.

Verse 12

"hot..." - Heb. "cham" meaning either warm or hot. Indicating that it was freshly baked when they took it.

"dry and mouldy". See notes to verse 5.

Verse 13

"these bottles of wine, which we filled, were new;..." - this is very likely an untruth. In verse 4 we are told that they took "wine bottles, old, and rent, and bound up". Therefore they took such items before they got into their present state.

"our garments and our shoes are become old..." - the prized material for making clothes in those days was linen which was very durable. It is recorded of Samson that he offered a prize of "thirty linen garments and thirty changes of raiment". (Judg. 14. 12.) The word "sheets" given in the A.V. text is Heb. "cadiyn" ("c" pronounced as in Lourenco Marques). This means "a wide garment made of linen". This was the height of luxury (Isa. 3. 23.) The poor people however, would wear the cheaper and shabbier linen shirts which had no lasting qualities. It could easily be torn. If linen garments had to be rent, the tear would come at the seams.

Shoes in those days were of very poor quality. The poorest people wore none at all so to go barefoot was the sign of abject poverty. If a person was taken captive, they were invariably led barefoot for the purpose of humiliation. The shoes which were made of "badger skins" were considered to be items of luxury. (Heb. "tachash" is uncertain in meaning and can refer to a seal or to a badger. This skin was used to cover the temple so it is to be considered as being of a very fine quality.) See Ezek. 16. 10. and Exod. 25. 5.

Verse 14

The margin has "they received the men by reason of their victuals". What must have happened was that the men of Israel having listened to the story of the men of Gibeon, tasted a little of their food and found that it was mouldy as they had said. Therefore, because of this, they believed the men of Gibeon and did not seek the word of God.

Verse 15

This is the tragic verse. Joshua made peace with them and made a league with them. This would be made in accordance with the solemnity of the occasion so that it would be a covenant which neither side would ever break.

"to let them live,..." - this is the only article of the league which is mentioned in this record. No doubt there were other articles too but this was the most important one.

We must get this tragedy in its true perspective. The sin was not in making the league but rather in not seeking counsel from the LORD. Once they accepted the bona fides of the men of Gibeon, they did not think that they were Canaanites. So as far as they were concerned, they did not think they were contravening the Law of Moses which forbade them to make treaties with the Canaanites. They thought they were applying the Law of Deut. 20. 10/11. which permitted them to make peace with a nation which were not Canaanites. It also permitted them to make such a nation a vassal state. Therefore the sin stemmed from their omission to consult the LORD their God.

The exhortation of course, is that we should never trust in our own wisdom but should always ask God for guidance in all that we do in our lives.

Verse 16

The story now takes a different turn. Israel discover that they have been hoodwinked and that the cities of the Gibeonites were near by. The discovery came three days after the league had been made with them. In view of the solemnity of the league, it could not be broken.

The exhortation to us is that we should never permit any compromise with the apostacy no matter how attractive it may appear to be.

Verse 17

The children of Israel now set out to meet the people of Gibeon. They find that their cities were near by and that there were four in number, namely, Gibeon, Chephirah, Beeroth and Kirjath-jearim.

Gibeon has been described under verse 3 of this chapter. As pointed out in the notes to that verse, Gibeon was an Hivite city. Nevertheless it had a reputation for strength as we see from Josh. 10. 2 and it was an independent city, a royal city and greater than Ai. It was later assigned to Benjamin (Josh. 18. 25.) and made over to the sons of Aaron. (Josh. 21. 17.)

Kirjath-jearim ("City of forests" or "City of woods") is also called Kirjath-baal (Josh. 15. 60.) Baalah (Josh. 15. 9.) and Baal-Jehuda (2 Sam. 6. 2.) or Baale of Judah, and was allotted to the tribe of Judah. It was on the boundary of Judah and Benjamin (Josh. 18. 14/15.) It is closely connected with the Ark (1 Sam. 6. 21; 7. 1; 1 Chron. 13. 5; 2 Chron. 1. 4.) In the Psalm David wrote about bringing up the Ark, it is referred to as "the fields of the wood". (Psa. 132. 6.) It figures in Jer. 26. 20. as the home of Urijah. It is listed as a place to which the repatriated Israelites came after the captivity. In Ezra 2. 25. where it is given as Kirjath-arim, and Neh. 7. 29. The meaning of "trees" or "forest" in its name comes from the fact that it had a large number of olive trees, figs, pomegranates and vines. The modern name is Kuryet-el-Enab.

Chephirah, another of the four villages, was allotted to Benjamin. See Josh. 18. 26. It is listed with Kirjath-arim and Beeroth as one of the villages to which the repatriated Israelites were assigned after the return from the captivity. (Ezra 2. 25. and Neh. 7. 29.) The meaning is "villages" and this word appears in the plural "villages" in Neh. 6. 2. The modern name is "Kefir".

Beeroth was a hamlet near to Jerusalem, being 8 to 10 miles from it on the road to Nicopolis. The modern name is El-Bireh. The name meant "Wells". It is also listed in the cities apportioned to the repatriates from the Babylonian exile. (Ezra 2. 25. Neh. 7. 29.) In the days of Joshua it was allotted to the Tribe of Benjamin) - see Josh. 18. 25. In later years it appears to have retained its independence even while subject to Israel. In 2 Sam. 4. 1/9. we read of the murder of Ishbosheth by Baanah and Rechab who were sons of Rimmon, a man of Beeroth (Beerothite). Nahari who was Job's armour-bearer, was also a Beerothite. (2 Sam. 23. 37.) The town is also associated with Beroea and is not to be confused with Beroea (Berea) of Acts 17. 10/14 which is in Thessalonica, nor Beroea of Syria which is now known as Haleb or Aleppo. Traditionally it is connected with the popular stopping place on the great northern road after leaving Jerusalem. This was the traditional place to which Joseph and Mary had gone before they realised that the youthful Jesus was not in the party. See Luke 2. 43/45.

"came unto their cities on the third day". These four cities formed one republic with Gibeon as the ruling authority. They were not far from Gilgal so the expression "on the third day" has given rise to a little difficulty. The question is asked, how could the Israelites reach it after so long a time if it was so close to them? The answer is that "the third day" was the third day after the visit of the ambassadors.

Verse 18

"The children of Israel smote them not..." - the penalty for deception such as had been practiced upon Israel by the Gibeonites would surely have brought a dreadful punishment upon Gibeon. Israel would have smitten them by the edge of the sword. But the princes of Israel had taken an oath and an oath must be respected. See verse 15. See also Deut. 20. verse 13.

"had sworn unto them by the LORD God of Israel." This meant that an oath had been taken by the princes of Israel and that they had sworn by the Name of Yahweh. To go against this oath would mean that they would be taking the name of the LORD thy God in vain. Thus they would contravene the Third Commandment. See Exod. 20. 7. The Jews of to-day misinterpret the meaning of this commandment by refusing to make mention of the Divine Name of Yahweh but this restriction was never contemplated by the Third Commandment. The meaning of the Commandment is simply that if anyone should take an oath by the name of Yahweh, they must at all costs keep to the oath and never break it.

In his zeal for Israel, Saul was to seek to slay the children of Gibeon and his deed in this way would disregard the oath which Israel had made with Gibeon many years before. God was to show His displeasure with Saul, and David was to try to make atonement for the indiscretion. See 2 Sam. 21. 1/ff. This shows how seriously an oath was regarded by the Israelites when they would remember one many years later. The congregation of Israel did as one would expect of them under the circumstances, by grumbling about the indiscretions of the princes of Israel in permitting themselves to be deceived by the Gibeonites.

Verse 19

The princes pointed out that because of their oath, they could not touch the Gibeonites. Under modern man-made Law, the outcome would have been quite different. The Gibeonites had declared that they did not belong to the tribes of Canaan and this had proved to be false. The Gibeonites added to the deception by pretending that they came from a distant land. Once the falsity of the situation had been discovered, there would have been an escape from their undertaking under modern Law and the oath could be abrogated. But the princes were careful to point out that this oath had been taken by Yahweh the Elohim of Israel. It must be noted that the princes did not say that "therefore we may not break the oath". Their words were "we may not touch them (the Gibeonites)." In other words, they did not say that they could not break the oath but that the terms of the oath could not be set aside. In other words, the oath must stand because it had been taken in the Divine Name and because of the inviolability of such an oath, the terms must be carried out regardless of any other consideration. From verse 14 we learnt that they had sinned because they had not asked counsel of Yahweh but they could not make amends for this sin by breaking the oath. The solemn nature of an oath is shown by Psalm 15. 4. where it is stated that Yahweh will honour him "that sweareth to his own hurt and changeth not".

A further thought on the taking of an oath is that if an oath is taken in the name of Yahweh, the breaking of that oath would cause the surrounding nations to hold the God of Israel in contempt.

Verse 20

The princes show their determination to apply the terms of the oath. Their motive in so doing was not to abide by their word of honour but to avoid the wrath of Yahweh if they took His Name in vain. If they broke the oath, the taking of the oath in His Name would have been in vain. (Lev. 19. 12.)

A similar situation could not arise in a True Christian community in our times. Jesus did not destroy the Law when he said "Swear not at all;.." (Matt. 5. 34.) but he applied

applied the provision of Deut. 23. 22. which says "if thou shalt forbear to vow, it shall be no sin in thee." Therefore he added later "...let your communication be, Yea, yea; Nay, nay:..." (Matt. 5. 37.) This means that Jesus puts us on our word of honour and obliges us to be truthful in all that we say or promise to do. Therefore the situation whereby we are bound by an oath must fall away but, having given our word of honour, we must abide by it regardless of any discomfort it may cause us.

Verse 21

The princes were now faced with a dangerous situation. By their oath they had permitted a nation of heathens to live amongst them, thus allowing the ever present danger of apostasy to threaten Israel. They were idol worshippers and may induce Israel to worship idols as well. The penalty applied in this verse was simply that the Gibeonites would be "hewers of wood and drawers of water unto all the congregation;" but this was to be given a very special application later on. We shall see when we come to verse 23 that whereas the Gibeonites had relied upon an oath taken in the name of Yahweh, they would from now on be brought into daily contact with that Name. The princes were in a position of grave responsibility and the manner in which they overcame their present difficulty was very clever indeed.

Verse 22

Joshua now enters the scene and takes the Gibeonites to task for their deception. It is appropriate to the anti-type that Joshua should now appear. His entry fore-shadows the Returned Christ and his judgment upon the Gentile nations who are prepared to abide under His rule and His terms.

Verse 23

"ye are cursed..." - This statement by Joshua has distressed some of the commentators because they show that far from being cursed, the people of Gibeon were decidedly blessed, being forced to work for the sanctuary and to come under the mercy of Yahweh. In the anti-type of course, this is as it should be because in the Age to Come, the Gentiles who humble themselves before Christ will come under the mercy of Yahweh. Apart from this aspect however, Joshua applied the provisions of Deut. 29. 10/13. which calls for obedience from Israel and from "thy stranger that is in thy camp, from the hewer of wood unto the drawer of thy water." Joshua knew that Yahweh would give Israel the land and he knew that from the terms of the oath with Gibeon that they would always dwell among the people of Israel; therefore under the terms of Deut. 29. just quoted, they would take the part of the stranger within the camp and as such, the hewers of wood and the drawers of water. The "curse" which Joshua mentioned is regarded by "THE NEW BIBLE COMMENTARY" - page 230 - as being Joshua's and not God's words but this is not so. The Gibeonites were now shown to be Canaanites and as such, came under the curse of Gen. 9. 25. which made Canaan "a servant of servants." Therefore Joshua was merely applying the word of God to Gibeon.

"...for the house of my God." - Joshua goes a little further than the princes in extending the enforced servility to the "house of my God". In the anti-type this is as it should be because the believing Gentiles will have a place as mortals in the kingdom to come. This will be discussed in greater detail in the summary to this lecture on page 112

It is important to our appreciation of the anti-type that the temple did not exist at that time. It was to be built in the days of Solomon, the type of the Christ who will bring peace to the earth. In the anti-type, the nations will be at peace, but this peace will not come about immediately Christ comes. It is something which will have to be fought for and the future wars to attain unto this time were fore-shadowed in the several wars in which Joshua engaged.

Verse 24

The Gibeonites confess that they had been told of the Divine Purpose to destroy the seven nations of Canaan and that they were to be utterly destroyed. They must have been told of the provisions of Deut. 7. 1/4. Having heard that Israel was not to make any covenant with them, (vs 3) they had to devise some strategy which would preserve them from complete annihilation. They confessed that Yahweh thy Elohim had commended his servant Moses to give Israel the land so if the God of Israel was with them, the people of Canaan had no hope.

In the anti-type, the surviving Gentile nations will have seen the power of the Returned Christ and will humble themselves and try to make peace with him.

Verse 25

"we are in thy hand:" - the Gibeonites put themselves at the mercy of Joshua.

"as it seemeth good and right unto thee to do unto us, do." - These sound brave words but they knew of the oath and that they had been promised that they would be allowed to live. Therefore the men of Gibeon were really telling Joshua to apply the terms of the oath. In the anti-type, the penitent nations of the earth at the time of the Return of Christ will have confidence in the Mercy of God and will obey the proclamation of Christ to all nations calling upon them to submit to them.

The hewing of wood and the drawing of water was a duty performed by the lowest class of person. In the anti-type, the surviving nations will be the lowest class of society in the Kingdom of God.

Verse 26

Joshua applied the terms of the oath and delivered the people of Gibeon from the very angry Israelites. In the anti-type, the returned Christ will deliver the penitent nations and prevent any revenge being taken upon them by the Jewish people.

Verse 27

"...Joshua made them that day hewers of wood and drawers of water..." Joshua could not have appointed them to start in their new duties at that day because the place of the sanctuary had not yet been built. Therefore the meaning is that the appointment was made that day. The fulfilment of the appointment would not take place until fulfilment was made possible by the building of the sanctuary at which they were to serve. This sanctuary is named in 2 Chron. 1. 3. which mentions the sanctuary at the "high place that was at Gibeon". It was to this place that Israel would come after they had destroyed all the altars of the heathen nations and removed all vestiges of their false worship in terms of Deut. 12. 1/7.

"even unto this day,.." - by ellipsis "as they are even unto this day". Rotherham puts 'as they are' in brackets before "even unto this day" and Moffat translates "As they still are".

In the anti-type, the Gentile nations will have a minor place in the Kingdom of God and this place will last as long as the Kingdom endures. In this connection, consider the distinction between:-

Num. 14. 21. "But as truly as I live, all the earth shall be filled with the glory of the LORD .

Isa. 11. 9. "...the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

In the first of these quotations, the "glory" of the LORD will cover the earth and in the second, the KNOWLEDGE of the LORD shall fill the earth. The first means that the multitude of saints without number will manifest the glory of the LORD to the mortal inhabitants thereof. The second means that the mortal inhabitants will have a knowledge of the glory of the LORD but will not be part of that glory. The phrase "even unto this day" signifies the lasting nature of the kingdom. Therefore the phrase indicates the permanency of the state of the Gibeonites at the time when the account was written but it also has reference to that future time in the Kingdom of God on earth, when again the Gentile survivors will see the glory of the LORD at his sanctuary.

In the historical anti-type, we understand that Joshua fore-shadows the work of the Returned Christ who, with the Divine Power that shall be given him, shall manifest Yahweh Tz'vaoth, the Lord God of Armies. The household of faith will make their spiritual crossing of the River Jordan and enter into the inheritance prepared for them from the foundation of the world. (age). See Matt. 25. 34. All this was pre-figured in the taking of Jericho where the people of Yahweh saw a manifestation of His power when the walls of Jericho fell down. This victory was purely by the power of God and not by any effort made by man.

This great victory was followed by the reverse at Ai which was caused through the sin of Achan. It was on this occasion that the culprit had to be found and destroyed, thus symbolising the Judgment Seat where those who are found unworthy will be refused a part in the Kingdom and will go the way of all flesh.

The Returned Christ with his saints will now go to war against the people of sin and shall destroy them as Ai was destroyed - without survivor of any kind.

This does not bring to an end the work of Yahweh Tz'Vaoth because the Gentiles have yet to be accounted for. Christ will call upon the world to submit to him and many Gentiles will realise the hand of Almighty God in the world events at that time. They will come to him to express belief in his power and they will plead for their survival. He will agree to this but under conditions which will bring them under his complete control. As was pre-figured at a later date in the days of Solomon, the Gentiles will bring material for the building of the Temple of the LORD at Jerusalem. Hiram, king of Tyre was conspicuous in this connection. Psalm 72 is emphatic on this point too by stating that "They that dwell in the wilderness shall bow before him; . . . (vs 9) and "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. . . (vs 10) "Yea, all kings shall fall down before him: all nations shall serve him" (vs 11)

The gaining of one victory after another was prophesied in Dan. 2. where the "stone cut out without hands" (vs 34) will smite the image and become a great mountain and fill the whole earth. (vs 35.) Christ is that stone and his conquest of the whole earth is gradual but sure. The surviving nations will have to go up from year to year to Jerusalem to keep the feast of tabernacles. (Zech. 14. 16.)

The importance of the keeping of the oath is that all this has been prophesied and is the Word of God. Therefore it will never be broken. The sanctuary will not have been built when Christ extends mercy to certain Gentiles and this is indicated in the story we have studied. Christ will deal with the penitent Gentiles "as it seemeth good" unto him. The oath will be kept to show forth to the world the Mercy of Yahweh and His forgiving nature. The Glory of the latter House of God is shown in Psalm 84.

By using the Gentiles, Christ will ensure that no apostasy will arise in his Kingdom. By serving at the door of the sanctuary as the Gibeonites did, they will be constantly aware of the True Worship.

The Temple will be established "in the place which he should choose." This will be in the exalted Zion to which all nations shall come and learn of "His ways". Isa. 2. 2/4. and Micah 4. 1/3.

JOSHUA

Chapter 10

As an introduction to Joshua chapter 10, we should read Genesis chapter 14 which gives us an account of the war with the kings in the days of Abraham. The scene is laid in the Middle East, this being made clear by the details given in verses 1/3.

Gen. 14. 4. tells us that the war was caused through the rebellion of five kings, namely Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboim and the king of Bela which is Zoar.

Verses 5/8 record the invasion from the north quarters to the south and the extension into the wilderness. The invading army then returned to Enmishpat and occupied the country south of the Dead Sea.

Verses 9/12 records the destruction of the people of Sodom and Gomorrah, thus reminding us of Jesus' words, "...as it was in the days of Lot;...thus shall it be in the day when the Son of man is revealed." (Luke 17. 28/30.)

Verses 13/14 tells of Abram hearing that his brother was taken captive, thus giving us a hint that in the latter days, when the redeemed of spiritual Israel hear that Israel after the flesh are being sorely tried by the invader, they will prepare under their leader, the Returned Christ, to rescue Israel.

Verses 15/16 tell us how this great northern army was defeated.

Verses 17/24 record a remarkable interlude when Melchizedek met Abram and brought forth bread and wine, thus reminding us of the prophecy concerning the returned Christ who will meet his saints with bread and wine in the Kingdom of God. Melchizedek's name means "king of righteousness" which is a fitting name for Christ of the future. He is also described as "king of Salem" (Gen. 14. 18.) and this means "king of Peace".

Salem is the earlier name for Jerusalem. The Hebrew adaption is "shalom" which means "peace" thus giving to Jerusalem its meaning of "city of peace". Jerusalem has never been a city of peace but the days are surely coming when, in the Plan and Purpose of Yahweh, it will be indeed a city of peace with Christ installed upon the throne.

It is to be noted that the northern invasion took place after a quiet period of twelve years. In the thirteenth year the rebellion took place which brought about the attack from the north. It is also to be noted that four kings made war with five.

Chedorlaomer is the Elamite name of Kudur-Lagamar which means "servant of Lagamar". This meant that he was a servant of a God of that name. This is interesting because he was never a king but seemed to have great authority over the country which became known as Babylon. Being the servant of a god, he might have exercised a priestly authority.

Bearing the above facts in mind and turning to the story of Joshua 10, we find that the scene is also laid in the Middle East and in almost the same portions of Canaan. We note too that after the dynamic conquests of Jericho and Ai there was a quiet period covering the deception of Gibeon. Now that the quiet period is over, the great battle of Beth-horon is about to begin.

The armies engaged are those of the five kings of Canaan who are to fight against the four cities of Gibeon. That is to say, where Gen. 14. had four making war with five, now five are to make war with four. Whereas in Gen. 14. there was one leader of the confederacy, now in Joshua there is one leader named Adoni-zedec who is stated to be king of Jerusalem. In the anti-type, the rope of Rome who is not a king but who wields enormous power over the church of latter-day Babylon will be the prime mover in an attack upon

Jerusalem and its environs. With these analogous facts before us, let us now turn to a study of Joshua chapter 10 and see what we can find.

In this chapter we are introduced to a man named ADONI-ZEDEK who makes his only appearance in Scripture in the story before us. The name is a combination of two words, namely, "adoni" meaning "Lord" and "zedec" meaning "righteous". This makes the name "righteous Lord" or "Lord of Righteousness". As the story develops we shall see that he is anything but righteous so the name must have been applied by himself to himself. In the anti-type he represents an opponent of the Returned Christ and since the character of self-applied "righteousness" is involved, the opponent by analogy must be the Roman Catholic Pope.

"king of Jerusalem..." - this is the first mention in Scripture of the name "Jerusalem" but it is not the first mention of the city itself. The city first appears in Gen. 14. 18. where it is given the name of "Salem". The name has been the subject of much discussion throughout the years. It has been translated as "possession of peace"; "a foundation of peace" and "foundation of Shalem". Hasting's DICTIONARY OF THE BIBLE states that a discovery of letters in the Tel el-Amarna collection show that Jerusalem existed before the conquest of Canaan by the Israelites and that it was spelt "Uru-sa-lim" meaning "City of Salim" or "city of peace". Gesenius considers it to mean "abode of peace". The Hebrew adaption of the name is Uru-shalom which means "city of peace". The early inhabitants were known as the Jebusites, these being first mentioned in Scripture in Gen. 15. 21. Jerusalem was also known as "Jebus" and an explanation that this means "Jerusalem" is given in Judg. 19. 10. and 1 Chron. 11. 4. "Jebus" was the Canaanitish name. The name also appears as "Jebusi" in Josh. 18. 16; 18. 28; It was allotted to the tribe of Benjamin after the Israelites had entered the land and conquered it. (Josh. 18. 28.) but the Benjamites never drove out the Jebusites from the city. (Judg. 1. 21.) so the Jebusites remained in possession of the city until it was finally conquered by David. (2 Sam. 5. 6.) After he had conquered it, David called it the "city of David". (2 Sam. 5. 7.) (see also verse 9)

Verse 1

Before we examine the position in which Adoni-zedec, king of Jerusalem, found himself, let us give a short consideration to another famous character who was associated with Jerusalem when it was called "Salem". This is Melchizedek who is described in Gen. 15. 18. as "King of Salem". This means "King of Peace". The name also appears in Isa. 110. 4. and in Heb. chapters 5, 6 and 7. where Paul discusses him as pre-figuring Christ upon his throne. Just as Melchizedek was a king and priest upon his throne at Jerusalem, so the Returned Christ will hold the same joint offices at the same place. In Genesis chapter 15, we read how Abraham met Melchizedek and paid tithes to him and received from him bread and wine. In like manner, when Christ comes, the spiritual seed of Abraham will go to meet the Returned Lord of all the earth and receive from him bread and wine. Appropriately the story of Genesis 15 follows the wars of the kings of chapter 14 which we saw, was a pre-figure of the wars leading up to the establishment of the Kingdom of God on the earth. In the Joshua story, the wars of conquest waged by Joshua the type of Christ, also lead up to the meeting of Joshua with the great opponent of Righteousness, thus giving a type of which the Returned Christ in his war against apostasy will be the anti-type.

Adoni-zedec had heard about the overthrow of Jericho and the utter destruction of Ai. Not only had these two cities been completely annihilated but what must have been very distressing to Adoni-zedec was the fact that both the kings had been put to death. As if this tidings were not enough, he had the additional bad news that the alliance of Josh. 9. 2. had been broken by Gibeon making a treaty of peace with the invading Israel. All these disturbing thoughts are described in Josh. 10. verse 1.

Verse 2

The breaking of the alliance showed a weakness amongst "the kings which were on this

side Jordan, in the hills, and in the valleys," (Josh. 9. 1.) and especially so because Gibeon was such a great city and one of the royal cities. It was a greater city than Ai and all the men were mighty. Thus a tremendously valuable and powerful ally had been lost. The narrative does not mention this but Gibeon was a buffer state between the invading armies of Israel and the city of Jerusalem. Furthermore, the effect of the treaty with the enemy by a strong ally would have a demoralising effect upon the other parties to the alliance.

Verse 3

Arising out of the fears mentioned in verse 2, it was necessary for immediate action to be taken. This he did by calling upon the other members of the alliance. These were:-

Hoham, king of Hebron: This is the only occurrence of the name Hoham in the Bible.

Hebron is also called Kiriath-arba (Josh. 15. 54.) It was visited by the twelve spies (Num. 13. 22.) but long before that it had been visited by Abraham after Lot had been separated from him and he had been given the Third of the Divine Promises. (Gen. 13. 18.) It was on the plain of Mamre and it was here that Abraham bought a cave in the field of Machpelah before Mamre where he buried Sarah. (Gen. 23. 17/20.) In the days of Joshua it was allocated to Judah. (Josh. 15. 54.) It was also among the six cities of refuge in those days. (Josh. 20. 7.) At the same time it was given as a Levitical city. (Josh. 21. 11.) See also 1 Chron. 6. 55, 57. It was chosen by David as his first capital city. (2 Sam. 2. 1/3.) Later in the days of Rehoboam, Hebron was one of the cities of defence in Judah. (2 Chron. 11. 10.) In Neh. 11. 25. it is recorded that when the children of Judah returned from the Babylonian exile, they dwelt at Hebron. It is referred to in that verse as Kirjath-arba. It is in the heart of the hill country of Judea. It was the town of a man named Arba who was a great man among the Anakims. These people were giants. See Num. 13. 22 and 33. Politically they were the Amorites and their taller stature is referred to in Deut. 1. 27/28. See also Deut. 2. 21; and Deut. 9. 1/2. where Israel were warned that they would come up against people who were mightier and stronger than they were. The modern name for Hebron is "el Khalil" which means "the friend of God" with reference to the time when Abraham sojourned there.

Piram, king of Jarmuth: This is the only appearance king Piram makes in Scripture. His name means "like a wild ass".

Jarmuth was also allocated to the tribe of Judah in the days of Joshua. (Josh. 15. 35.) It is situated in the "shephelah" which refers to the lowlands of the Judean mountains. This word is translated "valley" in Josh. 15. 33. On the return from Babylonian captivity, Judah as a tribe was resettled there as well as in other cities. (Neh. 11. 29.) The modern name is "Jarmuk" or "Jebel Yarmuk" which is situated on a hill, the slopes of which show evidence of retaining walls and other ruins. This is not strictly in the "shephelah" which is a valley but is broad and flat like a plain. The ruins referred to may be remnants of outer defences. In Josh. 9. 1. the confederacy was between the kings in the hills and the kings in the plain. Jarmuth was one of those in the plain (shephelah). The site of the ruins holds a commanding position over the shephelah. The Arabs give the place the name of "Tell 'Armuth." It is not in the highlands of Judea but on the slopes towards the lowlands and is almost due west of Bethlehem.

Japhia, king of Lachish: This king makes his only appearance in this chapter and is not to be confused with others of the same name who appear in 2 Sam. 5. 15; 1 Chron. 3. 7. and 14. 6. these references dealing with a son of David born in Hebron.

Lachish, situated in the lowlands of Judah, was given to Judah in the days of Joshua. (Josh. 15. 39.) As was the case with Hebron, it was fortified by Rehoboam. (2 Chron. 11. 9.) In the fourteenth year of Hezekiah, Sennacherib, king of Assyria, came up against all the defended cities of Judah and took them. (2 Kings 18. 13.) and later, Nebuchadnezzar, king of Babylon, fought against Lachish and Azekah, the only two remaining fenced cities of Judah. (Jer. 34. 7.) On the return from the Babylonian captivity, Lachish was inhabited by the people of Judah. (Neh. 11. 30.) There

is a further note of historical interest in the fact that Amaziah, son of Joash, king of Judah, fled to Lachish when he discovered a conspiracy against him, but he was slain there. (2 Kings 14, 17/19.) See also 2 Chron. 25. 27. In the ATLAS OF THE BIBLE (L. H. Grollenberg.) page 92 there is a note concerning the discovery in 1935 of a collection of 18 fragments of pottery inscribed in ink. These were found at Tell ed-Duweir (means "the Tell of the little cloister") but many of the inscriptions had become illegible. This place is almost certainly the ancient Lachish and the pieces of pottery which were found date back to B. C. 587. This puts them at the time just before the destruction of Lachish by Nebuchadnezzar. Lachish at that time was an outpost which had been strengthened for the defence of Jerusalem. The message on the fragments which could be read showed the anxiety of the garrison commander for the safety of the city in view of the advance of Nebuchadnezzar. In the days of the return from the Babylonian exile, the city was inhabited by Judah. See Neh. 11. 30.

Debir, king of Eglon: This king makes his only appearance in Scripture at this verse. He is not to be confused with the city of Debir which appears in Josh. 15. 15. which also gives its other name of Kirjath-sepher. It was also called "Kirjath-sannah" which means "city of instruction". This meaning leads some to believe that Kirjath-sepher should be Kirjath-sopher which would give it the meaning of "city of scribes", the scribes having been the instructors or teachers.

Eglon was also in the shephelah near to Lachish. It was allocated to Judah (Josh. 15. 39.) but does not figure in the cities which were occupied at the time of the return from exile. It is thought therefore, that it must have been completely destroyed. Sir Flinders Petrie maintained that Tell Nejileh was the site of the city but there is insufficient evidence to make any statement with certainty. If the late Sir Flinders Petrie was correct then from excavations there, the city must have pre-dated B. C. 1500.

These four cities were approached by Adoni-zedec to take action against Gibeon.

Verse 4

No attempt is made to persuade Gibeon to desert Israel and turn again to the former alliance. This is due probably, to the importance which people of the East attached to covenants such as Israel and Gibeon had made.

The intention of Adoni-zedec was that they should smite Gibeon. This seems to be an extraordinary decision in view of the mounting threat from Israel. In smiting Gibeon which was said to be "a great city, .. and all the men thereof were mighty", they would surely weaken themselves and leave themselves less able to withstand Israel. The agreement between Israel and Gibeon was not to be allied in war but to permit Gibeon to live in the sight of Israel and that Gibeon should be hewers of wood and drawers of water. They had no faith in Gibeon apparently and wished to dispose of them before taking on what appeared to be a lesser enemy. They had no fear at that time that Gibeon would fight on the side of Israel therefore it would appear to have been more strategic had they attempted to make a non-aggression pact with Gibeon rather than go to war against them.

"Come up unto me..." - Jerusalem was higher above sea level than any of the other four kings, some of whom were in the shephelah. Hebron was the only city situated at an altitude but it was still lower than Jerusalem.

"for it hath made peace..." - not because they had broken the pact of mutual aggression against Israel as was stated in Josh. 9. 2. but because they had made peace with a nation against whom the allies were determined to fight.

Verse 5

"five kings of the Amorites, .." - these were the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon. Their joint territory covered all that south and to the west of

Jerusalem. This is interesting because when the invader of the latter days makes his attack upon Jerusalem, it will be when he has been turned back from Egypt in the south as the Assyrians turned back in the days of Josiah. (2 Kings 19. 33/35.)

Adoni-zedec was the leader of this alliance. They encamped before Gibeon. This was north of Jerusalem and between Jerusalem and the armies of the Israelites.

Verse 6

The men of Gibeon sent to Joshua for help. For all their strength and their mighty men, they were not prepared to stand up to the combined might of the five kings.

"Slack not thy hand from thy servants;.." - "do not stay thine hand from helping us". The Heb. is "raphah" with a number of meanings all allied to the idea of stopping something which was being done. See "stay" in 2 Sam. 24. 16; and 1 Chron. 21. 15. The word "stay" comes from "raphah" as does "slack" in the verse before us.

"that dwelt in the mountains..." - this description of the five kings is not correct. We have seen how some were in the slopes near the lowlands. The reference was to the Amorites who dwelt mostly in the mountains. It did not refer to the other nations of Canaan who dwelt in the plains or lowlands. In the same way one could refer to "the people of the mountains of Europe" when referring to the Swiss nation. Many do dwell in the mountains of Switzerland but there is a lot of Switzerland that is not mountainous. Nevertheless, the Swiss could be called a mountainous people. The Amorites were known as a people of the mountains. The fear that the men of Gibeon experienced was due to the fact that the Amorites were the most powerful of all the nations of Canaan.

Verse 7

"all the people of war...and the mighty men of valour". - This includes the porters, armament makers, sword sharpeners, spear and shield makers as well as the mighty men of valour who went into the front line to use those implements of war.

"Joshua ascended..." - If this ascent was from Gilgal in the Jordan valley, then it was a remarkable accomplishment to climb so steep an ascent and still be ready to fight a battle.

Verse 8

Once again Yahweh assures Joshua as He had done on previous occasions. See Josh. 2. 24; 6. 2; 8. 1 and 18.

"I have delivered..." - the use of the tense here indicating that the act has already been done is permissible when we consider that Yahweh had already in His Plan and Purpose, "given" the victory to Joshua and Israel. The Plan and Purpose was there. All that was required now was the fulfilment, the success of which was assured.

Verse 9

"Joshua therefore..." - there is no Hebrew equivalent of the word "therefore". Some translations add "So Joshua..." The inclusion of the word is implied from the sense of the passage.

"came unto them suddenly..." - the use of the Heb. "pith'om" meaning "suddenly" or "very suddenly" indicates the surprise character of the attack. The allies could not have been aware of the presence of the enemy until in a moment they found themselves under attack. This sudden surprise attack upon an enemy that must have been ready for war was made possible by the fact that the Israelites had advanced during the night when they could not be

seen. This is explained in the verse before us by the words "went up from Gilgal all night." In the narrative skill with which this story is being told, this is important information as we shall see.

Verse 10

"...the LORD discomfited them before Israel,..." - the sense of the Heb. "huwm" translated as "discomfited" is to cause them to rush about madly in utter confusion. Note that it was Yahweh who did the discomfiting and the slaying with a great slaughter. It is added in this verse that Yahweh chased them which means that He caused them to flee before Israel. All these, the confusion, the slaughter and the running before Israel were all promised by Yahweh to Israel in Exod. 23. 27.

The actual slaughter was not done physically by Yahweh but by His power working through the Israelite host. He would give power to Israel's arm so that they caused a great slaughter and were able to chase the survivors "along the way that goeth up to Beth-horon". The allies were also chased to Azekah and Makkedah, both of these being at a much lower altitude than Gibeon. This shows that the Amorite confederacy ran down hill in their flight.

Beth-horon - we learn from 1 Chron. 7. 24. that Sherah, the daughter of Ephraim, built Beth-horon, both the upper and lower city. It was on the boundary between the land allotted to Benjamin. It is due west of Jericho, on the west side of the ridge of the mountains. The name of Lower Beth-horon to-day is Beit-ur el-Tahta and that of Upper Beth-horon is Beit-ur el Foka. In the allotments made during the days of Joshua, both upper and nether Beth-horon were given to the sons of Joseph (Josh. 16. 5.) Since it was on the border it was reckoned to be the possession of Israel in which Ephraim became the dominant tribe. (Josh. 16. 5;) It also was made a priestly city. (Josh. 21. 22.) It was also one of the cities of refuge. See 1 Chron. 6. 68. After the revolt of the ten tribes, they naturally fell to Israel and so were not reckoned among the cities of resettlement after the return from the exile. The city was fortified by Solomon. (1 Kings 9. 17; 2 Chron. 8. 5.) It lies to the north east of Gibeon. The name means "house of hollowness".

Azekah - means "tilled" or "a place hoed over". It is in the lowlands almost due west of Bethlehem on the west side of the mountains. It was allocated to Judah in the days of Joshua (Josh. 15. 35.) It is mentioned in 1 Sam. 17. 1. as part of the site of the battle between Saul and the Philistines which led, eventually, to the defeat of Goliath by David. It was fortified by Rehoboam as a city of defence for Judah. (2 Chron. 11. 9.) It was one of the few defensive cities left when attacked by Nebuchadnezzar. (Jer. 34. 7.) When it finally fell to Nebuchadnezzar, Lachish came under the direct attack. After the return from the exile, it was populated by Judah. The modern name is Tell Zakariyeh.

Makkedah - this is another of the cities of Judah which is situated in the lowlands. In the days of Joshua it was allocated to Judah. (Josh. 15. 41.) Although Azekah is also in the lowlands and it is mentioned with Makkedah as a point to which the routed allies fled in the battle against Gibeon, the cities are not near one another. Azekah was one of fourteen cities (Josh. 15. 36.) and Makkedah was one of sixteen cities. (Josh. 15. 41.) Makkedah is named only in the book of Joshua at 10. 10, 16, 17, 21, 28 (twice) 29; 12. 16; and 15. 41. The meaning of the name is "a place of shepherds". The cave at Makkedah is mentioned as "the" cave so must have been one that was well known. It is thought that the modern el Mughar is the site of the old Makkedah. This name in Arabic is "the caves". There are caves of varying sizes in this place but in the Biblical narrative we are studying, one particular cave is obviously meant. Makkedah was situated about 14 to 15 miles west of Bethlehem.

This verse takes the reader quickly to the end of the engagement but the following verses take up the story in greater detail. There is a purpose in this because the narrator has to tell the stirring story of further Divine intervention upon the enemies of Israel. The

intervention of Yahweh in this battle is obvious from the fact that the allies had moved with great speed upon Gibeon and had come upon them unexpectedly. Everything was in their favour yet their apparent success was turned into an almost immediate rout.

It is an interesting study to place on the map the four cities of Gibeon, Chephirah, Beeroth and Kirjath-jearim and then note how the rout spread to Beth-horon in the north west sector and spread to Azekah and Makkedah in the south west. Israel kept the advantage of elevation at all times.

Verse 11

It is to be noted that the allies fled before Israel and not before Israel and Gibeon (for all that the men of Gibeon were mighty.) The narrator appears to be aware of this for he immediately makes a statement which shows that the power of Yahweh was the agent of victory and that Israelite arms made by far the smaller contribution. The statement is "Yahweh cast down (great stones)".

"great stones..." - There is a difficulty here. The Heb. is 'eben which is translated as "stone" when Israel stoned Achan with stones. (Josh. 7. 25.) In Josh. 10. 18. Joshua said "Roll great stones upon the mouth of the cave,..." In neither of these instances would hailstones have been used. The HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT defines the passage as being "hail like stones", this being much the same as that stated by Gesenius' HEBREW AND CHALDEE LEXICON TO THE OLD TESTAMENT. In Strong's Concordance, the Heb. for "hailstones" is either 'eben as mentioned, or Barad, this latter word being used to describe the plague of hail in Egypt. (Exod. 9. 18/19 et ff.) "Barad" is also used in Job. 38. 22. "hast thou seen the treasures of the hail?" The English "hailstones" given later in this verse is stated to be either 'eben or barad by Strong's Concordance. Strong also gives both these words for "hailstones" in Ezek. 13. 11, 13; and Ezek. 38. 22. Whereas there does not appear to be any reason for certainty in the matter, for it would be possible for Yahweh to rain down ordinary great stones, the Commentators seem to be agreed that it was extra large hailstones. Their reason is that hailstorms are common in the district and that Yahweh used natural means to slay the fleeing allies. The Afrikaans Bybel uses "haelstene" in both instances in this verse but that does not convey the accuracy of the Hebrew. The LXX uses the Greek "xalaza" meaning "hail". The conclusion therefore, is that whereas there is no certainty in the matter, the evidence is in favour of it having been very large hailstones. The possibility of meteorites cannot be disregarded.

"upon them..." - the stones were cast upon the allies and not upon Israel, thereby adding to the miraculous nature of the incident. It was an act of Yahweh that the storm of stones came at that time and in that place but it was a greater miracle that the stones fell only upon the enemies of Israel. The effect of this would be great upon Israel for they would recognise the power of Yahweh in delivering them in this manner. One is reminded of the prophecy of Ezek. 38. where in the prophecy of the destruction of the latter-day Gog, hailstones will be used as Yahweh's instruments of destruction. (Ezek. 38. 22.)

Verse 12

It was at this time that Joshua must have recalled Yahweh's assurance to him as recorded in Josh. 10. 8. reading, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee." The enemy had been split in two and there was a chance that some of them would escape. This and verse 13 have been the subject of much debate amongst Bible scholars and it has not been satisfactorily decided where the quotation from the Book of Jasher begins and ends. Before we pursue this point, let us examine what is known of the Book of Jasher.

The Book of Jasher is not the book of a writer named Jasher. The word Jasher means "be smooth, straight, right" when used as a verb. Examples are, "thou has been upright" of 1 Sam. 29. 6. and "is upright" of Prov. 29. 27. As an adjective, it means "straight" with

reference to a way, as in Isa. 26. 7. It is also used as doing that which is right in the sight of the LORD as in Deut. 12. 26. The phrase "the book of Jasher" is taken to mean "the book of the upright". It is used in Num. 23. 10. in the plural to indicate Israel but it is translated as "righteous". In many verses it is used to distinguish the people of God from the wicked. See Prov. 2. 7, 21; 14. 9; 15. 8, 19; 16. 17; 21. 18; 28. 10; 29. 10.

The Book of Jasher was an anthology of ancient poems and two references are made to it in the Bible, namely, in the verse before us and in 2 Sam. 1. 18. In the reference from 2 Sam. 1. 18. we find David's lament of Saul and Jonathan. A word derived from Jasher but with different pointing is "Jeshurun" which occurs as another name for Israel in Deut. 32. 15; 33. 6 and 26. It is thought that the words in 1 Kings. 8. 12/13. were taken from the book of Jasher but if this is so, it means a change of character and does not deal with men of valour of Israel.

There is some disagreement as to how much of the narrative in Joshua is a quotation from the Book of Jasher (more correctly according to the pointing, as "Jashar"). Is it part of verse 12 plus the first half of verse 13 or just the first half of verse 13. Perhaps it is the latter half of verse 13 plus verse 14. The quotation is in verse and Edersheim translates it as under:-

"Then spake Joshua to Yahweh,
In the day Yahweh gave the Amorite before the sons of Israel,
And he spake in the sight of Israel
Sun, on Gibeon rest still,
And moon, on the valley of Ajalon!
And still rested the sun,
And the moon stood,
Till the people were avenged on their foes."

Statement by the narrator of Joshua - Is this not written in the Book of the Upright?

"And the sun stood in mid-heaven,
And hastened not to go - like (as on) a complete day."

(BIBLE HISTORY - OLD TESTAMENT Vol. 1. Book 3, Page 82.)

From the fore-going, it will be seen that the statement acknowledging a quotation from the book of Jasher is an interpolation with quotations on either side of it. Keil and Dalitzsch consider that inasmuch as verse 15 is repeated in verse 43, verse 15 must be part of the quotation from the book of Jashar. (BOOK OF JOSHUA - page 108.) It has also been suggested that only that part which follows the acknowledgement to the book of Jasher was the actual extract. This is supported by such quotations as Num. 21. 14, and 27, where the source is given before the quotation. See also 1 Sam. 2. 18. In Joshua however, the verse precedes the acknowledgement of authorship Jasher and concludes with a statement in prose. See R.V; R.S.V; Moffat; Roth; and Afrikaans. All these opinions by the scholars appear to be a preliminary to their efforts to explain or explain away the phenomenon of the sun standing still.

"delivered up the Amorite before the children of Israel,.." - the word "before" is to be regarded as being "in the presence of" (Heb. paneh). By His power Yahweh would deliver the allies to Israel and destroy them. It also carries the sense that in the battle, the allies would be on the retreat and Israel by advancing, would have the allies always before them and would see them overcome by the power of Yahweh. There is another use of the Heb. "paneh" and that is "eastward". It is translated "before" but used in the sense of being "eastward" in Gen. 23. 17; 25. 18; but this usage would not apply here. It is mentioned only as a point of interest.

"in the sight of Israel,.." - Heb. 'ayin also means "eye". It appears in the well-

known statement "...in the sight of the LORD". That means in the knowledge of the LORD. Likewise, Joshua made his appeal in the full knowledge of all Israel. This is important because when what was prayed for actually happened, all Israel would know it was by the power of Yahweh that the prayer was granted.

"stand thou still..." - Heb. "damam" meaning to be silent. The translation of "stand still" also appears in 1 Sam. 14. 9; Jer. 47. 6; In Job. 30. 27. we read "My bowels (seat of mental excitement) rested not". In the verse before us it is given the meaning of cease from motion.

"and thou, Moon,..." - some consider that the sun had already begun to set and the moon was already high in the heavens. This view cannot be correct because of verse 13 which states that the sun "stood still in the midst of heaven". If the sun had begun to rise and the moon was in the valley of Ajalon, then the sun, moon and earth were very nearly in syzygy and in such a position that it could have been near to the time of the full moon. This is attractive to those who consider that the time of the year when this happened was at the Passover. Verse 9 indicates that the battle took place during the night and possibly extended to the very early hours of the morning.

"Ajalon". The R.V. spelling is Aijalon and in this form, it appears in Josh. 21. 24; Judg. 1. 35; 1 Sam. 14. 31.; 1 Chron. 6. 69; 8. 13; and 2 Chron. 11. 10. It is listed in Josh. 19. 42. as a city of Dan. It was an important route giving access to the mountains of Judah. The name means "Place of deer" and it is thought that the modern name is "Yalo".

Verse 13

"And the sun stood still..." - the information given by these five words has given rise to many thousands words discounting the statement or trying to find a natural explanation for the phenomenon.

1. One theory is that the dreadful hailstorm of verse 11 must have happened after Joshua's petition and the storm was so dense that the sun was blotted out and the Israelites continued the slaughter in the same darkness as that in which they had started in verse 9. If this is so, then the historian recorded his facts in the wrong order and this is the first and only occasion in his book that he did so. In any case, the blotting out of the sun is not the same as arresting the progress of the sun and moon.
2. "it hastened not to go down..." - this indicates a slowing down of the sun's diurnal motion. It must be noted what actually happened. It is not stated that God lengthened the day for almost an entire day, nor does it say that He made the sun stand still for almost a whole day. All that happened was that God did not permit the sun to go down until Israel had done what they set out to achieve.

It is argued that the Israelites did not have clocks in those days and if they had sundials, it was too dark to use them. Therefore Joshua may have been confused as to what actually happened and may have thought that time was delayed to a considerable extent.

3. Another argument is that the idea is expressed poetically and must not be interpreted literally. In the song of Deborah and Barak, no one would regard literally the statement, "the stars in their courses fought against Sisera". (Judg. 5. 20.)
4. Some state that the day was subjectively lengthened in the minds of the Israelites but it was not actually lengthened. Argument is drawn from the fact that contemporary history of other nations makes no mention of the sun standing still as it must have done in other parts of the world at the same time. This argument cannot be accepted as there is no contemporary history to draw from so the point must fall away.

5. It is stated that the motions of the heavenly bodies follow fixed laws and these are unchangeable. See Isa. 19. 6. The argument is interesting but we realise that Yahweh is not subject to His own laws. If Yahweh has the power to create the mighty universe and the many universes in which the unfathomable depths of space abound, the slowing down of the progress of the sun and moon is an ultra simple matter. The problems arising out of kinetic energy which would create havoc with the oceans and the earth after the slowing down of the daily turning of the earth upon its axis, could be dispensed with in a moment by Yahweh.
6. It has been suggested that the apparent stopping of the sun and moon in their daily path across the vault of heaven was an optical illusion. If this was the case, then the optical laws which could make such a phenomenon possible are unknown to Science.
7. Those who suggest that there was an eclipse of the sun do not understand the geometry of such a phenomenon. There can never be an eclipse when the sun and moon are in different parts of the heavens.
8. It is suggested that Joshua wanted the night to be prolonged. The night was prolonged by the storm shutting off the light of the sun. The sun made no haste - obviously it was hidden by the storm, and so in the darkness which prevailed during that time, the enemy was destroyed. Thus Yahweh lengthened the night by the miraculous storm which he brought upon the enemy.

The fore-going represent the attempts which have been made to supply an answer to the problem. It would appear to the Bible student that the attempts have been made to prove that whatever happened, it was not a miracle. It goes without saying that Science scorns the whole story of the sun standing still but this scorn, of course, does not disprove the story. In Gen. 1. 16. we read that God made the sun and moon and put them in the heavens, and put the stars there also. Astro-physicists will scorn that story but be unable to put forward a theory which can be proved by the greatest of all tests, that of mathematics. Yet, if we care to look at the day and night skies, we shall see the sun, moon and stars there, just as the Word of God says.

There must be an answer to the problem as to what actually happened. We prefer to take the answer from Scripture and in this connection, we refer to

Josh. 10. 13. "...And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies..."

This seems to be the complete and only answer. It was a miracle and as such we give praise to our Heavenly Father for His mighty acts. And we praise Him in the firmament of His power. (Isa. 150. 1/2.) Naturally one verse is not the only proof that can be brought to bear. In Habakkuk, the prophet tells of the latter days when God's wrath will come upon an unbelieving world. The prophet draws from the analogies of Scripture such as the parting of the Red Sea at the time of the exodus. (Hab. 3. 8.) This is analogous of the exodus of the saints in Christ at His Return. In verse 11, the prophet draws another analogy when he says:-

Hab. 3. 11. "The sun and moon stood still in their habitation..."

It should be noted that the prophet could easily have said - if such had been the case - "the sun and moon were darkened by reason of the storm" or "the LORD made it appear as if the sun had stood still..." but he did not do so. He stated exactly what happened and that was, "the sun and moon stood still in their habitation".

As far as the Bible student is concerned, that is all there is to say in the matter.

It is a lamentable character of the great scholars of the Bible that they are most

reluctant to acknowledge that a miracle has happened. The raising of Lazarus or the resurrection of Jesus are miracles just as great as causing the sun and moon to stand still in the heavens, yet they cannot be accepted. Once doubt is expressed as to the genuineness of a miracle, then the dividing of the waters at the time of the exodus as described in Exod. 14. 21. did not take place; the widow's son was not raised by the power of God working through Elijah in 1 Kings 17. 21; the iron did not swim in the days of Elisha - (2 Kings 6. 6.) and Daniel did not come out alive out of the lions' den nor the fiery furnace. How much more can we reject?

Edersheim states that the reference from Habakkuk 3. 11. means that the sun and the moon entered into shadow - the shadow of the storm but he does not state how the sun could cast a shadow beyond the storm and then be lost in that shadow. Gesenius does not support this meaning.

The anti-type of the miracle is plain to see. The sun represents the governments and the moon represents the churches. When Christ comes to take "vengeance upon them that know not God" (2 Thess. 1. 8.) the governments will be unable to throw any light upon what is happening and the churches will be equally dark. This will be similar in sign to the plague of great darkness as the Passover was about to take place. The prophet Joel wrote "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come". (Joel 2. 31.) Also in verse 10 of that chapter, "the sun and the moon shall be dark, and the stars shall withdraw their shining:" When the day of the LORD cometh, says Isaiah the prophet, "the sun shall be darkened in his going forth, and the moon shall not cause her light to shine". (Isa. 13. 10.) The prophet Ezekiel said, "I will cover the sun with a cloud, and the moon shall not give her light." (Ezek. 32. 7.) Amos recorded these words from God, "I will cause the sun to go down at noon, and I will darken the earth in the clear day:" (Amos 8. 9.) The Lord Jesus in his Olivet prophecy said, "...there shall be signs in the sun, and in the moon, and in the stars;.." (Luke 21. 25.)

"about a whole day." - A day in Hebrew reckoning was 12 hours during daylight. It does not refer to a period of nearly 24 hours.

Verse 14

"there was no day like that before it or after it,.." - similar passages occur in 2 Kings 18. 5. and 23. 25. Each of these passages have their own particular applications. The first states that Hezekiah was unique amongst the kings of Judah but in comparison with David, it must be remembered that David was king of all Israel. Similarly, the second has an application that Josiah was unique amongst all the kings of Judah so how does this statement measure up to that said about Hezekiah, king of Judah in 2 Kings 18. 5. The answer lies in the verse which states that Josiah was unique in his application of the law of Moses.

In the statement before us, we find that there was not another day like it in the days after it. But we find in 2 Kings 20. 10/11. that Hezekiah asked God to bring the shadow of the sundial ten degrees backward. See also Isa. 38. 8. The answer lies in the verse we are studying which says, "there was no DAY like that..." This means that the DAY was affected. In the days of Hezekiah, it was not the day that was affected but the shadow on the sun dial. Yahweh is quite capable of lengthening or shortening a shadow without disturbing the motion of the sun or the earth's turning on its axis.

"...Yahweh fought for Israel." - If Yahweh fought for Israel then we can be sure that the battle was a type of something in the Divine Plan and purpose which will appear in the anti-type in the future. This has been shown to be the action of Yahweh Tz'vaoth (the LORD God of Hosts) in manifestation.

Verse 15

It is considered that this verse completes the quotation from the book Jasher. Joshua obviously did not return to Gilgal at the height of victory. The words of the verse are the same as those given in verse 43 which brings to a close the narrative concerning the battle of Beth-horon. It is evident that Joshua did not return but carried out mopping up tactics. The verse must be a quotation of the end of the story as recorded in the book of Jasher.

Verse 16

"...these five kings..." - those mentioned in verse 3.

"hid in a cave..." - such was the confusion and the extent of the slaughter, they could not rally their forces so deserted them and sought to save their own lives instead. In the anti-type, when the warlike Christ brings the punishments of Yahweh upon an unbelieving world, the leaders will seek to hide themselves as the Nazi leaders endeavoured to hide themselves when Germany was defeated in World War II. In the prophecy of the sixth seal which had its type in the wars of Constantine when his enemies hid from him, he was a Type of Christ in bringing judgment upon a pagan world. In the anti-type, Christ will bring judgments upon a pagan world and the rulers will seek to escape him. This anti-type is also pre-figured in the historical analogy from Joshua when the kings hid themselves in a cave. It is appropriate to the type and anti-type that "the sun became black as sackcloth of hair, and the moon became as blood." (Rev. 6. 12/17.) See also Isa. 24. 23. We are also reminded of Isa. 2. 21. which tells of the day at the second coming of Christ, when men will "...go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth." Verse 19 is more dramatic with "...they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth."

"a cave..." - the Hebrew is "the cave" which has reference to a particular cave which must have been known at that time.

Verse 17

The fact that five kings were hiding in THE cave was told to Joshua. There are caves in the district to this day although the actual site of Makkedah is unknown. The use of the epithet "the" shows that the identity of the cave was known at the time. In the anti-type, all caves or hiding places will be known to Yahweh Tz'vaath. In his prophecy of the days when the Jews flee from attack, the prophet Amos uttering the words of Yahweh, said that there would be no place in which they would escape. (Amos 9. 1/4.)

Verse 18

Joshua's instructions were that great stones shall be rolled upon the mouth of the cave and men were to act as sentries to guard it. Inasmuch as it was customary for a successful military leader to seek out and destroy the leader or leaders to whom he was opposed, it is suggestive here that Joshua may have ordered a search to be made for the five kings. Even if their bodies had been found on the field of battle, this would have been recorded. It must also be noted that the five kings had been trying to escape Israel as well as the power of Yahweh because, as verse 14 told us, "Yahweh fought for Israel".

Verse 19

"And stay ye not..." - the work of destroying the enemy was work for Yahweh, therefore they had to pursue it with all their energy. This principle is given in Jer. 48. 10. See also Isa. 18. 37 et seq.

"pursue after your enemies,..." - this is why they should not stay. This is what Yahweh wants them to do. (Deut. 31. 7/8.)

"smite the hindmost of them;.." - Heb. "zanab" means to cut off the tail and is used figuratively for the common people. (Isa. 9. 13.) But in the verse before us it is used figuratively to cut off the tail of a fleeing army. See Deut. 25. 18. There is very probably a play on words here because the army they were pursuing was composed of the common people of the land whereas Israel was, in the Plan and Purpose of Yahweh, to be the future rulers. Therefore it may have reference to Deut. 23. 13. where in the Blessings promised to Israel for their obedience, Yahweh said, "Yahweh shall make thee the head, and not the tail;.." For a comparison of the penalty for disobedience, see verse 44 where the stranger will be the head and Israel the tail.

"suffer them not to enter into their cities:.." - if they managed to gain the defences of their cities, their complete annihilation would be delayed. As it happened, Israel did permit a remnant to enter their cities but we shall deal with this when we come to verse 20.

Verse 20

"...had made an end of slaying them..." - the act of slaying was brought to an end. It was not because there were no more left to slaughter but because those people who were in the allied army were consumed. There was a remnant which entered into the fenced or fortified cities. These were destroyed by special attacks made upon these cities.

Verse 21

"all the people returned to the camp to Joshua..." - this was, as the text states, at Makkedah. They returned in peace which is another way of saying that they did not fight their way back because there were none of the enemy left to fight them.

"...none moved his tongue..." - the Hebrew idiom is "against all the children of Israel not even a dog shall sharpen his tongue" as in Exod. 11. 7. The meaning is "no one shall oppose or provoke them however slightly". See Gesenius page 308a. under "heth res cadhe" (charats).

Verse 22

Joshua orders the five kings to be brought out of the cave. Here again it is "THE cave" and not out of a cave, thus showing it was a particular cave which was known to exist. Having satisfied himself that the kings had not escaped and that their bodies could not be found on the field of battle, Joshua takes action against the five kings. Samuel did a similar thing to Agag the king of the Amalekites. (1 Sam. 15. 32.)

Verse 23

Here the five kings are named. The point here is that every precaution was taken to ensure that the five kings were taken. Not only did they check first that they were not on the battle field, but they also made sure of the identity of the five kings by naming them. No substitutes would have been allowed. This precaution is similar to the precautions taken in searching out the person or persons responsible for the sin of Achan. (Joshua 7. 16/19.) It pre-figures the efficiency of the Returned Christ in searching out his enemies.

Verse 24

Joshua called for all the men of Israel. - The "men of Israel" would be all the warriors in the camp. This is similar to verse 2 which describes the men of Gibeon as "mighty" with reference to the fighting men only.

"...put your feet upon the necks of these kings." - This was not an act of barbarity but was an act of complete subjugation. It was copied in the Christian era by the pope who crowned the kings of Europe and made them prostrate themselves before him while he put his

foot upon their necks. It is said that the Pope crowned Charlemagne the Great in this manner thus showing the ultimate sovereignty of the Pope over the Kings of Europe at that time. Such an act is mentioned in 1 Kings 5. 3. in the words, "put them under the soles of his feet." In Deut. 33. 29. the LXX has "thou shalt tread upon their neck". In the anti-type, the Returned Christ and his saints will completely subdue the kings and nations of the earth. (Psa. 2. 8/10.) Psa. 18. 40; 19. 13; The idea is also carried into the expression of making one "thy footstool". See Psa. 110. 1. The work of the saints in this way is given in Psa. 149. 5/9. and Mal. 4. 3. In the New Testament Paul refers to the final subjugation of sin "under your feet" in Rom. 16. 20.

Verse 25

"Fear not, nor be dismayed,.." - See Deut. 20. 3; 31. 6 and 8; and Josh. 8. 1. and 10. 8. This is an oft-repeated word of encouragement and appeals to Israel to have faith in Yahweh.

"for thus shall Yahweh do to all your enemies..." - "thus" means that Yahweh will bring every enemy into subjection. David had the sort of confidence in Yahweh that is required. See 1 Sam. 17. 37. See also the Psalm of Asaph - Psa. 77. 11. Paul was also aware of the saving hand of Yahweh. (2 Cor. 1. 10.)

Verse 26

The fate of the king of Ai awaited the five kings. See Josh. 8. 29. Being the people of Canaan they were cursed and this hanging applied the curse in a stronger manner.

"they were hanging upon the trees until the evening." - if they had been allowed to hang during the night, the land would have been defiled. Therefore they had to remove them before sun down. See Deut. 21. 22/23.

Verse 27

In terms of the Law just quoted, Joshua instructed the men to take down the bodies of the kings before the going down of the sun. This precaution was to be taken in later years concerning Absalom who accidentally was hanged upon a tree. He was taken down and buried. (2 Sam. 18. 17.)

Stones were used to cover Achan. (Josh. 7. 26.)

"which remain until this very day". - the words "which remain" are in italics indicating that they are not in the original. In the grammatical structure of the sentence, it appears to be that they cast the bodies into the cave wherein they had been hid as in verses 17 to 18, and rolled great stones over the mouth of the cave, these stones which were previously used having remained there until the day when they were used again to seal the mouth of the cave. It does not refer to the day when the narrator wrote about them.

Verse 28

This killing and burying of the kings set in motion a campaign of dealing with the rest of southern Canaan. The first city to be dealt with was Makkedah and the king was slain.

"he utterly destroyed, them,..." - as instructed in Deut. 7. 2. and 16. In particular see Deut. 20. 16/17. As a prophecy of the work of the Returned Christ in this way, see Psa. 21. 8.

"as he did unto the king of Jericho." - this is not mentioned in a straightforward manner but the method of killing can be inferred. Josh. 8. 2. says that the king of Ai was to be dealt with as was the king of Jericho. In verse 29 of that chapter, it was reported

that the King of Ai was hanged on a tree until evening therefore we can assume that the king of Makkedah was dealt with in a similar manner.

It is interesting to note that in all the southern campaign, the men of Israel did not take any booty. Likewise when Christ comes, he will take vengeance upon them that know not God but will not take any booty.

Verse 29

Joshua now turned to Libnah. This was a city of the lowlands and the name means "white". It is listed in Josh. 15. 42. as one of the cities which were allocated to Judah in the days of Joshua. It was appointed as a Levitical city (Josh. 21. 13. and 1 Chron. 6. 57.) The city revolted in the days of Joram. (2 Kings 8. 22.) (also 2 Chron. 21. 10.) In the days of Hezekiah, the king of Assyria warred against Libnah. (2 Kings 19. 8.) Since Isa. 37. is identical to 2 Kings 19, the corresponding verse is found at verse 8. The king Josiah married a daughter of Jeremiah of Libnah. (2 Kings 23. 31. and 2 Kings 24. 18.) The city lies due west of Bethlehem.

Verses 30 and 31

Verse 29 and these two form a pattern of other verses to come in this chapter in which are recorded the cities attacked and destroyed. With slight variations here and there in regard to the wording, the general action is the same in all cases. As a city, Lachish has been described in the notes on verse 3. It was one of the fortified cities and must have been very powerful because Joshua did not capture it straight away but took it on the second day.

Verse 32

Many cities were fortified in those days and for the sake of safety, the people of the nation were contained within the boundaries of the city. When a city was invaded, it was customary for the invader, if successful, to destroy the city completely so that it would lose entirely its defensive character. When it was rebuilt, it was built upon the ruins of the old and so after a number of such restorations, the city would grow in height. Over a very long period, such a site would become a "Tell" which would have several layers giving evidence of previous occupations.

Verse 33

Horam king of Gezer came to help Lachish but was destroyed completely. This is the only mention in Scripture of this king who is referred to in the LXX as "Elam". He is mentioned in Josh. 12. 12. but not by name.

Gezer was allotted to the children of Joseph - see Josh. 16. 3. and in 1 Chron. 7. 28. where it is mentioned as one of the cities of Ephraim, the younger son of Joseph. In the story before us, the king and his army was destroyed but the branch of the Canaanites over which he had control were not driven out. (Josh. 16. 10. and Judg. 1. 29.) The city also figured in the battles between David and the Philistines. (1 Chron. 14. 16. and 2 Sam. 5. 25.) Pharaoh king of Egypt took Gezer and gave it to his daughter who was the wife of Solomon. Solomon then built upon the ruins there-of. (1 Kings 9. 15/17.) Gezer lies almost midway between Aijalon and Ekron, far to the west on a straight line from Jericho. Further references are 1 Chron. 6. 67; and 1 Chron. 20. 4.

Verses 34 and 35

Here again is the pattern of victory, the massacre of the people and the destruction of the city.

Eglon is described in the notes to verse 3. The spelling of the name in the LXX is "Odollam". This city was defeated in the day of the attack against it. This is not surprising because its mighty men of valour must have been slain by the great hail and sword of verse 11.

Verses 36 and 37

Again we see the pattern of defeat and annihilation. The king of Hebron mentioned here could not have been the same as he who was killed and buried in the cave at Makkedah. See verse 23. The king now mentioned must have been his successor who was elected or who assumed the throne during the campaigns mentioned in verses 28/35. This indicates that although the cities fell within a short time of being attacked, there must have been a considerable interval of time between attacking one city and attacking another.

Hebron is fully described in the notes to verse 3.

"All the cities thereof..." - refers to the cities round about who were vassal cities or cities dependent upon Hebron for protection. This would make Hebron the capital city of the district.

Verses 38 and 39

The pattern of defeat and annihilation now turns to a new city, namely, Debir. It should be noted that as was the case with Hebron, the city of Debir was the capital city of a group of cities all of which owed some sort of allegiance to Debir. We see this from the statement "and all the cities thereof" which appeared in verse 37 in connection with Hebron. Now it appears in verse 39 in connection with Debir. The former name of Debir was Kirjath-sepher (Josh. 15. 15; Judg. 1. 11.) In Josh. 15. 49. it is listed as having been allocated to Judah. It is grouped amongst the cities of the mountains but is given the name of Kirjath-sannah. It was made a Levitical city (Josh. 21. 15; 1 Chron. 6. 58.) The "Kirjath" part of the name means "City of" and the latter part "sepher" means "books". This makes the meaning "City of Books." The root word is Heb. "qiryah" meaning "building" or as in the sense used here, "buildings" or "city", and the root "cepher" or "ciprah" meaning "writing" or by implication, "a book" (there being writings or scrolls in those days and not books). Kirjath-sannah means "city of palm trees". The city is not mentioned amongst those to which the returned exiles came. Grollenberg (op cit.) places Debir east of the hill country of Judah south west of Hebron.

Verse 40

"all the country of the hills,..." - all the hill country of Judea.

"and of the south,..." - the Heb. is "Negeb" and refers to the country towards southern Canaan, and in particular, Southern Judea.

"and of the vale,..." - the Heb. for "vale" is "shephelah". See notes on verse 3 for a short discussion on this word.

"and of the springs,..." - Heb. " 'ashedah" meaning "mountain slopes". The mountain slopes are the places where the springs may be found.

"and all their kings:..." - that is, the kings of the hills, the south, the vale and the springs.

"left none remaining,..." - as "all the souls that were therein" in verses 28, 30, 32, and the same words in verse 33. In verse 37 this is mentioned twice, once for Hebron and once for the satellite cities. It is mentioned once in verse 39 concerning Debir but the extent of the destruction is likened unto that of Hebron, so the need for repetition falls away.

"utterly destroyed all that breathed,.." - this is in obedience to the commandment of Deut. 20. 16. Note the similarity of the words used.

"as the LORD God of Israel commanded." - for these commandments, see Deut. 20. 13/18.

The campaign has a character of having been done swiftly and the complete annihilation seems to have had a purpose behind it. This purpose was mentioned in Deut. 20. 18. which reads, "that they teach you not to do after their abominations,.." That meant that the destruction of all forms of apostasy whether of belief or of ritual. In the anti-type, the work of the Returned Christ will be to obliterate all forms of false worship. See Rev. 18. 21/23.

The merciless obliteration of the cities, valiant men, people and kings is essential if all forms of false worship is to be expunged from the thinking of mankind. Therefore Yahweh gave Israel more than one commandment in this connection. See Num. 33. 51/56. where a warning is given if Israel did not drive out the Canaanite from the land. See also Deut. 7. 1/5. where another reason is given. They were an holy people unto the LORD whereas the Canaanites were the people of the curse.

Verse 41

Kadesh-barnea has a very important place in the Old Testament. It first appears in Scripture in Gen. 14. 7. where its earlier name is given, namely, En-mishpat. Here it figures in the war of the kings to which attention was drawn in the introduction to the notes on Joshua chapter 10. (See page 111.) The name "En-mishpat" means "well of decision". The meaning of Kadesh is "sanctuary" but the meaning of Kadesh Barnea is unknown. The modern name is 'Ain Qedeis and it is situated about 46 miles south of Beer-sheba, on the extreme south of Palestine on the northern border of the wilderness of Paran.

When Abraham journeyed toward the south, he dwelled between Kadesh and Shur. (Gen. 20. 1.) It was at Kadesh that the twelve tribes waited for the spies to give their report. Here it was that the people murmured against Moses and Aaron because of the unfavourable report. (Num. 13. 26. and 14. 1/2.) Because of this, the children of Israel were condemned to wander for another 38 years in the wilderness. Whereas they had said that their children would perish, so Yahweh decreed that they would perish and that their children would eventually reach the Promised Land. (Num. 14. 3. and 31.) It was at Kadesh that Miriam died and was buried. (Num. 20. 1.) About the same time and at the same place, Moses struck the Rock instead of speaking to it and was told that he would not bring the congregation into the land. (Num. 20. 8/12.)

When the thirty-eight years of wandering had expired, Moses sent word to the king of Edom asking for permission to pass through his land. This was refused. (Num. 20. 14/21.) Num. 33. 36. records the movement of Israel from Ezion-gaber to Kadesh. In Num. 34. 4. the southern boundary of the promised land is stated to be at Kadesh-Barnea. It is stated to be eleven days' journey from Horeb by the way of mount Seir to Kadesh-Barnea. It is thought by some that "Barnea" means "wilderness" thus making the full name "sanctuary in the wilderness". If this is so then there is an interesting figure to be noted in Numbers 13. 26. where it is stated that the congregation of the children of Israel moved from Paran (meaning "necklace" or figuratively, "self-glorification") to Kadesh. In other words, the people of Israel had to move from self-glorification to a sanctuary in the wilderness of their lives.

Gaza is mentioned in Gen. 10. 19. but it must not be assumed that it existed at this time. It existed at the time Gen. 10. 19. was written. It was the most southerly of all the Five Cities (Pentapolis) - these were Gaza, Ashkelon, Ashdod, Ekron and Gath. The next mention in Scripture is in the verse before us. It is mentioned in Josh. 15. 47. as having been allocated to Judah in the days of Joshua. See also Judg. 1. 18. It was occupied by the Philistines in the days of Samson and the hill outside the city provided the

hill which Samson climbed when he took the doors of the gate of the city and the two posts and went away with them. Many years later in the days of Hezekiah, we find it still occupied by the Philistines. (2 Kings 18. 8.) Jeremiah reported that it had been captured by the Egyptians. (Jer. 47. 1.) This brings us to consider the Gaza of the latter days when the Gaza strip also belonged to Egypt until it was taken from them by the Israeli forces in the SIX DAY WAR of 1967.

Goshen is not to be confused with the Goshen of Egypt. This is a place on the hill country of Judea south west of Hebron. It is described in Josh. 11. 16. as being in the hill country south of the land. In the days of Joshua it was allocated to Judah and is listed in Josh. 15. 51. as one of a group of eleven cities of the mountains. It does not appear as one of the cities re-occupied by the returned exiles from Babylon.

"even unto Gibeon." - There are two boundaries mentioned in this verse, namely, "Kadesh-barnea even unto Gaza" which draws the western boundary from north to south. The other is "Goshen, even unto Gibeon." This draws the boundary on the eastern side from south to north.

Verse 42

"...did Joshua take at one time,.." - Afrikaans "het Josua in een slag geneem,.." (did Joshua take in one battle). It means that Joshua took them in one campaign which was almost a continual battle except for the time of moving from one city to another. It was not a thorough cleansing of the land because Joshua left a lot of work yet to be done by the individual tribes. A study of Judges chapter 1 verses 22/36 will show how the tribes failed in this duty.

"because the LORD God of Israel fought for Israel." - a necessary qualification to explain how it was that such a remarkable series of victories could have been achieved by Israel. Without Yahweh's help, they could not have gained such a remarkable series of victories.

Verse 43

This brings to a close this campaign in southern Israel. It is with these words that the Book of Jasher also closes its account of the campaign. See verse 15.

TYPE AND ANTI-TYPE

Here and there the major type and anti-type has been explained. This shows how Joshua was a type of Christ and how his campaign fore-shadowed the work of the Returned Christ. The late Arthur W. Pink ("GLEANINGS FROM JOSHUA") makes an interesting suggestion in regard to the parts played by Gibeon and the five kings in establishing the types. He suggests that Gibeon represents a type of Gentile Believer who is prepared to serve at the sanctuary of Israel as hewers of wood and drawers of water, thus making themselves slaves of Yahweh. The five kings represent the Gentiles and while he does not suggest this, they could well represent the apostacy which is always prepared to make a league with the Household of Faith to join in fighting against the Hope of Israel.

When they came up against Joshua they pre-figured the combined Gentile might coming against Christ and the saints to battle. (Zech. 14. 2.) They are defeated and hide themselves in a cave. The anti-type of this has already been discussed in the notes to verse 16. Verse 17 has an interesting statement which we did not discuss at the time because it seems more appropriate to deal with it now. The statement is "the five kings are found hid in a cave..." If they had been FOUND to be hid, then they must have been looked for. In the anti-type the LORD will search out the wicked wherever they may be and will find them. Just as Joshua had them slain, so Jesus said in his parable of the time of his Return, "bring hither, and slay them before me." (Luke 19. 27.) They will be hanged, thus coming under

the curse. In the anti-type, they will come under the curse of death. At this time, there was a very great slaughter (see verse 20) and this has its counterpart in Paul's statement of the work of the Returned Christ in 2 Thess. 1. 7/10. It is recorded that "none moved his tongue against any of the children of Israel." (vs 21.) In like manner, when Christ has gained his victory, none will open their mouths against him. See Psa. 149. 6/9. Thus will all Yahweh's enemies perish. It will be Israel led by Christ who will gain the victory. Finally, Joshua put his feet upon their necks. In like manner, "...he hath put all things under his feet." (1 Cor. 15. 27.)

JOSHUA

Chapter 11

It is necessary at this stage in the study to point to the fact that most commentators are agreed that the Book of Joshua is not historical and that the idea of a complete conquest of the Land by Joshua must be modified in the light of later information given in the Book of Judges. In A NEW COMMENTARY ON HOLY SCRIPTURE (page 190) it is recorded that some of the information given in the Book of Joshua is at variance with that given in Judges. For instance, in 10. 36/39. we read that Joshua destroyed Hebron and Debir with all their inhabitants and left none remaining. In Josh. 14. 6/15. and 15. 13/19. we read that these districts were assigned to Caleb and that he had to conquer them with the aid of his son-in-law, Othniel. See Judges 1. 10/15. Another statement which does not support the theme of complete conquest is Josh. 15. 63. which states that Judah could not drive out the inhabitants of Jerusalem. This is confirmed in Judges 1. 21. In Josh. 16. 10. we learn that the Canaanites under Ephraim were not driven out but served under tribute. Judg. 1. 29. confirms this. It was not until the days of Solomon that the inhabitants of Gezer were driven out and then by the Egyptians who gave the city as a present to Solomon. (1 Kings 9. 16.)

The answer to these criticisms is that the work of Joshua was one of complete conquest and not complete annihilation. Such annihilation was left to the individual tribes to accomplish. When Joshua finally rested from war, the whole land was in subjection to him. If the cities were rebuilt and repopulated later on, it was no fault of Joshua that this was done. He had achieved that which he set out to do and on that basis, the criticisms offered must fall away.

Verse 1

In the chapter we are about to study, Joshua now has to deal with the northern portion of the land of Canaan. His achievements from the time he entered the Land and attacked Jericho were to conquer the Southern portion of Canaan from Beth-horon southwards. Now the kings of the Northern Section became alarmed at his progress and determined to stop him and destroy him.

"Jabin king of Hazor..." - He took the initiative for forming a military alliance with a number of nations in the territory. The reason why it was Jabin who did this was that in former times he was the head of all the other kingdoms. See verse 10. His name means "one who is intelligent, discerning" or, according to Gesenius (327 a) "whom God considered". It is more than likely that "intelligent" is the meaning because pagan nations would not know of Yah. The name is appropriate to the proud spirit of the Canaanites who were intelligent and wise in their own estimation of themselves. The commentators who cast doubt upon the accuracy of the record in the Book of Joshua because 11. 5. records his death and Judg. 4. 2. records him reigning in Hazor, are in error in doing so because two kings of the same name were referred to, one in each history. Therefore the Books of Joshua and Judges record consecutive events. It is very likely that the name "Jabin" was a title such as "Pharaoh".

Hazor - the name, according to Gesenius, means "village" or "hamlet" but in view of its importance as the home of a leading king at that time, it must have been more than a village. In Arabic it means "fence" or "castle" which suggests that it must have been a fortified city. It was destroyed by Joshua (Josh. 11. 10/11.) rebuilt in the days of the Judges (Judg. 4. 2.) and (1 Sam. 12. 9.) fortified by Solomon (1 Kings 9. 15.) and taken by Tiglath-pileser in the days of Pekah, king of Israel. (2 Kings 15. 29.) In the days of Joshua it was allocated to Naphtali. (Josh. 19. 36.) It is thought to have been situated in the region west of Jordan and north of Galilee. The Hazor mentioned in Josh. 15. 23. was allocated to Judah and its situation is unknown. The Hazor mentioned in Josh. 15. 25. is linked with Hezron. In the R.V. and R.S.V. it is referred to as Keriath-hezron. The modern name for Hazor is "Tell el-Qedah".

"Jobab king of Madon,.." - The name "Jobab" appears in Scripture in Gen. 10. 29. where he is named as a son of Joktan in the line of Shem. He also appears in Gen. 36. 33. where is listed as a descendant of Esau and, in particular, a son Zerah. The son of Joktan is also mentioned in 1 Chron. 1. 23. 1 Chron. 1. 44/45. convey the same information as Gen. 36. 33/34. q.v. None of these relate to the Jobab of the verse we are studying. Gesenius applies a meaning of "a desert" and adds that it is a crying out or a place where wild beasts cry out. The verb drops the "waw" from the spelling and gives "yodh beth beth" which means "to cry shrilly" as in Judg. 5. 28. Jobab's only appearance is in the verse before us.

"Madon" - This place is mentioned again in Josh. 12. 19. So little is known of the place that attempts have been made to regard it as being wrongly spelt through the similarity between the Hebrew letters for "d" and "r". Thus it has been suggested that it might be "Maron" or "Meron". (Hastings Dictionary Vol. 3. page 202 b.) This however, would put it in the south west instead of the north as is required by the narrative. The modern site is thought to be Qarn Hattin on the west of the sea of Galilee.

"Shimron,.." - the king is mentioned here but not by name. The name first appears in Scripture in Gen. 46. 13. where it is mentioned as a son of Issachar. Towards the end of the wilderness journey, when the people of Israel were numbered, Shimron appears again as part of the tribe of Issachar. The tribal group was known as the Shimronites. (Num. 26. 24.) In 1 Chron. 7. 1. the spelling of the name is altered slightly to "Shimrom". Here again they appear as one of the sons of Issachar. In the days of Joshua, the place was allocated to Zebulun. (Josh. 19. 15.) The name means "pertaining to a watch" or "watch mountain". The modern place is very likely "Kh. Sammuniyeh" situated about 5 miles west of Nazareth, slightly to the south east of Bethlehem.

"Achshaph". - here again only the place is mentioned, the king being unnamed. In the days of Joshua it was allocated to the tribe of Asher. See Josh. 19. 25. The name means "place of magic". This meaning is arrived at apparently, by dropping the initial aleph to leave a word meaning "to whisper" as when casting a spell or, by slightly changing the pointing, to give a word meaning "sorcerer". The modern place is thought to be "et-Tell" and is to be found north of the modern Accre (Acco) a few miles from the Mediterranean coast. This is where Grollenberg locates it but Keil and Delitzsch disagree, stating that it is much too far north. The answer to the problem of its situation is that it is unknown.

Verse 2

"on the north of the mountains,.." - R.V. reads "on the north, in the hill country,.." ; R.S.V. "the kings who were in the northern hill country,.." The LXX has "the kings who were by the great Sidon, to the hill country..."

"and of the plains south of Chinneroth,.." - R.V. has "and in the Arabah south of Chinneroth..." This is also the rendering of the R.S.V. The Arabah appears only once in the English A.V. translation and this is in Josh. 18. 18. where it is given a marginal alternative of "the plain". The "plain" referred to by this name is the broad plain stretching from the northern shore of the Dead Sea northwards along the west bank of Jordan. Its western limit terminates at the foot of the mountains which mark the edge of the valley on the west. The meaning of the name is "desert plain" or "steppe". It is also translated as "plain" in Deut. 1. 1, 7; 2. 8; 3. 17. (twice) 4. 49. (twice) Josh. 3. 16; 8. 14; 11. 16; 12. 1, 3. (twice) 1 Sam. 23. 24; 2 Sam. 2. 29; 4. 7; 15. 28; 2 Kings 14. 25; 25. 4; Jer. 39. 4; 52. 7; Zech. 14. 10. In these quotations, where "the sea of the plain" is mentioned, this is the Dead Sea. In several of these quotations, Jericho is mentioned as well showing the locality of one end of the "plain" or "Arabah". "The plain" or "Arabah" is used in Scripture to indicate the Jordan valley but in modern usage, it applies to "the southern continuation of the depression, extending for over 100 miles from the Dead Sea to the Gulf of Aqaba". This is from Grollenberg - op. cit. page 142 c.

"Chinneroth" - this is undoubtedly the most famous lake of all time. Its other names

have been Lake of Gennesaret, Sea of Tiberius, and Lake Galilee. In Num. 34. 11. it is spelt "sea of Chinnereth".

"and in the valley,.." - R.V. "and in the lowland..." The Hebrew word here is "shephelah". It means "a broad plain between hills". The Afrikaans version agrees with the R.V. and R.S.V. by referring to it as "laeveld" which means "lowlands".

"borders of Dor on the west." - R.V. says "in the heights of Dor..." and the Afrikaans has "hoeveld" which means "highlands". The R.S.V. says "in Naphoth-dor on the west". The name appears in Josh. 12. 23. in the summary of victories and in 17. 11. where it is mentioned as having been in the territory of Asher but was allocated to Manasseh. It is mentioned in Judg. 1. 27. as being one of the cities from which Manasseh did not drive out the inhabitants. In 1 Kgs. 4. 11. it is recorded as being part of Solomon's kingdom. 1 Chron. 7. 29. ascribes it to Manasseh. The root of Naphath" or "Naphoth" comes from the Heb. spelt without the points - "nun waw pe" meaning elevation or height. If pointed so as to spell "nowph" then it means "elevation" as translated "situation" in Psa. 48. 2. with reference to Zion. (Beautiful for situation - or elevation). Gesenius defines it as "a lofty place". (op cit. 560 b.) Josephus puts it at the Mediterranean end of the land allotted to Manasseh in the region of Mt. Carmel. (Jos. Ant. V. i. 22.) This agrees with the narrative in Joshua which ends with the words "on the west."

Dor was built by the Phoenicians and was situated south of the height of Carmel nine Roman miles north of Caesarea (Maritime). The modern hamlet of Tantara or Tortura is thought to occupy the site. In Bible days it was known as "the heights of Dor" which is the meaning behind "Naphoth-dor" as given in the R.V. For this information see Keil and Delitzsch - op cit. page 120.

Verse 3

This verse mentions six of the nations referred to in Josh. 3. 10. q.v.

"the Hivites under Hermon in the land of Mizpeh." - The Hivites were also the "men of Gibeon" (Josh. 9. 7.) See also Josh. 11. 19. The Hivites were connected with Tyre in the days of David. (2 Sam. 24. 7.) It seems as if these Hivites of the verse we are studying were those of whom Yahweh was to leave a remnant to test Israel. They are connected with Mount Hermon as is stated here and in the verse from Judges 3.

"Mizpeh" - this is the first appearance in Scripture of this place, under this spelling. It appears in Gen. 31. 49. as "Mizpah." The meaning is "watch tower" and in the reference from Gen. 31. 49. there is a play on words with "The LORD watch between me and thee,.." The name has been given to several cities and appears to have been given to them when they were situated in a high place. See Josh. 15. 38. for Mizpeh in Judah; 1 Sam. 22. 3. for Mizpeh in Moab; Judg. 11. 29. for Mizpeh of Gilead; Josh. 18. 26. for Mizpeh of Benjamin. From Josh. 11. 8. it would appear that the Mizpeh we are considering would be that in the north of Canaan in the valley of Mizpeh near Mount Hermon. See fuller notes to Josh. 18. 26.

Verse 4

"And they went out,.." - R.V. "And they went out,.." R.S.V. "And they came out,.." The latter seems to be more correct because they came out in response to the call from Jabin king of Hazor.

"they and all their hosts with them..." - the word "they" refers to the kings who were invited to join the coalition.

"all their hosts..." - "hosts" comes from Heb. "machaneh" which means "encampment of troops" and is derived from the Heb. "chanah" referring to a slant such as the lengthening

rays of the sun at evening when tents are pitched.

"even as the sand which is upon the sea shore in multitude,.." - the Hebrew historian Josephus has interesting figures to give in this connection. He says there were "three hundred thousand armed footmen, and ten thousand horsemen..."

"with horses and chariots very many." - Josephus continues to enumerate "twenty thousand chariots," (Ant. V. 1. 18.)

Verse 5

"these kings were met together,.." - see margin "assembled by appointment". This would refer to an appointed place and time as set by King Jabin of Hazor.

"at the waters of Merom,.." - Josephus in the reference quoted above, states that the gathering was at "Beroth, a city of upper Galilee, not far from Kadesh, which is itself also a place in Galilee." Grollenberg locates Merom at the modern village of Meiron (Keil and Delitzsch agree) to the south west of lake Huleh. This lake is the small one to the north of Galilee. There is a spring and a wadi near by which may account for the title "Waters of Merom".

Verse 6

Josephus adds an interesting note to this gathering of a huge army from the north. He says that the enemy appeared to be so formidable that "the multitude of the enemies affrighted both Joshua himself and the Israelites: Whereupon God upbraided them with the fear they were in; and asked them, Whether they desired a greater help than he could afford them: and promised them, that they should overcome their enemies; and withal, charged them to make their horses useless, and to burn their chariots. So Joshua became full of courage upon these promises of God, and went out suddenly against the enemies, and after five days' march he came upon them, and joined battle with them, and there was a terrible fight, and such a number were slain as could not be believed by those that heard it." (Ant. V. i. 18.)

This is interesting because verse 6 which we have come to, commences with an assurance by God that he would deliver their enemies by the morrow. It is unlikely that Josephus was correct with his five days' march before the battle commenced as "five days' march" would represent a considerable distance. The enemy, as large as it was, could not have been seen at that distance.

"hough their horses,.." - the word is pronounced "hocked" and refers to the cutting of the hamstring so that the horses cannot stand.

The assurance that God gave Israel is consistent with the assurance given in Deut. 20. 1/5. Lest Israel should be afraid, they were reminded of this former assurance which had been given to them through Moses. It was essential that Israel should gain this victory so that the God of Israel should be magnified in the eyes of the nations round about. With their multiplicity of gods, they were quite prepared to acknowledge that the God of Israel was of greater power and strength than their gods of the hills but now that the war was to be fought upon the plains, they may think that the heathen god of the plain was more powerful than Israel's God. This comparison of power seems to have been at the root of the fears expressed in Josh. 17. 16/18.

A similar fear is expressed in 1 Kings 20. 28. when the Syrians attacked Israel. The attacking host claimed that Yahweh was a God of the hills but he was not a God of the valleys.

"burn their chariots with fire." - this was essential because on a field of battle, a chariot was a formidable weapon.

Verse 7

Joshua came with all his fighting men. The point to note is that Joshua made his attack suddenly. This as we have seen, was a characteristic of his that will be shown by the Returned Christ.

"by the waters of Merom..." - the allied armies would be encamped near water for the sake of the troops and the horses.

"they fell upon them." - It was a surprise attack.

Verse 8

Deprived of their cavalry and chariots, the allies were still a strong opponent by sheer force of numbers. It seems incredible that such a large number of troops should be caught unawares in this manner but when Yahweh is with the attacking army, nothing can stop them.

"great Zidon,.." - this name appears again in Josh. 19. 28. Zidon was a city of great antiquity and was an important Phoenician port in the trade of textiles. When Jacob blessed his sons, he gave Zidon as one of the borders to Zebulun. (Gen. 49. 13.) In the days of Joshua, it was allotted to Asher. See Josh. 19. 28. But Asher did not drive out all the inhabitants. (Judg. 1. 31.) When Jair the Gileadite and judge of Israel died, Israel turned to the worship of seven deities of the pagans of which the gods of Zidon was one. (Judg. 10. 6.) When David's captains numbered the people of Israel, Zidon was one of the cities visited for this purpose. (2 Sam. 24. 6.) Historically Zidon was the first born of Canaan. (Gen. 10. 15.) In the days of Ezra, the men of Tyre and Zidon brought the cedars of Lebanon to Joppa to rebuild the temple and for this work, they received meat, drink and oil. (Ezra 3. 7.) In prophecy, Tyre and Zidon are linked together. The modern name of Zidon is "Saida".

"Misrephoth-maim..." - see margin "salt pits" The meaning apparently, is "burnings of waters". The name also appears in Josh. 13. 6. Its situation is on the coast nearby to Sidon.

"valley of Mispheh..." - this is the eastern limit of the rout of battle. See notes to verse 3. Very likely this was Lake Huleh.

"they left them none remaining". - None remained in their former habitation. The remnant must have fled to other parts because obviously they returned at a later date to rebuild their fallen cities.

Verse 9

The destruction of the horses and chariots as recorded in this verse is a type of which the destruction to be brought by the Returned Christ will be the anti-type. In Isaiah chapter 54 a prophecy is made concerning the wars of the Returned Christ. It is stated to be "as the waters of Noah (vs 9) which means that it will be as in the days of Noah when a wicked world was destroyed. The prophet adds "No weapon that is formed against thee shall prosper..." (vs 17.) The prophet Ezekiel (Ezek. 39. 9.) prophesies of the burning of the implements of war. It also mentions the burial of the multitude of Gog that will be slain in that day. (vs 11).

Verse 10

Joshua now turns upon the man who was responsible for the attack against Israel - Jabin king of Hazor. He had been the dominating influence in all the other kingdoms so he had to be destroyed lest his influence should continue. In the anti-type, the Returned Christ will destroy him who is the dominating influence in the kingdoms of the world. This

will be the pope of the Roman Catholic apostacy which has held the nations of the world in its grip for many centuries. "Beforetime it was the head of all those kingdoms".

Verse 11

"And they smote all the souls that were therein..." - the reference here is to the people of Hazor which Joshua was now attacking. In regard to the information given in Judg. 4. 2. and 17, (see these notes against Josh. 11. verse 1 under the sub-heading "Jabin king of Hazor...") it must be remarked that the destruction is of those "that were therein" and does not necessarily refer to those who fled and were not found within the city when Joshua went to destroy it. They would return later and restore the city so that having elected another "Jabin", they would set up the situation found in the passages from Judges referred to.

"there was not any left to breathe". - indicative of the completeness of the destruction within the city. See verse 14. Compare with Josh. 10. 40.

"he burnt Hazor with fire." - This was common practice where a city was fortified. The defences were broken down so that they could not be used as a means of defence unless rebuilt. The remains of the city would form the foundation for the building of another, thus giving rise to that feature of Canaan, the Tell.

Verse 12

Joshua now turns upon the other cities. He had not attacked them at first but had attacked the massed armies that came to destroy Israel. Having dealt with them in the field he now turned to destroy the cities from which they came. It is not stated in this verse that he burnt them. The reason would be that they were not fortified cities.

"as Moses the servant of Yahweh commanded." - This expression is repeated in verse 15. The commandment referred to could be that given in Deut. 7. 1/5. See also similar instructions in Deut. 20. 16/17. This has a particular application to the nations with which Joshua was now at war. Again in Num. 33. 51/53.

An important commandment which must be noted is that given in Deut. 17. verse 16. which forbade Israel to "multiply horses to himself,.." It is possible that the commandment to "hough the horses" was allied to this former commandment. Israel was not to rely upon methods of war which the Gentiles had found to be successful. Israel's "secret weapon" was to be Yahweh. It was one of the sins of Solomon that he had multiplied horses to himself instead of putting complete trust in Yahweh. (1 Kings 4. 26.) In the anti-type, the armies of the LORD God of Hosts will not be man-made implements of war. The Divine armies will be led solely by the Power of Yahweh. (Psa. 24. 8.) The thought expressed by the Psalmist is appropriate here - "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of Yahweh is upon them that fear Him, upon them that hope in his mercy;" (Psa. 33. 16/18.) The Proverbs are helpful with, "The horse is prepared against the day of battle: but safety is of the LORD." See Prov. 21. 31. The R.V. translates the last sentence "But victory is of the LORD."

Verse 13

"the cities that stood still in their strength,.." - R.V. "the cities that stood still on their mounds,.." and R.S.V. "the cities that stood on mounds..." The Afrikaans agrees with these translations. It does not refer to towns standing upon hills as opposed to towns standing in the plains. Each town is built upon the ruins of a former town and in this way, rises above the level of the country round about. The towns in this verse were left standing upon their old site. This principle is referred to in Jer. 30. 18. q.v. Only Hazor was burned because it had been a strongly fortified city and Joshua would not leave it in a state where it could easily be occupied and used against him later on. The people who

rebuilt it would have to go to tremendous trouble to do so.

Verse 14

"the spoil of these cities,.." - this was permitted under the laws given in Num. 31. 21/24. where gold, silver, brass, iron, tin and lead had to be cleansed by fire so that all would be clean. Their clothes had to be clean on the seventh day thus fore-shadowing the necessity for complete cleanness when the kingdom is established.

"the cattle,.." - these could not endure the fire so, in terms of the Law just quoted, it would have to be washed carefully. These would come under the law of offering in this case. See Num. 31. 26/30. The law of booty is given in Num. 31. 31/47.

"every man..." - symbolical of the punishments to come upon a wicked and unbelieving world when Christ comes. None that offend will survive.

In Deut. 6. 10/11. it is recorded that when the children of Israel were to come into the land which had been promised to their fathers, and they were to find houses full of good things which they had not laboured to produce, they were to realise that all these things had been given to them by Yahweh. By the same token, the taking of the booty in this case in the days of Joshua would remind the people that it was Yahweh who had gained their victories for them and it was he who had provided them with all they have. In the anti-type, when the saints enter the kingdom of God, they will realise that they have gained it not by themselves but by the grace of God. (Ephes. 2. 8.)

Verse 15

This verse brings to a close the story of conquest of the northern portion of the Land. The commandment of Yahweh had been given early in the history of the people of Israel. Yahweh had promised to drive out certain nations which were named, "the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite." (Exod. 34. 11.) All things appertaining to these nations, Joshua had destroyed as instructed in Exod. 34. 13.

"he left nothing undone..." - Heb. "he removed nothing..." as per margin. This means that Joshua did not remove anything from the Lord's commandments but did everything he was told to do. This was in terms of Deut. 4. 2. which forbade adding to or taking away from the commandments of Yahweh. This instruction also appears in Deut. 12. 32. See also Deut. 20. 16.

Verse 16

The verses which conclude this chapter record the work done by Joshua in cleaning up in the final phase of his campaign.

"So Joshua took all that land (the north country just conquered), the hills, (the highlands) and all the south country (the southern portion of Canaan) the land of Goshen (see note to 10. 41.) and the valley. (the shephelah and the plain (the arabah) and the mountain of Israel (R.V. the hill country of Israel) and the valley of the same (the lowlands).

Verse 17

"the mount Halak,.." - margin "the smooth mountain". It is also known as "the bald mountain". See also 12. 7. The word "smooth" (Heb. "chalaq") can mean smooth as in flattery. The place is the southernmost limit of Joshua's conquest and is said to be a chalk cliff 8 miles south of the Dead Sea. It could hardly be in such a place in view of the next description "that goeth up to Seir". Therefore the situation must be accepted as unknown.

"even unto Baal-gad in the valley of Lebanon..." - this is the northern limit. The meaning is "Baal of good fortune" and is situated at the foot of mount Hermon. See 12. 7; 13. 5.

Once again the complete annihilation of the kings is recorded.

Note: Keil and Delitzsch state that the valley of Lebanon is not Coele-Syria (modern Bekaa) between Lebanon and Antilibanus, but the valley at the foot of the southern slope of Jebel Sheik (Hermon). See op cit. page 123.

Verse 18

In referring to the duration of the campaign, Josephus said, "The fifth year was now past, and there was not one of the Canaanites remained any longer, excepting some that had retired to place of great strength." (Ant. V. i. 19.)

Joshua was 40 years of age when he was sent with eleven others to spy out the land. (Josh. 14. 7.) Another 38 years were to pass by before entry into the land of Canaan was made. That would make Joshua 78 at the time of the crossing of the River Jordan. At the end of his campaigns in the Promised Land, Joshua said, "... I am this day fourscore and five years old." That would make it seven years since the children of Israel entered the land. The country still had to be allocated between the Tribes and this would take some time. The land would have to be surveyed and land marks set up. This being the case, at least one year must have been taken up in the work of allotting land. The estimate by Josephus that the fifth year was now past appears to be fairly accurate. For Joshua's statement in regard to his age after the work was completed, see Josh. 14. 10. If this discussion is incorrect, then the wars took seven years.

Verse 19

There was not a city that made peace with the Israelites because they all went to war against Israel and were destroyed. The sole exception was Gibeon. This verse is inserted by the narrator because of the explanation which is to be made in verse 20.

"the Hivites the inhabitants of Gibeon:..." - This confirms that the people of Gibeon were Hivites. See Josh. 9. 7. and compare with 9. 3.

Verse 20

"For it was of Yahweh to harden their hearts,..." - Here is an instance of consistency in Bible teaching. Daniel said, "... the most High ruleth in the kingdom of men,..." which is another way of saying that Yahweh raises up men to high positions knowing that they will do as he wants them to. (Dan. 4. 17.) In the case of Pharaoh, Yahweh hardened his heart for a reason which is stated to be - "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." One of the many results of this hardening was that Rahab acted as she did many years later. Another effect was that the men of Jericho realised that Yahweh was powerful but they thought the god of fortresses was on their side so they remained behind their walls and did not make a frontal attack against Israel. This enabled Yahweh to slay all of them in the one catastrophe. The quotation given above comes from Rom. 9. 17.

Now the reason for the hardening is stated to be "that they should come against Israel in battle, and that they might have no favour, but that he might destroy them." The people had to be destroyed but since they had heard of the apparent prowess of Israel, they may have been minded to make peace with Israel as Gibeon had done. But through Yahweh hardening their hearts, the other nations came against Israel because of what Gibeon had done. Once they came against Israel, they were destroyed as Yahweh had promised Israel through Moses. (Deut. 20. 16/18.) Therefore Gibeon was the "trigger" that set the course of

history in motion.

It cannot be argued that if the Canaanite nations had done as Gibeon had done, Yahweh would have withdrawn his command to destroy them. In the first place such an argument sets up a hypothetical situation which did not exist. Secondly, in the case of Gibeon, the Israelites did not ask Yahweh for guidance in coming to a decision but acted of their own accord. Having found out their mistake in the case of Gibeon, they would have been ultra cautious of any other nation which came to them with a similar proposal and they would have asked Yahweh for guidance. There is no doubt then, that Yahweh would have ordered their destruction. The Canaanites were under the curse. That Yahweh permitted the agreement with Gibeon to stand was a wonderful way of showing his people that absolute obedience to Yahweh was necessary if they were to survive as a nation. When thought is given to the subsequent wickedness of Israel and the terrible punishments that came upon them even to the destruction of the northern kingdom and the captivity of the southern kingdom, it will be realised that the thorn in the flesh that was Gibeon was a very mild punishment indeed.

The Divine principle is stated in another form in Ezek. 14. 21. "How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast." - the answer is given in verse 23 which says, "... ye shall know that I have not done without cause all that I have done in it,..."

Verse 21

In the days when Moses sent forth the spies to spy out the land, the spies returned to say that it was a land that "floweth with milk and honey". (Num. 13. 27.) But the latter portion of the report was disturbing - "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." (vs 28.) So ten of the spies brought an evil report concerning the giants saying "we were in our sight as grasshoppers,..." (vs 33.) The children of Israel then murmured against Moses and Aaron and wanted to elect themselves captains and return to Egypt. (Num. 14. 2/4.)

In view of the foregoing history, it appears that in the narrative of these historic times, the writer should record this campaign separately. The seven nations had been spoken about before and Yahweh had promised to drive them out. But the Anakims were the special case in point for both Joshua and Caleb. (Num. 14. 6/10.) Therefore they are recorded separately here.

"Hebron...Debir..." - see notes to Josh. 10. 3. and vs. 38/39.

"Anab..." - The name appears only twice in this form - here and in Josh. 15. 50. where it is listed amongst the eleven cities of the mountains which were allotted to Judah. It is located 18-1/2 miles S.W. of Hebron, and a few miles S.E. of Debir. The name of the place is "place of grapes". With a slightly different pointing but the same root, it means "vineyards". This was the district to which the spies came and saw it flowing with milk and honey. They also brought back from the brook Eshcol which was nearby, one cluster of grapes which was so big it had to be carried "between two upon a staff:..." (Num. 13. 23.) The modern name is unchanged as Anab.

"all the mountains of Judah, and from all the mountains of Israel:..." Two groups of mountains are mentioned here, the mountains of Judah being those within the land allocated to Judah. The northern portion of the land was given to Israel (Ephraim) and the tribes thereof. The mountains of Judah extend from Hebron in the north boundary down to Beersheba in the south. The cities marking the mutual boundary would be Gilgal in the east, to Jericho above the plain; thence to Mizpah in the hills, to Beth-horon in the shephelah, and then down to Gezer and Ekron in the west.

Verse 22

"There was none left of the Anakims..." - The word "Anakims" shows a double plural. It should be Anakim - the "im" indicating the plural. The word means "necklace" indicating "long necks" or figuratively, "self-adornment". In the anti-type they represent those who by self-adornment in clothing and ritual have become giants among the people. In other words, they represent the great apostasy.

"in the land of the children of Israel:..." - this means that all the Anakim were destroyed in the mountains of Israel. There were none remaining in the north portion of the land.

"only in Gaza, in Gath, and in Ashdod, there remained." - These three cities were included in the Pentapolis of five cities, the other two being Ekron and Ashkelon. (See Josh. 15. 46/47 for the three cities mentioned here). Judges 1. 18. records that Judah took Ekron and Ashkelon (Askelon). That would give Judah control of the Pentapolis.

It is interesting to note that Anakim giants remained in these three cities because the most famous of them - Goliath - appears later in the history of Israel. (1 Sam. 17. 23.) Thus Yahweh at this early stage, made provision for the survival of some of the Anakim amongst the Philistines.

Verse 23

This verse is divided into two parts, the first half stating that Joshua had gained a victory over the whole land. The second half also mentions Joshua but states that he divided the land to Israel for an inheritance. Thus the verse brings to a close the wars of Joshua and the children of Israel and then introduces the next part of the book of Joshua by mentioning the division of the land.

"And the land rested from war." - These are significant words because they indicate that there was a "rest" from war. If the "land" rested it must mean that the opposing forces were still there but they rested from fighting against Israel and that Israel rested from fighting against those who had previously opposed her. It does not imply that all towns and villages had been taken and that every Canaanite had been destroyed. It simply means what it says that the land rested so that the erstwhile enemies, having been thoroughly routed, were in no position to offer any further resistance to Israel.

There can be no doubt that this is what is meant because it follows faithfully upon that which Yahweh had promised. In no place did Yahweh say that he would drive out or destroy the inhabitants at one time or even in one period. Yahweh would show his mighty power in Israel and the victories which he was to give her but he would not do it all for Israel. There was work for them to do. This is made clear by Yahweh's words hereunder:-

- Exod. 23. 27. "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.
28. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
29. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.
30. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

From the fore-going quotation it is seen that Israel was to be put under test. Verse 31 states that their boundaries were to be drawn from the Red Sea unto the sea of the Philistines

(Mediterranean Sea) and from the desert (in the south in Idumea) unto the river (Jordan). Verse 32 says that they were not to make any covenant with the people of the land, nor with their gods.

JOSHUA

Chapter 12

The narrator now summarises the whole of the conquests by Israel from the time of Moses unto the days of Joshua. These are divided into two sections, namely,

- (1) on the east side of Jordan;
- (2) on the west side of Jordan.

THE EAST SIDE OF THE RIVER JORDAN: The victories of Israel under Moses.

Verse 1

This verse introduces the subject and states the extent of the conquests on the east of Jordan ("toward the rising of the sun"). The limit is stated to be "from the river Arnon unto mount Hermon, and all the plain on the east:"

"the river Arnon..." is a river flowing westwards into the Dead Sea and enters the Dead Sea a few miles north of the middle point of the east coast, opposite En-gedi (meaning "spring of the kid") on the west coast. The Biblical description is given in Num. 21. 13, which reads, "From thence they (the children of Israel) removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites." The modern name is "El-Mujib".

"mount Hermon,.." - This mountain is under perpetual snow, being 9232 feet above the level of the Mediterranean Sea. It is situated far north above Dan. On the southern slope is Caesarea Philippi which is mentioned in Matt. 16. 13. Mount Hermon supplies the water that flows into the Dead Sea by the River Jordan which rises on the southern slopes of mount Hermon.

"the plain on the east:" - the Arabah (flat land) which is alongside the river Jordan on the east of the river.

In his speech to the children of Israel, Moses said,

- Deut. 3. 8. "And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;
9. (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
10. All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan."

The similarity of the words used in these verses and those of Josh. 12. 1/6 will be noted. In fact, Numbers chapter 21 should be read in conjunction with this chapter.

The land referred to belonged to the Reubenites, the Gadites and to half the tribe of Manasseh. (Josh. 1. 15. and Josh. 22. 4.) In later years when the children of Ammon wanted their land back, Jephthah attempted to avoid bloodshed by pointing to Israel's forbearance of the past. His argument is well framed and is given in Judg. 11. 4/28. Note particularly verse 18 which describes the land mentioned in the verse from Josh. 12. which we are now studying. His desire for victory over the children of Ammon led to his rash vow which was later to involve his daughter. (vs 31.) Another reference which we could consider is Deut. 4. 44/49. It will help us to get the geography in our minds.

Verse 2

"Sihon king of the Amorites,.." - in Num. 21. 21/22. we learn that when the children of Israel were moving northwards, they came to the border of the territory ruled by Sihon,

king of the Amorites. Moses sent messengers to him saying, "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders." Sihon's answer was one of refusal which he put into action by meeting Moses at Jahaz which is about 13 miles from the eastern shore of the Dead Sea and about 5 miles north of the river Arnon. Here he engaged Moses in battle (vs 23) and was severely defeated.

Jahaz, meaning in Arabic, "break" or "split", was a city in Moab on the border of the territory of the Amorites under Sihon. In Josh. 13. 18. it was assigned to Reuben. It figures in the prophetic judgments of Yahweh against Moab. See Isa. 15.4. and Jer. 48. 34. The war against Moses and the Children of Israel was and is a very important part of Biblical history and it is described in Num. 21. 21/35; Deut. 3. 17/37; and in Jephthah's reminder to the Ammonites in Judg. 11. 12/28. Jahaz, also called Jahazah, was made a Levitical city for the families of Merari. (Josh. 21. 36.) It is thought that the modern name for the ancient city is "Khirbet Umm-el-Idham". The word "Khirbet" means "ruin". It often appears written in the abbreviation "Kh."

Heshbon is mentioned in Num. 21. 26. as being the capital city of Sihon, king of the Amorites. In Josh. 13. 21. it is mentioned as being allocated to Reuben. It is situated about 15 miles due east of the point where the River Jordan enters the Dead Sea. It is mentioned in Deut. 1. 4. in connection with the battle against Sihon and again in this connection in Deut. 2. 24, 26, 30. and Deut. 3. 2 and 6. The importance of this battle is shown by its further reference in Deut. 4. 46. and 29. 7. The battle made a big impression upon the Gibeonites. (Josh. 9. 10.) The story is also mentioned by Jephthah in Judg. 11. 12/28. but see in particular, verse 19. The name means "reckoning", "account" or "device". See the play on this word in Jer. 48. 2. with "in Heshbon they have devised evil against it;.." Heshbon was one of the twelve cities given to the Merarites as a Levitical city. It was given out of Gad. See Josh. 21. 7. and compare with vs. 34/40. and in particular vs. 39. In the days of Isaiah it was held by Moab. (Isa. 15. 4. and 16. 8, 9.) Before the crossing of the River Jordan, the children of Reuben and Gad saw that the land was good for cattle so they asked if they could be given the land and that they should not go over Jordan. See Num. 32. in which at verse 3 Heshbon is mentioned.

In The Song of Solomon chapter 7 verse 4 there is the comparison of "eyes like the fish-pools of Heshbon". The metaphorical meaning of that verse can be found in ROMANCE FOR ETERNITY page 96 by H. F. Mansfield published by Logos Publications. The phrase must have been based upon actual pools and it may have been the presence of these pools that induced the children of Reuben and Gad to apply for permission to settle there because of its suitability for cattle.

"ruled from Arcer, which is upon the bank of the river Arnon,.." This description is similar to that given in Deut. 2. 36; 3. 12; 4. 48; Josh. 13. 9; and Josh. 13. 16. The reason for such a laboured description is that there is more than one Arcer. This is indicated by Josh. 13 which applies the description in verses 9 and 16 but not in verse 25. In the latter verse, the place Arcer is described as "that is before Rabbah." Grollenberg (op cit.) lists four cities by this name. (1) "upon the bank of the river Arnon", as a tribal boundary. It was allotted to Reuben. (Josh. 13. 16.) After the defeat of Sihon it was rebuilt by the people of Gad. (Num. 32. 34.) Many years later it was the starting point for the numbering of the people of Israel in the days of David. (2 Sam. 24. 5.) The modern name is "Ar'air". Grollenberg applies the meaning of "junipers" but Gesenius and Brown, Driver and Briggs state that the root word is Heb. ayin res res which means to strip oneself or be laid bare. A slightly different pointing gives " 'ar'ar" to which Strong applies the meaning of "juniper" and adds a note "from its nudity of situation". It is translated as "heath" in Jer. 17. 6. and Jer. 48. 6. but in the latter reference see Margin "a naked tree". It is situated about 18 miles due east of the point where the River Arnon enters the Dead Sea. It was built on the north bank of the river.

(2) Arcer that is before Rabbah. (Josh. 13. 25.) This is also mentioned in 2 Sam.

24. 5. It is in Gad but the situation is unknown.

(3) a city in Judah a little to the south east of Beer Sheba. It is mentioned in 1 Sam. 30. 28. as a present which David gave to the elders of Judah.

(4) a city of this name in the territory of Damascus. The situation is unknown. See Isa. 17. 2. None of the other commentators mention this city and it is interesting to note that Grollenberg, usually very reliable, states that instead of "The cities of Arcer are forsaken,.." the Greek of the LXX has "abandoned forever". Therefore the existence of this city must be accepted with reserve.

"the middle of the river..." - the R.V. has "the city that is in the middle of the valley..." but the words "the city that is in" is added, being not in the original. The R.S.V. says "the middle of the valley". The Heb. is "nachalah" which means a valley or a river in a steep valley. If the meaning of "river" is used, it is generally a torrent (of rushing water). The R.S.V. regards it as a border. See under "half Gilead".

"half Gilead..." - the R.S.V. says "from the middle of the valley as far as the river Jabbok, the boundary of the Ammonites, that is, half of Gilead. Moffat translates "and the town that lies in the wady, over half of Gilead as far as the river Jabbok, which is the frontier of the Ammonites."

Gilead was a country to be envied in Bible days since it produced the famous balm of Gilead. The portion of the Jordan valley which belonged to Gilead was extremely fertile and was watered by the River Jabbok. This river marked the southern boundary. The reason why it was called "half Gilead" was because it was shared between Gad and Manasseh. (Deut. 3. 12/13. and Josh. 13. 31.)

"river Jabbok..." This was near the scene of Jacob's wrestling with an angel. (Gen. 32. 22.) It appears in Num. 21. 24. in connection with the war against Sihon. See also Deut. 2. 37; and in connection with the battle with Og, see Deut. 3. 16. Apart from the verse we are now studying, the only other appearances in Scripture are at Judg. 11. 13, and 22. The river flows east to west until it reaches Succoth when it turns south west and flows into the river Jordan at a point 951 feet below sea level. It marked the boundary between Ammon on the south and Gilead on the north. The western boundary of both territories was the river Jordan. This explains the concluding words of the verse, "which is the border of the children of Ammon."

Verse 3

"And from the plain (Arabah) to the sea of Chinneroth (Sea of Galilee) on the east (east of the river Jordan), unto the sea of the plain (Arabah) even the salt sea (Dead Sea) on the east (east of the river Jordan)..." That is to say, Sihon ruled from the flat lands on the east of Jordan from Lake Galilee in the north to the Dead Sea in the south.

"the way to Beth-jeshimoth;.." - the name means "house of the deserts". It appears in Num. 33. 49. spelt Beth-jesimoth; Josh. 13. 20. where it is given to Reuben by Moses; and Ezek. 25. 9. where it belongs to Moab. It is situated at the eastern end of the broad plain as the Jordan enters the Dead Sea. It is about 14 miles south east of Jericho on the other side of the valley and the river Jordan.

"under Ashdoth-pisgah:" - The word "Ashdoth" means "a pouring out (of streams)" and in this sense is used to describe a low place at the foot of a mountain. That is to say, the place where there are springs. (Josh. 10. 40.) See also Josh. 12. 8.

"Pisgah:" - This place is a height in the western part of Moab. In Num. 21. 20. we read of "the top of Pisgah" thus indicating the height in that country. Again in Num. 23. 14. where Balak brought Balaam to the top of Pisgah. The margin in both verses quoted

supply an alternative "the hill". See also Deut. 3. 27. where Moses was instructed by Yahweh to get to the top of Pisgah and look westward, and northward, and southward and eastward so that he could inspect the promised Land. Pisgah therefore commanded a wonderful view of the Land. See also Deut. 34. 1. and again note the marginal reference. The name is also taken to mean "the springs of Pisgah" which indicates the slopes of Pisgah where the springs would rise. See Deut. 3. 17. and note margin. See also Deut. 4. 49. for a direct translation in this way. In Josh. 13. 20. we find it allocated to Reuben by Moses.

It should be noted that Num. 27. 12. mentions "Abarim" as the height to which Moses was instructed to climb to view the land before he died. See also Deut. 32. 49. In Deut. 32. 49. Yahweh told Moses to get up into "this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho." There Moses was to die. Deut. 34. 1. says, "And Moses went up from the plains (arabah) of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." Verse 5 of that chapter adds that Moses died there. This gives us a problem to sort out as to where it was that Moses died. Was it Pisgah, Abarim or Nebo? The answer lies in the fact that "the top of Pisgah" and "Mount Nebo" are alternative designations for the same place. See Hastings Dictionary Vol. III. page 883 b. Gesenius defines Abarim as meaning "regions beyond". Grollenberg says that the word means "passes" and is a name given to summits including mount Nebo and slopes west of the plain of Moab. (op. cit. page 140.) Brown, Driver and Briggs give the meaning "regions beyond". Grollenberg must have taken his meaning from the Arabic. Strong also defines it as meaning "regions beyond". The root is Heb. 'abar which has a wide meaning based upon to cross over. Thus it can mean a passage or a means of access to the summit of a mountain and it must be over against a stated place. Therefore to bring this information together, we find that Moses was told to go up Mount Pisgah, or mount Nebo, both meaning the same mountain, but he was to ascend by Abarim - a passage which was over against Jericho. This would bring him to the part of the mountain overlooking the promised Land.

Verse 4

"the coast of Og king of Bashan,.." - Bashan is situated in Trans-jordan north of Gilead. With the mention of Og we are brought again to Numbers chapter 21. After the defeat of the Amorites of whom Sihon was king, the Israelites dwelt for a period in their land. (Num. 21. 31.) Moses then sent spies to spy out the land of Jaazer and they took the villages thereof and drove out the Amorites. (vs 32.) Jaazer is the same as Jazer which was later allocated to Gad. (Josh. 13. 25.) In Josh. 21. 39. it was later elected as a Levitical city. See also 1 Chron. 6. 81. It was on the route of the censurs during the numbering of Israel by David. (2 Sam. 24. 5.) It afterwards came into the possession of Moab. (Isa. 16. 8. and Jer. 48. 32.) It is about 20 miles North East of Gilgal and about 14 miles to the east of the river Jordan. Gesenius says the name means "which Jahweh aids".

"Bashan..." - means "smooth" with the idea of a smooth fertile land. It stretched from the river Jabbok to mount Hermon in the north, taking in Gilead. It was noted for its fertility and for the fat cattle which were there. The prophet Amos, in scolding the luxury loving, self-indulgent women of Samaria referred to them as "the Cows of Bashan". (Amos 4. 1.)

"Og" was king of Bashan at the time Moses and the Israelites wanted to pass through the land. As explained above, he opposed them but he was defeated at Edrei which was one of his capital cities, the other being Ashtaroth. See Josh. 13. 12. Both cities were fenced with high walls, gates and bars. (Deut. 3. 5.) His kingdom was later given to the half tribe of Manasseh. (Josh. 13. 30; 17. 1. and 5; 21. 6. where it was elevated to the status of a Levitical city; 22. 7; and 1 Chron. 6. 71. In the days of Saul, it appears to have been the dwelling place of Gad. (1 Chron. 5. 11. and 16.) Golan, the city of refuge was in Bashan. (Deut. 4. 43; Josh. 20. 8; 1 Chron. 6. 71.) It was famous for its oak trees. (Isa. 2. 13; Zech. 11. 2.) Og as a character was famous for his "iron

bedstead". (Deut. 3. 11.) The word "bedstead" comes from the Heb. " 'eres" which means "couch" or "divan". This is thought to have been a sarcophagus of black basalt because many such sarcophagi have been found east of Jordan. The battles against Sihon and Og are regarded as very important events in the history of Israel.

"Ashtaroth..." - As explained in the paragraph dealing with "Og" king of Bashan, Ashtaroth was one of two capital cities belonging to Og, the other being Edrei. A careful distinction must be made between this name and that of Ashtoreth who was the principal goddess of the Sidonians (1 Kings 11. 5. and 33;) Solomon built a high place for the worship of her at "the mount of corruption" on the slopes of the mount of Olives outside Jerusalem. (2 Kings 23. 13.) as well as a high place for Chemosh, the abomination of Moab. (1 Kings 11. 7.) Ashtaroth was a place where Ashtoreth was worshipped and it is a plural word meaning "the high places of Ashtoreth". See notes to Josh. 9. 10. In the days of Og it was one of his capital cities and the goddess was worshipped there. It was later allocated to the sons of Gershom as a Levitical city. (1 Chron. 6. 71.) The modern name is "Tell Ashtara". It is situated about 23 miles east of the eastern shore of Galilee.

"Edrei" is about 10 miles south of Ashtaroth. It is mentioned in Josh. 13. 12. as one of the cities of Og. It appears again in verse 31 as having been given to Manasseh by Moses. The battle which took place there is mentioned in Num. 21. 32/35; Deut. 3. 1/14.) The modern name is "Dera".

"of the remnant of the giants,.." - from this verse we learn that the giants lived at Ashtaroth and Edrei so if these were Og's capital cities, he must have been left of the giants which were destroyed. They are mentioned again in Josh. 13. 12. The Heb. word is "rapha" in the singular of which Rephaim is the plural form. It appears in Gen. 14. 5. as a double plural in English spelt "Rephaims". Hastings Dictionary Vol. IV page 226 b. says that the article in this verse from Gen. 14. 5. is not in the original so that it should read, "smote Rephaim (as a place) in Ashteroth Karnaim." It is suggested that the place was so named from the character of its inhabitants. The word however, is usually regarded as referring to giants and in Gen. 14. 5. the Zuzims and Emims are mentioned, these being giants. It appears that Og was a survivor of these giants.

Verse 5

"Salcah or Salecah" is in Transjordan on the boundary of Bashan about 65 miles east of Jordan, almost on the same latitude as Edrei. See Josh. 13. 11; Deut. 3. 10; (Salchah) In the days of Saul, it was occupied by the people of Gog. (1 Chron. 5. 11.)

"Geshurites..." - Deut. 3. 14. reads, "Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day." This associates them with the Maachathites and the country of Bashan and therefore with Og. The Geshurites were a small Aramaean tribe who, with the Maachathites, occupied a territory which formed the western boundary of Bashan. (Deut. 3. 14. and Josh. 13. 11.) The children of Israel did not expel either the Geshurites or the Maachathites so they dwelt among the Israelites. Many years later, David married and had a son by Maacah, the daughter of Talmi, King of Geshur. See 1 Sam. 3.3.

"Maachathites..." - They were also a small tribe who were closely associated with the Geshurites. Like the people of Geshuri they were not cast out by the Israelites so remained independent. When Israel was engaged in war, the Ammonites hired a thousand men from king Maachah to fight against David. (2 Sam. 10. 6.) In the parallel account in 1 Chron. 19. 6. it is called Syria-maachah (Aram-maachah). With Geshur to the north, and Maachah south of Geshur, the countries cover the territory between mount Hermon and a little way south of Galilee on the east side of the river Jordan.

Having described the extent of the territories ruled over by Sihon king of the Amor-

ites and Og king of Bashan, the narrator adds a note that Moses smote these kings and gave the land for a possession to certain tribes which are named in the next verse.

Verse 6

"Them did Moses the servant of Yahweh and the children of Israel smite". The narrator ascribes the victory to Moses and the children of Israel with the obvious inference that they were helped by Yahweh.

The land was divided between Reuben, Gad and half the tribe of Manasseh. For the smiting of Sihon and Og see Num. 21, 24/35. For the division of the land by Moses see Num. 32, 33. and Deut. 3, 1/17.

Verse 7 The countries and kings which Joshua defeated.

The narrator now lists the conquests of Joshua and the people of Israel on the WEST side of Jordan. Verses 1 to 6 covered the victories in the days of Moses on the EAST side of the river Jordan.

Baal-gad - see note to Josh. 11, 17. This verse also contains the names of "valley of Lebanon", "mount Halak" (the smooth or bald mountain) and Seir.

"Seir..." - the situation is that Seir is the Amorite name of Hermon. See Deut. 3, 9. (Shenir). Ezek. 27, 5. states that "fir" trees came from this place (Senir) but the word translated as "fir" is Heb. "berowsh" meaning "cypress" and not "fir". See "Senir" in 1 Chron. 5, 23. also Song of Solomon 4, 8.

"according to their divisions." - according to their division or part of land assigned to the several tribes.

Verse 8

"In the mountains..." - in the hill country.

"in the valleys..." - in the shephelah.

"in the plains..." - in the arabah.

"in the springs..." - in the slopes where springs arise.

"in the wilderness..." - in the tracts of land used for pasturage. Heb. "midbar". Grollenberg places it between the hill country of Judea and the western shores of the Dead Sea. It was the abode of wild asses (Job. 24, 5.) pelicans (Psa. 102, 6.) ostriches (Lam. 4, 3.) dragons (jackals) (Mal. 1, 3.) It sloped sharply down to the Dead Sea and there were no towns or villages there. Herds (cattle) and flocks (sheep and goats) were grazed there. See Grollenberg's Map No. 13.

"in the south country..." - in the Negeb. This is south to Beer-sheba. The Hebrew word for south as a cardinal point of direction is "teman" from which the name for the country of Teman is taken. The word "negab" has reference to a particular south as is indicated in this note.

"the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites." The conjunction "and" joining Amorites with Canaanites suggests a deliberate grouping. On analysis this is found to be:-

Hittites and Amorites - Lebanon and Syria in the north, to the Euphrates.
Canaanites - the lowlands and southern Palestine, to the Negeb.

Perizzites and Hivites - central Palestine.

The word "and" comes before the Jebusites, again suggesting a deliberate grouping. They are mentioned last probably because they were conquered last. The city of Jerusalem (originally Jebus) was not captured until David conquered it. He then changed the name of the city to The City of David. (The City of the Beloved of God). (2 Sam. 5. 6/9.) The renaming of the city by David was prophetic of the time when the Returned Christ will be the Beloved of Yahweh and will occupy the city.

The Girgashites are not mentioned in the list because, as has been suggested in these notes, they inhabited Jericho and were all destroyed after the complete annihilation of that city.

Verse 9

From here on the narrator lists the cities of the land in the order in which they were defeated.

Jericho, in the arabah. Josh. chapter 6.

Ai, which is beside Bethel in the hills. Josh. chapters 7 and 8.

Verses 10, 11, 12 and 13 a.

Jerusalem, in the hills.	Josh. 10. 1.
Hebron, in the hills.	Josh. 10. 3.
Jarmuth, in the shephalah.	Josh. 10. 3.
Lachish, in the shephalah.	Josh. 10. 3.
Eglon, in the shephalah.	Josh. 10. 3.
Gezer, in the shephalah.	Josh. 10. 33.
Debir, in the shephalah.	Josh. 10. 3.

Verses 13 b, 14

Geder which is mentioned in the latter half of this verse, is not listed in the battles and kings of Josh. chapter 10. In the days of David, Baal-hanan the Gederite (1 Chron. 27. 28.) was appointed over the king's olive trees and sycamore trees which were in the low plains. This does not mean that Geder was in the low plains. If it is Gedor, then it might be a city of this name listed in Josh. 15. 58. as having been allocated to Judah. It was in the hill country. The name means "wall" with reference to fortification.

Hormah, was the name given to a territory by Israel after Yahweh had delivered the Canaanites under king Arad who had previously attacked Israel and taken some of the people captive. (Num. 21. 1/3.) This initial discomfiting of Israel is recorded in Num. 14. 45. The history is recorded again in Deut. 1. 44. In Josh. 15. 30. it is listed amongst those cities given to Judah. When Simeon was given an inheritance within Judah, Hormah was one of the cities given to them. (Josh. 19. 4.) It was originally called Zephath. (Judg. 1. 17.) It is in the southern lowlands over against the Negeb, east south east of Beer-sheba. It means "devoted", because Judah and Simeon devoted its inhabitants to destruction. The modern site is the ruins of Sepata.

Arad, is in the Negeb and the modern name is "Tell Arad". The meaning is "fugitive" or "untamed" (as the onager, a wild ass). King Arad took his name from the city. He is inseparably connected with the history of Hormah. See notes above under the heading "Hormah".

Verse 15

Libnah, situated between Makkedah and Lachish, being in the lowlands. See notes to Josh. 10. 29.

Adullam is not mentioned in the wars of Joshua of chapter 10. Its first appearance in Scripture is in this verse, but in Gen. 38. we read of Judah's adventure with Hirah, an Adullamite. In Josh. 15. 35. it is listed as one of the cities of the valley. (Shephelah). In 1 Sam. 22. 1/ff. we read how David, when fleeing from Saul, hid in a cave at Adullam. It was at a later date that David sighed for a drink of the water of the well at Bethlehem. On this occasion he was in the cave at Adullam. It must have been the same cave because it is referred to as "THE cave" and not "A cave". (2 Sam. 23. 13/17.) This same story is also told in 1 Chron. 11. 15/19. After the days of Solomon, Rehoboam fortified the city of Adullam as a city of defence. (2 Chron. 11. 7.) After the return of the captives from Babylon, Adullam was allocated to Judah. See Neh. 11. 30.

Connecting the story of 2 Sam. 23. 13/17. with the prophecy of Mic. 1. 15. we find the prophet saying that "the glory of Israel shall come to Adullam..." (see Margin) and in the reference from 2 Sam. referred to, we learn that David rewarded his mighty men and faithful servants. We see the type and anti-type of the Returned Christ gathering his faithful followers about him.

It is a matter of interest that the region between Eleutheropolis to Petra is full of large caves. Some are large enough to hold thousands of men. Many are fit for human habitation and many show signs of having been occupied. Connecting this fact with the history of David and the words of the prophet Micah, we understand that the Returned Christ will elect his warlike host in a manner which is withheld from the world (as in a cave). The choosing will be done out of sight of the nations.

Verse 16

The king of Makkedah. Josh. 10. 10. in the lowlands.

The king of Bethel. Josh. 8. 17. in the hills. This cannot refer to the Bethel of Josh. 8. 17. as this has already been considered and listed in verse 9. It must refer to another Bethel which is situated in the south of Judah not far from Beer-sheba and Ziklag. See 1 Sam. 30. 26/27. The Bethel mentioned here is wrongly spelt and should be Bethuel.

The history of Bethuel is to be found in Genesis chapters 22 to 28 inclusive in connection with Isaac's choice of Rebekah as a wife, and Isaac's instruction to Jacob as to where he should find a wife. As a place it is mentioned in 1 Chron. 4. 30. being one of the cities in which Simeon dwelt. In Josh. 19. 4. it is listed amongst the cities allocated to Simeon but the name is spelt "Bethul". Gesenius says the name means "tarrying of God".

Verse 17

Tappuah - this place is listed amongst the cities of the mountains (hills) in Josh. 15. 53. being amongst those cities allocated to Judah. Here it is mentioned as Beth-tappuah. This is not the same as Tappuah of the valley (shephelah) of Josh. 15. 34. The Tappuah of Josh. 12. 17. is that of the shephelah. There was another Tappuah on the border of Ephraim and Manasseh. (Josh. 17. 8. where Manasseh had the land) and 16. 8. where Tappuah was on the border and belonged to Ephraim. The conclusion therefore, is that the Tappuah we are considering in this verse is a city in northern Judah, west of Jordan. Since it appears between Bethuel and Hopher in this list, it must have been in the border area between Ephraim and Manasseh. The meaning of the name is "apple tree" or "apple" and the meaning of Beth-tappuah is "house of apples".

Hopher - means "digging". In Num. 26. 32. a man named Hopher is stated to be the son of Gilead. He was the father of Zelophehad who had no sons but five daughters. Mahlah, Noah, Hoglah, Milcah and Tirzah. He was of the tribe of Manasseh. Since the

name of the family was to die out. In the absence of sons, the daughters asked for an inheritance "among their father's brethren". See Num. 27. 1/11. The granting of their petition showed God's mercy towards his people and it reminded them that whatever their circumstances may be, they had the great honour of being the covenant people and that they had a precious heritage. The story is followed by a prayer which had as its sequel, the appointment of Joshua. The thought expressed in this prayer was the same as the words expressed by Jesus when he appointed his disciples. See Matt. 9. 36. and compare with Num. 27. 17.

In Josh. 17. 2. Hopher is mentioned as being allocated to Manasseh. The inheritance given to the daughters of Zelophehad, son of Hopher, is also mentioned in Josh. 17. 3/6. In the same chapter at verses 7/8 the allocation of Tappuah is mentioned, thus linking these cities together once again.

In the days of Solomon, Hopher was one of the cities which provided victuals for the king. See 1 Kings 4. 10. The present site is unknown. In the pattern of this chapter, cities in the south are named and the history of these cities is given in Josh. 10 and 11. Then the chapter adds the names of cities which were not mentioned in the histories but the assumption is made that these cities were part of the campaign of the south. Therefore it is assumed that they were located in the south. In the same way, certain cities are mentioned after those connected with Ephraim and Manasseh so it is assumed - in the absence of any information as to where they were situated - that they were taken in the same northern campaign.

Verse 18

Aphek. This is the first mention of this name in Scripture. There are considered to be four cities of this name, the first for consideration being that near Jezreel and mentioned in this verse we are studying, and in 1 Sam. 29. 1. where it is mentioned as a rallying point for the Philistines when they attacked Israel. This was repeated again in the years which followed when Ben-hadad of Syria rallied his troops against Israel under King Ahab. See 1 Kings 20. 26/30. Several years after this, Elisha the prophet told king Joash to shoot arrows from a bow. When he did so, Elisha saw a sign that Joash would smite the Syrians in Aphek. (2 Kings 13. 16/19.)

In Josh. 19. 30. Aphek is listed as one of twenty-two villages which were given to Asher, but this is in the north on the other side - westward, not far from the Mediterranean Sea. It was north-east of the modern sea port of Haifa. See Judg. 1. 31.

In 1 Sam. 4. 1. Israel pitched in Eben-ezer while the Philistines pitched in Aphek. The site of this place is unknown but is thought to be the same as that mentioned above.

In Josh. 15. 53. Aphek is mentioned as one of the cities of Judah.

In the character of the history concerning these cities in Josh. 12, it is more than likely that Aphek is that city near Jezreel. The meaning of the name is "bed of a torrent".

Lasharon. The margin says "Sharon". Sharon means "plain" and refers to the plain which extends from Jaffa to mount Carmel which is alongside the Mediterranean Sea and has the modern port of Haifa at its foot. It is a plain which has always been noted for its fertility. See Isa. 33. 9; 35. 2; It is also noted for its beauty. (Song 2. 1.) The richness of its pastures is mentioned in 1 Chron. 27. 29; Isa. 65. 10; The form Lasharon means "of Sharon".

Verse 19

Madon. This place is mentioned in Josh. 11. 1. See notes to this verse.

Hazor. This place is also mentioned in Josh. 11. 1. See notes to this verse.

Verse 20

Shimron-meron. See notes to Josh. 11. 1.

Achshaph. See notes to Josh. 11. 1. All these places from verses 19 and 20 were involved in the joint attack launched by King Hazor.

Verse 21

Taanach. This is the first appearance in Scripture of this name. It does not figure in the report of the attacks made against Joshua and Israel. It belonged to Manasseh but was in the territory of Issachar. It is situated south west of Jezreel. It is near and a little to the south of Megiddo. See 1 Chron. 7. 29. See also Judg. 1. 27. It is mentioned in Josh. 21. 25. as a Levitical city out of the half of Manasseh. It is connected with Jezreel and Megiddo as one of the cities supplying Solomon with victuals. See Judg. 5. 19.

Megiddo. means "threshing floor". This is the first mention of this name in Scripture. It is mentioned in Josh. 17. 11. as being in the possession of Manasseh in the territory of Issachar. See also 1 Chron. 7. 29. It is mentioned in 1 Kings 4. 12. amongst those twelve cities which will provide victuals for the king. It was fortified by Solomon. (1 Kings 9. 15.) When Ahaziah fought against Jehu, he was mortally wounded at Gur and fled to Megiddo where he died. (2 Kings 9. 27.) This led to the final overthrow of Jezebel. Megiddo was also the scene of the great battle between Josiah and Pharaoh Necho. (2 Kings 23. 29; 2 Chron. 35. 22; See the prophecy of the future great battle of Armageddon to be fought in the valley of Megiddo. (Note: "valley" here comes from Heb. "biq'ah" meaning a wide level valley between mountains and does not refer to the shephalah. This is the traditional battle ground).

Verse 22

Kedesh. This is the first appearance in Scripture under this heading. It was situated about five miles north west of Lake Huleh. In Josh. 19. 37. it is listed as one of the nineteen fenced cities allotted to Naphtali. In Josh. 21. 32. it was appointed as a city of refuge for the tribe of Naphtali. See also Josh. 20. 7. In Judg. 4. 6. it was the home of Barak. Many years later in the days of Pekah king of Israel, Tiglath-pileser came and took Kedesh and the whole of Naphtali. The inhabitants were taken to Assyria. (2 Kings 15. 29.)

The Kedesh of 1 Chron. 6. 72. which was chosen as a city for the priests and belonged to Issachar, is very likely a mis-spelling for Kishion. See Josh. 22. 28. where it is listed as a Levitical city.

It was at Kedesh that Barak and Deborah assembled before the great battle with Sisera. (Psa. 83. 9.) Thus it figures in several historical analogies of the great battles when Christ comes. The name means "sacred" or "set apart".

Jokneam makes his debut here in the Bible. It is listed in Josh. 19. 11. as being allocated to Zebulun. It was chosen out of Zebulun to be a Levitical city. (Josh. 21. 34.) It is listed amongst the twelve cities set aside to provide victuals for King Solomon. (1 Kings 4. 12.) It is situated south east of Carmel and north west of Megiddo. The meaning is "possessed by the people".

Verse 23

Dor. See notes to Josh. 11. 2. The meaning according to Gesenius is "an age", "generation", as in Eccles. 1. 4. which reads "one generation passeth away and another generation cometh". When used in the plural, it carries the sense of perpetuity. (Psa. 72. 5.) (Psa. 102. 24.)

Gilgal. See notes to Josh. 18. 17. sub-section 4. In this place the problem of Gilgal will be discussed in greater detail.

Verse 24

Tirzah. This is the name of one of the daughters of Zelophehad. See Num. 26. 33. They received their reward as recorded in Josh. 17. 3/6. See notes to Josh. 12. 17. under the heading of Hopher. When Asa had made a defence alliance with Ben-hadad, he dwelt in Tirzah. When Elah the son of Baasha was "drinking himself drunk" in the house of Arza which was over his house in Tirzah, Zimri went in and killed him. (1 Kings 16. 8/10.) It was a very beautiful city and was used as a symbol for beauty and delight in Song of Solomon 6. 4. The word comes from the Heb. root "ratsah" which means to make oneself a delight, or to be pleased with. For example, when Mordecai the Jew took his place alongside the king, he was great among the Jews and accepted of the multitude of his brethren. (Est. 10. 3.) The phrase "accepted of" comes from this same root from which Tirzah is derived.

The teaching of the last verse from Esther is that Mordecai, a type of Christ, lived with King Ahasuerus who takes the part of Yahweh, and Mordecai, the Returned Christ, was acceptable in a desirable manner by the multitude of his brethren, the multitude that no man can number.

SUMMARY:

Chapter 12 presents a problem to the Bible student when an attempt is made to find out why it was written. The histories of the first six verses are well recorded in Scripture so do not need repetition. Yet they have been repeated. A further problem is why "kings" are mentioned and not just cities which would have been sufficient. Several solutions present themselves and one is that the histories must be regarded as analogies of what will happen in the future. Another is that the meanings of the names involved may have something to do with it but herein lies a danger. It is always a little too easy to adapt name meanings to fit any story one has in mind. For instance, if we regard the name of Sihon as meaning "rooting out", and Og as meaning "cake", then we can come to the simple conclusion that when Christ comes, the rooting out of the nations will be a piece of cake to him! That would bring the story right up to date with modern idiom. But whereas the conquest of the nations will not present the Lord with any difficulty, that is hardly the prophetic picture intended.

The fact that the battles mentioned were fought and won in the days of Moses must have some significance. It could mean that the Jews who survive unto the coming of the Lord and who form part of the mortal people of his Kingdom, will be given their inheritance on the other side of the river Jordan, within sight of the heart of the Kingdom but not actually in it. The tribes in the days of Moses were Reuben ("See a son"), Gad ("a troop") and Manasseh, ("forgetting"). Therefore, when the kingdom is established, "see the sons of Israel as a mighty troop of redeemed persons after their sins are forgotten". All this is pure conjecture but is given here for the sake of interest and to encourage research into this question.

In regard to verses 7 to 24, there is even a greater problem because if we are to go by names, then the names of many cannot be found and if they are adapted from roots of words, such adaption is uncertain in its application to the present form of the name. If there is an answer to the question as to whether there is any teaching or lesson for us in the list of names given here, it may lie in the fact that the "kings" are stated without mentioning their names. This may indicate to us that what should be studied is not what the kings were called but what they did. That is to say, what events happened either in their lifetimes or what happened to the cities in which they lived? What associations are there with these cities? At a quick glance there may be some substance in this suggestion because at the beginning we find Ai which brought ruin, and near the end we find Megiddo which is to be associated with the last great battle, and Gilgal at which there was once a washing away of the reproach. Does the sequence of events here suggested by the place names tell us a story?

The events indirectly referred to are not given in the historical sequence in which they occurred but do the anti-type fit any historical sequence in the lives of the True Christian Believers? The answer to that question can be found only by looking into the histories and listing all that can be found. Looking for types and anti-types is always dangerous because with a little imagination, a story can always be found to fit. However, do not let us find problems before we start. Let us give the project a chance and see what we find.

- Verse 8 In the apostate world in which we live, there is the complete array of false doctrines and worship, represented by the six nations comprising the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. Six is the number of mankind.
- 9 Amongst these we make our man-made fortress (JERICHO) which is full of fragrance - that is to say, it pleases us. This is our man-made religion in which we set standards of righteousness for ourselves, feeling that we have a spiritual fortress. Actually it is "ruin" to us as Ai was to Lot, although BETHEL (the house of God) is not far away.
- 10 If we decide to turn away from apostasy, we can look only in one way and that is to JERUSALEM which is to be the joy of the whole earth.
- We then send spies to spy out the land. That is, we search the Scriptures. We make up our minds to turn to the God of Truth. That is what Abraham did. When Lot had parted from him he went to HEBRON and built an altar there. Many years later when Moses sent spies into the Promised Land, they came to HEBRON. Inasmuch as the meaning of the name is "fellowship", so we shall seek fellowship with God.
- 11 Having made up our minds to study the Truth and serve Yahweh, we should prepare for the battle as Jehoshaphat prepared for the battle which was to be fought at JARMUTH (Ramoth-Gilead). That is to say, we should consult God's Word and not do as Ahab did when he consulted the false prophets. The modern false prophets are the Ministers.
- We should be cautious in our approach to the Word of God otherwise we shall be like LACHISH which was attacked by Nebuchadnezzar, the king of Babylon. The modern king of Babylon is the teacher of false doctrines.
- 12 If the attack upon us by the "king of Babylon" is successful, we shall be like EGLON which was completely destroyed so that no vestige of it remains to this day.
- Alternatively, we shall be tempted to make a compromise with the churches of latter-day Babylon by doing as Pharaoh did when he wanted to find favour with Solomon. He gave GEZER to his daughter who had married Solomon. No compromise with apostasy should be tolerated.
- 13 Unless we find truth, we shall be like DEBIR which was destroyed by Joshua. When the anti-typical Joshua comes, he will destroy those of the apostasy.
- Let us then, build a wall of defence for ourselves as GEDER was a wall. In the days of David, Baal-hanan, meaning "possessor of grace", was appointed to be over the king's olive trees. In like manner, we the "possessors of grace" will be regarded as being keepers of the Word once committed to the symbolic "olive tree" which was Israel. Baal-hanan was a GEDERITE - a man from the wall.
- 14 The eyes of Yahweh are always upon Israel. When Israel was discomfited in the days of HORMAH by its enemies coming upon it, Yahweh delivered the attacker

Into the hand of Israel, thus showing His care for the Land and the people of the Land.

When an untamed and wild attacker comes against Israel, as ARAD was untamed and wild, he was defeated at HORMAH, thus bringing this place once again into prophetic history.

- 15 There are many people who do not believe in prophecy and who scoff at it. Such a person was Rabshakeh, the servant of the king of Assyria. He tried to break the morale of Israel and Hezekiah the king. The king of Assyria launched his attack from Lachish and attacked LIBNAH. But the king of Assyria was broken by the power of Yahweh who fought for Israel. This was the pattern of the destruction of the Gogian host of the latter days and it is at this time that Christ will return.

When he returns, Christ will appoint his chosen to high office but this will be unknown to the rest of the world. In like manner, David, the Beloved of God as a type of Christ, entered the cave at ADULLAM and elected his chosen to high rank. He entered this cave secretly and away from the eyes of his enemies.

- 16 The political power that attacks Israel will be destroyed as MAKKEDAH was destroyed. It was utterly destroyed so that not a vestige remains.

In the days to which these prophecies refer - the days of the return of Christ, many events will take place. Just as Isaac the son of the resurrection went to BETHUEL to choose a wife, so the Returned Christ will "choose a wife" for the "Marriage Supper" at the time of the Resurrection.

- 17 In that day, the chosen people will be the "apple of his eye". That is, in a sense, the meaning of TAPPUAH.

Those who find a place in the Kingdom of God "neither marry nor are given in marriage" as Jesus once said. Therefore their own particular "house" or family line comes to an end. This was the case of the daughters of HEMHER but they, by the Mercy of God, were assured of their inheritance. Likewise those who find a place in the Kingdom of God will find their own family line come to an end but their inheritance in the Kingdom will never come to an end.

- 18 When the prophet Elisha made Joash shoot arrows from a bow, he showed that Israel would smite the northern armies at APHEK. It was a rallying point for the enemies of Israel in the days of David and it will be a rallying point for the enemies of Israel in the days of the future and greater David. This rallying point will be near Jezreel as APHEK was near Jezreel.

The great battle will be on a plain as LASHARON was a plain. It will be in the glorious land, the fertile land that once flowed with milk and honey.

- 19 But they, the northern armies, shall come to their end and none shall help them. They will be annihilated completely as MADON was annihilated. Just as MADON means "contention", so a complete end will come to those who contend against Israel.

The enemies of Israel are two-fold in character - political and ecclesiastical. The political armies will be destroyed at Jezreel. Now it will be the turn of the ecclesiastical powers of the world to come against Israel. This they will do as Tiglath-Filezer came against HAZOR in the days of Pekah, king of Israel.

- 20 But when Christ comes, in the world there will be watchmen as SHIMRON-MERON was a watchman. The ecclesiastical watchmen will be waiting for him.

Such watchmen will not be among those who have been deceived by the enchantments of Rome as ACHSHAFH was an enchanter or sorcerer. In the days of Jeremiah, the enchanters and sorcerers were the false prophets who led Israel astray.

- 21 The great battle against Rome will be at Jezreel as TAANACH was associated with Jezreel. This is the traditional battle ground. But there is also another battle ground as we shall see in a moment.

Just as Ahaziah fought against Jehu who was a type of Christ (and when Ahaziah was wounded he fled to Megiddo and died there) so the leader of the invasion will die at Megiddo in his war against the armies of Christ. This battle in the days of Ahaziah led to the overthrow of Jezebel. The prophecies of the latter days regard Jezebel as the representative in type of the Roman Catholic power. Again, as Megiddo was the scene of the great battle between Josiah and Egypt, so Christ will gain a victory over the whole world.

- 22 The last great battle will be world shaking. It will extend into all corners of the earth. Just as Tiglath-Pileser took KEDESH, so the great invader will enter the land. Just as Barak and Deborah assembled at KADESH before the great battle with Sisera, so Christ and his armies will gather there to defeat the enemy.

Just as JOKNEAM means "possessed by the people", so the people of God will possess the land after the great victory. As JOKNEAM was connected with Megiddo, so the last great battle in which Christ and the people of God will be victorious, will be at Armageddon. (Megiddo).

- 23 In the same way that DOR means "one generation passeth away and another generation cometh", so the old generation of the Gentile era will pass away and the age of the Kingdom of God will begin.

For this to happen, the reproach of the people of God will be washed away (or rolled away) as they were at GILGAL.

- 24 When Elah was drinking himself drunk in the house of Arza at TIRSAH, he was slain by Zimri. 1 Kings 16. 9/10. Zimri means "celebrated in song". In the same way, he who is drunk by the wine of his fornication will be slain by the Returned Christ, who will be celebrated in the song of Moses and the song of the Lamb. It was fore-shadowed in the days of Esther that Christ will sit upon the throne of His Father, and be wholly and joyfully accepted by a multitude of saints. This was shown when Mordecai sat alongside the king Ahasuerus and all the multitude joyfully accepted him. The words "joyfully accept" come from the same root as does TIRSAH. Thus the Returned Christ will be acclaimed throughout the world.

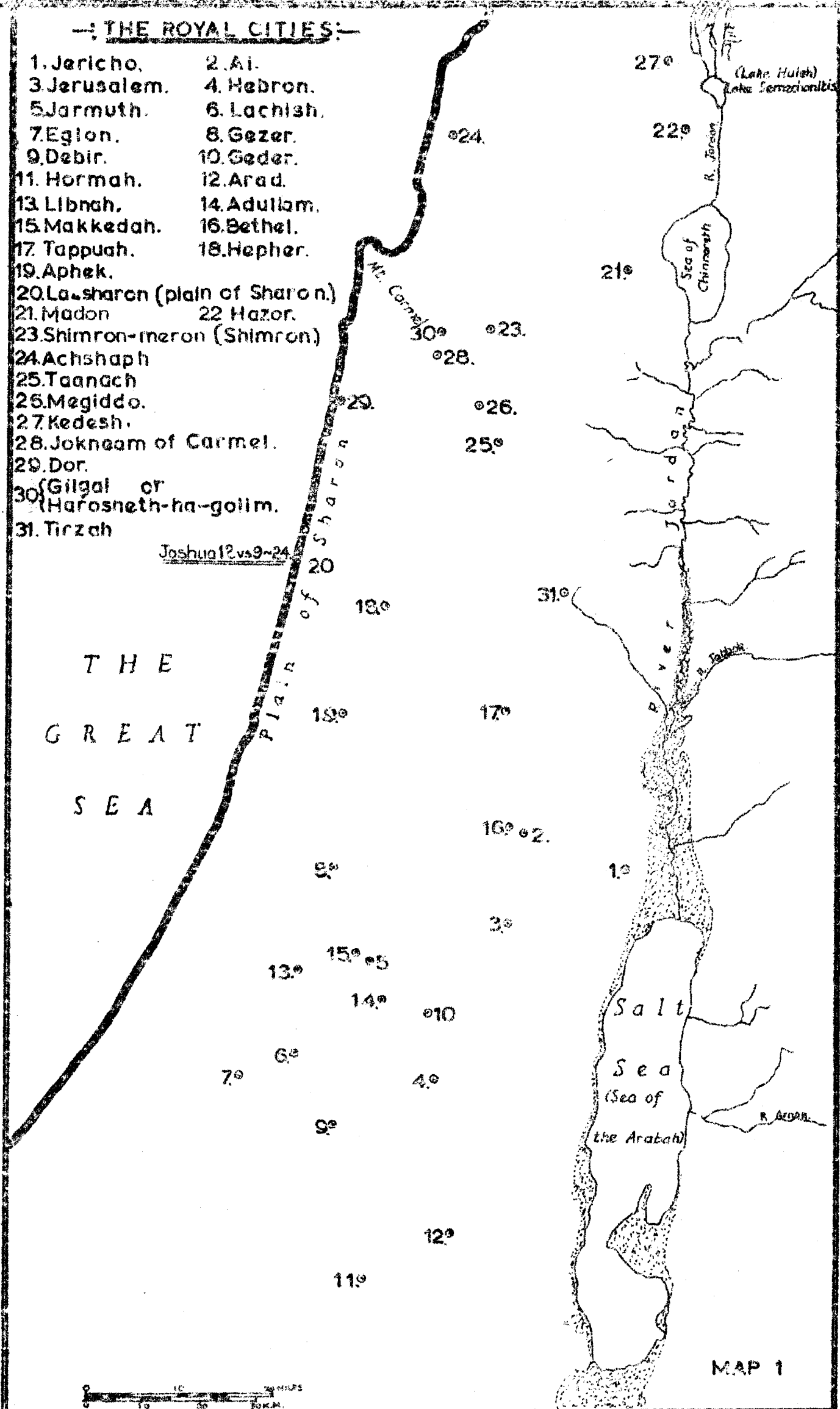
The fore-going is a suggestion as to one of the lessons that might be derived from the verses indicated by the numbers before each passage. The possibility exists that what has been written here is imagination and is not what the Spirit intended. Be that as it may, it seems to be rather remarkable that the individual histories attaching to the place names should appear in the order given so as to arrive at an inspiring conclusion. If there is no analogy in these names then it is just what it appears to be, namely, a list of names.

One may ask, why 31 "kings"? Those who are interested in numbers will observe that the figure "31" is the 12th. prime number. "12" is the number of Government and the story leads up to the final Government of Christ and Israel.

— THE ROYAL CITIES:—

- | | |
|-------------------------------------|--------------|
| 1. Jericho. | 2. Ai. |
| 3. Jerusalem. | 4. Hebron. |
| 5. Jarmuth. | 6. Lachish. |
| 7. Eglon. | 8. Gezer. |
| 9. Debir. | 10. Geder. |
| 11. Hormah. | 12. Arad. |
| 13. Libnah. | 14. Adullam. |
| 15. Makkedah. | 16. Bethel. |
| 17. Tappuah. | 18. Hopher. |
| 19. Aphek. | |
| 20. La-sharon (plain of Sharon.) | |
| 21. Madon | 22. Hazor. |
| 23. Shimron-meron (Shimron) | |
| 24. Achshaph | |
| 25. Taanach | |
| 26. Megiddo. | |
| 27. Kedesh. | |
| 28. Jokneam of Carmel. | |
| 29. Dor. | |
| 30. (Gilgal or Harosneth-ha-golim.) | |
| 31. Tirzah | |

Joshua 12 vs 9-24

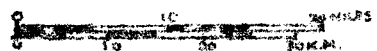


T H E
G R E A T
S E A

P L A I N
o f
S h a r o n

S a l t
S e a
(Sea of
the Arabah)

MAP 1



JOSHUA - Part 2

Chapter 13

Chapters 13 to 24 which comprise the latter half of the Book of Joshua deal with the distribution of the land amongst the nine and one-half tribes, and the steps taken to establish the people of Israel in the land. These steps included special allocations to privileged people such as Caleb and Othniel. They also included the establishment of cities of refuge and the establishment of Levitical cities. The book closes with a stirring exhortation by Joshua and the epilogue of chapter 24 which records the renewal of the Covenant and finally, the death of Joshua.

It will be noticed that the apportionment of land bore no relation to the numbers of the tribes when they entered the land by the crossing of the River Jordan. From Num. 26. 22 and 43 we learn that Judah and Dan were numbered 76,500 and 64,400 respectively, yet the allocation of land between these two tribes shows that Judah had by far the "lion's" share whereas Dan was given very little. Furthermore, the division of the land as described here is quite different from that described in Ezekiel chapter 48 as the divisions of the future when the Kingdom is established. There must be a reason for this and we suggest that the divisions according to the Book of Joshua show symbolically, that rewards in the kingdom will not all be the same but will differ in relation to our Faith and how that Faith has worked within us to produce works. Finally, the reward will be according to grace because we can never put Yahweh in our debt nor put Him under an obligation to reward us to any given extent. As the prophet Daniel was inspired to say,

Dan. 12. 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The Lord Jesus too, gave his parables of the talents and the pounds to show that there will be different degrees of reward in the Kingdom. See Matt. 25. 14/30. for the parable of the talents and Luke 19. 12/27. for the parable of the pounds.

Some commentators have raised objections to some of the lists of tribal allocations because such lists contain cities which were not conquered at the time of allocation. This is not a point upon which any objection is justified because the whole land of Canaan had been given to Israel before they set foot on the land. Yahweh is not obliged to withhold his allocations until the whole land had been conquered. This is very obvious from the remark of verse 1 which says, "... there remaineth yet very much land to be possessed." The land had been conquered but not possessed. This means that it had not yet been occupied. This occupation was to come in later years. The point is that the land was allocated whether it was conquered or not in the sure anticipation that what God had promised He was able also to perform.

Some have raised the question as to the time when cities like Jericho, Ai and Hazor were rebuilt because they were allocated in due course. The point here is that Yahweh did not have to wait for Israel to rebuild these cities before they were allocated. Nothing is said about the rebuilding because this came about much later. The cities were allocated as ruins, in much the same principle that after World War II, Berlin in ruins was allocated between the major allies long before it was rebuilt.

The problem as to whether or not the land was to be allocated when the land rested from war, seems to be solved by Yahweh's instruction to him as given in verse 1 and continued in verse 7. Verses 2 to 6 should be read as though they were in parenthesis, having been put there to enlarge upon the land which was yet to be possessed. In this way we would read that because Joshua was very old and because there was much land to be possessed, - verse 7 - "now therefore divide this land for an inheritance". If the verses are read in this way, they give the answer as to why the land was divided before it had been fully conquered and before the cities had been rebuilt after their destruction.

Verse 1

"...Joshua was old and stricken in years;.." - The R.V. says Joshua was old and "well" stricken in years. The R.S.V. says that Joshua was old and "advanced in years;.." The meaning is that Joshua had reached a good age and at the same time was frail. The LXX says he was "very advanced in years". To be "advanced" in this way means that his age was evident in his physical appearance. See Gen. 18. 11; 1 Kings 1. 1. Luke 1. 7. and 18.

"Yahweh said unto him,.." - the words which follow show the Divine Plan and Purpose regarding the land and the inheritance of Israel.

"Thou art old and stricken in years,.." - this gives the reason why the land should be apportioned between the tribes of Israel.

"there remaineth yet very much land,.." - the work of conquest had been done but the work of occupation had yet to be completed.

"to be possessed." - see margin Heb. "to possess it". The Heb. is "yaresh" meaning to possess especially by force - to possess by the expulsion of the previous occupiers. This shows why the land had been apportioned before all cities had been occupied. Joshua was becoming frail and the work which yet remained to be done was work which required a fair amount of vigour. While Joshua still had sufficient vigour for the task, the apportionment had to be done.

Verse 2

The next verses up to and including verse 6 give a description of the land which yet remained to be possessed. This is briefly described in Deut. 11. 24.

"all the borders of the Philistines,.." - the word "borders" comes from Heb. "galiyah" meaning circuit, boundary, territory with the qualification "belonging to a people". This means the territory surrounding a city which the people of that city regarded as their own territory.

"of the Philistines,.." - referring to the Pentapolis - the Five towns and their environs. These five towns are mentioned in verse 3.

"Geshuri." - This place is not to be confused with the Geshurites of Josh. 12. 5. which appears again in Josh. 13. 11. The Geshurites referred to in these passages were in the north on the other side Jordan - the East. The Geshuri mentioned here were connected with the Philistines in the south and they are to be found in the extreme south on the border of Egypt. The only other appearance in Scripture is in 1 Sam. 27. 8. q.v.

Verse 3

"Sihor, which is before Egypt,.." - The R.V. and R.S.V. have "Shihor". The word in Hebrew means "black" and refers to the muddy condition of a river. This is the "river of Egypt" or "the black river" which has the modern name of "Wady 'I Arish". It is referred to as "the river of Egypt" in Josh. 15. at verses 4 and 47. It was the southern border of Canaan towards Egypt. See Num. 34. 5. See also 1 Kings 8. 65. where the extent of Solomon's feast is indicated. In 2 Kings 24. 7. it is recorded that Nebuchadnezzar, king of Babylon, had taken all the land from the river Euphrates in the north, to the "river of Egypt" in the south. Solomon's feast is also mentioned in 2 Chron. 7. 8. and the extent of Solomon's kingdom is stated in 2 Chron. 9. 26. as extending from the river Euphrates (see margin) to the border of Egypt without mentioning the "river of Egypt".

Ekron and the Ekronites make their first appearance in Scripture in this verse. Before looking at the place and people more closely, we shall see what the LXX has to say. It says

(having added "and the Canaanite" to the end of verse 2) "from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chanaanites the land is reckoned to the five principalities of the Philistines, to the inhabitant of Gaza, and of Azotus, and of Ascalon, and of Geth, and of Accaron, and to the Evite;"

Ekron was the most northerly of the Five Cities of the Philistines. It was allocated to Judah (Josh. 15. 45/46.) and appears to have been the central city for several satellite villages and towns round about. (Josh. 15. 45.) Later on it was allocated to Dan but still remained with Judah. (Josh. 19. 43.) It was not conquered until after the death of Joshua. (Judg. 1. 18.) In the early days of Samuel the prophet, when the Ark was taken by the Philistines, it was taken to Ekron after the calamitous happening at Ashdod when Dagon fell. (1 Sam. 5. 10.) In the early days of David, after he had slain Goliath, the Israelites pursued the Philistines to the gates of Ekron. (1 Sam. 17. 52.)

We next hear of Ekron when Ahaziah, king of Israel was sick and he sent to Ekron to enquire of Baalzebub, the god of Ekron, as to whether he would recover from his sickness. (2 Kings 1. 2.) It is about 9 miles in a direct line from the Mediterranean Sea, almost on the same latitude as Jericho. It appears in the prophecy of Amos (Amos 1. 8.) and in Jer. 25. 20. Zeph. 2.4. and Zech. 9. 5. and 7.

"which is counted to the Canaanite:.." - The author is being careful here because Ekron was a city of the Philistines and the Philistines were not descendants of Canaan. (Gen. 10. 14.) Nevertheless it was reckoned as belonging to Canaan and was allocated to Israel. The Philistines were invaders of the land and had to be driven out. See Deut. 2. 23.

Modern Ekron is called "Akir".

"five lords of the Philistines;.." - the Heb. for "lords" is "ceren" with the "c" pronounced as a "z". In Hebrew it means an "axle" but in the form used here it is a borrowed word from the Philistines who used it to indicate a tyrant in the sense that a tyrant is an absolute ruler who rules, not from a right of descent, but by usurpation of power. This was the title of the princes of the Philistines. See Judg. 3.3; 16. 5, 8, 18 (twice) 23, 27 and 30; 1 Sam. 5. 8, 11; 6. 4. (twice), 12, 16, 18; 7. 7; 29. 2, 6, 7; 1 Chron. 12. 19. In all these references only the Philistines are referred to. The fact that there were five such lords means that there was one each for each of the five cities of the Pentapolis. These are now described in the verse before us.

"Gazathites..." - see notes to Josh. 10. 41. and 11. 22.

"Ashdothites..." - one of the Pentapolis of the Philistines. It was not taken at the first assault upon the land and remained a refuge for the Anakim. (Josh. 11. 22.) In Josh. 15. 46. it is listed as having been allocated to Judah and, like Ekron, was the centre of satellite towns and villages. In the early days of Samuel the prophet, the Ark was taken to Ashdod and put in the house of Dagon the fish god. This had a disastrous effect upon the image of Dagon which fell on its face and its head and the palms of the hands fell off, leaving only the stump. (1 Sam. 5. 1/5.) The Ashdothites were also stricken with emerods and such was their discomfort that they had the Ark sent immediately to Gath. Why they chose Gath is not stated but it appears that Askelon would have been closer. The men of Gath were similarly afflicted. (1 Sam. 5. 6/9.)

The mention of Dagon reminds us that it was the fish god and was venerated by all those people who engaged in fishing. Dagon was represented by the figure of a man having as a hat or mitre, the gaping jaws of a fish. The split hat worn by the pope, cardinals and bishops of the Roman Catholic church, and the arch-bishops and bishops of the Church of England are replicas of this fish god.

Uzziah, king of Judah, warred against the Philistines and broke down the wall of

Ashdod. (2 Chron. 26. 6.) It is recorded that Nehemiah was very violent towards those men who had married wives of Ashdod and who could not speak the Jew's language. He contended with them, cursed them, smote them, and pulled out their hair. (Neh. 13. 23/25.) Isaiah the prophet, records that Tartan, an Assyrian officer, was sent by Sargon king of Assyria, against Ashdod. He took the city. See Isa. 20. 1. The city is also mentioned by the following prophets, Jer. 25. 20; Amos 1. 8; 3. 9; Zeph. 2.4.; Zech. 9. 6.

In Christian days, Ashdod was known as Azotus and was the place to which Philip was taken after his meeting with the Ethiopian eunuch. (Acts. 8. 40.)

"Eshkalonites,.." - the people of Ashkelon. This is the only appearance of the name "Eshkalonites" in Scripture. Ashkelon makes its debut in Scripture under the name 'Askelon' in Judg. 1. 18. where it is recorded that Judah took it with the coasts thereof. It appears in Judg. 14. 19. in connection with Samson and his riddle. When the Philistines returned the Ark in a cart drawn by two milch cows, the prince of Askelon returned golden emerods for a trespass offering unto the LORD. (1 Sam. 6. 17.) The name of the city figured in the beautiful lament of David for Saul and Jonathan. (2 Sam. 1. 20.) As with the other five cities of the Philistines, they appear in the writings of the prophets of Israel as follows:- Jer. 25. 20; 47.5 and 7; Amos 1. 8; Zeph. 2.4 and 7; and Zech. 9. 5. (twice).

Hastings Dictionary gives further information concerning Ashkelon as follows:- It is mentioned in the Tell el-Amarna tablets. These show that the inhabitants were worshippers of Dagon, the fish god. Herod the Great was born at Ashkelon and beautified it with new buildings. This is taken from Josephus "Wars" i. 21. 11. (The whole of chapter 21 is interesting in a study of Herod.) It was conquered by the Muslims in the 7th. century and the Crusaders took it in A.D. 1153. It changed hands when Saladin took it in 1187. He demolished the walls in A.D. 1191 but Richard the Lion Heart rebuilt them the next year. It lies at the Mediterranean coast but is without a harbour. The modern name is "Askelan". ("Dictionary of the Bible" Vol. 1. page 166 a.)

"Gittites,.." - these were the inhabitants of Gath. They appear in Scripture in this verse for the first time. The best known Gittite was surely Ubed-edom to whose house David sent the Ark after the tragedy with Uzzah. (2 Sam. 6. 10.) In the days of David when he was troubled by Absalom, he was offered help from six hundred men which came from Gath under Ittai and the Gittite. (2 Sam. 15. 18/23.) Ittai the Gittite afterwards became the person in charge of one-third of David's forces. (2 Sam. 18. 2.) Goliath was better known as having come from Gath but he is referred to in 2 Sam. 21. 19. as having had a brother who was slain by Elhanan. The words "the brother of" in that verse are in italics indicating that they were not in the original but in 1 Chron. 20. 5. we learn that Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite. The words to notice are "Goliath the Gittite".

Gath makes a more frequent appearance in Scripture starting with a brief mention in Josh. 11. 22. It appears in 1 Sam. 5. 8. when the men of Ashdod wanted to get rid of the Ark by sending it to Gath. The prince combined with the princes of the other cities of the Pentapolis by sending a golden emerod to Israel for a trespass offering unto the LORD. (1 Sam. 6. 17.) When Samuel was offering a burnt offering unto Yahweh, the Philistines drew near to battle against Israel. Yahweh thundered upon them with a great thunder that day and the men of Israel went after them from Mizpeh and smote them. Thus the Philistines were subdued and the cities from Ekron to Gath were restored to Israel. (1 Sam. 7. 9/14.) However in 1 Sam. 17. 4. Gath appears again, this time in possession of the Philistines and stated to be the home of Goliath. As everyone knows, David, the Beloved of God, slew Goliath, thus symbolising the blow struck for the victory over sin by the other "Beloved of God", the Lord Jesus Christ. David brought the head of Goliath to Jerusalem (1 Sam. 17. 54.) this being the only time in the days of Saul that Jerusalem is mentioned. But the armour was left in the tent of David. Transforming this to Type and Anti-type, it is submitted without proof, that the victory over Goliath was a type of which

the victory of Jesus over sin was the anti-type. But inasmuch as the armour was put in David's tent, so sin remains in the spiritual "body of Christ". Can we stretch the analogy by saying that inasmuch as the brother of Goliath was slain by Elhanan meaning "God is gracious", so the sin of mortal man will be overcome by the Grace of God?

Gath appears again in 1 Sam. 21. 10/15, when David went to Achish - Abimelech - the king of Gath and pretended to be insane. Later, to save his life from Saul, David fled with six hundred men to Achish, son of Maach, king of Gath. (1 Sam. 27. 2.) As it was with Ashkelon, Gath also appears in the lament of David for Saul and Jonathan. (2 Sam. 1. 20.) When David was safely established on his throne, he set about dealing with those who opposed him at the last. In this way, Joab was slain and Shimei the man who had cursed David, was told to stay in Jerusalem and build himself a house there. If he left the city he would die. However, Shimei did not endure for longer than three years for when he heard that two of his servants had gone to Gath, he saddled his ass and followed them. (1 Kings 2. 36/40.) Gath appears in the writings of the prophets in Amos 6. 2. and Mic. 1. 10.

The later history of Gath was that it was fortified by Rehoboam. See 2 Chron. 11. 8. It was captured by Hazael of Syria. (2 Kings 12. 17.) It was captured by Uzziah. (2 Chron. 26. 6.) Although Amos refers to Gath in 6. 2, he does not mention it in the warnings of chapter 1. The other four cities of the Pentapolis are mentioned (Amos. 1. 6/8.) but not Gath. It is thought that when these prophecies were to be fulfilled, Gath would by that time be completely destroyed. No vestige of the city is known to remain with any degree of certainty. Like the other cities of the group, it was on the plain without any natural advantage for defence. It was difficult to defend against any determined attack.

"Ekronites,.." - these people and their city Ekron make their first appearance in Scripture at this verse. See notes earlier in this verse.

"Avites:" - These are the Avims and it is appropriate at this stage to point out that the spellings Avim, Avites are incorrect. (Hastings op. cit. Vol. 1, page 205 a.) The name appears as Avva, Avvim and Avvites, the last two of these referring to the people. They were amongst the earliest occupiers of the land of the Philistines but were superseded by the Caphtorims. (Deut. 2. 23.) The LXX refers to them as the Evite, which apparently, is the Hivites. In this the LXX seems to have erred. There is a strong possibility that these people were giants. It is normal to refer to normal people by the suffix "ites" such as "Gaddites", "Ekronites" etc., People of giant stature are normally referred to in the plural with the Hebrew suffix "im" for the plural. Example is "Anakim" and "Rephaim". In the reference from Deut. 2. 23, we learn that they were destroyed by there may have been a remnant as was the case with the Anakim(s) - (Josh. 11. 22.) Here they are mentioned in a country which was noted for its people of giant stature. The name is also thought to be connected with "Ava". The king of Assyria settled them in Samaria after the capture of that territory. (2 Kings 17. 24. under the name of Ava.) They are mentioned in 2 Kings 18. 34. as idolaters under the name of "Ivah" but see margin. See also 2 Kings 19. 13. under "Ivah". They are mentioned by the prophet Isaiah in Isa. 37. 13. where the verse is almost identical to 2 Kings 18. 34. and 19. 13. The Avites are also mentioned in 2 Kings 17. 31. It has been suggested that the place names appearing in the references from 2 Kings 17. 24; 18. 34; and 19. 13. are really names of gods. The "gods" are mentioned in connection with the place names without being named, so this theory cannot be sustained. Furthermore, Grollenberg places them on his maps and gives the modern names for them.

Verse 4

"From the south..." - this brings us back to Josh. 10. 40, where the word "south" comes from the Heb. "negeb". The "south" mentioned here, however, is Heb. "teman". This cannot mean that all the land of Teman is meant because the land of Teman was not possessed by the Philistines. The "south" of Josh. 11. 16. is also "negeb". In Num. 21. 1. there is reference to "the Canaanite which dwelt in the south..." (negeb). It cannot

include the Wilderness of Paran because this did not come into the conquests of Joshua. It could be that the clue lies in the use of the Hebrew word "teman" which also means "southward" used as a direction rather than a place, and a poetical meaning is "the right hand as one faces east". (Brown, Driver and Briggs. op. cit. page 412 b.) (See also Gesenius op. cit. page 863 a.) This would mean that, having described the Five Cities, the author now adds comprehensively, all the land to the south - all the land on one's right hand as one looks east. This description does not include all the land as far as the south goes but only that portion which came under Philistine domination if not actual possession, provided it lay to the south of the cities mentioned. This brings the land down as far as Beer-sheba (Josh. 15. 28. and 19. 2.) and Hormah (Josh. 12. 14; 15. 30; and 19. 4.)

"all the land of the Canaanites,.." - This is mentioned in Josh. 11. 3. See also Num. 21. 1/3. The "borders of the Canaanites" is also described in Gen. 10. 19. In Num. 13. 17. we read that Moses sent the spies into Canaan and in verse 3 we read that the spies were sent from "the wilderness of Paran". If they were sent "from" the wilderness of Paran, the land of Canaan could not have included this land. The wilderness of Paran was the home of Ishmael. (Gen. 21. 21.) The Canaanites were widely spread throughout the land and we find Canaanites that dwelt by the sea (Num. 13. 29.) and those that dwelt in the valley (Num. 14. 25.) as well as Canaanites that dwelt in the hills. (Num. 14. 45.) The land is fully described in Num. 34.

"and Mearah..." - the Heb. is "Me'arah" and appears in this form only in this verse. It means "cave" and is translated as such in many passages including Gen. 19. 30; 23. 9, 11, 17, 19, 20; 25. 9; 49. 29, 30, 32; 50. 13; Josh. 10. 16, 17, 18, 22 (twice) 23 and 27; 1 Sam. 22. 1; 24. 3 (twice), 7, 8 and 10; 2 Sam. 23. 13; 1 Kings 18. 4, 13; 19. 9; 1 Chron. 11. 15. Strong's Concordance does not list 1 Kings 19. 13, but Young's does. There are many caves in Palestine but the particular cave mentioned here is a cave which is "beside the Sidonians". There is a cave region in Lebanon east of Sidon in which are many caves but the one mentioned here is well known under its modern name of Mughar Gezzin, "Mughar" meaning "cave" and "Gezzin" or "Jezzin" meaning "of Jezzin". It can only be assumed that this cave is the one mentioned in the verse before us. Hastings and Grollenberg both suggest that the name is a corruption for "me-" meaning "from" and Arad which is in the Negeb. (See note to Josh. 12. 14.) Arad probably took its name from a king (or vice versa) who appears in Num. 21. 1; 33. 40; The place is mentioned in Judg. 1. 16. (1 Chron. 8. 15. has reference to the man.) Arad as a place is in the southern portion of the wilderness. (See note to Josh. 12. 8.) This cannot be accepted as the cave is definitely stated to be "beside the Sidonians", and that puts it far to the north. To accept this northerly limit is to accept that the land of the Canaanites extended to include the land of the Phoenicians.

"Aphék,.." - see notes to Josh. 12. 18.

"borders of the Amorites:" - These people were descended from Canaan. (Gen. 10. 16.) They composed one of the seven nations which had to be driven out of the land. (Josh. 3. 10.) The "iniquity of the Amorites" was considered in the eyes of Yahweh to be characteristic of the iniquity of the whole nation of Israel. See how this is applied in the days of Ahab in 1 Kings 21. 26. The most famous character connected with the Amorites was undoubtedly king Sihon. See notes to Josh. 12. 2. under the heading of "Heshbon". The country of the Amorites is not mentioned here but the "borders" thereof are. This must mean the borders of the land formerly ruled by Sihon and Og, (see note to Josh. 12. 4. under "Og, king of Bashan") but not including those lands. To the north, this would take us to Syria in the coastal region.

Verse 5

"the Giblites,.." - This is a name of a people and it makes its only appearance in Scripture at this verse. The place is "Gebal" which appears at Isa. 83. 7. and Ezek. 27. 9. In modern times it is better known as "Byblos" from which is derived the word "Bible".

It is a town on the Mediterranean Sea coast north of Beirut and called by the modern name of "Jebail". Gesenius states that the classical Grecian name was "Bublos" and rarely Biblos. (op. cit. page 155 a.) Some commentators point to the possibility of an error or a distortion of what was originally written because the land of Canaan did not extend as far north as Gebal. But if we have regard to what was actually written, we shall notice that the sentence is continuous from the previous verse. Reading it again, we find that the land extended in the north to the land of the borders of the Amorites, then (verse 5) and (to the borders of) the land of the Giblires (Gebalites). This brings the northerly extent of the land within limits set out in Num. 34. 9. and brings it up to Damascus.

In Ezek. 27. 9. the "ancients of Gebal" were calkers of ships. In 1 Kings 5. 18. it is stated that "Solomon's builders, and Hiram's builders, - and the "stonesquarers" hewed great and costly stones for the building of the Temple. See margin for "stonesquarers" in A.V. and see R.V. where the word "stonesquarers" is dropped and replaced by "Gebalites".

The reference to Psa. 83. 7. refers to another Gebal altogether. This is near Petra and is still known as "Jebal".

"all Lebanon,.." - this must be read in conjunction with the words which follow, namely, "toward the sunrising". This description must now be regarded in relation to the land of Gebal which has just been mentioned. The description therefore, is the land of Lebanon east of Gebal.

"from Baal-gad under mount Hermon..." - see note to Josh. 11. 17.

"the entering into Hamath." - the name means "fortress" or "sacred enclosure". In the days of David it had a king named Toi (2 Sam. 8. 9.) who is named Tou in 1 Chron. 18. 9. The king is mentioned in 2 Kings 17. 24; 19. 13; and Isa. 37. 13. which were quoted in connection with the Avites - see notes to 13. 3. A further mention is made in Isa. 10. 9. When Pharaoh-nechoh put Judah to tribute, Jehochaz the king at Jerusalem was sent to Hamath so that he could not reign in Jerusalem. (2 Kings 23. 31/33.) When Nebuchadnezzar made his final assault upon Jerusalem and Judah, he caused Zedekiah's eyes to be put out after he had been brought to a place called Riblah. (2 Kings 25. 6/7.) This place is said to have been in Hamath. (2 Kings 25. 21.) See also Jer. 39. 5/7. Hamath is also mentioned in connection with Jereboam who recovered it. (2 Kings 14. 28.) Here it is stated to have belonged to Judah, at one time. It is associated here with Damascus.

The phrase "entrance of Hamath" or "entering into Hamath" is often used to denote a territorial limit. See Num. 34. 8.; Judg. 3. 3; 1 Kings 8. 65; 1 Chron. 13. 5; 2 Chron. 7. 8.; Amos 6. 14; The references just quoted from 2 Chron. 7. 8. state the two extremes of the land when it says, "from the entering in of Hamath unto the river of Egypt." This was the full extent of Solomon's kingdom.

Verse 6

"Misrephoth-maim,.." - see note under this heading in Josh. 11. 8.

"all the Sidonians,.." - reading the first half of the verse up to this point we find that the land to be occupied is all that stretches from Lebanon as already described in the previous verses, to the coasts of the Sidonians who were the ancient Phoenicians who lived in the land from Lebanon southwards, from the boundary of the land of Hamath down to the promontory of Nakura as it is now called. This covered the whole of the land of norther Canaan.

"them will I drive out from before the children of Israel:.." Thus Yahweh states emphatically that He will drive out the inhabitants of the land. Whereas this would undoubtedly have been true, Yahweh nevertheless does not expect His servants to do nothing while they wait for Him to act. Therefore when the people of Israel who had been wanderers,

dwellings in tents for forty years suddenly found themselves in a strange land with nations to drive out and cities to occupy, they tended to put the nations to tribute and did not drive them out. Whereas the Tribe of Judah worked very hard and took a lot of land, the other tribes did not do so well so they were not helped by Yahweh. The point is that Yahweh's Promises will never fail but if we are to derive the benefit from them, we must take the effort which is required of us.

"divide thou it by lot..." - the words "divide by lot" come from one Hebrew word namely, "naphal" which has a wide variety of meanings. Basically the word means "to fall" with the idea of falling by accident. Thus, when lots are drawn for, it "falls to one's lot". This translation does not often appear in Scripture. It is found in Ezek. 45. 1; 47. 22; 48. 29; and in the past tense it appears at Josh. 23. 4; Psa. 78. 55; In all these the usages are confined to dividing the land for an inheritance. It is used in a tremendous number of instances under the translation of "fall" especially where the sense is meant "to fall by the sword". In 2 Sam. 20. 15. the sense "to throw down" is used. (The people with Joab battered a wall to throw it down.) It is used in the sense "to fell a tree" (2 Kings 3. 19.) but in 1 Sam. 31. 4. Saul took a sword and "fell" on it. In Josh. 11. 7. Joshua and his army came upon the enemy and "fell" upon them. In Deut. 25. 2. it is used in the sense of "to lie down (prostrate)". See also Judg. 7. 12. In a negative sense, the word is used thus, "not one thing hath failed" which is used twice in Josh. 23. 14.

The "casting of lots" seems to suggest that something was "cast" or thrown and where it fell or how it fell would give the decision. There is a suggestion in Prov. 16. 33. that whatever was thrown was held in the clothes of the lap first. In Lev. 16. 9. lots were cast to determine which of two goats would be the scape goat. In Josh. 7. 14. the guilty tribe of Achan was chosen by lot and in Jonah 1. 7. lots were cast to expose Jonah. When choosing their king, Israel chose the tribe of Benjamin. (1 Sam. 10. 20.) Now in Joshua's account, we find the land being chosen by lot. Whatever method was used is unknown but Rev. 2. 17. suggests that a white pebble amongst stones of other colours may have been used.

To divide the land by the casting of lots was to leave the division to Yahweh because He alone could guide the lot as it fell. In the symbolism of it, it is appropriate that it should be so because when we stand in our lot at the end of the days, it will be by the Power and Grace of Yahweh that we receive a reward. As the division turned out, it was the best for all the tribes taking part - the nine and one-half tribes.

"for an inheritance". Coupled with the use of the Heb. "naphal" which is used also with falling by the edge of the sword, we can understand that in the final dividing of the inheritance, a large number of people of the nations would fall by the edge of the sword.

"as I have commanded thee." - All would be done according to the will of Yahweh.

Verse 7

This verse follows on from verse 1. As explained in the introduction to this chapter, verses 2 to 6 describe the extent of the land to be divided after it has been possessed. Verse 2 commences by saying that the land described in the succeeding verses was "the land that yet remaineth".

"divide the land for an inheritance..." - the Heb. for "divide" is not the same as that used for "divide by lot" in verse 6. The word used here is Heb. "chalaq" with the "ch" pronounced as "g" in Afrikaans or "ch" as in "loch". The root word means "smooth" and by implication, the use here is to select by smooth stones. Gesenius points out that the guttural "g" followed by "l" is the beginning of many words in English denoting smoothness. For example, glass, gloss, glaze, glacier, glib, glide, glace, glissade and glisten. See Josh. 14. 5; 18. 10; and 18. 5.

The instructions given in Num. 26. 53/54. stated that the land was to be divided according to the number of the names of each tribe. The more names there were the greater had to be their inheritance and the less names, the less the inheritance. Nevertheless, in verse 55 it is stated, "notwithstanding the land shall be divided by lot", and, in verse 56, "according to the lot shall the possession thereof be divided between many and few." After reviewing the divisions of the land, it is obvious that it was not divided according to the number of people in each tribe but according to the "names". These names were given in the lists of tribes in Num. 26. The principle is stated again in Num. 33. 54. where it is said that the land shall be divided amongst the families. This does not take into account the number of people comprising each family.

It will be remembered that in Num. 34. 17. Joshua and Eleazar the priest were to attend to the division of the land. In the anti-type it shows that when Christ comes, he will be the anti-type of both, namely, Joshua the king and Eleazar the priest.

Verse 8 CONFIRMATION OF THE WORK OF MOSES.

From here on to the end of the chapter, the author deals with the other two and one-half tribes who were given their portion on the east of Jordan. Having introduced the half tribe of Manasseh in verse 7, he now brings Reuben and the Gadites into the picture in this verse.

"even Moses the servant of Yahweh gave them." - Here acknowledgement is given to the fact that although Moses arranged the division, Yahweh was the power behind him. See Num. 32. 33/42. Deut. 3. 12/17.

Verse 9

From this verse to verse 13, the writer gives a broad survey of the land which was divided. This is followed in verses 15 to 33 by the details of the divisions but in verse 14 there is a statement that Levi did not obtain an inheritance of land.

"Aroer..." - from here on the description is much the same as given in Josh. 12. 2. This division is given again in verse 16. q.v. See also Deut. 3. 16.

"all the plain..." - Heb. "miyshor" from the root "yashar" means level place. This could mean table lands or the flat land between hills. The main character is freedom from obstacles which would mar the flatness of the land.

"Medeba..." - The name first appears in Num. 21. 30. where it is also connected with "unto Dibon." When Nahash the king of the children of Ammon died, David wanted to be kind to his son so he sent messages of comfort to him. These messages were rejected and Hanun the son of the late king severely treated David's messengers. Instead of apologising, Hanun and his people sent a thousand talents of silver to hire mercenaries from Mesopotamia, Syria and Zobah. This army chose Medeba as its rallying point. (1 Chron. 19. 1/7.) In his prophecy against Moab, Isaiah mentions Medeba in the same verse with Dibon. (Isa. 15. 2.) The meaning of the name is "water of quiet". The name appears again in verse 16 of this chapter. It is in Moab about 15 miles east of the point where the Jordan enters the Dead Sea and on a slightly southward latitude.

"Dibon..." - is about 16 miles south of Medeba. It also appears in Num. 21. 30. and in Num. 32. 3 and 34. It is listed in Neh. 11. 25. but this is in error. The place should be Dimonah. (Josh. 15. 22.) In the writings of the prophet Jeremiah it is said to be in the possession of Moab at that time. Jer. 48. 18. and 22. Finally, it appears again in Josh. 13. 17. The land mentioned here is the south west extremity.

Verse 10

"... all the cities of Sihon..." - the information given here is the same as that in verse 2 of chapter 12 except that 12. 2. gives more detail. See also Num. 21. 24/26.

Verse 11

This verse is covered in Josh. 12. 2/5. q.v. See also Deut. 4. 46/48. Gilead covers a very big territory taking in all the land on both sides of the river Jabbok. Half of Gilead is mentioned in Josh. 12. 2. and the other half is accounted for in verse 5.

Verse 12

The details given in this verse are read about in Josh. 12. at verses 4 and 5. See also Deut. 3. 10/11.

"for these did Moses smite..." - This remark covers not only the places named in this verse but also those appearing in verses 10 and 11. The circumstances which led up to Moses smiting them is given in great detail in Num. 21. 21/35.

Verse 13

This information follows that given in verse 11 which states that the territory occupied by the Geshurites and Maachathites were attacked. This was a very serious omission and Joshua was to refer to it in his closing exhortation to the people of Israel. See Josh. 23. 12/13. The people could not complain that they had not been warned because Moses spoke to them very clearly as recorded in Num. 33. 50/56.

The Maachathites were living in the days of David. See 2 Sam. 3. 3. Also the Geshurites of whom Talmai was king and Absalom married his daughter.

Verse 14

THE LEVITES.

This verse appears to be interpolated to act as a division between what has just been stated and the information which is to follow. Having outlined broadly the land occupied and allocated to the two and one-half tribes on the east of Jordan, the writer now breaks his continuity with the statement that the tribe of Levi were not given any land at all. After this, from verse 14 onwards, the allocation of the land in detail is given.

The information is repeated in verse 33 of this chapter. Again the information concerning Levi is given in Josh. 14. 3/4. The inheritance of Levi was stated in detail in Num. 18. 20/24. See also Deut. 10.9; 12. 12; and Deut. 18. 1/2.

"the sacrifices of the LORD God..." - the Levites were permitted to eat the meat offered in sacrifice. One tenth had to be brought to them every third year. The point was that they were the people of Yahweh and were to have no material inheritance. Likewise, when the saints are immortalised and given a place in the Kingdom of God, they will have no material inheritance.

Verse 15

INHERITANCE OF REUBEN.

The writer now introduces his next section which deals in detail with the inheritance of Reuben (verses 16/23); Gad (verses 24/28) and finally the inheritance of the half tribe of Manasseh. (verses 29/33.) This will complete the record of the inheritances of the two and one-half tribes who were given land on the east of Jordan.

Verse 16

This land is mentioned in verse 9 of this chapter. See also Josh. 12. 2. The land is also mentioned in the proverb of Num. 21. 28/30. q.v. See also Deut. 3. 12. This rep-

resents the southerly portion of the land from Aroer in the Arnon valley and "the city which is in the midst of the river" which is the city of Ar, and onwards over the plain or table land which is Medeba.

For references concerning the city of Ar, - a city in Moab - see Num. 21. 15 and 28; Deut. 2. 9, 18, 29; and Isa. 15. 1.

Verse 17

Heshbon - see notes on this city given against Josh. 12. 2. It was one of those cities which had other towns dependent upon it and it was built in the plain. It was situated almost on the centre between the rivers Arnon and Jabbok. (see notes to Josh. 12. 2.) This was just about the border of the land given to the Reubenites. It was rebuilt by the people of Gad after its defeat. See Num. 32. 37.

Dibon - See note to verse 9 of this chapter. It is referred to as Dibon-gad in Num. 33. 45, because the people of Gad rebuilt and fortified it. It is situated on the river Arnon, about three miles north of it.

Bamoth-baal - see margin "high places of Baal". It is on the western edge of the Transjordan plateau. See Num. 22. 41, where Balak took Balaam to this place which is described in that verse as being "the utmost part of the people". That would take him to the outskirts of the camp of Israel at that time before the occupation. This is not far from Medeba and is slightly to the north of it. It is mentioned in the song of Israel. (Num. 21. 17/20 but note particularly verse 19.)

Beth-baal-meon. See margin "house of Baal-meon." This is its only appearance in Scripture with this spelling but it is mentioned in Num. 32. 38, as Baal-meon. It is noted there that their names were changed. See also 1 Chron. 5. 8, and Ezek. 25. 9. Jeremiah states that it belongs to Moab in his day but he spelt it "Beth-meon". It is about 5 miles south west of Medeba.

Verse 18

Jahaza - a city near Medeba and Dibon. This is the only verse in Scripture where it appears by this spelling. In Num. 21. 23, it is recorded that Sihon fought against Israel at this place but the spelling is Jahaz. See Deut. 2. 32, and Judg. 11. 20, when the story is retold. It is listed as a Levitical city in Josh. 21. 36, where it is spelt as Jahaz, and 1 Chron. 6. 78, where the spelling is Jahzah. Many years later it became a Moabite city. Isa. 15. 4; and Jer. 48. 21, where it is spelt Jahazah. It is mentioned on the Moabite Stone. It is about 14 miles from the east coast of the Dead Sea and about 6 miles north of Aroer. It means "a place trampled down".

Kedemoth - about 3 miles north west of Jahaz. It was chosen as a Levitical city in Josh. 21. 37. It was a city of some importance because it is stated in this verse that apart from being a Levitical city, it had satellite towns. See also 1 Chron. 6. 79. It gave its name to the "wilderness of Kedemoth". (Deut. 2. 26.) The name means "beginnings".

Mephaath - it makes its first appearance in Scripture in this verse. It was also elected as a Levitical city - see Josh. 21. 37, where it is listed with Kedemoth. It also had its satellite suburbs. See 1 Chron. 6. 79. With Jahaza it is mentioned in Jer. 48. 21. It is about 10 miles north east of Medeba. The name means "beauty".

The description of the land is taking us gradually further north, having started in the extreme south by the river Arnon.

Verse 19

Kirjathaim - this is listed in Num. 32. 37. with Heshbon and Elealeh. It is also known as "Kiriathaim" and appears with this spelling in Gen. 14. 5. with the addition of the name Shaveh. This is thought to be a different place which is situated south of the river Arnon. It appears in Num. 32. 37. It is listed as a Levitical city in 1 Chron. 6. 76. out of the tribe of Naphtali but this must be an error because it does not tie up with the corresponding list in Josh. 21. 34. The Chronicles name should, no doubt, be Kartan. Compare Josh. 21. 34. It is about 5 miles north west of Dibon.

Sibmah - This is the first appearance in Scripture by this name. It is mentioned in Num. 32. 3. as "Shebam" with a marginal reference suggesting an alternate "Shibmah". This alternative is given in Num. 32. 38. In all these passages it is mentioned as being part of the land given to the two and one-half tribes. The city must have afterwards returned to the possession of Moab for it is as a Moabite city that it comes under the prophecy of Isaiah. See Isa. 16. 8. and 9. It appears to have been a centre for the growing of the vine. Both Isaiah and Jeremiah refer to the "vine of Sibmah". It is a straight four miles north of Medeba. Hastings suggests that the modern name may be "Sumia", (op. cit. Vol. IV page 428 b under "Sebam".)

Zareth-shahar - the name in Hebrew is Tsereth hash-Shachar and means, (according to Strong) "splendour of the dawn". It makes its only appearance in Scripture at this verse. Grollenberg suggests that the modern name is Zarat. It is at the coast of the Dead Sea about 8 miles north of the estuary of the river Arnon. There are hot springs near by.

"in the mount of the valley". - this applies only to the situation of Zareth-shahar and not to Kirjathaim and Sibmah. This valley is mentioned in verse 27 and is the Jordan valley. This used to be known as "the vale of Siddim". (Gen. 14. 3. and 8.) The "mount" refers to the high cliffs at the coast of the Dead Sea in this area.

Verse 20

Beth-peor, .. - this is near the mountain where the Baal of Peor was worshipped. Balak brought Balaam there. (Num. 23. 28.) When the people, encouraged by Balaam, began to commit whoredom with the daughters of Moab, the great sin was committed at Beth-peor. (Num. 25. 3.) (The reason for this sin is given in Num. 31. 16.) The iniquity of Israel in this case was a terrible sin in the eyes of God and it was remembered for many years afterwards. See Josh. 22. 17. where it is again called to mind. When Yahweh looked upon Israel, he saw them as "grapes in the wilderness" and "first ripe in the fig tree at her first time", "but they went to Baal-peor and separated themselves unto that shame". (Hos. 9. 10.) When recounting the history of Israel, the Psalmist said of them that "They joined themselves also unto Baal-peor, .." (Psa. 106. 28.) Beth-peor is also mentioned in Deut. 3. 29; 4. 46. and in Deut. 34. 6. where it is recorded that Moses was buried "in a valley in the land of Moab over against Beth-peor". It lies between Heshbon and the point where the river Jordan enters the Dead Sea. The modern name is probably "Khirbet (ruins of) esh-Sheikh-Jayil".

Ashdoth-pisgah - margin "springs of Pisgah" or the "hill of Pisgah" but Keil and Delitzsch give the meaning as "slopes of Pisgah". (op. cit. page 141 b) See Josh. 12. 3. and Deut. 3. 17. See note to Josh. 12. 3. under "Ashdoth Pisgah" and "Pisgah" where full details are given. The "hill", "slopes" and "springs" simply mean that part of the mountain where the springs rise.

Beth-jeshimoth - This place made its opening bow in Num. 43. 39. but the spelling in that verse was "Beth-jesimoth". Strong defines the meaning as "house of the deserts" but Grollenberg says "house of desolation". It is not that the "house" is desolate but that it is in a desolate place like a desert. The Hebrew for the name is "Beyth ha-Yeshimowth". See notes under Josh. 12. 3.

Verse 21

"And all the cities of the plain,.." - This refers to the other cities (and towns) of the plain which had at one time before the conquest, belonged to Sihon the king of the Amorites. Sihon is also described here as having "reigned in Heshbon". In verse 17 "all her - Heshbon's - cities that are in the plain" are mentioned and some are named in the verses which follow. The rest are now referred to without being given names. The point to note is that Sihon's land was divided, the cities mentioned up to now having been given to Reuben. In verse 27 we shall read of "the rest of the kingdom of Sihon" which was given to Gad.

"whom Moses smote with the princes of Midian,.." - having mentioned Sihon, the author of the Book of Joshua is reminded of the former victories of Moses so names the people once again. In Numbers 31. 8. the names of the kings of Midian are given. These will now be considered individually.

Evi - Num. 31. 8. and Josh. 13. 21. are the only appearances made by this man. The name means "desire" or, by implication, "lust". He was a vassal king owing allegiance to Sihon.

Rekem - This man is also mentioned in Num. 31. 8. There is a place of the same name mentioned in Josh. 18. 27. but its situation is unknown. In 1 Chron. 2. 43. Rekem is stated to be the son of Hebron but this is a son of Caleb so is not connected with the man mentioned here. The Rekem of the verse before us is stated to be a king in Num. 31. 8. but in Josh. 13. 21. he is said to be a prince. This simply means that under Sihon he was a vassal king and owed allegiance to the main power of Sihon.

Zur - He is mentioned in Num. 31. 8. His daughter Cozbi was the abominable Midianitish woman who was joined in sin with a man of Israel as a result of the evil work of Balaam. (Num. 25. 15. and 18.) The Zur of 1 Chron. 8. 30. and 9. 36. is a son of Gibeon and the tribe of Benjamin and has no connection with the man we are studying. Having been called a king in Num. 31. 8. and a prince in Josh. 13. 21. he would have been a vassal king subject to the will of Sihon. The Heb. name means "rock".

Hur - This is a famous name in Hebrew history but the man mentioned in this verse has no fame at all in the history of Yahweh's people other than his appearance here and in Num. 31. 8. Again, he is one of those described as a king in Num. 31. 8. and a prince in the verse before us. This means that like the others, he was a vassal king of Sihon.

The first time we come across this name is in Exod. 17. 10. and 12. when he and Aaron held up Moses' hands during the battle against Amalek when Joshua was leading the armies of Israel. When Moses and Joshua went up the mountain, Moses instructed the elders to wait for them until they returned. He added that Aaron and Hur were with them so if any matter called for a decision, they could ask Aaron and Hur. (Exod. 24. 13/14.) In Exod. 31. 2. we read of a man named Hur who was the father of Uri who, in his turn, was the father of Bezaleel whom God had filled with wisdom, understanding, knowledge and all manner of workmanship to build the tabernacle and all that appertained thereto. See also Exod. 35. 30; 38. 22; In 1 Chron. 2. 5. we learn that Pharez had a son named Hezron. In verse 18 we learn that Caleb (Chelubai of verse 9) was the son of Hezron. In verse 19 we learn that Hur was the son of Caleb by his second wife named Ephrath. Therefore it would appear that Hur was descended from Pharez. Josephus ties it all up by connecting this Hur with the Hur of Exod. 17. 10. and states that he was the husband of Miriam. (Ant. III. ii. 4. and vi. 1.)

In 1 Kings 4. 7/8. we read of the twelve officers which Solomon appointed to provide victuals for the king. One of these was "The son of Hur" (margin: "Ben-Hur"). See 2 Chron. 1. 5. This has no connection with the Hur of Josh. 13. 21. Finally there is a Hur in Neh. 3. 9. who was one of the builders of the wall of Jerusalem after the return from the Babylonian captivity. These extra details have been inserted for interest only. They do not form part of our study of Joshua.

Reba - This king/prince also appeared in Num. 31. 8. He was another of the vassal kings under Sihon. His name means "a fourth part".

"which were dukes of Sihon..." - The word for "duke" here is different from that which appears in Gen. 36. 15 et. seq. which is Heb. 'alluph and means "notable one" or "chieftan". The word in this verse we are studying is Heb. "neciyk" which means "one anointed" such as one who is anointed to high office like a governor. It is similar to "necek" meaning a drink offering (Ezra 7. 17.) The same word is also translated as "molten image" in Isa. 41. 29. In Deut. 32. 38. it is translated "drink offering", yet in Dan. 11. 8. the translation is "princes". The implication is that having anointed the molten image or chosen person, they are then venerated as a thing or person worth venerating. This seems to agree with the pagan idea that kings and others of high station had a connection with the gods. In this way, the king of Babylon was addressed as the "morning star". (Isa. 14. 12. "Lucifer" or "Day Star"). The most important result of such an election to office is that the authority who did, or who consented to, the anointing, would be he who could demand the loyalty of those who had been anointed. The outcome was that the "dukes" were vassal princes who would hold office so long as they were loyal to Sihon. It has been suggested that the application of the word "pouring" or "libation" or "offering" is "the creation of a prince by the pouring in of power".

Verse 22

"Balaam also the son of Beor..." - The word "also" indicates that the author is connecting Balaam with Sihon, the princes and dukes, who were slain by the Israelites under Moses. This completes the reference to or quotation from Num. 31. 8. q.v.

"the soothsayer..." - margin "the diviner". The Heb. is "qacam" meaning "divination" "witchcraft". This is the root word, the derivative being "qecem" which is the one who does such things, namely, the oracle, the witch, the soothsayer, or the outcome of what is done. This is the divination or the divine sentence. In Dan. 2. 27; 4. 7; 5. 7. and 11; a Chaldee word is used, namely, "gezar" which means "to divide" or "to cut out" (as a stone from a quarry); e.g. "a stone was cut out without hands" (Dan. 2. 34.) and "stone was cut out of the mountain" (Dan. 2. 45.) Another word that appears in the O.T. is "anan" meaning "to act covertly" "to practice magic" from the root of the same spelling but different pronunciation, meaning "to cloud over". This word appears in Isa. 2. 6; and Mic. 5. 12.

The application in Daniel is interesting because Daniel was asked to interpret Nebuchadnezzar's dream because the soothsayers were unable to do so. That is to say, those who pretended to use divine power were unable to "divine" the meaning of the dream. Daniel showed - by his use of the word - that in the age to come, a "stone" who would be Christ, would be created by "divine" power and he would come out of the "mountain", this being used as a symbol for the king. That is to say, the Christ would be created by Divine Power to be a king. For the meaning of the symbol of a mountain, see Jer. 51. 25. where a prophecy is directed against Nebuchadnezzar and calling him a "destroying mountain".

Soothsayers operated in many different ways. Amongst Africans, the "mtagti" or "witchdoctor" is said to "throw the bones" and, as it is thought, the way the bones point, the culprit is found. Actually there is no pointing of bones. The "discovery" of the culprit is found to be someone the witchdoctor didn't like. Weather forecasting was an occupation of the diviners and they made their guesses from the behaviour of birds and animals or insects. The throwing of bones is called "rhabdomancy" and is a division of divination.

Other methods of divination were "hepatoscopy" by which the liver of a human or animal victim was examined for signs. Similar to this was "haruspication" which was the examination of entrails. Necromancy involved communication with the departed. See Deut. 18. 11. The Heb. is "darash" meaning one who inquires of a god. The other Heb. word is "muwth" which means "death" or "to die". This refers to the apparent death state

of a "medium". This is interesting because "mediums" in Bible days used to go into a trance simulating the death state, and while in that state, make predictions. An example of this is found in the scene with the witch of Endor. (1 Sam. 28. 8/20.) In Deut. 18. 11. we learn that a necromancer had to be put to death and in verse 20 of that chapter we read that "the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die". The Heb. for the last word of that verse, namely, "Die" is also "muwth" from which is taken the noun "necromancer". In other words, if any "medium" dared to simulate the death state and while in that state make predictions, he would really die.

The "familiar spirit" is an English translation of the Heb. " 'owb" which means "necromancer" but in a manner of chanting, mumbling, muttering, speaking into a skin bottle or speaking by ventriloquism. Whatever way it is done, the voice is changed. Referring to the witch at Endor again, we find that she managed to speak in the same manner as Samuel so that Saul thought he heard Samuel speaking. Samuel was not there so Saul had to ask "What form is he of?" (What does he look like?) If the witch used ventriloquism to speak, Saul would never know that it was she who was speaking. He would be ready to believe that it was Samuel. Such mediums were supposed to have a soothsaying demon within them and all they had to do was to enquire (Heb. "darash") of it. The translation of 1 Chron. 10. 13. indicates this if one eliminates the words in italics. It should read "asking by necromancy to enquire (darash)" or "asking a necromancer to enquire" or "asking a muwth to darash". The manner in which a necromancer spoke is indicated in Isa. 29. 4.

Another way of divining was to consult teraphim. These were household gods which were consulted. The message would come from the imagination of the person who consulted them. See Ezek. 21. 21. where divination, examining the liver and consulting the teraphim was what the king of Babylon did. See also Zech. 10. 2. where Israel had been guilty of the same.

Hydromancy was divination by the liquid in a vessel (cup). It was well-known in Egypt and Joseph falsely accused his brothers of having stolen his cup in which he drinketh and "whereby indeed he divineth". It is not suggested that Joseph did this sort of thing but that he used it as a form of accusation to entrap his brethren. See Gen. 44. 5. In modern times this finds expression in tea cup reading and crystal gazing. Necromancy survives in spiritualism and throwing the bones is found in telling fortunes by playing cards.

Balaam was an oracle - one who consulted or enquired of in the manner of clairvoyancy or spoken to through a veil (as Roman Catholic priests are spoken to at a confessional). He did this for reward as we learn from Num. 22. 7. His death was in accordance with Deut. 18. 20.

Verse 23

Rotherham translates this verse as "And so the boundary of the sons of Reuben was the Jordan and district..." From this we understand that the river Jordan formed the western boundary of the land which was allocated to Reuben. "...and the border..." means the land enclosed by the boundary indicated. The land as described in the preceding verses mentioned the names of cities and included the vassal towns but did not show how far the environs extended. The information now given is designed to make it quite clear how far the borders extended. This was the Jordan on the west.

The verse closes with a statement that this was allocated to Reuben.

Verse 24

THE INHERITANCE OF GAD

The distribution made to Gad is given in Num. 32. 34/36. q.v. Note that the word "inheritance" is in italics, thus showing that it is not in the original Hebrew. The verse says that Moses gave unto the tribe of Gad. There could be no inheritance in a

land which was not promised to them. They were given it for - or in place of - an inheritance.

"according to their families." - this pattern of distribution appears also in verse 15. This refers to the allocation of the land according to the names and not to the number of people bearing the names. See notes on this subject to verse 7.

Verse 25

"their coast..." - a "coast" usually denotes a border abutting the sea or a lake. The Heb. is "gebul" meaning a boundary, border or landmark.

"Jazer..." - this place appears first in Num. 21. 32. under the spelling of "Jaazer". It is mentioned there after Moses and Israel had overcome Sihon. It is not clear in this passage whether it is a country or a city with satellite villages. In Num. 32. 1. it is referred to as a "land" (the land of Jazer) and it is mentioned again in verse 3 as if it were a city. It appears in Num. 32. 35. as part of the distribution to Gad. In Josh. 21. 35. it is mentioned with Heshbon as a Levitical city of Gad. In 2 Sam. 24. 5. it appears as being on the way when the Israelite officer went to number the people. 1 Chron. 6. 81. repeats the information of Josh. 21. 35. For the distribution in the days of David, see 1 Chron. 26. 31. It appears to have been captured by Moab many years later for it is spoken of by the prophet in Isa. 16. 8/9, and Jer. 28. 32. (twice) In the second of Jeremiah's use of the name it appears as "the sea of Jazer." The R.S.V. omits "the sea of" but says "as far as Jazer". The LXX (see chapter 31 vs 32.) says "the cities of".

"all the cities of Gilead,..." - that means the southern half of Gilead which belonged to Sihon. (The northern half which belonged to Og was given to half of Manasseh.) (see vs 31.)

"half the land of the children of Ammon,..." - Half the land of the sons of the Ammonites is referred to here, this portion being that between the river Arnon and Jabbok. This is mentioned in Deut. 2. 36/37; 3. 16; This is mentioned again in Judg. 11. 13. (Sihon had taken the land from the Ammonites - see Num. 21. 23/26. and in particular verse 26.)

"Aroer that is before Rabbah;" - for Aroer see notes to 12. 2. The situation of this place is unknown.

"Rabbah". - according to Deut. 3. 11. this place belonged to the sons of Ammon. (It is spelt here as "Rabbath"). There is a Rabbah listed in Josh. 15. 60. but this is not the Rabbah we are dealing with now. This was the capital of the Ammonites and was known as "Rabbah of the Ammonites", and "Rabbah of the children of Ammon". More students know of Og than the fact that his iron bedstead was at Rabbath. (Deut. 3. 11.) The place was indirectly associated with David because when Joab, his commander, besieged Rabbah, David committed his sin with Bath-sheba. (2 Sam. 11. 1/3.) The place is situated about 25 miles to the north east of the point where the Jordan enters the Dead Sea. It is at the head of a valley through which the river Jabbok flows and this is known to-day as "Wadi Amman". On some maps it is shown as Philadelphia because this is the name given to it when it was built by Ptolemy II. It still retains the name of Amman to the Arabs.

In the prophecy against the Ammonites, the prophet Jeremiah has something to say about Rabbah. See Jer. 49. 2/3. Concerning the Ammonites, the prophet Ezekiel also has something to say. (Ezek. 25. 5.) See also Amos 1. 14.

Verse 26

"Heshbon..." - see notes to Josh. 12. 2.

"Ramath-mizpeh,.." - This is the only appearance in Scripture of this place as spelt in this manner. It is identical with Mizpeh but is not to be confused with the Mizpeh of Josh. 18. 26. which was in Benjamin. This Ramath is in Gad and was later elected as a city of refuge. (Josh. 20. 8.) The appointment of it as a city of refuge also appears in Deut. 4. 43. where it was appointed with Bezer of the Reubenites, and Golan of the Manasites. See note to Josh. 11. 3. It was the scene of the agreement between Laban and Jacob. It is situated approximately on the same latitude as the point where the river Jabbok joins the Jordan and about 13 miles directly from it.

"Betonim;.." - The name is in the plural form having the suffix "im". It is thought to come from the word "boten" which is the singular form of the word and means "nut". It is the "pistacia" (pistachio) nut which was considered to be a delicacy in the Middle East. See "nuts" in Gen. 43. 11. these having been sent by Jacob to Pharaoh. Grollenberg calls them "green almonds". (op. cit. page 145 c.) This is the only occurrence of the word in Scripture. The situation of the place is 3 miles south west of Jazer.

In giving these place names, the author is making a wide sweep from the south to the north. Now the line is to change and the description is from east to west.

"Mahanaim..." - the name means "double camp" and the city lies on the border between Gad and Manasseh. The location is unknown but it must be north of the river Jabbok. This assumption arises out of the manner in which the place got its name. When the two angels of God met Jacob, he, Jacob, was on his way to meet Esau. Jacob said, "This is God's host". ("This is the army of the elchim"). So, in the words of Scripture, "he called the name of that place Mahanaim". See margin "two hosts" or "two camps". Gen. 32. 1/2. It is now necessary to read that chapter carefully because in verse 3 it is stated that Jacob sent messengers to Esau who was in Seir in Edom. That was far to the south. The messengers returned to say that Esau was coming to meet Jacob. (vs 6.) Verse 13 says he lodged there that night. This means that he lodged at Mahanaim. After arranging about the "staggering" of the presents he intended to give Esau, Jacob "rose up that night...and passed over Jabbok. That meant that he passed over Jabbok from north to south and that means that Mahanaim must have been north of Jabbok. This lengthy explanation is deemed necessary because we must disagree with Grollenberg, the great authority, who puts Mahanaim south of Jabbok. The verse telling us of the crossing of Jabbok is verse 22. Verse 24/32 record the wrestle which Jacob had with the angel and closes with the story of the naming of the place "Peniel" by Jacob. Grollenberg rightly puts Peniel south of Jabbok but for some reason which he does not give, he puts Mahanaim south of Peniel! We place it on the north bank of Jabbok about the place where the river, flowing west, turns in a south-westward direction.

In 2 Sam. 2. 8. it is recorded that Ish-bosheth, the son of Saul, was proclaimed king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin and over all Israel. Later, when Ahithophel hanged himself, David went to Mahanaim. (2 Sam. 17. 23/24.) During the reign of Solomon, twelve officers were appointed over all Israel. Ahinadab was appointed over Mahanaim. (1 Kings 4. 14.) Other references not mentioned in this note are 2 Sam. 2. 12 and 29; 19. 32; 1 Kings 2. 8; 1 Chron. 6. 80.

"Debir;" - R.V. margin has "Lidebir". It cannot be the Canaanite royal city of Josh. 10. 38; and 12. 13; nor that of Josh. 11. 31. It is not Kerjath-sepher of Josh. 15. 15. The "Debir" mentioned here is a mis-spelling of "Lidebir" of the R.V. and "Lodebar" of the A.V. at 2 Sam. 9. 4/5. and 2 Sam. 17. 27. q.v. The situation is unknown. Gesenius suggests that the meaning is "without pasture". Other authorities associate the name with the expression "thing of nought" in Amos 6. 13. The Hebrew for this expression is the same as that for the name "Lodebar".

Bullinger's contribution to our study is that this is the middle verse of the Book of Joshua!

Verse 27

"Betharam,.." - Strong does not list this name but Young does under "Beth Haran". It is listed in Num. 32, 36. as one of the cities of Gad which were fenced and were folds for sheep. In 1 Kings 4, 9. the son of Dekar was appointed as one of Solomon's twelve officers who were to be over all Israel. His district included amongst others, that of Elon-beth-hanan which is the same as the Betharam of this chapter. It is east of Jordan and is not far from the point where Jordan enters the Dead Sea. Hastings op. cit. Vol. 1 page 280 a. quotes Merrill in his work EAST OF THE JORDAN page 383 that there are good reasons for believing that it was in the palace at Beth-haram that Herod celebrated his birthday by the feast recorded in Matt. 14, 6/12. and Mark 6, 21/28 and that John the Baptist's head was brought there from Machaerus about 20 miles south.

"Beth-nimrah..." - This place is also quoted in Num. 32, 36. with Beth-haran as being a fenced city and used for folds for sheep. It is listed in Num. 32, 3. as one of the cities of Gad but here it is spelt "Nimrah" with a marginal reference giving us Beth-nimrah. The meaning is "house of the leopards". The modern name is "Tell Bileibil". It is situated east of Jordan and about 10 miles from Jericho, very slightly to the north east.

"Succoth,.." - The name means "tabernacles", "booths" or "tents". It is not to be confused with the Succoth of Exod. 12, 37; 13, 20; Num. 33, 5/6. which all refer to a temporary stopping place between Rameses and Etham during the wilderness journey. Many attempts have been made to locate the situation of this place in Egypt, and many attempts have been made to connect it with known Egyptian names but nothing definite has been found. There is no trace of the place at all. In view of this, we suggest that after leaving Rameses, the children of Israel pitched their camp and spent a while "in booths" or "in tents" while they were organising themselves after their hurried exit. If this is correct, then Succoth of Num. 33, 5 and 6. does not refer to a place but a manner of camping. Exod. 12, 39. gives evidence of the haste with which they left Egypt and the effect of that haste. At this point laws concerning the passover were given. (Exod. 12, 43/51.) Laws concerning the memorial of the passover followed in Exod. 13. and then, in verse 20. they struck camp and continued on their way from Succoth - the place of the booths. The theory is not proved but it is an interesting thought. In all verses quoted, the name or word "Succoth" appears.

Evidence of having stopped at a certain place and built booths there is given in Gen. 33, 17. where it is stated that Jacob journeyed to Succoth, ...and made booths for his cattle: therefore the name of the place is called Succoth. Are we to accept that Jacob came to Succoth and made succoths for his cattle and thereafter called the place Succoth? Or would we be justified in assuming that he came to a suitable place for making succoths where he could protect his cattle. Having done this, he called the place Succoth? If the latter view is correct then we have an explanation of the Succoth of Egypt. The meaning of Gen. 33, 17. would then be that Jacob came to a place afterwards called Succoth because he made succoths for his cattle and then called it Succoth.

The Succoth of the verse we are studying had its beginning in Gen. 33, 17. when Jacob named it. In Judges chapter 8 it appears several times, being on the route taken by Gideon's army. In the days of Solomon when they wanted to cast bronze for the temple, they had to find suitable sand for the moulds. They found the necessary clay between Succoth and Zarthan. (1 Kings 7, 46.) See also 2 Chron. 4, 17. where Zarthan is spelt Zeredathah. Succoth is also mentioned in Psa. 60, 6. and 108, 7. While looking up these Psalms it may be as well to mark one's Bible that Psa. 60, 6/12. are identical to Psa. 108, 7/13.

Succoth is situated on the north side of the river Jabbok at a point near where the river suddenly turns south west.

"Zaphon" - This is the only occurrence of this name in Scripture spelt in this way.

The word means "north" "northward". In this connection see Judg. 12. 1. where the word "northward" in the Heb. is the same as "to Zaphon". This is where the Ammonites were in the days of Jephthah. Inasmuch as this city was given to Gad, it may have been named by the Gaddites because from Gen. 46. 16. we learn that "Ziphion" was a son of Gad. The name is similar. In Num. 26. 15. a son of Gad is mentioned having the name of "Zephon" but the margin suggests "Ziphion" which brings us back to the same man. Whether these are connected with Zaphon is difficult to say. Zaphon is situated about six miles north of Succoth and is near the river Jordan.

"the rest of the kingdom of Sihon..." - the other half had been given to the Reubenites. See verse 21.

"Jordan and his border,.." - Jordan and its environs.

"unto the edge of the sea of Chinnereth..." - unto the shore of lake Galilee.

"on the other side Jordan eastward." - The author was on the west of Jordan when he wrote. The inheritance was given on east Jordan up to lake Galilee.

Verse 28

The description of the territory given to the children of Gad has now been given.

"after their families, the cities, and their villages." - The land was given not according to the number of people in the tribe, but according to the number of families. This decided the division of the cities and the satellite towns or villages of those cities.

Verse 29 THE DISTRIBUTION TO THE HALF TRIBE OF MANASSEH

The verse is given to introducing the next section of the plan of distribution of the land.

"by their families." - Once again the distribution is not to be by the number of the people constituting the tribe or half tribe, but is to be done according to the families.

In the anti-type, there are two tribes to be considered, one being Ephraim which means "Fruitful" and Manasseh which means "Forgetting". Ephraim was rewarded in the land of Palestine. Manasseh was rewarded partly inside and partly outside (eastward). In other words, those Jews who were fruitful will be in the kingdom as immortalised people. These are the spiritual Jews. The Jewish people who were guilty of forgetting God during their history are represented by Manasseh but not all turned away. Those who were fruitful will also be rewarded by being given immortality in the kingdom but those Jews who will come through the Second Exodus when Christ comes, will be mortal Jews in the kingdom. Just as the half tribe received their reward outside the land, so the mortal Jews will receive their reward outside the realm of immortality. They will not make that spiritual crossing of the spiritual Jordan so will not be given immortality.

Once again we must observe that the word "inheritance" in this passage is in italics showing that it is not in the original. Moses gave them the land but it was not an inheritance.

Verse 30

"their coast was from Mahanaim..." - Their boundary naturally would be from Mahanaim because this was part of the northern limit of Gad. (See vs 26.) Verses 30 to the end of the chapter are to be read in conjunction with Num. 32. 39/42. as well as Deut. 3. 13/15.

"all Bashan,..." - This was the kingdom of Og. See notes to Josh. 12. 4.

"all the kingdom of Og king of Bashan,..." - This is not "all Bashan" but the major part of it. The other part is described in the next sentence.

"all the towns of Jair, which are in Bashan, three score cities." This covers the rest of Bashan. In Num. 32. 39/42. the land that Moses gave Manasseh is described. In verse 41 we read of Jair who was the son of Manasseh. The phrase "towns of Jair" is also expressed in the Hebrew equivalent of "Havoth'jair". See Num. 32. 41; Judg. 10. 4. These were "tent villages", for that is the meaning of Heb. "havoth". (or "circle of tents").

The reference to Num. 32. 41. requires an explanation. It says that Jair the son of Manasseh took the small towns of Gilead and that he called these towns "Havoth'jair". In verse 40 it says that Moses gave Gilead to Machir the sons of Manasseh but in verse 39 we are told that Machir the son of Manasseh went to Gilead and took it. Summarising these we find that:-

- | | |
|---|-------|
| 1. Machir the son of Manasseh took it. | vs 39 |
| 2. Moses gave it to Machir the son of Manasseh. | vs 40 |
| 3. Jair the son of Manasseh took the small towns thereof. | vs 41 |

To add to the complication, Machir the son of Manasseh begat Gilead. Was Gilead named after him? Machir's children, including Jair presumably, were brought up on Joseph's knees. (Gen. 50. 23.) If the exodus from Egypt started 430 years after the giving of the Promises, (Exod. 12. 41.) how old was Jair when he took the cities? The solution appears to lie in the fact that Jair was not a son of the son of Joseph. In other words, the grandson of Joseph through Manasseh was not the Jair who took Gilead's tent towns. In fact Jair is not recorded in Manasseh's immediate descendants. See 1 Chron. 7. 14/19. But Jair must have been a descendant of Manasseh and he was contemporary, not with Joseph but with Moses. The children of Manasseh took Gilead during the wilderness journey (Num. 32. 39.) so Moses gave it to the family of Machir who were the descendants of Manasseh. During their occupation of it, Jair, one of the descendants of Manasseh, took only the tent towns thereof and called them "Havoth-jair". (vss 40/41.) Very likely there were a number of "Havoth-jair" not only east of Jordan but also to the west of the river as well. But the "Havoth-jair" referred to in the passage from Josh. 13. 30. which we are examining, were only those within the borders of Bashan. By this time they had increased from 23 (1 Chron. 2. 22.) to 60 as indicated in this verse. This number is mentioned also in 1 Chron. 2. 23. (In the days of the Judges, there was a Jair who was a Gileadite who had thirty cities.) (Judg. 10. 3/5.) The "tent villages" bearing the name of Jair which are referred to in Josh. 13. 30. are only those which were in Bashan. These were called "Bashan-havoth-jair". (Deut. 3. 14.)

Verse 31

"...half Gilead,..." - The "Gilead" mentioned in Gen. 37. 25. must have been mentioned in retrospect in the same way that Moses used the Divine Name, Yahweh, in the Genesis account although it was not given until the incident at the "burning bush" of Exod. 3. 1/14. The "half Gilead" was given to Manasseh and the other half went to Gad. See note to verse 25.

"Ashtaroth..." - This was the name of a goddess of Canaan. She was the female counter-part of Baal, and was worshipped as the goddess of fertility. See note to Josh. 9. 10. and 12. 4. The male and female gods are mentioned together in Judg. 2. 13. The name "Ashtaroth" is the plural form of Ashtoreth.

Ashtaroth is mentioned in Deut. 1. 4. where it appears to be closely associated with Edrei. In 1 Chron. 1. 71. it is stated to have been a Levitical city in the half tribe of Manasseh. It appears to have been a centre of importance because it is mentioned with

"her suburbs" (satellite villages). Ashteroth-karnaim appears only in Gen. 14. 5. where it is recorded that Chedorlaomer smote the giant Rephaim in Ashteroth-karnaim. It is most unlikely that this place meaning "Ashteroth of the horns" (a sign of the deity) was the same as Ashteroth of the Sidonians. The situation of Ashteroth is known and the locality of Ashteroth-karnaim has been identified. There are two Tells 9 miles apart bearing the modern names of "Tell Ashtera" (Ashteroth) and "Tell Ash'ari" (Ashteroth-karnaim). They lie to the east of Galilee and about 25 miles from it.

It is interesting to make a comparison between Josh. 21. 27. and 1 Chron. 6. 71. By comparing the two we find that another name for Ashteroth is "Beeshterah". This is the anglicised form of the word but the Hebrew is "be'erah". The name means "the house of Ashteroth". The prefix comes from "beth" meaning "house" but the root is "ba'ar" meaning "burning". Therefore in one sense it means "the house of the burning" or a place where human sacrifices were made by burning.

"Edrei,.." - See note to Josh. 12. 4. It was the scene of the battle between Israel and Og, king of Bashan. (Num. 21. 32/35.) See also Deut. 1. 4. and Deut. 3. 1/3. and verse 10. We see from the verses we are studying that it was given to Machir, the son of Manasseh. This means that it was given to the family of Machir, being descendants of Manasseh. The modern name of this place is "Der' a". It is situated about 10 miles south of Ashteroth.

Edrei is not to be confused with the Edrei of Josh. 19. 37. which was given to the children of Naphtali. This is about 5 miles west of Lake Huleh. The meaning of the name is "mighty", or "strong".

"cities of the children of Og in Bashan,.." - These are the cities just mentioned, namely, Ashteroth and Edrei, which were the major cities of Og, the king of Bashan. These were given to the half tribe of Manasseh "by their families". Thus the half tribe of Manasseh inherited according to the number of families which they had. These would be the descendants of Manasseh as described in Num. 28/34 bearing in mind the division of the tribe into two halves.

Verse 32

This is the epilogue stating upon what authority the division of the land was done. Two and a half tribes were established outside the Land promised unto the Fathers, but Moses was quite content after he had received a satisfactory explanation.

"other side Jordan,.." - The writer, if Joshua, was on the west of Jordan when he wrote those words. In the days before the crossing of the Jordan the same land was referred to as "this side Jordan..." See Num. 22. 1.

Verse 33

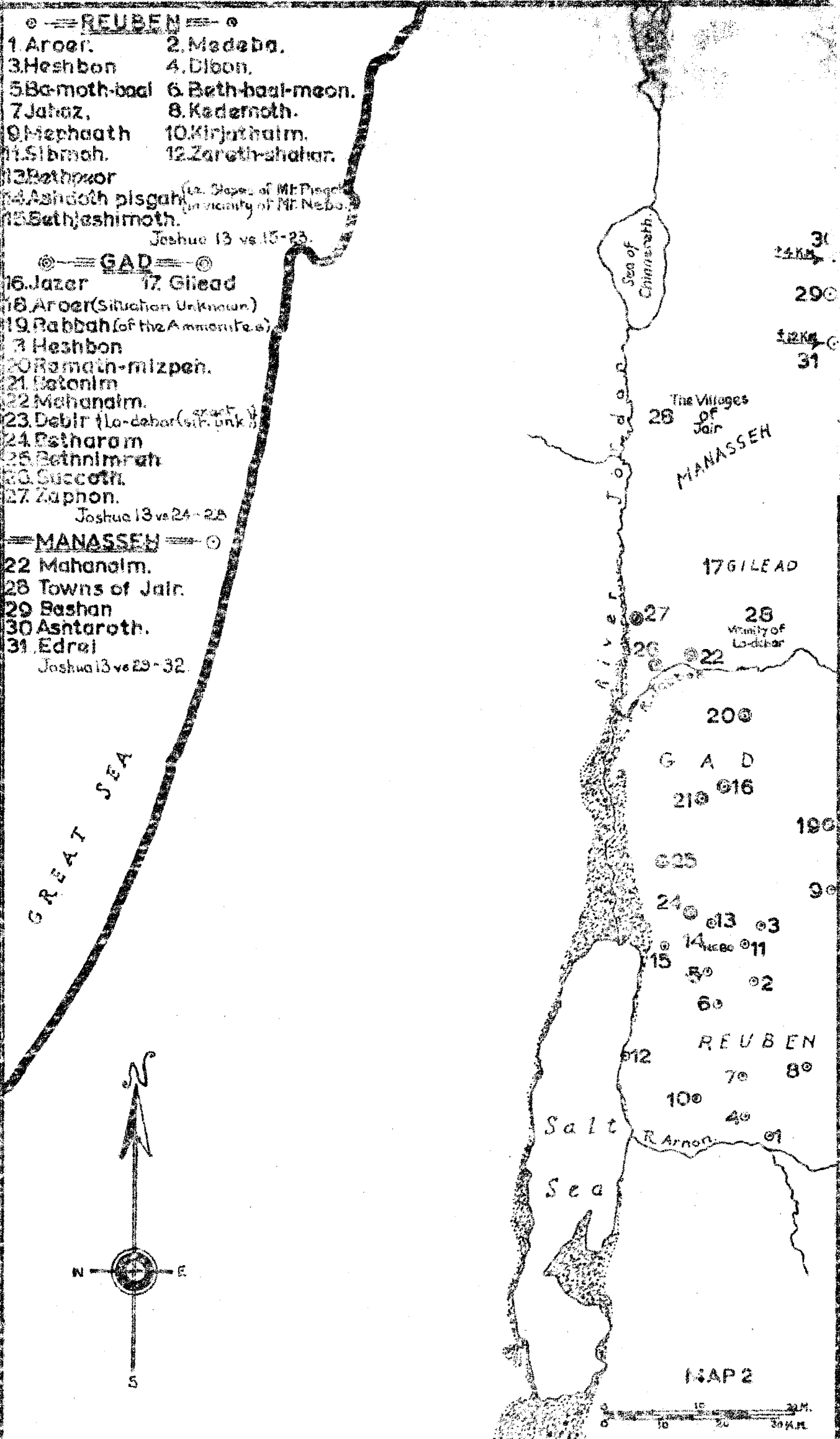
This repeats the information given in verse 14. That Levi was not to have an inheritance was Yahweh's Will. See Num. 18. 20. In the anti-type, they represent those people of Israel who had remained faithful during the Mosaic era and will find a place in the Kingdom of God as immortalised saints. Such saints will not require a tangible inheritance in the kingdom age. Their "inheritance" was stated to be Yahweh - see Num. 18. 20. - Deut. 10. 9. and 18. 1/2.

- REUBEN**
- 1. Aroer.
 - 2. Medeba.
 - 3. Heshbon
 - 4. Dibon.
 - 5. Ba-moth-baal
 - 6. Beth-baal-meon.
 - 7. Jahaz.
 - 8. Kademoth.
 - 9. Mephaath
 - 10. Kirjathaim.
 - 11. Sibmah.
 - 12. Zareth-shahar.

- 13. Bethpeor
 - 14. Ashdoth piggah (i.e. Slopes of Mt. Pisgah in vicinity of Mt. Nebo.)
 - 15. Bethjeshimoth.
- Joshua 13 vs 15-23.

- GAD**
- 16. Jazer
 - 17. Gilead
 - 18. Aroer (Situation Unknown)
 - 19. Rabbah (of the Ammonites)
 - 20. Heshbon
 - 20. Ramath-mizpeh.
 - 21. Betonim
 - 22. Mahanaim.
 - 23. Debir (Lo-debar (sit. unk.))
 - 24. Betharam
 - 25. Bethnimrah
 - 26. Succoth.
 - 27. Zaphon.
- Joshua 13 vs 24-28

- MANASSEH**
- 22. Mahanaim.
 - 28. Towns of Jair.
 - 29. Bashan
 - 30. Ashtaroth.
 - 31. Edrei
- Joshua 13 vs 29-32.



30
24 KM
290
12 KM
31

The Villages
of
Jair
MANASSEH

176 GILEAD

28
Vicinity of
Lo-debar

GAD
210 16

REUBEN

MAP 2

0 10 20 30 KM

JOSHUA

Chapter 14

The author of the Book of Joshua now gives his attention to the division of the land between the nine and a half tribes. The division of the land as set out in Num. 34. 2 - 12. was followed and the dividing was done by the men who had been appointed in Num. 34. 17 - 29. These were Joshua and Eleazar plus one man from each tribe, regarding the remaining half tribe of Manasseh as one whole tribe. That made Joshua, Eleazar and ten other men.

Before studying in detail the work done by these men, we must be quite sure that we understand the guiding influence behind this distribution of land. The point to note is that Yahweh was the true owner of the land so it was not so much that the tribes were receiving land as it was that Yahweh was giving land away to His People. This understanding tells us that Yahweh has His people and He will reward them according to His Will and not according to what man deserves because man can never put Yahweh in debt to him. Although man was given the task of making the divisions, the fact that Yahweh's rules had to be followed shows that Yahweh was actually making the distributions Himself. Just as Yahweh divided the land to the various tribes in accordance with His Will, so he was to determine where the nations of the world were to have their habitation. See Acts 17. 26. One nation may drive out another but it is still the over-riding power of Yahweh that decides who the ultimate occupiers will be. As it is written, "The lot is cast into the lap; but the whole disposing thereof is of Yahweh." (Prov. 16. 33.)

In bringing about the fulfilment of His Will, Yahweh does not act directly but works through such men as He raises up for the purpose. One such was Cyrus who was used in the overthrow of Babylon. (Isa. 45. 1.) Another was Nebuchadnezzar who was used to punish the people of Judah with captivity and for this work, he was given Egypt as his "wages". (Ezek. 29. 19.) In recent years, Hitler was used to precipitate the return of the Jews to Israel, in terms of a "hunter" who seeks to kill. See Jer. 16. 16. where two methods were prophesied, the first being the "fisher" who put out the lure of a national home (the Balfour declaration) and then the "hunter" who drove his "quarry", the Jews, from "every mountain and every hill, and out of the holes of the rocks."

The ultimate settlement in the land is in accordance with the principle of separation which Yahweh applies to His people. Having called Israel out of the land of Egypt, Yahweh was not content to leave it at that. His plan was to settle them in the land of His Promise so that in the finality of it, they will manifest His Glory to the world. So it is with the people of "latter day Egypt" who have been called to separation. (2 Cor. 6. 17/18. and Isa. 52. 11/12.) They are in the world but not part of it because they confess that they are strangers and pilgrims in the earth and that they seek a country. Their inheritance lies in the future.

If the distribution were left solely to man's caprice, there would be discontent from all concerned. If Yahweh were to withdraw His influence from the casting of lots, men would attempt to grab the best parts for themselves and, in addition, they would try to get more than their share. Whatever the distribution of Yahweh may be, it would be just and fair after taking into account all factors. An analogy can be drawn from a large family sitting down to a meal. Although different quantities of food are required by different individuals, all rise from the same table satisfied.

The attitude of Yahweh's people is important. Gentile nations by and large are discontented with their lot and would like to have more. They would like a greater share of the world's trade and they would prefer to do less work to achieve it. The tribes of Israel had to be content with what Yahweh had given them and to make this attitude of mind possible, they had to have faith in Him and realise that they were His children and under His care. This attitude of mind applies to all those who have in these competitive days, come out of the world and entered the wilderness journey which is required of them. Yahweh prospers people as it pleases him. To some he gives wealth. Others struggle along in poverty. A humble submission to Yahweh's will is required of us all.

There is another point to remember and that is that each tribe was expected to occupy themselves in driving the Canaanite out of the land. This would entail a greater amount of work if their inheritance were large than if it were small. In the same way, in these days when the Household of Faith has been called out of latter-day Egypt, the members have each been given different talents which must be used in Yahweh's service. Those with little talent can do little and those with a great talent can do much. The point is that each talent must be used and not hidden away in a "napkin". Having taken these exhortations, we shall now turn to the chapter in detail.

Verse 1

"And these (are the countries)..." - The words in brackets are in italics and are not in the original text. This leaves the words "And these..." The word "these" refers to the countries or territories which are mentioned in the chapters which follow. The Afrikaans has "En dit is wat die kinders van Israel as erfdeel in die land Kanaan ontvang het,.." (And this is what the children of Israel received for an inheritance in the land of Canaan). The R.V. has "And these are the inheritances which the children of Israel took in the land of Canaan,.." The R.S.V. has "And these are the inheritances which the people of Israel received in the land of Canaan,.." The word "these" must refer to the inheritances for each tribe as described in the succeeding chapters.

"Eleazar the priest, and Joshua..." - These two men represent the priest and king, thus foreshadowing the work of the returned Christ of the coming Age. Note the change from the former Aaron and Moses of the Law. Eleazar is the successor of Aaron and Joshua is the successor of Moses.

"the heads of the fathers of the tribes..." - These were appointed in Num. 34. 19 - 28. Set against the verses they were as follows:-

19.	Caleb	son of	Jephunneh	of the tribe of	Judah
20.	Shemuel	"	Ammihud	" "	Simeon
21.	Elidad	"	Chislon	" "	Benjamin
22.	Bukki	"	Jogli	" "	Dan
23.	Hanniel	"	Ephod	" "	Joseph for Manasseh
24.	Kemuel	"	Shiptan	" "	Ephraim
25.	Elizaphan	"	Parnach	" "	Zebulun
26.	Paltiel	"	Azzan	" "	Issachar
27.	Ahitud	"	Shelomi	" "	Asher
28.	Pedahel	"	Ammihud	" "	Naphtali

"distributed for inheritance..." - There is only one Hebrew word used here and that is "nachal" which means "divide for a possession". It also means "to cause to inherit". (see note to Josh. 1. 6.) It is used in this way in Deut. 21. 16. with "maketh...to inherit".

Verse 2

"By lot was their inheritance,.." - The Heb. word translated as "lot" comes from "goral" meaning "a pebble" because pebbles were used in casting the lot. Its use was very

wide and we came across it in Josh. 7. 14. et seq., where Achan was finally exposed. "To take by lot" in Heb. is "lachad" and this word is found in 1 Sam. 10. 20/21; 14. 41/42; This shows that lots were used in making a choice for office. This also occurred in Acts 1. 26.

The casting of lots is a very ancient practice dating from very remote times. It has survived to this day and is found in such terms as "black balling" where the appearance of one black ball (or vote against) in three, means the exclusion or refusal of a candidate. "Drawing of straws" is another method where a number of straws are held together with the ends parallel. They are all of different lengths and the one choosing the longest or the shortest as may be pre-determined, is the winner or the chosen one.

A very interesting arrangement of choosing by lots is given in 1 Chron. 24. 5. The arrangement was made in the days of David to determine which priest would officiate at the altar. The officiating priests were those from the sons of Eleazar and the sons of Ithamar. There happened to be more sons of Eleazar than there were sons of Ithamar so to effect an equal distribution amongst all, 16 men from the sons of Eleazar were selected and 8 from the sons of Ithamar. This made 24 "lots" (Heb. "goral".) In New Testament days, this arrangement still survived but it was called in Greek "ephemeria" or "courses" in English. We see from 1 Chron. 24. 10. that the eighth "lot" or "course" went to the house of Abijah. This meant that the order of officiating would be that one priest of the sons of the first course would commence the rotation. He would be followed by a priest of the next course and so on. When the full cycle of 24 priests had been accomplished, the rotation would start again. No priest ever had more than one turn because by New Testament days, there were very many priests belonging to each course. One course would consist of many priests officiating in the many spheres of activity in the temple but they took their turn as decided by lot. By the time of the commencement of the Christian era, there were so many priests that it would be possible for some priests never to come up in the lots. Therefore it was a rare thing for a priest to officiate. From Luke 1. 5. we find that there was a certain priest named Zacharias of the course of Abia. This was the course of Abijah of 1 Chron. 24. 10. In Luke 1. 9. we read that he had been chosen by lot to burn incense for that day. It was at this time that he was visited by an angel and told that he would become the father of a man who, as it turned out, was afterwards known as John the Baptist. The coincidence that Zacharias should have been chosen at that time, six months precisely before Mary conceived with Jesus, was surely an act of God. It could only have been by Divine choice. Furthermore, it was extraordinary that he should also have been chosen to burn incense so that he would be out of sight of the worshippers when the angel spoke to him. (See verse 21 where the people marvelled that he spent so long inside the temple.)

This incident with Zacharias establishes a principle which is important for us to understand. There was Divine selection in regard to this lot. In the same manner there was Divine interference in the casting of the lots for the land because Jacob in Gen. 49. and Moses in Num. 34. had both spoken of the various inheritances. How easy would it have been to distort those words to suit any particular choice. By controlling the falling of the lots, God was ensuring that jealousies and disputes would not arise. Also, there is the thought that when the people had received their inheritance and found them to be exactly as stated by Jacob and Moses they would have seen the harmony between prediction and lot and would therefore have acknowledged the hand of Yahweh. They would have acknowledged Divine inspiration and would have been satisfied. It was because of this contentment that we do not read of any inter-tribal dispute in regard to the land, with the exception of the children of Joseph (Josh. 17. 14/18.) We read in Judges chapter 8 that the men of Ephraim complained that they had not been invited to take part in the war against the Midianites but we do not find them disputing the allocation of land. Later the Ephraimites quarrelled with Jephthah (Judg. 12. 1.) and the people of Israel often went to war against the people of Juah. Yet in no case was there ever a dispute in regard to the allocation of land between them. To guard against any unscrupulous person or group of them disputing the inheritances, a law was given forbidding the moving of a landmark which set out the limits of one's inheritance. See Deut. 19. 14; 27. 17; See also Prov. 22. 28; 23. 10.

Verse 3

The information given in this verse may lead to some confusion because the tribe of Levi were not given any land at all. Therefore having taken them away from the nine and a half tribes, there would appear to be eight and a half left, or nine different divisions of land. However the tribe of Joseph was split into Manasseh and Ephraim making 13 tribes. Taking Levi away left 12 tribes in all.

Another problem which arises is that if Levi was not given any land as an inheritance, where would they live? The question is answered by reference to Num. 35. 1/8. which commanded the other tribes to give them Levitical cities within their borders. How this was done is recorded in Josh. 21.

Verse 4

This verse is largely a repetition of Josh. 13. 14 and 33. Having set up the problem of verse 3 an answer had to be given. This is the answer.

"For the children of Joseph..." - see Gen. 48. 5. The word "children" comes from Heb. "ben" which is used for "son" in the sense that a son is a builder of the family name.

"therefore..." - omit. It does not appear in the original. R.V. and R.S.V. have "and". The Afrikaans has "maar" meaning "but".

"...cities to dwell in,.." - see Num. 35. 2. The "cities" are mentioned in conjunction with the "suburbs" in the sense that the cities were where they dwelt and the suburbs were where they grazed their cattle. The word "suburb" comes from Heb. "migrashah" meaning open country in the neighbourhood of a city. See the connection mentioned in 1 Chron. 13. 2. This suggests a similar organisation to the manor of England of the Middle Ages where the Lord of the Manor was the ruler of the area and the serfs or villeins lived in the village. They grazed their cattle or sheep on chosen commons adjoining the village and grew their crops on land allotted by the Lord for this purpose. Taxes would be payable in cash or in kind to the Lord of the Manor.

A list of these cities is given in Josh. 21. 2/42. See also Num. 35. 2/8; and 1 Chron. 6. 54/81.

Verse 5

"As the LORD commanded Moses,.." - Not only did they divide the land by lot as they had been commanded to do in Num. 26. 55.

"so the children of Israel did..." - that is, they did as commanded.

"they divided the land." - they divided the land as directed by the manner in which the lots fell. They made no choice for themselves. It was all divided as Yahweh willed.

But there is a limitation to the work which was done at this stage. The problems will be discussed when we come to them but for the present it is sufficient to note that seven of the tribes were very slack about dividing the land. Joshua had to take them to task about this. (Josh. 18. 2/7.) In this passage the last verse (vs 7) again states that the Levites were not to have a portion because the priesthood of Yahweh was their possession. The problem then is to ascertain why the verse we are studying states that they divided the land as the LORD commanded and Josh. 18. 2/3. states that seven of the tribes did not.

The tribes were encamped at Shiloh which was in the territory allotted to Ephraim. After Joshua had cast lots for them, the final allocations were made. See Josh. 18. 10. for the casting of lots by Joshua and the succeeding verses for details of the distributions.

It was only after the allotments had been made to Judah, Ephraim and the remaining half tribe of Manasseh that the other seven tribes moved from Gilgal to Shiloh. There the work seemed to cease. See Josh. 18. 1. What then is the answer to the problem? Why this apparent contradiction? Keil and Delitzsch discuss this problem in nearly three pages of script. (op. cit. pp 144/147.) They quote Prof. C. F. Keil's Commentary on Joshua and a similar work by the famous Calvin in coming to their conclusion that when the commandment was received by Joshua from Yahweh to divide the land, an approximate division was made into nine or ten parts and they distributed it without making a more detailed survey of the land to be divided. The exact delineation of boundaries was not made until the tribes had taken possession of their lands. When Judah, Ephraim and half Manasseh had received their land, the whole of Israel moved to Shiloh where the tabernacle was set up. When the further allotments were to be made, the tribes showed no enthusiasm for the task because they had led a nomadic life and were not disposed towards living as a settled people. Such a life would demand courage and exertion in driving out the Canaanites who remained. They preferred a life in tents, wandering up and down the land as Abraham, Isaac and Jacob had done, living amongst the former inhabitants who, by this time, had no desire to engage victorious Israel in war. Apparently the Canaanites would be content with this arrangement provided Israel did not try to exterminate them.

Joshua however, had to remain faithful to the charge which he had received from Yahweh. Hence his firmness with the remaining seven tribes in forcing the casting of lots. The attitude of the children of Joseph to their inheritance made him appoint 21 men, three from each tribe, to survey the land and return to describe it to him. (Josh. 18. 4/8.) Later it was discovered that Judah's portion was too large so Simeon was placed there.

Keil and Delitzsch explain the delay in making the allotments but they do not dispense with the problem raised by the statement in Josh. 14. 5. that the children of Israel divided the land when Josh. 18. 2. states that seven of the tribes did not divide the land. The discussion has been summarised to show the problems which were to arise and to prepare us for what follows. Now we can supply the answer to the problem before us. There is no contradiction between the two verses. The "key" lies in the first verse of chapter 14 which states that "these" inheritances were given to the nine and one half tribes. As explained in the notes to verse 1, "these" refers to the inheritances which are described in the chapters to follow. Then the statement is made in verse 2 that the land was divided by lot. Verse 3 explains that two and a half tribes had obtained their inheritance on the other side Jordan. Verse 4 explains briefly that Levi did not inherit land. Verse 5 then summarises that the land was divided as the LORD had commanded Moses. That completes the introduction. From there on, the Book of Joshua gives greater detail as to how the allotments were made.

Verse 6

CALEB'S INHERITANCE

The sons of Judah and Caleb came to Joshua and Caleb did the speaking. In the chronology of 1 Chron. 2. Judah is stated to have had five sons of which Hezron was one. (vs 4/5). In verse 18 we are told that Caleb was the son of Hezron which would make him the grandson of Judah. In verse 9 Caleb is given as Chelubai (see margin). In verse 19 Caleb is said to be the father of Hur but in verse 50, Caleb is said to be the son of Hur. In 1 Chron. 4. 15. we read that Caleb is the son of Jephunneh. All this is very confusing unless we consider these Calebs to have been different people. Caleb is said to be a Kenezite which means a descendant of Kenaz. In Josh. 15. 17. Caleb is said to have a younger brother named Othniel and these men were the "sons" (family) of Kenaz.

Caleb is known to us as "the son of Jephunneh" but Jephunneh's sole claim to fame lies in his more famous son, Caleb. In 1 Chron. 4. 13/15. we learn that Othniel was the son of Kenaz and Caleb was the son of Jephunneh, so Othniel and Caleb were Kenizzites. See note to Josh. 15. 17. Kenaz is no doubt, the family name which means that Caleb was descended from the line of Esau which makes him of Gentile origin. How then did he come to be connected with and included in the tribe of Judah? The question seems to be

answered in Josh. 15. 13. which states that Joshua gave Caleb a part among the children of Judah. If he was given a part of Judah, he could not have belonged to Judah before he was given that part. He must have been part of that "mixed multitude" which accompanied the people of Israel. (Exod. 12. 38.) These were the Gentiles who had joined Israel.

"Thou knowest..." - Caleb refers to the words spoken as recorded in Num. 14. 24 and 30. See also Deut. 1. 36/38. This incident is referred to by Caleb in greater detail in the next verse.

"Moses the man of God..." - "man" comes from Heb. "ish" meaning "man" as a sex distinct from woman. Note: "enosh" refers to man in his weakness of character; "adam" refers to man of the ground and "geber" refers to man in his strength. In Num. 12. 7. Moses is called by God "My servant..." from the Heb. 'abad meaning bondman. Moses is called "the man of God" in Deut. 33. 1. the word "man" coming from Heb. "ish". See also Deut. 34. 5 and 10. In 1 Kings 13. 1 and 14. we read of the disobedient prophet who was also called a "man of God". Elisha was also called a "man of God". (2 Kgs. 4. 9.) It appears that from these references a prophet is called a man of God. See note to next verse.

"Kadesh-barnea." - When the spies returned, they went to Moses at Kadesh-barnea and brought samples of the fruit of the land. See Num. 13. 26.

Verse 7

"Forty years old..." - The Hebrew word translated as "old" here is "ben" meaning "son". The idiom is "the son of forty years".

"Moses the servant of YAHWEH..." - In the previous verse Moses was called the "man of God" or "the man of the Elchim". Moses was a very great prophet and was made, like Jesus, "a little lower than the Elchim". (Psa. 8. 5.) Whatever Moses did as a man of God, he was a servant of Yahweh.

"sent me..." - Caleb was right when he said that Moses sent him but it is important because of what follows, to understand that other spies were also sent. Some commentators maintain that Joshua was not one of the spies because Caleb speaks only of himself in this matter. We shall see that Caleb speaks of his fellow spies in the next verse as though they all brought a false report except him. Later we shall find that Caleb says that Yahweh spoke only to him to promise him a special inheritance therefore, the critics say, Joshua was not one of the spies. The argument is unsound because Caleb is speaking for himself and making application only for himself for his inheritance. It is surprising what some commentators will miss because Num. 14. 6. says "Joshua...and Caleb...were of them that searched the land..."

"I brought him word again..." - true enough. Caleb did bring Moses word concerning the land but the other spies also brought word. For the words which were brought see Num. 13. 26/33.

"as it was in my heart". - "it was" is not in the original. The statement is "as in my heart" meaning "as I felt and not as I was influenced to feel by my fear of the Anakims or the terror of my companions". This was Caleb's firm conviction of what he actually saw. See Num. 14. 24.

Verse 8

"Nevertheless..." - omit. It is not in the original.

"my brethren..." - the Hebrew word " 'ach" means "brother" but in a very wide sense. In the sense that Caleb uses it it must be "kinsmen" or "men of the same tribe."

"made the heart of the people melt,.." - Heb. "macah" means dissolve or melt. Fig. "terrify".

"I wholly followed..." - Lit. "I fulfilled after..." This means that he was fully obedient to "the LORD my God." See also verse 14. This expression is also used in Num. 14. 24. with "followed me fully". q.v. In Deut. 1. 36. it appears as "wholly followed" when referring to the same incident but see margin and eliminate the words not in italics. This would give "fulfilled after" which confirms the translation given at the head of this note. The point is an interesting one because of the same principle which is required of those who will get immortality in the Kingdom of God. See Rev. 14. 4. for "they which follow the Lamb withersoever he goeth".

Verse 9

"Surely the land whereon they feet have trodden..." - these words were spoken in Num. 14. 23/24. and referred to again in Deut. 1. 35/6. and again in Josh. 1. 3. The "land whereon they feet have trodden" is described in Num. 14. 23/24.

"because thou hast wholly followed..." - because he had fulfilled after Yahweh all his commandments. He had turned his heart completely to Yahweh.

Keil and Delitzsch remark that Moses did not swear to Caleb. It was God who did so. The quotation from Num. 14. 23/24. seems to substantiate this as it is plainly Yahweh who swears. But Moses is speaking as the mouthpiece of Yahweh as was told him by Yahweh. See Exod. 4. 12.

Verse 10

"behold,.." - Heb. "hen" pronounced "hane" is an expression used to indicate surprise.

"Yahweh hath kept me alive,.." - Caleb did not say that God (the elohim) had kept him alive but Yahweh had done so. Yahweh is the memorial name. The name which expresses the Divine Plan and Purpose. Therefore Caleb must have had at the back of his mind the belief that Yahweh had kept him alive these 45 years so that the Divine Promise to him could be fulfilled.

"forty and five years,.." - the spies were sent out two years after the people had been in the wilderness and because of the false report by the most of them, the people were forced to wander for another 38 years in the wilderness. Therefore the promise was made to Caleb 38 years before the entry into the land. If it was now 45 years later, then the occupation of the land must have taken 7 years. See Note to Josh. 11. 18.

"even since..." - there is no Hebrew equivalent for "even". The word is " 'az" meaning, amongst other meanings, "from the time when".

"wandered..." - see margin "walked". This is the meaning of the Heb. "halak".

"in the wilderness:.." - the wilderness of Zin.

"lo,.." - the same Hebrew word as that translated as "behold". This is the only passage in Joshua where it is translated as "lo".

"this day..." - there is no equivalent in Hebrew for "this". The Heb. is "yom" basically meaning "day" but it has many applications. In Job. 3. 1. it is used to refer to a birthday but Job's birthday is not referred to in 1. 4. In the same way, Caleb is not referring to his birthday but to this particular time of his life.

"fourscore and five years old." - This statement must be regarded in conjunction with

the word "lo" which preceded it. "lo" introduces the element of surprise so Caleb is drawing attention to the surprising fact that Yahweh made his promise to him forty-five years before. In view of this long time, surely the day had approached when the promise should be fulfilled. After all, when a man has lived for so long, how many more years can he expect to live?

Verse 11

"As yet..." - omitted by the R.S.V. and the Afrikaans version but appears in the A.V. and R.V. The Heb. is " 'owd" from the root " 'od" which gives a sense of continuity. This would make the sense here "furthermore".

"I am as strong this day as I was in the day that Moses sent me:.." In this sentence Caleb is not boasting about his physical capability and using this as a reason why Yahweh should now reward him. He is referring to his devotion to the service of Yahweh which had preserved him from weakening sins. His past life had been temperate, hence his present vigour. Or, his present vigour was proof of a temperate life.

"to go out, and to come in." - This refers us to the prayer of Moses when he asked Yahweh to appoint a successor. See Num. 27. 17. where almost the same words are used here by Caleb. Joshua who was appointed, was a vigorous and devout man. Caleb lays claim to similar vigour. The expression is a word picture denoting "vigour" where a man is able to get about at will under his own power and without the aid of a stick or someone to help him.

Verse 12

"Now..." - Heb. " 'attah" meaning "at this time" or "straightaway".

"therefore..." - omit. It is not in the original Hebrew.

"give me this mountain,.. " - without naming the mountain, Caleb describes it as "whereof Yahweh spake in that day." From the following verse we learn that Caleb had Hebron in mind. (See notes on Hebron under Josh. 10. 3.)

"for thou heardest in that day..." - to paraphrase this, "for you were there when the promise was given to me. You heard it."

Caleb now explains what had led up to Yahweh making his promise.

"the Anakims were there,.. " - See Num. 13. 27/33. and in particular verses 28; 32 and 33. where giants are mentioned.

"the cities were great and fenced..." - The Hebrew word translated as "fenced" is "batsar" which means, basically, "inaccessible". This is not the same word as appears in Josh. 10. 20. where the Heb. is "mibtsarah" meaning "fortified". In the description which appears in Num. 13. 28. the same word is translated as "walled". The same translation "walled" appears in Deut. 1. 28. In Deut. 9. 1. the same word appears as a verb "fenced" with a typical Scriptural hyperbole added - "up to heaven".

The point Caleb is making is to show the great faith he had in Yahweh. He shows three points of difficulty - (1) Hebron was a mountainous region which would make military operations and movements extremely difficult. (2) The people to be overcome were giants. (3) Their cities were walled to such heights as to make them almost inaccessible.

"if so be..." - Caleb is not expressing doubt as to whether Yahweh would be with him. This is an expression of desire that Yahweh would be with him in the assault upon such an impregnable people. The phrase would be better translated "perhaps". The R.V.

and R.S.V. both have "it may be that" but the Afrikaans has "miskien" meaning "perhaps". The Zulu Bible has "mhlawumbe" meaning "perhaps". The idea of a desire for the help of Yahweh is given in Num. 14. 8/9. and 1 Sam. 14. 6;

It may be thought that Caleb was recounting to Joshua what happened because the spies had split into parties and Joshua had not been there to see for himself. This may be so but it is obvious that Joshua would not be reminding Joshua of something that he had said. Caleb desires to show Joshua why his claim is justified. He had shown great faith in Yahweh and as a result of so doing, he was now still able to go out and come in because of his vigour. He had led a life of faith which had induced good works and had kept him from evil and dissolute ways which would have caused him now to be weak.

"Yahweh will be with me..." - as a devout servant of Yahweh, Caleb ascribes his subsequent victory to Yahweh and does not claim it for himself. This verse has led some to believe that Joshua was not involved in the victory described in Josh. 11, 21/22. Joshua no doubt, was not in the van of any of the attacks. No general ever is. Nevertheless, Joshua was the genius behind the attack and Caleb was the fighting leader, both men being helped by Yahweh.

"I shall be able to drive them out,.." - this claim ^{must} be understood in terms of the explanation just made in the foregoing paragraph.

Verse 13

"Joshua blessed him,.." - Joshua had no power to bless anyone so this must be understood in terms of Yahweh's power which Joshua would pray for to be upon Caleb. The division by lot was to be made by man but under the ultimate control and direction of Yahweh. In the same way, the individual allotment to be given to Caleb would have to be left to Yahweh and not independently given to him by man.

"Hebron for an inheritance." - Hebron must be understood as the country surrounding the city. That is to say, the city and its suburbs. This was a reward for faith and not for what he had achieved.

Verse 14

"Hebron became..." - it is interesting to note that it is never stated that a man received. It is always said that "he was given". This may be a small point of translation but it appears to have the character of a land being given in the sense of the grace of God being in operation. It is not that man received in the sense of his having deserved something. Man cannot put himself in God's debt. This verse may have been inserted to bring out this point, failing which the information is superfluous - it has already been stated in verse 13.

"therefore..." - omit. It is not in the original Hebrew.

"because that he wholly followed the LORD..." - this reminds us of verse 8. See note to this verse. It is also a tribute to his faith in action.

"... God of Israel." - This is an enlargement of the title "Yahweh" which preceded it. Yahweh was the "elohim of Israel" and so was much more powerful than the "baalim" whom the Anakims worshipped.

Verse 15

"Hebron..." - see note to Josh. 10. 3. It was known as "Kirjath" - "the city of" - Arba because of the giant Arba who had conquered the city. The Rabbis of the Old Testament era translated as "city of four" because they said that the four patriarchs Adam,

Abraham, Isaac and Jacob were buried there. The phrase "a great man among the Anakims" which appears later in this verse is interesting in view of the Rabbinical idea just mentioned. The word "man" comes from Heb. "adam" which is not the same as the "man" of verse 6. (See note to that verse.)

"which Arba was..." - omit these words. They are not in the original. The omission of these words leaves us with the sentence "And the name of Hebron before "city of Arba" the greatest man (adam) among the Anakim". This has reference to Arba.

"a great man..." - Heb. the greatest man. The R.V. and R.S.V. have "the greatest man" and the Afrikaans is the same with "die grootste man". All three have the emphatic "the" ("die" in Afrikaans, pronounced "dee") and this usage in Hebrew indicates the superlative as is given with the word "greatest".

This verse must have been inserted for a purpose. The information it gives is unimportant to the story unless we discover the underlying motive. The presence of the superlative, not given in the A.V. shows the force of Caleb's request. He desired the greatest city of the greatest people of the land. It was the strongest and most renowned city of the strongest people. In this he showed the utmost faith in Yahweh's power to destroy all opposition to Israel.

"And the land had rest from war." - see Josh. 11. 23. The fact that this statement is given in two places - here and at 11. 23. shows us that although the most powerful city and people were still at Hebron when the people entered the land, the work of allotment was not delayed because of it. It also shows that in the anti-type, the subduing of the whole world to himself by the returned Christ will be gradual but inexorable. Nothing will delay its progress.

A CHARACTER STUDY

Caleb was an outstanding man and his character is a study worthy of our close attention. His life and the manner in which he lived it is much the same as that of the apostle Paul.

1. Caleb was sent as one of the spies to look into new territory. Paul was sent to the Gentiles.
2. Both Caleb and Paul had great faith in Yahweh.
3. Both showed patient endurance and let no personal interest divert them from their intention to serve Yahweh.
4. Both aimed for a very high prize. Caleb wanted the most powerful portion of the land. Paul pressed toward the mark of the high calling in Christ Jesus.
5. Caleb and Paul lived a life which kept in check the lusts of the flesh.
6. Caleb worked 45 years for his inheritance. Paul must have laboured for a similar if slightly shorter period.
7. Both men spoke their own minds. They were uninfluenced by the thoughts of others.
8. Both men were adopted into the true faith.
9. Both men followed wholly the God of Israel.
10. Caleb's claim that he was due to receive his reward was not idle boasting. It showed confidence in God's Mercy. Likewise Paul did not boast when he said "Henceforth

there is laid up for me a crown of righteousness..."

11. When the people murmured against Moses and said "Would to God we had died in the land of Egypt," (Num. 14. 2.) and they wanted to return to Egypt, Caleb gave them encouragement. In like manner, when on his disastrous boat journey the people were afraid, Paul said "Be of good cheer!"

The comparison between Caleb and Paul was not intended by the Spirit word but the comparison can be drawn because both men were dedicated in the service of Yahweh, both believed in His promises, and both exhibited that dedication of service which is expected of every participant in the Promises made unto the Fathers.

In the anti-type, Caleb represents those Gentile believers who come into the Covenants of Promise. When the Great Judge is installed in office, he will do as Joshua did when "unto Caleb he gave a part among the children of Judah". (Josh. 15. 13.) Thus he will give to the Gentile believers a part amongst the people of "Fraise" (Judah). The Gentile converts survey the "land" which is to be given to them and, in spite of the immense and almost insuperable difficulties in attaining it, they are nevertheless determined to struggle on against adversity, confident of God's help at all times. They spend a lifetime in their endeavours and are confident that the time will come when Yahweh will make good his promise. "If God be for us, who can be against us?". (Rom. 8. 31.)

Just as Caleb gave an honest report of the land, so the True Christian Believer will not make any compromise with the apostacy. Whatever the unbelievers have to say, the True Christian Believer will speak from his heart with a clear conscience and bear witness to the Truth of God's Word and the certainty of fulfilment of His Promises.

Joshua was the faithful leader as the second "Joshua" is our leader. Caleb was the faithful follower as every True Believer is the true follower of Christ. Caleb was not overwhelmed by the presence of the Anakims. We all have our "Anakims". They are the giants we are always trying to overcome. Caleb did not attack the Anakims through relying upon his own strength. He said, "if so be Yahweh shall be with me, then I shall be able to drive them out,.." In like manner, the True Follower of Christ does not rely upon his own strength in his fight against the Anakims. He knows there is no strength in his flesh so he relies upon Yahweh to whom he prays, to help him. Our Anakims are the lusts of our flesh, our ambitions, our desires for wealth and power, the urge to conform to the highest standards in indulgent living (keeping up with the Jones's), the pleasures of this world, the political problems which we should like to make our own; our hobbies which take up more time than we can spare, and, in short, all those things which war against the flesh. "Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8. 37.)

With Joshua, Caleb was the only man who went from Egypt to the Promised Land. With Jesus, the True Christian Believer is the only one who, called from Egypt, will endure the journey through the wilderness of his life to the Kingdom.

Caleb was a man of faith but he did not have faith and leave it at that. He did not try to "coast" to the kingdom. He worked. The reason why he worked was that his implicit faith in God induced him to do the works and in doing these works, other things followed, namely, he did not follow sinful ways. He aimed high. His was the highest calling of all, the most powerful, the most inaccessible, the most imposing yet he did not falter. This is what he wanted and this is what he got. He did not deserve it but it was given to him by God through His Grace.

And then the land had rest from war. Just as the land had rest from war when Caleb was rewarded, so peace will come to the world after the judgment.

JOSHUA

Chapter 15

The Inheritance of Judah.

Our first thought upon seeing the above title "The Inheritance of Judah" may be to wonder what happened to Caleb since he had received his inheritance before the allotment was made to Judah and yet he was of the tribe of Judah. The answer is given in verses 13 to 19. This short interlude ends with a story about Caleb and his daughter. He was given his allotment within the Tribal boundaries so that he was not separated from his tribe.

The first 12 verses in this chapter describe the boundaries of Judah. Over 3000 years have passed since these boundaries were drawn and many of the places which were known in those days have long since disappeared. For this reason it may be difficult to locate some places. This however, does not detract from the authenticity of the record.

Verse 1

"This then was the lot of the tribe of the children of Judah..." - Heb. "And there was (or fell to, or came out) the lot to the tribe...etc.," In this connection, compare with Josh. 16. 1. and 19. 1. where the same construction occurs.

"the tribe..." - Heb. "mattah" meaning a branch; a rod; a staff; or, figuratively, a tribe. The same Hebrew word is used in Gen. 38. 18, 25, and Lev. 26. 26. but translated "staff". It is also translated as "rod". See Exod. 4. 2, 4, 17, 20; 7. 9, 10, 12 (twice), 15, 17, 19, 20; 8. 5, 16/17; 9. 23; 10. 13; 14. 16; 17. 5, 9; Num. 17. 2 (twice), 3 (twice), 5, 6 (twice), 8/10; 20. 8/9, 11; 1 Sam. 14. 27, 43; Psa. 110. 2; Isa. 10. 26; Ezek. 7. 10/11; 19. 14 (twice), Mic. 6. 9. In all these the translation is "rod". In Ezek. 4. 16; 5. 16; and 14. 13. it is translated as "staff" with reference to bread. This meaning also appears in Psa. 105. 16. In Isa. 9. 4; 10. 5, 15, 24; 14. 5; 28. 17; 30. 32; the meaning is "staff" with reference to something to lean upon or to rely upon, or as a weapon of offence. In Num. 17. 2, 6 (twice), 7 and 9. we read of the twelve rods which were set out, one rod for each "house" of the fathers of Israel. In Ezek. 19. 11/12. and in 14 (twice in the singular) the word is translated as "rods" being branches of a vine.

The other Hebrew word translated as "tribe" is "shebet". It appears in Deut. throughout as Tribe or tribes. It also appears throughout Judges by this word. In Josh. the appearances are:- 1. 12; 3. 12; 4. 2, 4; 4. 12; 7. 14; 7. 16; 12. 6; 13. 7 and 14; 13. 29 and 33; 18. 4 and 7; 22. 7., 9, 10/11, 13, 21; for the singular. In the plural, we find 3. 12; 4. 5 and 8; 7. 14, 16; 11. 23; 12. 7; 13. 7; 18. 2; 21. 16; 23. 4; 24. 1;

"shebet" also appears as "sceptre" in Gen. 49. 10; Num. 24. 17; Psa. 45. 6 (twice), Isa. 14. 5; Ezek. 19. 14; Amos 1. 5, 8; Zech. 10. 11; In the plural "sceptres" it appears in Ezek. 19. 11. The 14th verse of Ezek. 19. is interesting because it reads, "...she hath no strong rod (mattah) to be a sceptre (shebet) to rule."

The difference between the two appears to be that "mattah" means an off-shoot from a main stem, such as of the stem of the vine. The vine which is religious Israel has several branches called "tribes". They are all part of the binding influence of the Covenants of promise. The word "shebet" carries with it the sense of striking, ruling, holding sway and refers to the tribes of Israel as a political entity. Hence the translation "sceptre".

The word used in this verse is "mattah" which is what we should expect since the analogy is that of the dividing of the inheritance in the kingdom in fulfilment of the Promises.

"by their families;.." - this means that the inheritance was not given according to the number of people but in accordance with the number of families.

"to the border of Edom..." - This was the south boundary of Judah. This was south of the southernmost portion of the Dead Sea.

"the wilderness of Zin southward..." - The word "southward" is Heb. "teman" and refers to the righthand side provided the person faces east. The wilderness of Zin is not to be confused with the wilderness of Sin. Sin is the desert country between Elim and Sinai. (Exod. 16. 1; 17. 1; Num. 33. 11 et seq.) Zin is a region in the extreme south of Canaan. See Num. 13. 21; 20. 1; 27. 14; 33. 36; 34. 3; Deut. 32. 51;

"the uttermost part of the south coast." - "uttermost" comes from Heb. "qetseh" which is used in a variety of ways. Here it refers to a frontier. The R.S.V. has "farthest south". The Afrikaans has "tot ver in die suide". (to far in the south - literally, or farthest south by interpretation). For this description compare that given in Num. 34. 3. This would take the land as far south as Kadesh Barnea. (Num. 13. 21.) A line of mountains extends from the southernmost shore of the Dead Sea in a south westward direction. This would form a natural boundary for Judah.

Verse 2

Verses 2/4 describe the southern boundary. The Hebrew word translated as "shore" in this verse is identical to that translated as "uttermost" in verse 1. The meaning of "shore" is in order and is one of the many varieties of meaning attached to the word "qetseh". This shore is about to be described.

"the bay..." - margin "tongue". A glance at a map of the Dead Sea will show a peninsula in the south, jutting into the southern portion of the Dead Sea from east to west. This land is near the Biblical Kir of Moab. See 2 Kings 16. 9; Isa. 15. 1; 22. 6; Amos 1. 5; 9. 7. Below this peninsula is a tongue of water stretching toward the south. This part of the Dead Sea is thought to be the site of the "Pentapolis" or "Territory of the Five Cities" which were Sodom, Gomorrah, Admah, Zeboim and Bela (Zoar). It will be remembered that before the destruction of the twin cities of evil, Lot went to Zoar. (Gen. 19. 23.) Zoar is that peninsula of land jutting into the Dead Sea. South of this is the shallow waters of the tongue of the Dead Sea and this is the portion referred to as "the bay". Both the R.V. and the R.S.V. say "bay" but the Afrikaans has "tong" (tongue) which is a better translation of the Heb. "leshonah". It is translated "tongue" in most places where it occurs; such as Deut. 28. 49. "whose tongue thou shalt not understand"; Exod. 4. 10. "slow of speech, and of a slow tongue.."; Josh. 10. 1. "none moved his tongue against any..."; Job. 6. 30. "Is there iniquity in my tongue?"; Psa. 15. 3. "He that back-biteth not with his tongue,.."; Isa. 11. 15. "destroy the tongue of the Egyptian sea" and many other passages.

"that looketh southward." - The word "looketh" comes from Heb. "panah" which carries the meaning of turning. In the sense used here it is turning to face. In all usages in Ezekiel with the exception of Ezek. 8. 3. it is used to refer to looking towards the east. In 8. 3. it looks towards the north. With the exception of Ezek. 43. 1. there is no Hebrew equivalent for "toward". This indicates that the "looking" is not in the direction stated unless this direction is eastward. This is a Hebrew idiom in which looking in this sense must be towards the east and the land or direction indicated must be on the right hand. Therefore, if used in this way, looking towards the east must have the south on the right hand.

"southward". Heb. "negeb". It may be helpful at this time to clear up a difficulty which may have arisen in the minds of some as to the correct pronunciation of this name "negeb". Sometimes it is spelt with a "v" as "negev" and at other times with a "b" as here. The reason is that the last letter is Heb. "beth" and this will be found at the head of Psa. 119. 9. If the letter appears as it does at the heading of Psa. 119. 9. it is pronounced like a "v". On the other hand, if it has a dot in the middle, the pronunciation becomes hard and it is pronounced like a "b". Usually it has a dot in the middle so it should be pronounced "negeb".

Verse 3

"south side..." - In the two occurrences of the word "side" in this verse, there is no equivalent in the Hebrew. The word is simply "negeb".

"Maaleh-corabbim" - Heb. "maaleh" which has a wide number of usages. Basically it comes from the root " 'ayin lamedh" being two Hebrew letters corresponding to a guttural sound followed by our equivalent of the letter "L". The application here is one of ascent upon a hill, mountain or pass. "accrabbim" is a plural word meaning "scorpions". Thus the joining of the two words gives the meaning of "Scorpion pass" or "the pass of scorpions". In Num. 34: 4. it is translated "the ascent of Akrabbim" and in Judg. 1. 36. it appears as "the going up to Akrabbim" (see margin). This lies southwest of the southernmost tip of the Dead Sea. The translation could very well be "to the south of Maaleh-acrabbim" in view of the fact that the boundary extended south to Kadesh-barnea. The "scorpion Pass" crosses a line of hills about 8 miles south of the Dead Sea. Writers have testified to the extraordinary number of scorpions which are found there and which have made some parts uninhabitable.

"passed along..." - There is no Hebrew equivalent for the word "along". The word "passed" comes from Heb. " 'abar". There is nothing wrong in the translation here and this is supported by the R.V. and R.S.V. The Afrikaans has "loop oor" which idiomatically carries the sense of "extends to".

"Zin..." - The sense here is "in the direction of Zin..."

"ascended up..." - There appears to be a little tautology here. How else can one ascend other than "up"? The Heb. is again " 'alah" which is allied to "Maaleh".

"Kadesh-barnea..." - This is the most southerly point. See note to Josh. 10. 41. It also appears in verse 23 of Josh. 15. under the name of Kedesh. Here it is described as being amongst the most southerly of the cities given to Judah. Grollenberg states that the modern name is " 'Ain Qedeis" and he appears to be quite sure of its locality.

"Hezron..." - Grollenberg distinguishes between this Hezron and the Hezron of verse 25, this being Keriath-hezron. Neither place appears in his maps.

"went up..." - same as "ascended..."

"Adar,.." - This is similar to the name of the twelfth month - Adar. In Num. 34: 4. it appears as "Hazar-addar". The meaning of the word from Num. is "the village of Addar". There is a possibility that "Adar" means "noble" or "magnificent". The situation is unknown.

"fetched a compass..." - R.V. "turned about"; R.S.V. "turns about"; Afrikaans "swaai na" (turns to). There is no Heb. equivalent for "fetched". The Heb. for "compass" is "cabab" ("c" pronounced like the "c" in Lourenco of Lourenco Marques, or the "c" in French "garcon".) The meaning is "turn about".

"Karkaa." - This is the only appearance of this place in Scripture. Apparently it should be spelt without the final "a". This place is not mentioned in Num. 34. 4. as one would expect. The situation is unknown.

Verse 4

"passed toward..." - There is no Heb. equivalent for "toward". The meaning here is the same as "passed along" as above.

"Azmon,.." - The only other appearances of this name by this spelling are to be found in Num. 34. 4/5. In verse 27 of this chapter which we are now studying, it appears with the spelling of Heshmon. Strong's Concordance suggests that the two places are the same

but this is in doubt because the two spellings are different and the meaning of Azmon is "bonelike". Heshmon means "affluent". It is situated in the very south of Palestine and lies in a north westerly direction from Kadesh-barnea.

"the River of Egypt..." - see note to Josh. 13. 3. under "Sihor".

"the goings out of that coast..." - R.S.V. "comes to its end at the sea." Afrikaans "die lyn doodloop by die see;.." (the border comes to an end at the sea); The Mediterranean Sea is referred to here.

"this shall be your south coast." - the word "coast" comes from Heb. "gebul" meaning boundary whether by landmark, river, mountain or coast. This statement is important because it states that the southernmost boundary of Judah was also to be the limit of the land which was to be taken. It was to be the boundary in the south for all Israel. The pattern given in Num. 34. 3/5. has been closely followed.

Verse 5

THE EASTERN BOUNDARY

The east border conveniently, was the line of the Dead Sea.

"unto the end of Jordan." - This covered all the coast line of the Dead Sea up to the point where the River Jordan entered the Sea. This also included the Dead Sea northwards to the point where the River Jordan entered the Dead Sea. In other words, the Dead Sea east coast covered the whole of the eastern boundary of Judah.

THE NORTHERN BOUNDARY

"the bay of the sea..." - This is the same as in verse 3 where the point indicated is a "tongue" translated here as "bay". The "bay" means that part where the Jordan enters the Dead Sea. This is the starting point for the drawing of the north boundary. From there it goes westward. A portion of this boundary would be the southerly boundary of Benjamin. See Josh. 18. 11/20.

Verse 6

"Beth-hogla,.." - also known as "Beth-hoglah". It appears in Josh. 18, 19, 21. as part of the southern boundary of Benjamin. The meaning is "house of a partridge". It is situated in the arabah a little north west of the mouth of the River Jordan.

"Beth-arabah..." - Apart from this verse, the occurrences of this name are Josh. 15. 61. and 18. 22. In the latter verse it appears as part of the boundary of Benjamin. It lies to the south east of Jericho. The meaning of the name, obviously, is "the house of the plain".

"the stone of Bohan son of Reuben:" - This expression appears here and in Josh. 18. 17. In Josh. 15. the line is drawn as the northern boundary of Judah from east to west but in Josh. 18. the line is drawn the other way. The point to notice here is that "the border went up to the stone" whereas in 18. 17. the border "descended to the stone..." The stone was in the wilderness of Judea to the west of Beth-arabah therefore in tracing the boundary in that direction, one had to ascend to the stone of Bohan. But tracing the southern boundary of Benjamin and going the other way, one would descend to the stone. That is to say that the stone was on high ground above the arabah but at a lower level than the top of the hills of Judea. Nothing is known of this stone. Nothing is known of Bohan other than that given in this verse. He was a descendant of Reuben. All versions describe him as the son of Reuben but the Heb. "ben" can also mean "grandson", "servant born in the house", "branch", "descendant" and other allied meanings.

Verse 7

"toward Debir..." - This is not the Debir of Josh. 10. 3. The exact situation is unknown, but from the description given here, it must lie between Jericho and Jerusalem.

"from the valley of Achor,..." - We met this valley before in Josh. 7. 24 and 26. being the valley which took its name from Achan of ill-fame in the history of Judah and who was buried there. In the day of our Lord's return, it will be a door of hope. (Hos. 2. 15.) The prophetic picture which is drawn in Hosea is that Achan, the troubler of Israel, will trouble them no more in the day of Christ's coming. The second Exodus will have taken place so the Jews who make their second Exodus will come to Achor, the grave of the former troubler of their nation, and they will find it to be a door of hope. A similar idea appears in Isa. 65. 10. where Achor is said to be a place for herds to lie down in. This fore-sees the blessing to come upon Israel of the future age. The exact valley referred to is unknown.

"Gilgal..." - There are several places by this name. It cannot be the Gilgal of Josh. 4. 19. because that place was east of Jordan and this place is on the boundary west of Jordan. It is mentioned in Josh. 18. 17. as part of the southern boundary of Benjamin. There it is spelt "Geliloth". It could be the Gilgal of Josh. 5. 9/10. which was the place at which Israel camped after crossing the river Jordan.

"the going up..." - Heb. "ma'aleh" meaning "ascent" but more correctly, "elevation". R.V. and R.S.V. have "ascent" but the Afrikaans has "die hoogte" meaning "the heights" or "elevation" or "high ground".

"Adummim,..." - This place appears here and in Josh. 18. 17. where it is part of the description of the same line of demarcation except that it describes the boundary of Benjamin. The meaning is "the red places". This name is taken from the red earth of the district. It lies between Jericho and Jerusalem so when we read of the ascent of the place, we immediately think of the Lord's parable of the Good Samaritan of Luke 10. 30/37. Travelling in the downward direction, the "certain man" and the priest, who were going "down" to Jericho, would not notice the "ascent". Presumably the Good Samaritan was going "up" to Jerusalem since, in the parable, he takes the part of Jesus. Jesus must have known this "ascent" very well. The Gilgal discussed above was very likely near to this place. How appropriate it would have been in those days to have rolled away the reproach in a land of "red earth" where the first man is of the earth, earthy. That is to say, he is mortal and of sinful flesh.

"south side of the river:..." - "south" is Heb. "negeb" meaning "dry" with relation to the south. "side" - there is no Hebrew equivalent so should be omitted. "river" - Heb. is "nachalah" meaning "winter torrent" but it is more correct to call it a river valley which becomes a torrent during the time of the rains. It is the valley that is meant here because the valley is always there. The torrent comes only periodically. It is not known what valley is mentioned here.

"En-shemesh,..." - This place makes only two appearances in Scripture - here and in Josh. 18. 17. The name means "spring of the sun" and it lies to the east of Jerusalem.

"En-rogel." - Whereas this place also appears in Josh. 18. at verse 16. it also makes an entry into Scripture at 2 Sam. 17. 17. in connection with the conspiracy of Ahithophel against David. It is also seen in 1 Kings 1. 9. in connection with the usurpation of Adonijah against David. The meaning of the name is "fountain of a traveller" according to Strong or "spring of the fuller" according to Grollenberg. Many places in Palestine take their names from a fountain. Gesenius says the name means "fuller's fountain" which agrees with Grollenberg. The situation is near to Jerusalem on the east thereof.

Verse 8

We know we are getting near to Jerusalem when we see "the valley of the son of Hinnom". There are three words in Hebrew normally used to indicate a valley and these are:-

1. "gai" - this signifies a deep cleft in the rock through which no water flows. It does not signify a water course but is used to denote a valley as opposed to a mountain. See how it is used to distinguish between the two in Isa. 40.4. No doubt, being a valley, water would flow through it at times but it is not used to mean a river valley.
2. "nachal" - this is the torrent valley through which water runs. It is translated three times as "river" in Judg. 5. 21. See also Judg. 4. 7 and 13. in connection with the "river" of Kishon. It is translated "river" as River of Arnon (Josh. 12. 1, and in Josh. 12. 2. it appears three times, once with Arnon, once as just "river" and once with Jabbok. 15.4. as "river of Egypt" - (see also verse 47) - These rivers flow through valleys. The modern name is "wadi".
3. "'emeq" - with slightly different pointing, the Hebrew word means "deep". Another slightly different pointing gives the word " 'amaq" meaning "depth". See Isa. 7. 11. "ask it either in the depth" (see margin "make thy petition deep".) See also Jer. 49. 8. and 30, where the expression "dwell deep" is used. An interesting usage is found in Isa. 30. 33. where, in connection with "Tophet" - another name for the valley of the son of Hinnom - we find "deep and large". If something stretches a long way from the beholder, it is said to be "deep". This could apply to a river bed, or a valley which was wide and long.

In the verse before us, we find, "the valley (gai) of the son of Hinnom" and "the valley (gai) of Hinnom westward" and "the valley ('emeq) of the giants".

The problem has always been to identify the actual river or valley which is referred to. The difficulty is heightened by the fact that Jerusalem has extended its boundaries since the days of Joshua, and was a larger city in the days of David and the kings of Israel and Judah. In the days of Jesus, it was larger still and in these modern times, it has extended well beyond the limits of the ancient city. With these extensions, the ancient features of the city tend to disappear. If we look at a plan of the ancient city of Jerusalem, we shall find that a valley begins westward of the city at the beginning of the road to Joppa. It points southward until it reaches a point opposite the "dung gate" when it turns east and continues in an easterly direction south of the city until it joins the valley of the river Kidron. This is popularly known as the Valley of Hinnom or the valley of Gehenna.

Refer to the map again and we see a valley pointing almost south with a very slight inclination east. This proceeds from a point near the centre of the city and moves southwards until it reaches the confluence of the Valley of Hinnom (Gai-Hinnom) and Kidron. This is also known as the "Valley of the Cheese Makers" and it is also known as the "Tyropoeon Valley".

Finally, on the east side of Jerusalem and at the foot of the Mount of Olives and the Mount of Offence, there is another valley called "Kidron". This valley moves southward and eventually meets with both the Valley of Hinnom and the Tyropoeon Valley in the neighbourhood of the Pool of Siloam. For some reason or other, the translators have seen fit to translate the name of the river as "The Brook Kidron" (2 Sam. 15. 23; 1 Kings 2. 27; 15. 13; 2 Kings 23. 4; 2 Kings 23. 6. (twice), 12; 2 Chron. 15. 16; 29. 16; 30. 14. and Jer. 31. 40.) In all these translations of the word "brook" the Heb. is "naphal". The Valley of Hinnom and the Tyropoeon Valley are both "gai". The latter valley is not named in Scripture but the Greeks called it "gay" which means much the same as the Hebrew "gai".

This now brings us to the problem of identification with a view to pin-pointing the boundary of the Tribe of Judah from the south and Benjamin from the north. To do this, we must compare Josh. 15. 8. with Josh. 18. 16. In verse 8 of chapter 15 we read that the border went up by the valley of the son of Hinnom unto the south side of the (city of Jerusalem as it then was in the days of Joshua). Then it went up to the top of the mountain (which was probably Zion) that lieth before the valley of Hinnom westward, which is at the end of the valley of the Rephaim northward.

Josh. 18. 16. is much the same except that it is described the other way round, from north to south instead of south to north as in the verse before us. But it has one important difference and that is it mentions "En-rogel". This indicates that the "valley of the son of Hinnom" must have continued down in the direction of the Jordan valley and passed by En-Rogel. Whether it ended in the Brook of Kidron, the Tyropoeon Valley or the Valley of Hinnom is almost impossible to say. The authorities seem to be agreed that En-Rogel corresponds to what is known as "the Virgin's fountain", this being the only fountain known in the vicinity of Jerusalem. See 1 Kings 1. 9. where "the stone of Zoheleth" is said to be by En-rogel and if the margin is consulted, it will be noticed that the alternative translation is "the well of Rogel"; (In the R.S.V. "the stone of Zoheleth" is translated as "the serpent's stone".) In Neh. 3. 15. it says that "the gate of the fountain" was repaired and in the latter half of the verse, the pool of Siloam is mentioned. Therefore, if this reasoning is correct, the boundary line was drawn along the river valley, passing through En-rogel which must have been at the lower reaches of the Valley of the son of Hinnom.

But before we come to any conclusions, we must realise that the city of Jerusalem in the days of Joshua was very small and there are indications that it was composed of two parts. The first indication of this is that Jerusalem was allotted to both Judah (Josh. 15. 63.) and Benjamin (Josh. 18. 28.) Looking at this carefully, we read that the Judah portion was "the south side of the Jebusite". Benjamin's portion is described as "Jebusi, which is Jerusalem". In other words, Benjamin was given Jebusi and Judah was given the portion on the south side of Jebusi. That means that the city was not shared by the two tribes but that Judah had one portion in the south and Benjamin had one portion in the north. In Josh. 15. 63. we learn that Judah could not drive out the inhabitants of Jerusalem and in Judg. 1. 21. we read that Benjamin did not drive out the Jebusites that inhabited the city of Jerusalem. It was not until the days of David that the whole city was taken. See 2 Sam. chapter 5 with particular reference to verses 7 and 9. In the latter of these two verses we read that David fortified "Millo", this being the portion which had many years before been allocated to Judah. The name "Millo" means a rampart or mound, built up with stones. It was part of the citadel of Jerusalem. See also 1 Kings. 9. 15; and verse 24; 11.27; 1 Chron. 11. 8; 2 Chron. 32. 5; (Note: The "millo" of Judg. 9. 6 and 20. was a citadel of the men of Shechem.) From this reasoning, Jerusalem was divided into Millo in the south which was given to Judah, and Jebusi in the north which was given to Benjamin. The two parts were later united by David. In the anti-type, the two houses of Jerusalem which is from above, (Jewish and Gentile) were united by Jesus, the anti-type of David.

In 2 Sam. 5. 7. the word "strong hold" appears. This is really one word "stronghold" and the Heb. is "metsudah" which means a place to which a quarry retreats for safety - a mountain top. This makes it a fortress or mountain castle. In verse 9 of that chapter, the word "fort" appears. This is exactly the same Heb. word "metsudah". It carries the sense of a mountain fastness or a defenced position built at a height. Turning back to the definition in Josh. 15. 8. we read, "...the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the valley of the giants northward."

"the mountain that lieth before the valley of Hinnom" now requires identification. This must refer to the high ground which lies in a northerly direction. The word "mountain" is used in a Biblical sense to refer to high ground and is not necessarily a high mountain as the western nations understand it.

To bring the fore-going information together, we must realise that the modern name of rivers and valleys in the vicinity of Jerusalem are misleading. They require a new definition in terms of the old city of two parts.

1. Kidron - this followed the same course as the modern Kidron and lay on the east of the city. It first appears in Scripture in 2 Sam. 15. 23. where David passed over the brook of this name. Apart from 1 Kings 2. 37. in which it is recorded that Shimei is prohibited from crossing Kidron, all other passages in which the name occurs refer to something of the abominable rituals which took place there. For instance, 1 Kings. 15. 13. records how Asa destroyed an idol belonging to his mother and burned it by Kidron. This idol must have been erected in Kidron. In 2 Kings 23. 4 and 6. we read how Josiah burned all images and vessels of idolatry in Kidron. In Jer. 31. 40. there is a prophecy concerning "the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron,.." which shall (at some future time) be made holy unto the LORD. That indicates that it must have been a place of abomination.

The popular name for Kidron was the Valley of Jehoshaphat. This valley is spoken about in Joel 3. 2 and 12. The valley mentioned here is " 'emeq" but this character of a valley can hardly fit the meaning of " 'emeq". However, we must not think that this prophecy calls for the great final battle in the valley of decision (vs 14) to be fought in a valley. The valley marks the boundary to which the nations are called and in this connection, Yahweh has said, "...I will gather all nations against Jerusalem to battle;.." This does not mean that all nations will battle within the confines of the city as it was in Zechariah's day, but that Jerusalem will be the focal point of their attack. (Zech. 14. 2.)

Kidron is mentioned in the N.T. at John 18. 1. when Jesus crossed it to go to Gethsemane, the place of his arrest. The spelling is Cedron and the word means "become black". It is supposed to have been taken from the black colour of the stream when it flows. It is also associated with the olive tree which drops its dead fruit in winter. In that state, the olives are black.

It is now appropriate at this stage to suggest that Kidron was a later name for the valley of the son of Hinnom. In 2 Kings 23. 10. we read that Josiah defiled Topheth which is in the valley of the children of Hinnom, so that the heathen would no longer use it and no man might make his son or daughter to go through the fire there, as a sacrifice to Molech. The valley rose from the east and passed through En-rogel. From there it moved north to the east of the city along the valley known today as Kidron.

2. The valley of the giants (Rephidim) - was that which is now known as the Tyropoeon valley. In those days it had not been largely filled in as it is now so it would have been more noticeable. As the city grew and it became less conspicuous, and it was partly filled in toward the north, it lost its name so that in the centuries which followed, it became known as the valley of the cheese makers or the Tyropoeon valley. It reached from the Jaffa gate to the Pool of Siloam.

3. The valley of the sons of Hinnom - as the city grew over the western area, the name was extended to that valley which is now known by the modern name of Grecian origin, Gehenna (or gai Hinnom). In those days however, this valley was not named. It was too far from the city to have been used in the manner reported of it. These abominable usages of human sacrifice and groves was extended to what is now Kidron. When the name was moved to the present valley, the character moved with it but it is significant that the "Tyropoeon valley" as a name was not known or mentioned in the Bible.

The boundary line of Judah can now be stated. It moved up from the Jordan valley through the valley of Achor, and passed En-shemesh to come to En-rogel. This meant that it travelled along the valley of the sons of Hinnom, past the Pool of Siloam and up along

the valley that is now known as Kidron. Having reached a point opposite the south side of the temple, it cut across the temple courts to the valley on the west side and then up to the Jaffa Gate. This brings it to the "top of the mountain that lieth before the valley of the son of Hinnom westward, which is at the end of the valley of the Giants (Tyropæon Valley of to-day) northward. In crossing the site of Jerusalem it divided Millo from Jebus.

Verse 9

"was drawn..." - Heb. "ta'ar" meaning to extend. That is to say, the line was extended from the place where we left it in verse 8 and taken to the fountain of water of Nephtoah.

"Nephtoah..." - there is a rule in Heb. where the letter lamed (L) may be changed instead of the letter nun (N). This makes the name Lephtoah, or in its modern form, "Lif-ta". It is a little more than a mile to the northwest of Jerusalem. There is a spring there known by the name of "Samuel". The place is also named in Josh. 18. 15. Col. C. R. Conder writing in Hastings Dictionary of the Bible, Vol. 3. page 513 b places it at "Etam" which is southwest of Bethlehem. This would make the line of demarcation take a pronounced southward turn which seems unlikely. Keil and Delitzsch assign the place to Liffa.

"mount Ephron,.." - this is the only time in which this mountain is mentioned in Scripture. This has nothing to do with Ephron the Hittite of Genesis chapters 23, 25, 49 and 50. The position is unknown. All that can be said of it is that which is drawn from the context before us, namely, it was situated between Nephtoah and Kiriath-jearim.

"Baalah..." - The name appears again in the next verse. See also 1 Chron. 13. 6. As indicated in the verse before us, Baalah is the same as Kirjath-jearim. See notes to Josh. 9. 17. The modern name is "Tell el-Azhar" and it lies to the west of Jerusalem. It means "sorceress".

Verse 10

"the border compassed..." - the boundary took a turn to a different direction. Hitherto it had moved slightly north west. Now it turned to west.

"mount Seir,.." - This is not the Seir of Gen. 36. 8. which records it as being the dwelling place of Esau. Grollenberg describes it as being "a peak west of Kiriath-jearim." (op cit. page 161 c) He does not enter it in his maps. It is a range of mountains running south west from Kiriath-jearim. A portion of this range is still known as Sairah or Saris. Keil and Delitzsch say it is a ridge of rock to the south of Kiriath-jearim (now known as "Kureyet el Enab"). It is a lofty ridge of rock composed of rugged peaks upon which Saris and Mishir are situated. (op cit. page 155.)

"mount Jearim..." - This is described as being "Chesalon". The modern name is "Kesla" on the summit of a mountain being part of the ridge just described as "mount Seir". It is ten miles west of Jerusalem. This is the sole appearance of this name in Scripture.

"Beth-shemesh,.." - The meaning is "the sun house" or "the house of the sun". There are four cities known by this name so it is necessary to distinguish between them.

(1) This is the city we are now discussing. It was appointed as a Levitical city (Josh. 21. 16.) and 1 Chron. 6. 59. Being on the border of Dan, it is probably identifiable with "Ir-shemesh" of Josh. 19. 41. It was the first place to receive the ark after its return from the Philistines. (1 Sam. 6. 9.) It was one of the twelve cities appointed by Solomon to supply him with victuals. (1 Kings 4. 9.) It was the scene of a battle between Amaziah and Jehoash. (2 Kings 14. 11; 2 Chron 25. 21.) In the days of Ahaz, the Philistines captured it. (2 Chron. 28. 18.) The modern name is "Tell er-Rumeileh". but

Keil and Delitzsch say that the modern name is Ain (or fountain of) Shems. Its history which has been briefly outlined above, shows the character of the people who lived there because of their weakness and closeness to the Philistines, they turned away from Yahweh.

- (2) There is another Beth-shemesh in Naphtali and it is listed in Josh. 19. 38, and Judg. 1. 33.
- (3) Josh. 19. 22. records another Beth-shemesh on the boundary of Issachar.
- (4) Jer. 43. 13. tells of another Beth-shemesh that is in Egypt.

"Timnah..." - or Timnathah, lay west of Beth-shemesh. Being on the border it is also listed as part of Dan. (Josh. 19. 43.) It was at this place that Samson slew a lion. (Judg. 14. 1. et seq., where it is mentioned as Timnath). 2 Chron. 28. 18. records it as having been captured by the Philistines. The Timnah of the hill country of Judah and mentioned in Josh. 15. 57. appears to be a different place from the one in this verse.

Verse 11

"Ekron..." - This was one of the Pentapolis of the Philistines. See notes to Josh. 13. 3.

"Shicron..." - This is the only appearance in Scripture of this place. Grollenberg gives it an alternative name of Shikkeron. Keil and Delitzsch suggest that the modern name is Sugheir. It sounds like the well-known Hebrew word for "drunkenness" and that is what its meaning is. It has been Anglicised into "shikkered" to indicate being drunk. Its situation is unknown.

"mount Baalah..." - We saw in verse 9 that Baalah is Kirjath-jearim. This cannot apply here because it is right out of place by many miles. All commentators including the authoritative Keil and Delitzsch by-pass the piece of information without commenting upon it. The point of difference between the Baalah of verse 9 and the Baalah of this verse is that the Baalah we are now studying is called Mount Baalah. The LXX omits it altogether and substitutes "and the borders will go on to the south,.." The conclusion is that there was a Mount Baalah in the days of Joshua and it formed the turning point of the line to a southerly direction. Years later it was lost - probably through being occupied by the Philistines, and the name changed. It is not to be confused with Kiriath-Jearim.

"Jabneel..." - The name means "built of God". It is on the border of Judah and is the last place to be named before the Mediterranean Sea is reached. It was captured by Uzziah (2 Chron. 26. 6.) but in those days, the name had changed to Jabneh. The modern name is Yebna and it is about 2 miles from the sea. It is not to be confused with the Jabneel of Josh. 19. 23. which is in the north of Palestine and was given to Naphtali.

"the goings out..." - with probable reference to a small stream which led from Jabneel to the sea, - the valley Nahr Rubin.

Verse 12

"the west border was to the great sea,.." - This is an easy border to follow because it is the Mediterranean coastline.

"This is the coast (border) of the children of Judah." - The limits of the land allocated to Judah has now been described. It covered an enormous territory for those far off days when communications were slow and many of the Canaanite nations inhabited the land. Because of this, the tribe of Simeon was incorporated in the land allocated to Judah.

CALEB'S PORTION

Verse 13

This apparent interpolation of an historical event dealing with Caleb is also given in Judg. 1, where verses 11/15 are the same as Josh. 15. 15/19. Some commentators are engaged upon solving the problem as to whether the writer of the Judges account copied from Joshua or the writer of Joshua copied from the Judges account. The answer does not matter nor does it help us in our study. It very likely happened that both writers took their information from a common source. Keil and Delitzsch are of this opinion. (op cit. page 156.)

"Caleb the son of Jephunneh..." - See notes to Josh. 14. 6. and the character sketch at the end of the notes to that chapter.

"he gave..." - Yahweh gave through the hand of Joshua. (Josh. 14. 13.)

"among the children of Judah,.." - It is specifically stated that he was given an inheritance "among" the tribe of Judah. This indicates that Caleb was not a Judahite but became one through adoption.

"according to the commandment of Yahweh to Joshua,.." - See Deut. 1. 34/36.

"city of Arba..." - This is "the father of Anak, which city is Hebron". See notes to Josh. 14. 15.

Verse 14

"Caleb drove thence..." - Caleb "rooted out" from thence. Heb. "yaresh" to root out, exterminate, dispossess.

"three sons of Anak,.." - Heb. "ben" means "sons" but it can also mean descendants. No doubt it includes the people whom they ruled.

"Sheshai..." - These three men are mentioned in Num. 13. 22. They also appear in the repetition story of Judg. 1. 10. "Sheshai" means "whitish".

Verse 15

"inhabitants of Debir:.." - This is not the Debir of Josh. 10. 3. See note to Josh. 10. 38. This is Kirjath-sepher. It is also mentioned in Judg. 1. 11. It is thought that the modern name is "Tell Beit Mirsim". This is about 12-1/2 miles WSW of Hebron. This is not to be confused with the Debir of Josh. 15. 7. which is on the other side of the hills of Judah.

To appreciate what is happening here, we have to realise that whereas we have been taken along the northern boundary line of Judah, we are now brought south to Hebron which is in the heart of the hill country of Judea. From there an attack is launched against Debir which is also called Kirjath-sepher. Debir lies about 14 miles south west of Hebron.

Verse 16

Caleb issues a challenge to his men of valour. (See Judg. 1. 12.) It is important to note that Caleb did not take Hebron and Debir because Joshua had already done so. See Josh. 11. 21/23. The Anakites on that occasion had been routed but in the interval between that overthrow and the time when Caleb now turns his attention upon those cities, the Anakites must have returned. Failing this, there is the strong possibility that the Canaanites fleeing from other devastated cities, would seek shelter in cities which Joshua and his armies had forced other nations to abandon. The point is that after their victories, Israel had to

occupy the land and drive out those inhabitants who were left. This story forms part of that campaign.

Caleb must have had a reason for issuing his challenge. It is possible that Debir was strongly fortified and the defenders were resolute. Therefore the city was hard to take.

"I will give Achsah my daughter to wife." - This was similar to the promise of Saul who promised to give his daughter to him who killed Goliath. (1 Sam. 17. 25; 18. 17.) See also 1 Chron. 11. 6. where David said that he who smiteth the Jebusites first shall be chief and captain. This promise is given in greater detail in 2 Sam. 5. 8. This promise by Caleb would be valid as long as it did not contravene the marriage laws of Lev. 18.

"Achsah" - The name appears here, and in verse 17. It also appears in Judg. 1. 12/13. and in 1 Chron. 2. 49. where it is spelt as "Achsa".

Verse 17

"Othniel..." - The name means "force of God" or "the lion of God". In Judg. 3. 9. he is described as "the son of Kenaz, Caleb's younger brother." The question may be asked, "How can he be Caleb's younger brother and, at the same time the son of Kenaz, when Caleb was the son of Jephunneh?" The answer is that being the "son of Kenaz", he was a Kenizzite. See Josh. 14. 6.

"took it." - Othniel was the leader of the assault but Caleb most likely was the leader of the campaign. Othniel was a valiant commander in later years. See Judg. 3. 9/10. The battle in which he was now to be engaged was part of his training as a military commander.

Verse 18

"as she came unto him,.." - This would be the bridal procession which was to become much more elaborate in later centuries. Marriage was a legal ceremony and not a religious one except in so far as marriages outside the house of Israel were forbidden. Marriages were arranged by the parents as was the case with Jacob who was sent to a special family. The bride's parents demanded a payment for a wife, and this could be paid either in cash or in kind at the time of contracting, or the wife could be paid for by instalments. In regard to the latter arrangement, Jacob purchased Rachel over a period of seven years and by giving his services to her father for that time. In the case of Othniel, his debt was to conquer Debir and having done so, the debt was paid. From the moment of the marriage arrangement being confirmed, the couple were married but there was an interval during which they did not live together. During this period a man was exempt from military service. (Deut. 24. 5.) See how this applied in the parable of Luke 14. 20. This also explains how Joseph and Mary were espoused (married) yet she had not known man and they had not "come together". (Matt. 1. 18.) The wedding ceremony consisted of the bridegroom dressing himself up and proceeding with his friends to the father's house. There the bride, veiled and dressed in a wedding garment, and accompanied by her bridesmaids (and her personal maids which she would receive as a dowry from her father) would come unto the bride. He would then take her to his house where there would be a feast with much singing and rejoicing. In the incident of John 2. 1/11. one can see the analogy of Jesus, the bridegroom of the future, coming to Israel for his bride. The purchase price was his blood. (1 Cor. 6. 20; Rom. 5. 9; Ephes. 1. 7; 2. 13; Col. 1. 14 and 20; 1 Pet. 1. 2; and verse 19; Rev. 1. 5; 5. 9.) Since that time, the Marriage Supper has not taken place. Psalm 45 is Scripture's most beautiful and inspiring account of that great ceremony which is yet to take place. (For details regarding marriage ceremonies, see "EVERYDAY LIFE IN OLD TESTAMENT TIMES" by E. W. Heaton published by Batson.)

"she moved him..." - Heb. "cuwth" (pronounced "sooth") meaning to persuade, provoke, entice, stir up.

"a field" - The Heb. is "the field" meaning a particular field which she must have had in mind. This could not be a field belonging to Debir because Othniel already possessed this through his victory.

"she lighted off her ass;.." - By this time Achsah must have set up her own home and at this time have visited her father. Having arrived there, she dismounted from her ass. To alight from an ass was a sign of reverence.

"Caleb said unto her,.." - Obviously she did the asking although it would have been more to the custom for Othniel to have asked.

"What wouldst thou?" - Caleb no doubt, had noticed the sign of courtesy and reverence by her alighting from her ass. As every man knows, when his daughter goes out of her way to be courteous to him, she has something at the back of her mind. This is a very human touch in the Biblical story. Hence his question, "What is it to thee?" or "What do you want?" The A.V. and R.V. are kind to Achsah by putting the question, "What wouldst thou?" The R.S.V. says, "What do you wish?" but the Afrikaans gets down to earth with the very practical "Wat wil jy he?" (What do you want?)

Verse 19

"Give me a blessing;.." - Blessings were given on the one side and taken on the other. See Gen. 33. 11. where Jacob asks Esau to take his blessing. To bless a person is to confer a benefit upon them. In 2 Kings 5. 15. Elisha asked Naaman to take a blessing, this being the benefit of a cure.

"thou hast given me a southland;.." - The word "south" here comes from Heb. "negeb". This is not to be regarded as the southern district of the land but the meaning of "negeb" is to be read into the word. This means "dry", "arid" and "parched". This explains her next few words.

"give me also springs of water." - Heb. "gullah" meaning "bowl" with reference to its being round in shape. This verse and Judg. 1. 15. are the only places in Scripture where the translation "springs" occurs. In 2 Chron. 4. 12. the word is translated as "pommels". In Zech. 4. 2 and 3. the word is translated "bowl". It is used to describe a well of water because of its shape. This is seen in Eccles. 12. 6. where it again appears as "bowl" with reference to the brain which is the well of all thought and emotions.

"the upper, and the nether springs." - The higher and the lower springs. Therefore Achsah asked for two springs, the one higher than the other. It was this requirement and the fact that Debir must be south west of Hebron, and that there must be signs of an ancient dwelling, that Debir was eventually located with a reasonable degree of certainty.

Verse 20

"This is the inheritance...of Judah..." - See the first portion of verse 1 of this chapter. This verse serves as a bridge between the drawing of the boundary lines and the naming of the many cities contained within those boundaries. But it does not explain why this extraordinary interpolation of the story of Caleb's daughter should come about. The problem is dismissed by some of the commentators as having been the hand of two or more different editors or the addition made by a later editor. But supposing it was not due to any of these causes, what are we to do? We cannot ignore the possibility that the Spirit Word had every intention of inserting the story for our learning. We must then try to find the answer.

Whereas it has been suggested that the story of Caleb given in Josh. 14. 6/15. was analogous of the True Christian Believer receiving his inheritance (or lot) in the kingdom age to come, we now suggest that a similar principle applies here. If Caleb represents the True Christian Believers then Achsah, his daughter, must represent the children of such

Believers. When their parents are taken to the Kingdom, they will be in a "dry parched land" wherein there is no water. There will be no well of water springing up into everlasting life. See John 4. 14. Therefore the LORD in His Mercy will see that they are properly provided for by giving them two such springs. Probably one will be for those of school going age and the other for the very small. There is a powerful suggestion of this in a prophecy from Ezekiel. See Ezek. 47. 22, and consider the word "stranger" to represent the Christian Believers among the Gentiles. But such children will be permitted to enter only upon the observance of certain strict rules. This is indicated by a prophecy in Ezek. 44. 9. It is interesting to note that in the story about Achsah, her husband, Othniel, does not figure in the story at all. This limits the type to Achsah, the daughter of Caleb, the Gentile.

Verse 21

"the uttermost cities..." - The frontier cities near the border of Judah in the south towards Edom (see verse 1 of this chapter.)

"Kabzeel,.." - It also appears as "Jekabzeel" in Neh. 11. 25. as one of the cities occupied by the returning captives from Babylon. It appears in 2 Sam. 23. 20. as the home town of Benaiah, one of David's very valiant men. This information about Benaiah is repeated in 1 Chron. 11. 22. where Kabzeel is mentioned again. It lies to the north east of Beer-sheba. It means "God has gathered."

"Eder,.." - The name appears in 1 Chron. 23. 23. as one of the sons of Mushi who, in his turn, was the son of Merari who was the son of Levi. See also 1 Chron. 24. 30. It might be associated with "king Arad the Canaanite which dwelt in the south..." (Num. 21. 1.) It means a "flock" or "herd". There is no substance in the suggestion that it is connected with Arad. See note to Josh. 12. 14. It lies to the east of Kabzeel on about the same latitude.

"Jagur," - Apart from this reference, the name does not appear again. It means "a lodging". The situation is unknown.

Verse 22

"Kinah,.." - This place makes its entrance and exit at the same time. It does not appear again in Scripture. Heb. "qiyah" pronounced "kee-naw" means a dirge or a lament. The situation is unknown.

It has been suggested that Kinah was a city of the Kenites and that it is connected with Arad in the south. See Judg. 1. 16. and 1 Sam. 15. 6. Keil and Delitzsch disagree because the Kenites are always found in the west but Kinah is without question in the east.

"Dimonah,.." - Once again the only entrance in Scripture. It is mentioned in Neh. 11. 25. as "Dibon" but this spelling is in error. The root word means "pining". The situation is unknown.

"Adadah,.." - This town also makes a solo appearance in this verse. The name means "festival" and is taken from the root "edah" meaning assembly, multitude, people, congregation. This spelling is in error according to Grollenberg who associates it with "Ararah" which is another name for "Aroer". Its position in the extreme south east is in accordance with this view. But Ararah does not appear in Scripture as a name either for a person or a city. In Num. 32. 34. it appears with Dibon as part of the inheritance for the sons of Gad but this is on the east of Jordan. So Num. 32. 34. cannot apply here. In Deut. 2. 36. it is described as being by the river Arnon but in this connection, see notes to Josh. 12. 1. and 12. 2. under "Aroer". The name given in this verse which we are studying must have been given for a purpose so we shall leave it at that.

Verse 23

"Kedesh,.." - This city is not to be confused with that described in the notes to Josh. 12. 22. The city we are looking at now is in the south. It should be "Kadesh" and it first appears in Scripture in Gen. 14. 7. during the time of the war of the kings. See also Num. 13. 26. where it is mentioned in connection with the spies. Gen. 16. 14. tells us that Beer-lahai-roi was between Kadesh and Bered but inasmuch as Bered is unknown, the information does not help. Gen. 20. 1. tells us that it was in the south country. Num. 20. 1. states that Miriam died there and it was here that Moses struck the rock instead of speaking to it. Verse 16 says it was a city of the uttermost border near Edom. It was here that Edom refused to give passage to the Children of Israel so they moved on to Mount Hor. (Num. 20. 22.) It was at Mount Hor that Aaron died. (Num. 20. 23/29.) It was the scene of the waters of strife because of the striking of the rock. (Num. 20. 13; 20. 24; Deut. 32. 51;) It is also known as "Kadesh-barnea". See notes to Josh. 10. 41. The meaning of the name is "sanctuary".

"Hazor,.." - See note to Josh. 11. 1. The meaning of the name is "village" or "hamlet" but in Arabic it means "fence" or "castle" thus indicating that it might have been a defenced city. See note to verse 25 below.

"Ithnan,.." - Heb. "Yithnan" meaning "extensive", according to Strong but according to the more reliable Gesenius, it means "gift". However, it does not appear in Scripture translated as "gift" and this is the only occurrence in Scripture of the word. Brown, Driver and Briggs associate the word with Heb. "yathar" meaning "to remain over" in the sense of permanence. See Exod. 12. 10. where the manna was not to remain until the next day. Grollenberg suggests that the name should be associated with Hazor as Hazor-ithnan. He also suggests that Hazor should be associated with Hezron, and this is supported by verse 25 q.v.

Verse 24

"Ziph,.." - This lies far to the south east of Judah. It is not to be confused with the city of the same name mentioned in Josh. 15. 55. which is in Judah but in the hill country. The name means "flowing". It is very close to Telem which appears next on the list.

"Telem,.." - It is also known as "Telaim" and appears by this name in 1 Sam. 15. 4. in connection with the numbering of the people by Saul. It appears in Ezra 10. 24. as one of the names of the porters. The name means "to oppress", "to injure" or "to treat violently".

"Bealoth,.." - By this name it makes its only appearance here. By the name of "aloth" it appears in 1 Kings. 4. 16. in connection with the city or village of one of Solomon's officers. It lies far to the south but this is not the same place. The name is the plural form of Baalah which is the feminine form of Baal. Thus the meaning is "goddesses" or, in keeping with the behaviour of such "goddesses" in pagan temples, it also means "mistresses". It is probably identifiable with Baalath-beer of Josh. 19. 8. which was allocated to Simeon within the confines of Judah. This is mentioned in 1 Chron. 4. 33. (see margin). In Josh. 19. 8. the full title is "Baalath-beer, Ramath-negeb..." as Keil and Delitzsch suggest but this cannot be substantiated. It is not to be confused with Baalah of Josh. 19. 45. which was allocated to Dan. It is in the Negeb in the south.

Verse 25

"Hazor,.." - Not identifiable with Hazor of verse 23, this place is linked as one name with Hadattah which follows. This makes the name Hazor-Hadattah in which form it appears in the R.V., the R.S.V. and the Afrikaans Bybel. The form "Hadattah" is the Chaldean form of the Heb. "chadash" meaning "new". Thus the combination of the two names means "the new Hazor." or the new village.

"Hadattah,..." - see foregoing note.

"Kerioth,..." - This is also known as Kiriath. It is not to be confused with the Kiriath of Amos 2. 2. nor the Keriath of Jer. 48. 24 and 41., these being in Moab. The meaning is "cities" or "buildings" so the association with Hezron makes it "Kerioth-hezron" or the cities or villages of Hezron. The situation is unknown. See note to Josh. 11. 1. It is stated to be identical with Hazor of this verse, making the whole verse apply to one place and the villages round about.

Verse 26

THE THIRD GROUP

"Amam,..." - This place has hardly a speaking part in the drama recorded in Joshua. It bows in and bows out at this verse. It means "a gathering spot".

"Shema,..." - The name means "hearing" or "report" or "tidings". The verb is used in Hos. 7. 12. "as their congregation hath heard". Naturally they heard a hearing or report. Its position is to the west of southern Palestine. In Josh. 19. 2. it appears as "Sheba" but this is an error. The LXX corrects this. The Afrikaans Bybel has "Seba" which is the Afrikaans form of "Sheba" but adds in a note that two texts have "Shema". The inclusion of Beer-sheba in Josh. 19. 2. in the list of places allocated to Simeon, does not add any support to the name of Sheba in that verse. It could just as well be Shema. In his maps, Grollenberg puts it due west of Beer-sheba.

"Moladah." - This is due east of Beer-sheba. In Josh. 19. 2. it is allocated to Simeon within Judah and in 1 Chron. 4. 28. it is listed as a place near Beer-sheba where the sons of Simeon dwelt. In Neh. 11. 26. we read that the returning children of Israel dwelt there. The meaning is "birth".

Verse 27

"Hazar-gaddah,..." - The first part, "Hazar" means "village". The second part is derived from a word meaning "fortune". Therefore the words mean "village of fortune" with the implication of Divine favour. This verse is its only appearance. The situation is unknown.

"Heshmon,..." - This is the only appearance in this form of the word. Strong's Concordance suggests that Azmon is connected with it but none of the other authorities such as Conder mention it. Such speculations are better left alone. The name means "opulent". The situation is unknown.

"Beth-palet,..." - The prefix "Beth" means "house". The suffix "palet" means "escape" so the two together give "the house of escape". This verse is the only appearance under this name but it also appears in Neh. 11. 26. as Beth-phelet. A derivation of the same word is "Paltite" referring to a man from "Beth-palet". See 2 Sam. 23. 26. The situation is unknown.

Verse 28

"Hazar-shual,..." - "Hazar" means "village". The full name means "Village of the fox". By implication it could mean "village of the Gentiles". It is mentioned in 1 Chron. 4. 28. as a place allocated to Simeon. It also appears in Josh. 19. 3. as a city allocated to Simeon within Judah. It was reoccupied by the people of Israel after the return from the Babylonian captivity. (Neh. 11. 27.) It is situated east of Beer-sheba.

"Beer-sheba,..." - This is the first appearance of this place in the story of Joshua and it appears again in Josh. 19. 2. as part of the allocation to Simeon. This is one of the most southerly places and is often quoted with Dan in the north as covering the whole length of the land. See Judg. 20. 1; 1 Sam. 3. 20; 2 Sam. 3. 10; 17. 11; 24. 2; 1 Chron. 21.

2; 2 Chron. 30. 5; The name means "the well of the oath" and is first mentioned in Scripture in connection with the banishment of Hagar and Ishmael. Because of his covenant with Abimelech, Abraham called it Beer-sheba. See Gen. 21. 14, and verse 31. When Isaac made a covenant with Abimelech, the place was renamed. (Gen. 26. 33.) When Elijah fled from Jezebel he went to Beer-sheba. (1 Kings 19. 3.) It was occupied by the returning Israelites after the Babylonian captivity had come to an end. (Neh. 11. 27.) It is also mentioned in the prophecy by Amos. See Amos 5. 5; and 8. 14. It still exists as the modern "Tell es-Seba" which is unoccupied, the inhabited place being "Bir es-Seba" which is close by.

"Bizjothjah,.." - This is the only appearance of this name. It means "contempt of Jah". The situation is unknown.

Verse 29

THE FOURTH GROUP

"Baalah,.." - We met this name in Josh. 15. 9, 10 and 11. See note to verse 9. This one is not the Baalah of Josh. 15. 9 and 10. Those verses dealt with the northern border. The Baalah we have here is in the south. In Josh. 19. 3. it is listed as one of the cities given to Simeon. It is thought to have been east of Beer-sheba but its exact situation is unknown. It means "sorceress".

"Lim,.." - The meaning is "ruins". Grollenberg calls it "heaps of ruins" but this would mean calling it Tell el-lim. It is still in the south but this location now gets us nearer to the Judean hills. The lim mentioned in Num. 33. 45. cannot be the same place as that is beyond Jordan.

"Azem," - In this spelling it appears here and in Josh. 19. 3. where it is allocated to Simeon within Judah. See also 1 Chron. 4. 29. in this connection. The meaning is "bone" and it is used in this sense in Gen. 2. 23. "thou art bone of my bones,.." It lies south east of Beer-sheba. The meaning also signifies "firmness" or "strength".

Verse 30

"Eltolad,.." - The place is mentioned in Josh. 19. 4. as having been allocated to Simeon within Judah. In the parallel list of 1 Chron. 4. 29. it is called "Tolad". This merely drops the prefix "El" which refers to God, thus showing the Arabic influence. The meaning is "God is generator".

"Chesil,.." - This is another name for Bethul or Bethuel. The place is situated in the lowlands south of the hills of Judea. In Josh. 19. 4. it is mentioned as Bethul as one of the places allocated to Simeon within Judah. In the corresponding passage in 1 Chron. 4. 30. it is given as Bethuel. The meaning of the name is taken from the name for Orion (see Job 9. 9; 38. 31; Amos 5. 8.) this having been known by the orientals as "the giant". But if it should be spelt Bethuel, then it means "man of God".

"Hormah," - The meaning is "devoted" and it is situated in the south. See notes to Josh. 12. 14.

Verse 31

"Ziklag,.." - This city was assigned to Simeon (Josh. 19. 5. and 1 Chron. 4. 30.) When David was in Gath with his wives Ahinoam and Abigail, he asked Achish the king of Gath to give him a place in which to dwell. The king responded to this request by giving David Ziklag. (1 Sam. 27. 2/6.) Later on the Amalekites attacked the city and took the women, including Ahinoam and Abigail, captive. After taking counsel of God, David pursued the Amalekites and by using the service of an Egyptian, he overtook the Amalekites and recovered all the spoil. He then made an equal distribution of the spoil at Ziklag. See 1 Sam. 30. When a man told David of Saul's death and lied to him about the

manner of his death, hoping to gain a favour from David, he was slain at Ziklag. (2 Sam. 1. 15. and 4. 10.) 1 Chron. 12. tells of the companies that came to David in Ziklag. In Neh. 11. 28. we read that the children of Israel, upon their return from the Babylonian exile, re-occupied Ziklag. It lies in the shephelah country of south Judah. The etymology is obscure but it is thought to mean "the outflowing (of a fountain)".

"Madmannah, .." - Apart from 1 Chron. 2. 49. which tells us that Madmannah was a descendant of Caleb, this is the only appearance of this word in Scripture. There is a mention of "Madmenah" in Isa. 10. 31. and "Madmen" in Jer. 48. 2. but neither of these places have any connection with Madmannah. "Madmenah" is in the north and "Madmen" is in Moab. Madmannah is situated in the south at the foot of the southern slopes of the Judean hill country. In this verse it is connected with Ziklag and Sansannah, and in Josh. 19. 5. the places mentioned are Ziklag, Beth-marcaboth and Hazar-susah, thereby giving a suggestion that Madmannah and Beth-marcaboth are one and the same. If the population were given a choice of name for their town (or city) there is no doubt that they would have chosen Beth-marcaboth because it means "the house or place of chariots" as opposed to Madmannah which means "a dunghill". There were "chariot cities" especially in the days of Solomon. See 2 Chron. 1. 14; 8. 6; 9. 25;

"Sansannah, .." - This is the only appearance of this place in Scripture. It was not allocated to Simeon but in the parallel list of Josh. 19. 5. there is a Hazar-susah, and in 1 Chron. 4. 31. there is a Hazar-susim with a marginal reference to Hazar-susah. The meaning is "a cluster of Dates", but Strong's Concordance says the meaning is "bough". Gesenius seems to split the difference with "palm branch".

Verse 32

"Lebaoth, .." - Again we find a one-time entry with this name, but as "Beth-lebaoth" it appears in Josh. 19. 6. as one of the cities given to Simeon. It means "lioness" but it can also mean "lions" as a general description of this animal. In the parallel text of 1 Chron. 4. 31. it may be the Beth-birei which appears there and as such it may be a textual error. The situation is unknown.

"Shilhim, .." - In the corresponding list in Josh. 19. 6. it is called "Sharuhem", this having been given to Simeon. In the list of the places given to Simeon and recorded in 1 Chron. 4. 31. the place appears as "Shaaraim". It is a plural word meaning "javelins", "missiles", "weapons", "sprouts" and, by implication, "branch".

"Ain, .." - The corresponding list in Josh. 19. 7. lists this place with Remmon as against Rimmon in the verse before us. In the corresponding list in 1 Chron. 4. 32. we find it again listed with Rimmon. The corresponding lists record the allocation of this place to Simeon. See Num. 34. 11. for this place mentioned in the overall allocation of land and the borders thereof. This place from Num. 34. 11. refers to a place on the north west frontier and must not be confused with the town mentioned here. The "Ain" mentioned in Josh. 21. 16. should be read "Ashan" (see margin) for this corresponds with the parallel list of 1 Chron. 6. 59. where it is also named as "Ashar." (but with a marginal reference to "Ain"!) This "Ashan" is listed in Josh. 15. 42. so must be a different place. Grollenberg says Ashan is identical to Borashan of 1 Sam. 30. 30. (The spelling is Chorashan). The meaning is "eye" or "spring".

"Rimmon, .." - The corresponding list in Josh. 19. 7. shows us that it was handed over to Simeon. The corresponding list of 1 Chron. 4. 32. confirms this. Rimmon was the name of a Syrian deity, being the god of wind, rain and storm. When Christ comes, the whole land will be turned as a plain from Geba to Rimmon. (Zech. 14. 10.) The name means "pomegranate" and should be connected to Ain to read "Ain-rimmon" (the fountain of pomegranates) or "En-rimmon". The prefix "en" is often found in Scriptural names and is pronounced as "Ain" and not "en" the same as "El" should be pronounced "Ail". Therefore this place and the preceding one, En, should be regarded as being one place, namely,

J O S H U A

Chapter 15 verses 1 - 32

MAP 3A

JUDAH'S FRONTIERS AND PORTION IN THE NEGEB

1. EDOM (see inset)
2. WILDERNESS OF ZIN (see inset)
3. MAALEHACRABBIM (Ascent of ACRABBIM) (see inset)
4. KADESH BARNEA (see inset)
5. HEZRON (site unknown)
6. ADAR (West of Kadesh Barnea - exact site unknown)
7. KARKAA (site unknown)
8. AZMON (see inset)
9. RIVER OF EGYPT (Brook of Egypt - see inset)
10. BETHHOGLA
11. BETHARABAH
12. STONE OF BOHAN
13. DEBIR (site unknown)
14. VALLEY OF ACHOR (Valley south of Jericho - exact site unknown)
15. GILGAL (Beth-gilgal)
16. ADUMMIM (Pass of Adummim)
17. ENSHEMESH
18. ENROGEL
19. VALLEY OF THE SON OF HINNOM
20. JEBUSITE i.e. JERUSALEM
21. FOUNTAIN OF THE WATER OF NEPHTOAH
22. MOUNT EPHRON (near Kirjathjearim - exact site unknown)
23. BAALAH i.e. KIRJATHJEARIM
24. CHESALON
25. BETHSHEMESH
26. TIMNAH
27. EKRON
28. SHICRON (site unknown)
29. JABNEEL
30. HEBRON
31. DEBIR
32. KABZEEL
33. EDER
34. JAGUR (site unknown)
35. KINAH (site unknown)
36. DIMONAH (site unknown)
37. ADADAH
38. KEZESH i.e. KADESH-BARNEA (see inset 4)
39. HAZOR (site unknown)
40. ITHNAN (site unknown)
41. ZIPH
42. TELEM
43. BEALOTH (site unknown)
44. HAZOR (Hazor-Hadattah - site unknown)
45. KERIOTH (site unknown)
46. HEZRON i.e. HAZOR (site unknown)
47. AMAM (site unknown)
48. SHEMA
49. MOLADAH
50. HAZARGADDAH (site unknown)
51. HESHMON (site unknown)
52. BETHPALET (site unknown)
53. HAZARSHUAL
54. BEERSHEBA
55. BIZJOTHJAH (near Beersheba - exact site unknown)
56. BAALAH (East of Beersheba - exact site unknown)
57. IIM
58. AZEM
59. EITOLAD
60. CHESIL
61. HORMAH
62. ZIKLAG
63. MADMANNAH
64. SANSANNAH
65. LEBAOTH (site unknown)
66. SHILHIM (site unknown)
67. AIN and RIMMON i.e. EN-RIMMON

KIRJATH-SEPHER is the same as DEBIR - see No. 13

THE
GREAT
SEA

JUDAH'S FRONTIERS
AND PORTION
IN THE NEGEV.

Joshua 15 vs 1-32

(Lake Huleh)

Sea of
Chinnereth

River Jordan

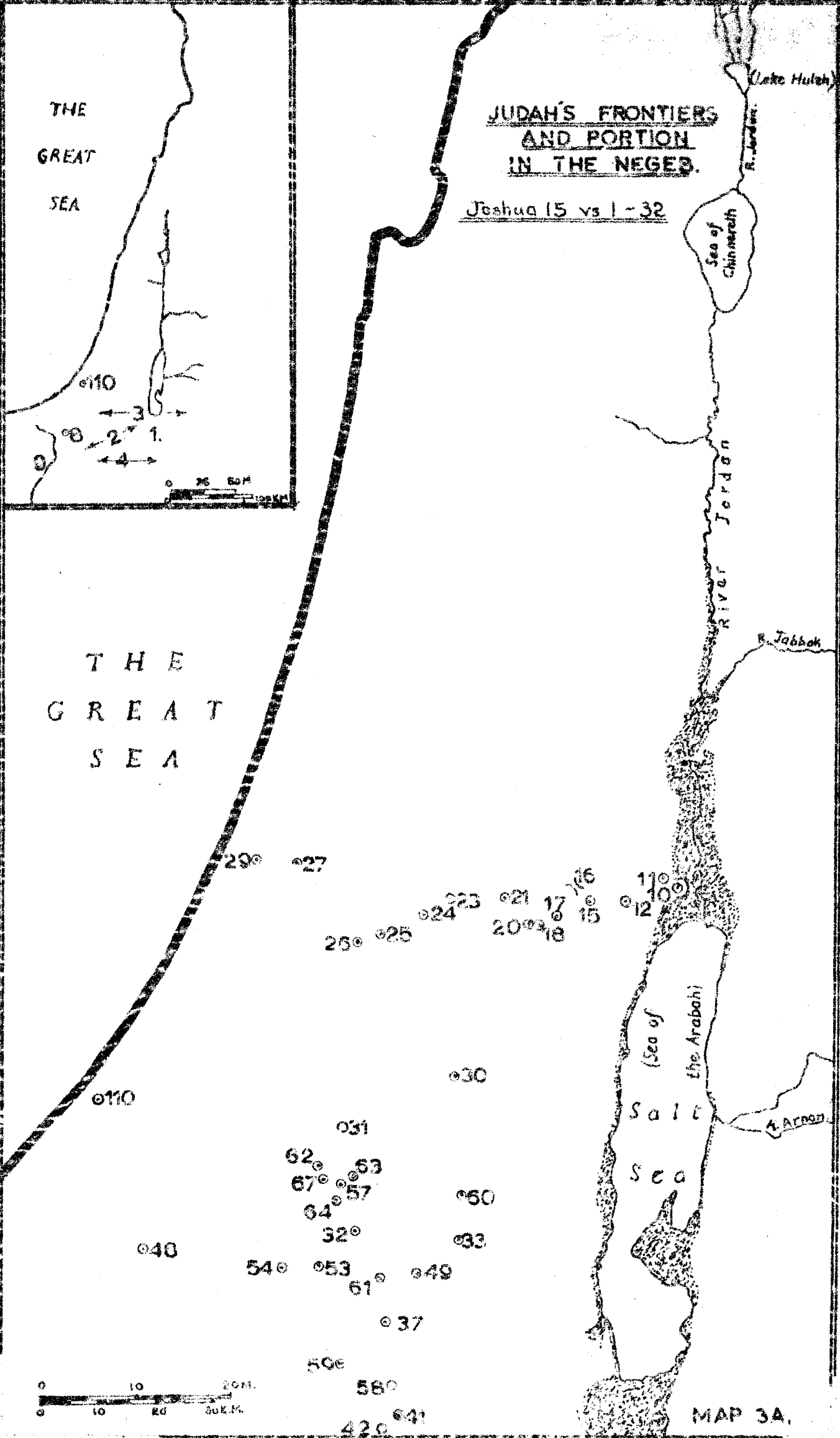
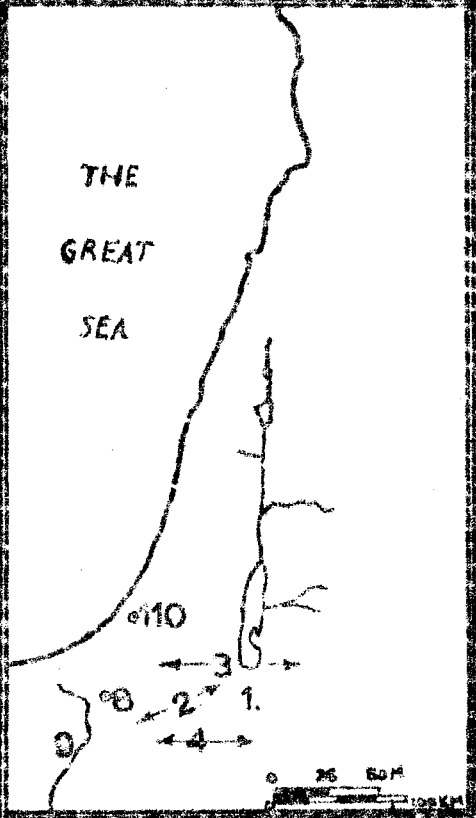
R. Jabbok

(Sea of
the Arabah)

Salt
Sea

R. Arnon

T H E
G R E A T
S E A



MAP 3A.

En-rimmon. For examples of this kind, see En-dor; En-eglaim, En-gannim; En-gedi; En-haddah; En-hakkore; En-hazor; En-mishpat; En-rogel; En-shemesh; En-tappuah.

"all the cities are twenty and nine, with their villages." This statement has perplexed the commentators who have counted about 37 to 39 names in the fore-going list. We shall be perplexed too if we regard all the names given as being cities in themselves. In those days they had many places outside the cities which were encampments for shepherds and their flocks. The Lord had one of these in mind when he said, "... I am the door of the sheep." (John 10. 7.) The sheepfold mentioned in verse 1 was not within a city but was out in the pasture land which is otherwise known as "suburbs". They provided protection from animals and robbers both for the sheep or cattle and the shepherds or herdsmen. These places would be given names. Another reference is found in Luke 2. 8. where there were shepherds abiding in a field. They would not sleep out in the open but would have an encampment of sorts. There would be several such encampments round about a city and each would be given a name. Throughout the centuries, those encampments would tend to disappear so the fact that they cannot be located in these days is not surprising. Turning to the passage before us we find many whose situation is unknown. Many of these would be such places in which to keep flocks (of sheep or goats) or herds (of cattle) or to house chariots and horses which could be made ready for use in case the city was attacked, and they could be used without opening the gates of the city. Turning to the verse before us, we find "cities are twenty and nine with their villages". That is to say, in all those names there are twenty-nine cities and, apart from that, there are also the names of the villages or encampments which were round about some of them. If we look at it in this way, we find that there is no error as some may be inclined to think. Some of these names could be run into one as we found with verse 25 and as we found where Ain and Rimmon referred to one and the same place, in verse 32. At this stage in history, it is impossible to tell all of the cities or to say which were towns and which were villages. All we can say is that there were 29 cities and seven villages.

Verse 33

The Towns in the Shephelah.

"Eshtaol,.." - This is the first appearance of this name. The corresponding reference in Josh. 19. is at verse 41. This gives the city to Dan, where the border abutts that of Judah on the northern line. It is a place associated with Samson. See Judg. 13. 25; and 16. 31. which was near his burying place. It is mentioned again in connection with the Danites when they robbed Micah. (Judg. 18. 2, 8, 11.) Wherever it is mentioned in Scripture, it is accompanied by Zorah (or Zorah). The Eshtaolites are mentioned in 1 Chron. 2. 53. as being the descendants of Caleb. The name means "petition", "request" or "enquiry".

Eshtaol is the first of the cities named in this list of those on the Shephelah. This is a series of undulating land stretching from the mountains of Judea to the Mediterranean Sea in the south. In the north, it stretches as far as the Plain of Sharon which starts in the vicinity of Lydda (the airport town of Israel) and extends as far north as Mount Carmel (with Haifa at its base).

"Zoreah,.." - Also known as Zorah it is often mentioned with Eshtaol. This is its first appearance in Scripture and its only appearance by this spelling of the name. In all other references it is spelt "Zorah". In Josh. 19. 41. it is mentioned as part of the allocation from Judah for Dan. It is near Eshtaol on the boundary between Judah and Dan in the north. It was the place where Samson's father dwelt. (Judg. 13. 2.) and Samson was to live between Zorah and Eshtaol. (Judg. 13. 25.) Samson was buried in the same place. (Judg. 16. 31.) It is also connected with the Danites when they robbed Micah. See Judg. 18. 2, 8, 11. Many years later it was fortified by Rehoboam. (2 Chron. 11. 10.) It was repopulated after the exile. (Neh. 11. 29. where the name is given as "Zareah"). The name means "place of hornets". The Zareathites of 1 Chron. 2. 53, being connected with the Eshtaolites, are very likely the same as the Zorites of the next verse. See also 1 Chron. 4. 2. for the Zorathites. The difference in spelling is due to Chaldean influence which

endured after the return from the captivity.

"Ashnah,.." - There are two cities by this name, the first being the one mentioned here which makes its only appearance. The other is mentioned in Josh. 15. 43. but we shall deal with it when we come to it. The one we want at the moment has been lost. That is to say, its site is unknown. The name means "strong", "mighty". All that can be said of it at the moment is that it is near Zorah.

Verse 34

"Zanoah,.." - This is the first appearance of the name. There is another city of the same name in Josh. 15. 56. but again, we shall deal with it when we come to it. The city under review at the moment was repopulated after the exile (Neh. 3. 13. and 11. 30.) In 1 Chron. 4. 18. Zanoah is mentioned as a descendant of Caleb. The modern name is "Zanu'a or Zanuta" and it is situated a little south of the northern border of Judah.

"En-gannim,.." - It makes its first appearance here. In Josh. 19. 21. it is recorded as being allotted to Issachar so this must be discarded for our present study. Issachar is far to the north and is right out of the area of the present grouping of cities. It must be another city of the same name. The situation of the city we are studying is unknown. The meaning is "spring of gardens", or "fountain of gardens."

"Tappuah,.." - This is not the same as the Tappuah which we discussed under Josh. 12. 17. q.v. It appears only in this verse. The name appears in 1 Chron. 2. 43. where it is listed in the group of the descendants of Caleb. The meaning is "apple tree" or "apple". It is a little south of Zanoah in the shephelah.

"Enam," - It makes its only appearance here. The exact situation is unknown but it must be in the vicinity of the other three places mentioned in this verse. The meaning is "double fountain".

Verse 35

"Jarmuth,.." - See notes to Josh. 10. 1.

"Adullam,.." - See notes to Josh. 12. 15.

"Socoh,.." - There are three cities known by this name but with different spellings. The one we are now dealing with was important with the wars against the Philistines. (1 Sam. 17. 1; where it is spelt Shochoh, and 2 Chron. 28. 18, where it is spelt Shocho.) Rehoboam fortified the city after the revolt of the ten tribes. (2 Chron. 11. 7. where it is spelt "Shoco".) The meaning of the name according to Gesenius is "hedge" but Grollenberg says "thorn hedge".

"Azekah,.." - See notes to Josh. 10. 10.

Verse 36

"Sharaim,.." - There are two places by this name. The one considered in this verse makes its only appearance by this spelling. The site is unknown but it must be situated in the vicinity of the towns mentioned here. After David had killed Goliath, the Philistines fled to Shaaraim. (1 Sam. 17. 52.) (This city/town must not be confused with the Shaaraim of verse 32 of this chapter where it appears under the name of Shilhim. See note to this verse. It is called Sharuhem in Josh. 19. 6.) The meaning of the name of the place under review in this verse is "double gates".

"Adithaim,.." - This is its only appearance. The situation of the place is unknown. Grollenberg puts it in the southern portion of Ephraim a little north of Aijalon which is in

Dan but this is far too far north. The grouping of cities in this chapter does not allow for such a situation. The name means "double prey".

"Gederah,.." - This is another of the many solo appearances of cities in this chapter. The "Gederathite" is mentioned in 1 Chron. 12. 4. meaning Jozabad, one of David's valiant men who came from this city. The meaning is "wall" or "hedge". The situation is well to the west near the plain.

"Gederothaim,.." - This is the only appearance of this name in Scripture. The "im" at the end of the word indicates that it is in the plural form. The meaning is "double gate", or "the two walls". The situation of Gederothaim is unknown but in view of the "double" character indicated by its meaning, it might very well be part of "Gederah". If this is so, then the count of the number of cities mentioned is reduced to fourteen cities which is required by the closing words of this verse.

Verse 37

THE SECOND GROUP

"Zenan,.." - The only appearance under this spelling. Under the name of Zaanan it appears in Mic. 1. 11. The situation is a little East South East of Gath, in the eastern lowlands. The meaning is "preserve" or "keep".

"Hadashah,.." - This is its only appearance in Scripture. It is situated near Gath and the meaning of the name is obscure. The nearest word, from the same root, is "chodesh" meaning "month" or "new moon".

"Migdal-gad,.." - This is the only appearance in Scripture. It lies south east of Lachish and north west of Debir. It is almost due west of Hebron, but in the lowlands. The meaning is "watch-tower or fortress of the troop". A better meaning is "tower of fortune".

Verse 38

"Dilean,.." - A solo appearance in Scripture. To the east of Lachish and south west of it, it forms an isosceles triangle with Lachish at the apex and Migdal-gad at the other base. The meaning is "cucumber field".

"Mizpeh,.." - This place appears in Scripture under the name indicated here as well as Mizpah. See note to Josh. 11. 3. The listing here is not to be connected with any other. The reference from Josh. 18. 26. will be dealt with when we come to it. The meaning is "watch tower". The situation of this Mizpeh is unknown.

"Joktheel,.." - There are two places in Scripture known by this name. This is the only appearance of this place so it is not to be confused with that of 1 Kings 14. 7. where it is stated to be an alternative name for Selah. The situation of the place we are considering in this verse is unknown. The meaning is "veneration of God".

Verse 39

"Lachish,.." - See note to Josh. 10. 3. The meaning is "obstinate" with the idea of being hard to capture.

"Bozkath,.." - This is its only appearance with this spelling. It is found in 2 Kings 22. 1. under the spelling of Boscath. It was here that the mother of Josiah was born. Whereas the situation is unknown, it was most likely in the vicinity of Lachish. The meaning is "stony" or "elevated ground".

"Eglon,.." - See note to Josh. 10. 3. The Eglon of Judg. 3. 12/17. is in Moab and is a different city from the one under discussion. The meaning of the name is "frisky"

like a calf.

Verse 40

"Cabbon,.." - This is its only appearance in Scripture. It is situated east of Lachish. The meaning is "hilly".

"Lahman,.." - This is the only appearance in Scripture. It is situated a little to the north of Cabbon. The meaning of the name is "food".

"Kithlish,.." - This is its only appearance in Scripture. It is situated south west of Lachish. The meaning is "compacted" as a wall. By implication a closely compacted gathering of people.

Verse 41

"Gederath,.." - This place breaks the monotony by being mentioned in another part of Scripture. This time it is in 2 Chron. 28. 18. where it is recorded that it was taken by the Philistines along with other cities we have met such as Beth-shemesh, Ajalon and Shoco. It is situated far north west of Judah near the border and is about 2 miles south west of Ekron. The name means "walls".

"Beth-dagon,.." - This name appears twice in Scripture but they are different places. The place mentioned in Josh. 19. 27. is in Asher in the far north. The situation of this place is unknown. The meaning is "house of Dagon".

"Naamah,.." - This name appears four times in Scripture and each time with a different application. To dispense with the inapplicable ones first, there is the reference from Gen. 4. 22. where we meet Naamah, the sister of Tubal-cain. The name means "Pleasantness". In 1 Kings 14. 21. we meet the mother of Rehoboam who was given this name. She was an Ammonitess, thus having the curse of Canaan upon her. This, probably, was the basic cause of the troubles which came upon Rehoboam. Here also, we find one of the indiscretions of Solomon by his marrying out of the Household of Israel. As if to accentuate this point, the Spirit Word repeats the information about Rehoboam's mother in 2 Chron. 12. 13.

The name of the city is mentioned only in the verse before us. In Job 2. 11; 11. 1; 20. 1; and 42. 9. we learn that Zophar, one of Job's friends, was a Naamathite. This does not mean to say that Zophar came from the city of Naamah. In view of Job's story, it is highly possible that Zophar's Naamah was on the edge of the Arabian desert in the far south. The Naamah we are studying is situated in north Judah on the border between Judah and Dan.

"Makkedah,.." - See note to Josh. 10. 10.

"sixteen cities". - If we regard Gederah and Gederothaim as one and the same, then the count of sixteen cities is in order.

Verse 42

THE THIRD GROUP

"Libnah,.." - See note to Josh. 10. 29.

"Ether,.." - There are two places by this name in Judah. The one we want is situated in the lowlands N.E. of Lachish. The other one is mentioned in Josh. 19. 7. as one of the cities within Judah which were given to Simeon. We shall deal with this when we come to it. Apart from these two references, the place disappears from Scripture. The name means "abundance".

"Ashan,.." - Once again this must be regarded as a name for two places in Judah. The group of places in this verse is not connected with Simeon but the Ashan of Josh. 19. 7. is. The place connected with Simeon is also named in 1 Chron. 4. 32. (The Ashan of 1 Chron. 6. 59. is very probably Ain as is suggested in the margin.) The situation is unknown. The name means "smoke".

Verse 43

"Jiptah,.." - The pronunciation of the letter "J" is peculiar to the English language. In Teutonic languages such as Afrikaans, it has the pronunciation of "Y". In Hebrew, there is no "J" so where it does appear, one must expect the alternative of "I", with a "Y" sound (if consonants are sounded). For example, Shakespeare's character from "Cymbeline", Iachimo is Yachimo for purpose of pronunciation. This place is called "Yiptah" when we come to pronounce it. It makes its only appearance here. It lies east of Lachish. The meaning is "he will open".

"Ashnah,.." - This city is not to be confused with that of Josh. 15. 33. See note to Josh. 15. 33. It is situated east of Lachish. Apart from these references, the name does not appear again. The meaning is "strong" or "mighty".

"Nezib,.." - This is another of those cities which appears once and is then not heard of again. It is situated east of Lachish and the name means "station" or "watch post".

Verse 44

"Keilah,.." - It lies north east of Lachish, very close to the hills. This is its first appearance in Scripture. In 1 Sam. 23. 1/13. the story is told how the Philistines attacked the city and David saved it. Keilah is also the name of a person who appears in 1 Chron. 4. 19. and is there described as a Garmite, whatever that may mean. It cannot mean a place he came from so must be connected with the root word which is "gerem" meaning "skeleton". Keilah could hardly be the son of a skeleton but it is possible that he was so thin he looked like one. Therefore it may mean "Keilah the very thin man". In Neh. 3. 17/18. it is recorded that a man named Hashabiah repaired part of the wall of the city of Jerusalem. He came from Keilah. The name means "fortress".

"Achzib,.." - There are two towns by this name. The one we want is in the lowlands situated west north west of Keilah. It appears in prophecy in Micah 1. 14. where there is a play on the meaning of its name. The name means "stream of falsehood" and the prophecy says "the houses of Achzib shall be a lie to the kings of Israel." There is another Achzib allocated to Asher in Josh. 19. 29. but we shall deal with this when we come to it.

"Mareshah,.." - This was one of Rehoboam's fortified cities. See 2 Chron. 11. 8. Asa, king of Judah, fought a battle here against Zerah, the Ethiopian. (2 Chron. 14. 9.) Eliezer the prophet came from Mareshah. See 2 Chron. 20. 37. The name means "summit". The place appears in Mic. 1. 15. The name appears as an individual in 1 Chron. 4. 21. It is situated north east of Lachish and just south of Ether.

"nine cities with their villages". The names of the villages have not been given so the count of nine agrees with the number of names given.

Verse 45

"Ekron,.." - See note to Josh. 13. 3. Grollenberg locates it on the border between Judah and Ephraim but he is probably in error here because Ekron was assigned to Dan. (Josh. 19. 43.) It is on the same latitude as Jabneel. The meaning of the name is "eradication".

"towns and villages." - Heb. "bath" translated as "town" also means daughter thus indicating the relationship between a city and the towns which grow up alongside of it. Heb. "chatser" with the "ch" guttural as in Scottish "loch" refers to a small establishment dependent upon the city, but which is fenced to prevent sheep and cattle from straying, or is walled to keep marauders at bay.

Verse 46

"From Ekron...to Ashdod,.." - for "Ashdod" see Josh. 11. 22. and note thereto. In 1 Sam. 5. 1/7. we read how the Philistines held the Ark at Ashdod and how their god Dagon suffered because of its presence there. In 2 Chron. 26. 6. we read how Uzziah warred against the Philistines and broke down Ashdod. In Neh. 13. 23/25. we read how violently Nehemiah dealt with those Israelites who had married wives of Ashdod. In prophecy, the name of Ashdod appears in Isa. 20. 1. (twice), Jer. 25. 20; Amos 1. 8; 3. 9; Zeph. 2. 4; Zech. 9. 6. See notes to Josh. 13. 3. under heading "Ashdothites".

Verse 47

"Gaza,.." - See notes in Josh. 13. 3. Ekron, Ashdod, Gaza, Gath and Ashkelon make up the Five Towns (Pentapolis) of the Philistines.

"the river of Egypt,.." - See note to Josh. 15. 3. under "Sihor".

"the great sea,.." - The Mediterranean Sea. See notes to Josh. 1. 4. and 9. 1. Philistine towns were capitals and not divided into small groups, hence the lack of detail in describing them and their environs.

Verse 48

THE TOWNS OF THE MOUNTAINS - First Group

The mountains of Judea rise from the plains through the rolling country in the west known as the shephalah. From the east, they rise very steeply from the Jordan valley. The mount of Olives is part of this range of mountains and its summit is 2641' above sea level. Deut. 8. 7/8. describes the land as "a good land, a land of brooks and water, of fountains and depths that spring out of the valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;" The description is important because it indicates from the nature of the crops mentioned, that the harvest season was very long indeed. All the crops named are used either in worship, in thanksgiving to God for His Mercy to His people, or as symbols of Israel as a religious and political people, or as a symbol pointing to Christ the Saviour and Redeemer (pomegranates) and to the knowledge of Yahweh and His Word as indicated by oil and honey. The hill country can be intensively cultivated in terraces and there is plenty of evidence that this form of agriculture had been followed in the past. There is grazing for sheep and cattle and there were rivers and fountains of water. That the country is vastly changed these days does not take away from the fact that the small country of Israel was sufficiently productive in the past to support a very large population, probably larger than that supported to-day even with copious imports. The greatest height above sea level is probably that in the vicinity of Hebron which is about 2,700 feet above the sea. When we think of the productivity of this ancient land as it was in Bible days, we can understand how it was thickly studded with cities, towns and villages which were, at the most, only a few miles apart.

"Shamir,.." - It is situated in the south west of the hill country. The name means "place of thistles" or simply "thistles". This is its debut in Scripture and before it retires to disappear from the Biblical scene, it appears again in Judg. 10. 1. as the home town of Tola, one of the deliverers of Israel. Tola's appearance is even more brief than that of Shamir, the place where he was buried. (Judg. 10. 2.) In 1 Chron. 24. 24. the name appears as an individual.

"Jattir,.." - This is one of the most southerly towns of the hill country. Josh. 21. 14. lists it as one of the Levitical cities. This is confirmed in 1 Chron. 6. 57. q.v.

J O S H U A

Chapter 15 verses 33 - 47

MAP 3B

PORTION OF JUDAH IN THE LOWLAND

- | | |
|---|---|
| 68. ESHTAOL | 91. BOZEATH (site unknown) |
| 69. ZOREAH | 92. EGLON (site unknown) |
| 70. ASHNAH (site unknown) | 93. CABBON |
| 71. ZANOAH | 94. LAHMAM |
| 72. ENGANNIM (site unknown) | 95. KITHLISH |
| 73. TAPPUAH | 96. GEDEROTH |
| 74. ENAM (near Adullam - exact site
unknown) | 97. BETHDAGON (site unknown) |
| 75. JARMUTH | 98. NAAMAH |
| 76. ADULLAM | 99. MAKKEDAH |
| 77. SOCOH | 100. LIBNAH |
| 78. AZEKAH | 101. ETHER |
| 79. SHARAIM (site unknown) | 102. ASHAN (Northwest of Beersheba -
exact site unknown) |
| 80. ADITHAIM | 103. JIPHTAH |
| 81. GEDERAH | 104. ASHNAH |
| 82. GEDEROTHAIM (site unknown) | 105. NEZIB |
| 83. ZENAN | 106. KEILAH |
| 84. HADASHAH (between Lachish and Gath
- exact site unknown) | 107. ACHZIB |
| 85. MIGDALGAD | 108. MARESHAH |
| 86. DILEAN | 109. ASHDOD |
| 87. MIZPEH (site unknown) | 110. GAZA (see Map 3A and inset) |
| 88. (number inadvertently omitted) | 27. EKRON (see Map 3A) |
| 89. JOKTHEEL (site unknown) | 9. RIVER OF EGYPT (see Map 3A inset) |
| 90. LACHISH | |

E P H R A I M

80

G R E A T S E A

D A N

81

96

27

68

69

98

109

99

71

L O W L A N D

100

75

78

73

77

L O W L A N D

76

107

101

106

83

108

105

90

94

103

93

104

85

H I L L C O U N T R Y

110 Gaze (28 1/2 Km) [See inset Map 3 A] 95 96

S I M E O N

PORTION OF JUDAH
IN THE LOWLAND

Joshua 15 vs 33 - 47



MAP 3B

When David rescued Ziklag from the Amalekites, he sent the spoil to his friends including those at Jattir. 1 Sam. 30. 27. The pronunciation is explained in the notes to verse 43, is Yatteer. The meaning of the name is "remainder, excess" from which Strong gets his meaning of "redundance". But a remainder is not always redundant. This meaning is derived from a word which omits the second "yod". But if we include it as Gesenius does, then the true meaning is "height". This is evidence that the meanings given by Strong are unreliable. Those by Young are even more unreliable.

"Socoh,.." - There are three cities by this name. That one which is in the lowlands has already been dealt with at Josh. 15. 35. q.v. The one before us is situated in the hill country a few miles north of Jattir. It is SSW of Hebron. The name means "thorn hedge" or just "hedge".

Verse 49

"Dannah,.." - This is its only appearance in Scripture. The name means "a low place". The situation is unknown.

"Kirjath-sannah, which is Debir,.." - This is the only appearance of Kirjath-sannah by this spelling. For "Debir" see Josh. 10. 38/39. The name means "city of palm trees". See also note to Josh. 15. 15. The situation of Debir of the hills is in the south west just before the shephelah begins.

Verse 50

"Anab,.." - See note to Josh. 11. 21.

"Eshtemoah,.." - This is the only appearance in this spelling. It also appears as Eshtemoa and in this connection, see Josh. 21. 14. where it is associated in the same verse with Jattir as a Levitical city. When David divided the spoil of Ziklag, he also gave some to his friends at Eshtemoa. See 1 Sam. 30. 28. The apportionment of Levitical cities is confirmed in 1 Chron. 6. 57. In 1 Chron. 4. 17 and 19. the name appears as an individual. The modern name is "Semua". The name means "obedience" according to Gesenius and "listening post" according to Grollenberg. It is situated due east of Socoh.

"Anim,.." - This is its only appearance in Scripture. It is in the extreme south of the hill country to the east of Jattir. It is in the plural form and means "fountains" (similar to "En").

Verse 51

"Goshen,.." - Obviously this is not the Goshen of Gen. 45. 10. and other references in Genesis. We first met this place in Josh. 10. 41. See note to this verse. It received passing mention in Josh. 11. 16. Now it appears again for the last time. It is to be found in the south of the hill country to the west of Socoh. The etymology is uncertain. It is not apparently, Syriac, Biblical Aramaic nor is it Chaldean. The nearest spelling is "goshem" which means "rained upon" and this is possible both for the land in Egypt and for the land in the hills of Judea.

"Holon,.." - There are two cities by this name, the one we want is to be found in the hill country, but the exact site is unknown. It is listed in Josh. 21. 15. as a Levitical city, and this is confirmed in 1 Chron. 6. 58. where it is spelt "Hilen" but see margin. The other Holon is in Moab and is mentioned in a prophecy by Jeremiah at Jer. 48. 21. The meaning of the name is "strong".

"Giloh,.." - This city seems to be out of place in the grouping, being much further north than the other cities. It is towards the west of the highlands, north west of Hebron. It was the city of Ahithophel, David's counsellor. (2 Sam. 15. 12;) In 2 Sam. 23. 34.

we read of Ahithophel the Gilonite. The name means "circle".

"eleven cities,.." - The count is correct according to the names given. Therefore the names of the villages have been omitted.

Verse 52

THE TOWNS OF THE MOUNTAINS - Second Group

"Arab,.." - It lies SSW of Hebron in the highlands. It bows in and out in this verse but in 2 Sam. 23. 35. we read of a man named Parai who was an Arbite. That is to say, he came from Arab. Grollenberg says the meaning is "place of wild asses" but this comes from a word with different pointing - that is, different vowels. That being the case, it must be a different word. Taking the vowels as pointed in this word, the meaning is "Ambush" and that is the meaning Gesenius gives it.

"Dumah,.." - The name first appears in Gen. 25. 14. where it is the name of one of the sons of Ishmael. Apart from the verse we are looking at, it appears in 1 Chron. 1. 30. in the list given there of Ishmael's sons. Finally it appears in Isa. 21. 11. where the prophet speaks about "The burden of Dumah" following his prophecy of "The Burden of the desert of the sea." at the beginning of that chapter. Having exhausted the Scriptural references we are left with the verse before us and that is the only information that can be supplied. It is in the southern part of the highlands directly west of Arab. The meaning of the name is "silence".

"Eshean,.." - This is the only appearance of this name in Scripture. The situation is unknown but is thought to be west of Dumah. The meaning of the name is "support" according to Gesenius. Brown, Driver and Briggs agree with this and show that the root word means "lean" or "support oneself". The meaning given by Young's Concordance "slope" is unreliable. Strong agrees with the majority.

Verse 53

"Janum,.." - With a marginal reference to "Janus" q.v. Neither of these spellings is Hebraic in character, therefore Grollenberg's preference for "Janim" is probably more correct. "Janim" would be pronounced "Yahneem". The city lies to the east of Hebron on the border of the hill country. The meaning is "sleep".

"Beth-tappuah,.." - It lies to the west of Hebron. Janum, Hebron and Beth-tappuah lie in a direct straight line in relation to one another with Hebron in the middle. It appears only in this verse. The meaning of the name is "house of apples".

"Aphakah,.." - It appears here and in no other place in Scripture. It is very close to Hebron, being to the south west of it. The meaning of the name is "strength" according to Gesenius; "fortress" according to Young; "fortress" according to Strong and "stream bed" according to Grollenberg. Brown, Driver and Briggs say it means "enclosure" or "fortress" so we shall go with the majority and accept the meaning of "fortress". This shows how careful one must be in accepting the meaning of names.

Verse 54

"Humtah,.." - This is its only appearance in Scripture. The site is unknown. The meaning of the name is "sink" or "fall to the ground". Strong's meaning is "low" and Young has "enclosed place". Gesenius does not list it in his index but this is his omission. He has it in his Lexicon and gives the meaning "a defence" or "place of lizards". The difference is due to the uncertainty as to which root to go to. It all depends on the pointing one chooses. One root gives the Chaldean "lie on the ground" and the other, a Syriac word meaning either a "defence" or a "lizard". It is impossible to make a choice. Probably the word "defence" carries the vote.

"Kirjath-arba, which is Hebron,.." - See note to Josh. 10. 3. and 14. 15; The meaning is "city of the four." It is situated in the middle of the hill country and is the highest point in the land being about 2,700 feet above sea level.

"Zior,.." - This is the only appearance of this name in Scripture. It lies to the N E of Hebron. The meaning of the name is "smallness" or "small".

"nine cities with their villages." The count is correct for the cities so none of the villages are named.

Verse 55

THE TOWNS OF THE MOUNTAINS - The Third Group

"Maon,.." - This is the first appearance of the name in Scripture. In 1 Sam. 23. 24/25. we read of "the wilderness of Maon" when Saul was looking for David. Saul said "I will search him out throughout all the thousands of Judah", showing that the country must have been thickly populated at that time. The fact that Maon was a wilderness would simply mean that it was one part of the country which was not thickly populated. For a start, Saul's men went to Ziph which we shall meet again in the verse before us. In 1 Sam. 25. 2. we read for the first time of Nabal (the fool) who lived in Maon and had three thousand sheep and a thousand goats. This shows why Maon was called a "wilderness". It was not a barren place but was set aside as grazing grounds. We note that Nabal's possessions were in Carmel and we shall meet this place again in the verse we are studying. This shows that Ziph, Maon and Carmel were all a group of places near each other. In 1 Chron. 2. 45. the name appears again twice as the name of an individual. He is a descendant of Caleb. The name "Maonites" which appears in Judg. 10. 12. should be altered to read "Midionites". The name "Mehunims" (which is a double plural, having the Hebraic plural "im" plus the English plural "s" added) is the plural form of Maon indicating the people of the city. These appear in 2 Chron. 26. 7. and in Ezra 2. 50. we find the more correct form of Mehunim. In Neh. 7. 52. we find what is probably a Chaldean variation in the form "Meunim". The modern name is Tell Main. It lies S.S.E. of Hebron. The meaning is "a dwelling" and is translated as "dwelling place" in Psa. 90. 1. (there being no Heb. equivalent for "place" in that verse.)

"Carmel,.." - There are two places of this name in Scripture. The one we are interested in at the moment is the one listed here where it appears for the first time in Scripture. It is situated just a few miles north of Maon. When Saul spared Agag (which is a title like "Pharaoh" and is not the name of a person) and took the best of the sheep and cattle, Yahweh repented that He had set up Saul to be king of Israel. After grieving all night about it, Samuel rose early the next morning to meet Saul and was told that Saul had gone to Carmel. (1 Sam. 15. 9/12.) In 1 Sam. 25. 2 (twice), 5, 7 and 40. the place appears again in connection with Nabal. According to the LXX, when David divided the spoil of Ziklag, he distributed some in Carmel. See LXX 1 Kings 30. 29. (Note that in the LXX the books of Samuel carry the name of Kings.) The meaning of the name is "fruitful field" and this translation appears in Isa. 10. 18; 29. 17. (twice) 32. 15. (twice) and verse 16; In all these there is no Heb. equivalent for "field" and the sentence or phrase could be rendered "carmel!". In Jer. 4. 26. the translation is "fruitful place" and it comes from the same word "carmel". (Note: The "fruitful field" of Ezek. 17. 5. comes from a different word altogether being "zera" meaning "fruitful" or "sowing time" and "saday" meaning "flat ground" (as a field).)

"Ziph,.." - This is not the same city as we read about in Josh. 15. 24. This one is in the hill country to the east of the mountainous region and SSE of Hebron. When Saul was chasing David, the latter went to Ziph. (1 Sam. 23. 14/15 and 24.) After the incident with Nabal and Abigail, Saul went to the wilderness of Ziph to look for David. (1 Sam. 26. 2. (twice).) In 1 Chron. 2. 42. Ziph is listed as a descendant of Caleb. See also 1 Chron. 4. 16. In 2 Chron. 11. 8. we read that Rehoboam fortified the city. The meaning of the name is "flowing" or "borrowed". The modern name is "Tell Zif".

"Juttah,.." - This place makes two appearances in Scripture. The first is in the verse before us and the second is in Josh. 21. 16. where it is listed as a Levitical city out of Judah and Simeon. The modern name is "Yatta" and it is situated south of Hebron in the mountains. The meaning of the name is "stretched out" or "inclined".

Verse 56

"Jezreel,.." - There are two places with this name so care must be exercised in deciding which is which. The one we want is to be located in Judah and this can be found directly west of Ziph and S.W. of Hebron in the hill country. In 1 Sam. 25. 43. we learn that this was the home of Ahinoam. She became David's wife. The other Jezreel is situated in Issachar and is listed in Josh. 19. 18. The valley of Jezreel is mentioned in Josh. 17. 16. and in Judg. 6. 33. but we shall deal with these later when we come to Josh. 17. 16. The name means "That which God planted". There is a big study concerning "Jezreel" in the prophet Hosea who named his son "Jezreel". See Hos. 1. 4. (twice); 5, 11; and 2. 22. This concerns the "scattering" of the Jews because of their wickedness. The "scattering" is closely allied to the name which deals with the scattering as of seed in the act of sowing. Thus Jewry would be "scattered" by the hand of God for the nations to pluck up and destroy as birds pluck up the seed that is sown.

"Jokdeam,.." - This is its only appearance in Scripture. In 1 Chron. 2. 44. it appears under the spelling "Jorkaam" as one of the sons of Hebron. It is situated very close to Ziph and lies south west of it. The meaning of the name is "burning of the people".

"Zanoah,.." - This is not the same city as that mentioned in Josh. 15. 34. The city we want is in the mountains (hills) of Judea on the same latitude as Jokdeam and south east of Jezreel. It means "a marsh" or "stinking".

Verse 57

"Cain,.." - This has nothing to do with the Cain of Genesis. This is its only appearance as the name of a city. It is also spelt "Kain" and it is situated south east of Hebron. The meaning of the name is "gotten" or "acquired" or "possessed".

"Gibeah,.." - It makes its debut here and is not to be confused with the place of the same name mentioned in Judg. chapters 19 and 20. Nor is it to be confused with Gibeah of Josh. 18. 28. which is in Benjamin and which we shall deal with when we come to it. This place is in the hill country but is far away from this grouping of towns. It lies westward far to the south west of Jerusalem. The meaning of the name is "hill".

"Timnah,.." - Is not to be confused with the Timnah of Josh. 15. 10. The one we want is to the north west of Gibeah in the hill country. It is the same place as appears in Gen. 38. 12. and spelt "Timnah". This comes into the story of Judah and his association with Tamar. It is west of Bethlehem. The meaning of the name is "a portion assigned".

"ten cities with their villages:.." - The count is correct so once again, the villages have not been named. If they were named they would have upset the count as we saw in verse 32.

Verse 58

THE TOWNS OF THE HILLS - Fourth Group

"Halhul,.." - This is the only occurrence of the name in Scripture. The place is situated in the hill country of Judea, almost directly north of Hebron. In modern times the name has not changed. Lexicographers have not supplied the meaning of the name but Young says it is "full of hollows" and Strong says it is "contorted".

"Beth-zur,.." - The name appears for the first time here. It lies to the north west of Halhul. In 1 Chron. 2. 45. we learn that Maon was the father of a person named Beth-zur. For Maon see Josh. 15. 55. In 2 Chron. 11. 7. we learn that it was fortified by Reheboam after the revolt of the ten tribes. In Neh. 3. 16. it is recorded that Azbuk the ruler of half Beth-zur repaired the wall of Jerusalem. The modern name is Burjes-Sur. The meaning is "house of the rock".

"Gedor,.." - The name first appears here. 1 Chron. 4. 4. tells us that Penuel was the father of a person named Gedor. He was a descendant of Judah. Verse 18 tells us of another Gedor who was the son of Jered and verse 39 treats the name as a place. In 1 Chron. 8. 31. a man named Gedor is recorded as being the son of Jehiel (margin) the sons of Benjamin. We also come across the name again in 1 Chron. 9. 37. and 1 Chron. 12. 7. None of these are connected with the Gedor we are looking at. It lies in the hills of Judea half way between Beth-zur directly south of it and Gibeah slightly west of north of it. The meaning of the name is "a hedge" or a "wall".

Verse 59

"Maarath,.." - This is its only appearance in Scripture. It is thought that Maroth of Micah 1. 12. is the same place but this cannot be accepted for certain. It lies close to Gedor and to the south east of it. The meaning of the name is "a place naked of trees" (vide Gesenius page 497 a)

"Beth-anoth,.." - This is its only appearance in Scripture. It is in the hill country directly north of Hebron. The name means "the house of response" - probably "the house of echoes".

"Eltekon;.." - This is the only appearance of this name in Scripture. It is in the hill country on the same latitude as Timnah and lies north east of Gibeah. The meaning of the name is "to which God is the foundation." The modern name is Khirbet ed-Deir. (Note: the word "Khirbet" means "ruins").

"six cities with their villages". - The count is correct therefore no villages are named but take their names from the towns or cities in whose sphere of influence they lie.

Verse 60

THE TOWNS OF THE HILLS - Fifth Group

We have numbered this as the "Fifth Group" but the LXX has recorded a fifth group consisting of:

"Theko (Tekoah) - the home of the wise women of 2 Sam. 14. 2. and the home of the prophet Amos. (Amos 1. 1.) It was fortified by Reheboam (2 Chron. 11. 6.) and mentioned in Jer. 6. 1. It is called the wilderness of Tekoa in 2 Chron. 20. 20. See LXX 15. 59. It lies to the extreme east of the hill country on the same latitude as Gedor. The name means "pitching" (of tents).

"Ephratah, (Bethlehem) - family seat of the house of David. (Ruth 1. 1.) fortified by Reheboam. (2 Chron. 11. 6. birth-place of Jesus.) (Matt. 2. 1.) situated south of Jerusalem. The name means House of Bread.

"Phagor,.." - south west of Bethlehem. Now a heap of ruins called Faghur.

"Aeten,.." - Biblical Etam - See Judg. 15. 8, 11; also 1 Chron. 4. 3, and 32. and Chron. 11. 6. It means "a place of ravenous creatures".

"Kulon,.." - Also spelt Koulon. Situated in the Judean hills, but the exact site is unknown. It does not appear in Scripture under this name.

"Tatam,..." - It must be in the Judean hills to be included here but the site is unknown. It does not appear in Scripture by this name.

"Sores,..." - Should be Saris SW of Kiriath-jearim in Judea hills. It is not mentioned in Scripture.

"Karem,..." - Now Ain-karim, a large village west of Jerusalem. It does not appear in Scripture.

"Galem,..." - nothing is known of this place.

"Baither,..." - Modern name is "Bettir" or "Bittir". It is situated to the south west of Jerusalem.

"Manocho,..." - Nothing is known of this place. It might be the same as Manahat of 1 Chron. 8. 6. but this is doubtful as it is in Benjamin.

The foregoing towns are named by the LXX and are added here for interest only. Being part of a recognised Biblical book they could not be ignored.

"Kirjath-baal,..." - This is the same as Kirjath-jearim. This form of the name appears only in this verse and in Josh. 18. 14. where the alternative name is given. See note to Josh. 9. 17. and Josh. 15. 9. under the heading "Baalah". It is in the extreme north of Judah on the border of Benjamin and Dan.

"Rabbah,..." - It must be in the hill country because of its inclusion in this list but its situation is unknown. This is its only appearance in Scripture in connection with this town. For the other Rabbah see note to Josh. 13. 25. The meaning of the name is "capital city".

"two cities with their villages". - The count is correct.

Verse 61

TOWNS OF THE DESERT OF JUDAH

"Beth-arabah,..." - See note to Josh. 15. 6. Later it was allocated to Benjamin. See Josh. 18. 22. It lies south east of Jericho.

"Middin,..." - This is its only appearance in Scripture. The situation is unknown. The name means "measures".

"Secacah,..." - This is the only appearance in Scripture. The situation is unknown. The meaning of the name is "enclosure".

Little information emerges from this verse but it can be accepted that these three places are in close proximity one with the other. The groupings are in the desert area which stretches from the Dead Sea valley as far north as the Judah border. From there it rises towards the mountains in a broad band stretching from Bethlehem in the north southwards through Tekoa, Ziph and Maon, thence westward to the beginning of the shephelah. It is a desert region without vegetation on the east side which borders the Dead Sea. There are springs in isolated places and where these occur, the vegetation is luxuriant as far as the influence of the water will reach. This feature has given rise to cultivation in the past and signs of this can be found here and there. Since Bible days the country has been neglected and has turned back into the desert it was. This explains why all trace of many cities and towns has been lost.

Verse 62

"Nibshan,..." - This is the only appearance in Scripture of this place. The situation

is unknown. (See closing paragraph to verse 61 above). The name means "soft soil".

"city of salt,.. " - The Heb. is "'iy^r ham-Melach" from 'iy^r meaning "city", ham meaning "of" and Melach meaning "salt". It was situated near the Dead Sea but the exact situation is unknown. It is connected with the "valley (gorge with high walls) of salt" mentioned in 2 Sam. 8. 13; 2 Kings 14. 7; 1 Chron. 18. 12; 2 Chron. 25. 11. and in the inscription to Psa. 60. This "valley of salt" is the valley which extends from one wall of the Dead Sea valley to the other, that is from east to west, at the south end of the Dead Sea. Whereas the situation of the "City of Salt" is unknown, it is thought to be between Engedi on the western shore of the Dead Sea and the beginning of the Valley of Salt.

"En-gedi;.." - This is the first occurrence of the name in Scripture. When Saul was pursuing David, David dwelt at En-gedi. (1 Sam. 23. 29.) When Saul returned from following the Philistines, he was told that David was at En-gedi. (1 Sam. 24. 1.) In the days of Jehoshaphat it had another name, this being "Hazazon-tamar" meaning "the pruning of the palm". This was the ancient name for the place as we see from Gen. 14. 7, where it is spelt slightly differently with "Hazezon-tamar". It must have been a place for grapes because it is mentioned in Song of Solomon 1. 14, with "in the vineyards of En-gedi". This reference from the Song of Solomon is interesting because it shows the wonderful difference the presence of water can make to a dry and parched land. En-gedi exists in a country of utter desolation yet because there is water there, it grows grapes. See note to verse 61 in connection with the desolation of the wilderness. This desolation will be healed when Jesus Christ sets up the Kingdom of God upon earth. In that day, the waters of the Dead Sea will be healed and fishers shall stand upon it from En-gedi to En-eglaim. (Ezek. 47. 10.)

The name En-gedi bears indication that there is water there because the first part of its name "En" means "fountain". The whole name means "the fountain of the kid". The modern name is "'Ain Jidy". It is situated almost at the half way mark on the western shore of the Dead Sea.

"six cities with their villages." - The count is correct.

Verse 63

"As for the Jebusites the inhabitants of Jerusalem,.. " - The Jebusites are first mentioned in Scripture in Gen. 10. 16, as one of the seventy nations after the Flood. They were descended from Canaan. In the days of Judg. 19. 10, the city was known as "Jebus" but there is reason to believe that in the very early days, it was known as Uru-Salem - the "city of peace". (Gen. 14. 18.) At that time, Melchizadek was the king and the priest there. The Hebrew word for "city" is "'iy^r" pronounced "eer". This is how the sound would be represented in the English language but English speaking people find it very difficult to pronounce the letter "u" in the Teutonic (hence Aryan) way. It is like the Afrikaans "u" which is pronounced by shaping the mouth to say "ee" but saying "oo" thus making it a mixture between the two. Thus the word "'iy^r" is this mixture terminated by "r". Now it will be understood when the "Ur of the Chaldees" is referred to, (Gen. 11. 31.) it should be pronounced "iy^r" of the Chaldees meaning "the city of the Chaldees." "Ur" is therefore, not a name but part of a title or description. In the LXX the word "ur" is not transcribed but is substituted by "Chora" meaning "country". In the Tel-el-Amarna tablets it is spelt "Urusalim" after being transcribed into English. For further details upon Jerusalem, see introduction to chapter 10.

"the children of Judah could not drive them out..." - In Judg. 1. 8, it is recorded that the children of Judah had fought against Jerusalem and had taken it and smitten it with the edge of the sword and set it on fire. But in spite of this temporary victory, they were unable to drive out the inhabitants - the Jebusites. See Judg. 1. 21. The city was allotted to Benjamin in accordance with the principle of distributing the land regardless of whether or not it had been conquered. (Josh. 18. 28.) It was not until the days of David

that the city was finally conquered.

"unto this day." - Therefore the book of Joshua was written before David was king of Jerusalem.

SUMMARY

Now that we have completed the study of chapter 15, we can look at it again and take a lesson from it. There are several points which present themselves:-

1. The allocation of the cities is symbolical of the work of the Returned Christ in rewarding his people.
2. The special allocation to Caleb symbolises the reward to be given to the faithful of the Gentiles for the protection of their children.
3. The systematic grouping of the cities shows that the Kingdom to be set up will be a Kingdom of orderliness and not of confusion.
4. To make habitation possible, rain will come to the Holy Land so that it will blossom as the rose.
5. The nations were not driven out at first. This took time. Likewise, the Returned Christ will be like the stone of Nebuchadnezzar's Image which grew until it covered the whole earth. Christ will gradually subdue all nations to himself.

In another aspect taken from the work of Jesus whom Joshua represents, we see that we are to look for our reward in the Kingdom of God on earth.

In this way, we are called to the Household of Faith which has many groups known as "ecclesias". This is shown by the fact that in some cases the grouping contained many cities and in others it contained few cities. Each of these had its towns and villages as each ecclesia has its members. Some ecclesias are large others are small. Some endure for a long time while others fall away and are not heard of again.

Just as the nations were not driven out, so the True Christian Believer will never drive out all his sins. He will have to await the coming of the greater "David" before all conquests will be made.

No earthly blessing is complete in itself. We have an ecclesia but the rest is up to us to work in the Lord's service, trying to do His will.

Caleb's desire should characterise us all - "Give us the blessing". A good spiritual appetite for the things of God is the greatest incentive to correct living and proper behaviour before Him.

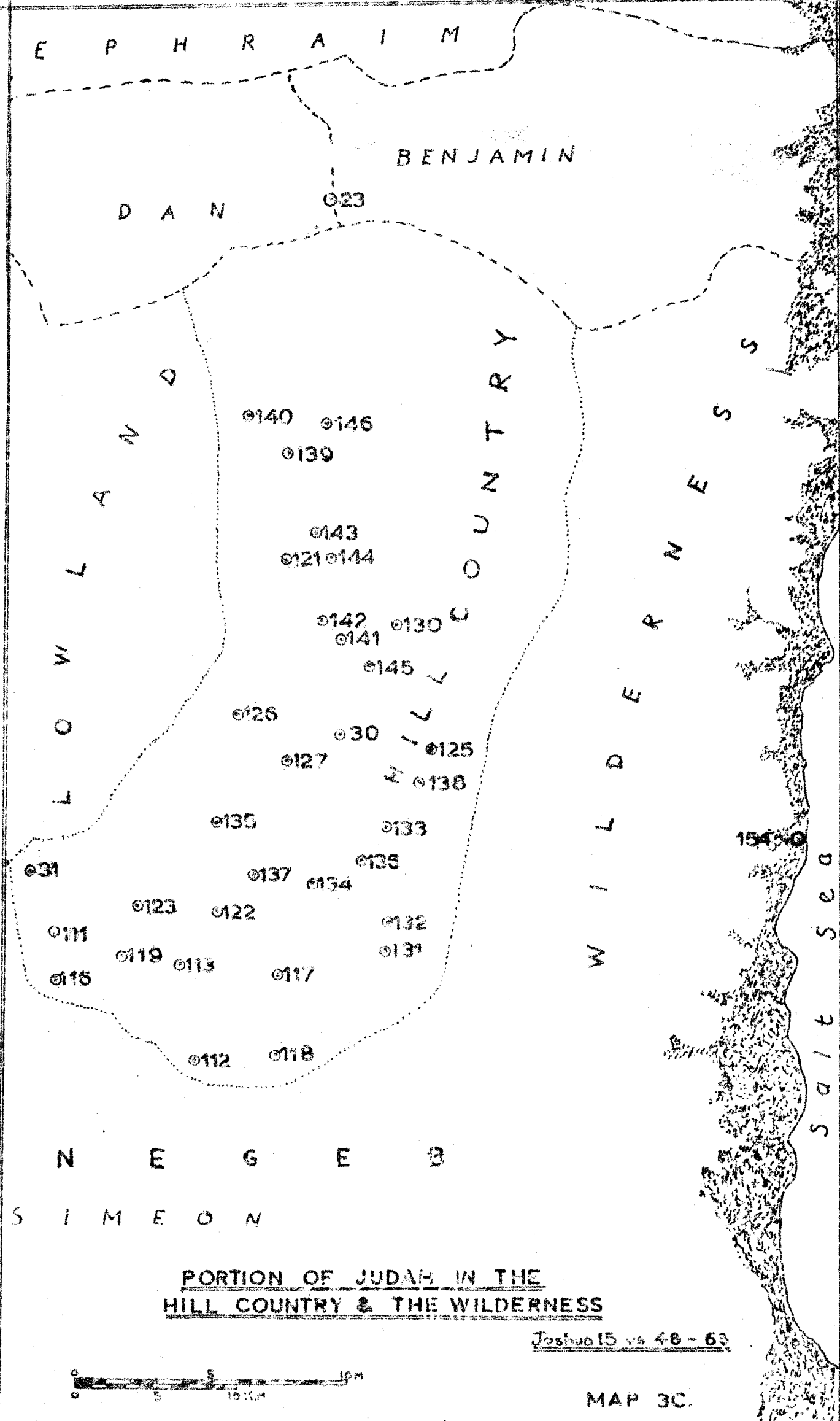
J O S H U A

Chapter 15 verses 48 - 63

MAP 3C

PORTION OF JUDAH IN THE HILL COUNTRY AND THE WILDERNESS

- | | |
|---|---|
| 111. SHAMIR | 134. JUTTAH |
| 112. JATTIR | 135. JEZREEL |
| 113. SOCOH | 136. JOKDEAM |
| 114. DANNAH (site unknown) | 137. ZANOAH |
| 115. KIRIATHSANNAH i.e. DEBIR
(see Map 3A. 31.) | 138. GAIN |
| 116. ANAB | 139. GIBEAH |
| 117. ESHTEMOH | 140. TIMNAH |
| 118. ANIM | 141. HALHUL |
| 119. GOSHEN | 142. BETHZUR |
| 120. HOLON (site unknown) | 143. GEDOR |
| 121. GILOH | 144. MAARATH |
| 122. ARAB | 145. BETHANOTH |
| 123. DUMAH | 146. ELTEKON |
| 124. ESHEAN (West of Dumah - exact
site unknown) | 147. KIRJATHBAAL i.e. KIRJATHJEARIM
(see 23, also Map 3A) |
| 125. JANUM | 148. RABBAH (near Kirjathjearim - exact
site unknown) |
| 126. BETH-TAPPUAH | 149. BATHARABAH (see Map 3A.11.) |
| 127. APHEKAH | 150. MIDDIN (site unknown) |
| 128. HUMTAH (exact site unknown) | 151. SECACAH (site unknown) |
| 129. KIRJATHARBA i.e. HEBRON (see 30) | 152. NIBSHAN (site unknown) |
| 130. ZIOR | 153. CITY OF SALT (near the Dead Sea -
exact site unknown) |
| 131. MAON | 154. ENGEDI |
| 132. CARMEL | |
| 133. ZIPH | |



E P H R A I M

B E N J A M I N

D A N

123

L O W L A N D

H I L L C O U N T R Y

W I L D E R N E S S

140 146
139

143
121 144

142 130
141 145

126 30
127 125
138

135 133
135

31 111 123 122 132
115 119 113 117 131
112 118

154

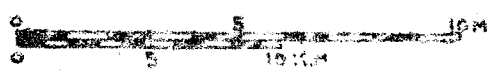
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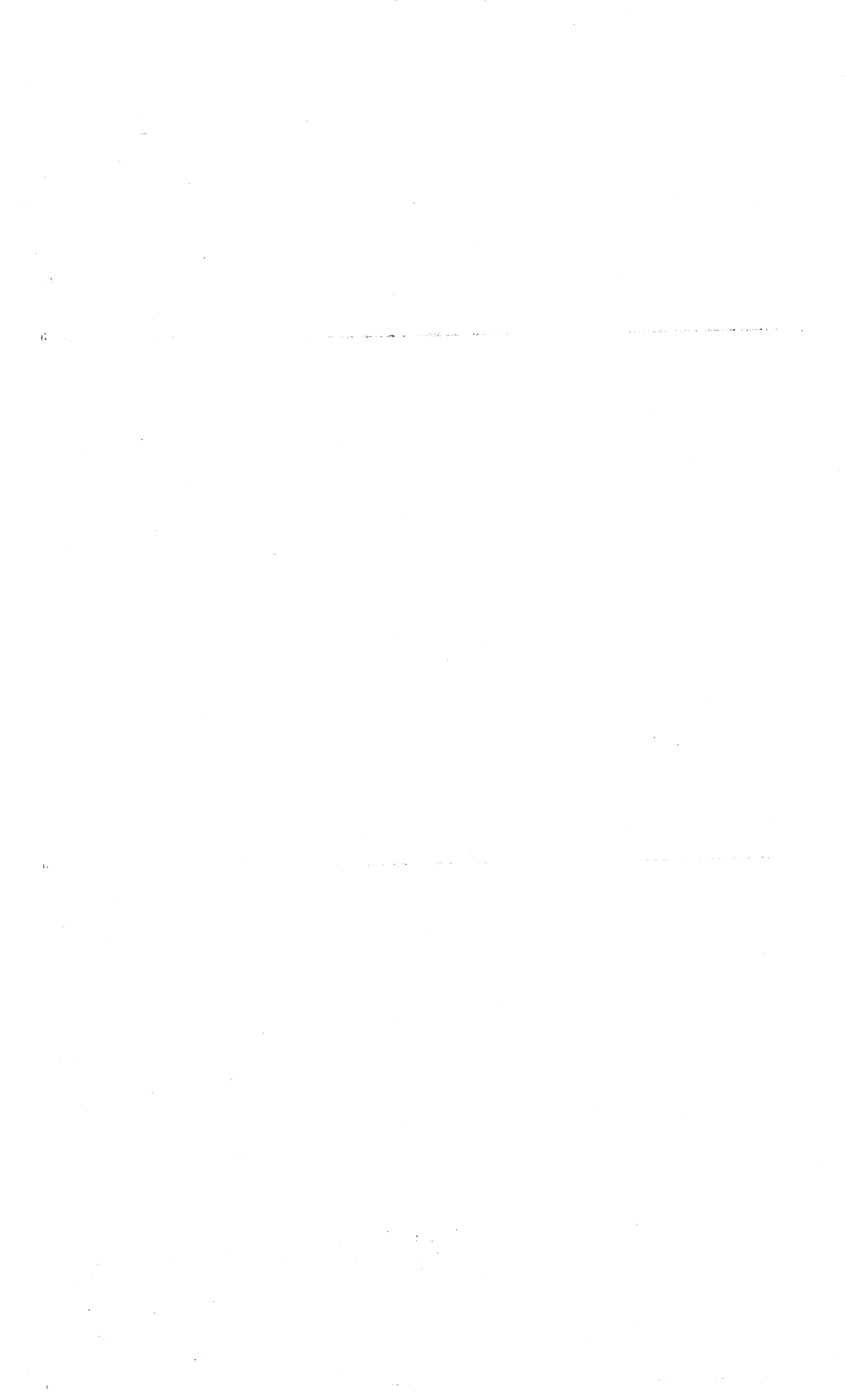
S I M E O N

PORTION OF JUDAH IN THE HILL COUNTRY & THE WILDERNESS

Joshua 15 vs 48-63



MAP 3C.



JOSHUA

Chapter 16

THE LOT OF THE CHILDREN OF JOSEPH

Verse 1

"fell..." - Heb. "yatsa" - This is the only usage in Joshua in this way. The only other place in the O.T. in which it is translated as "fell" is as 2 Chron. 21. 19. where the sentence is "his bowels fell out by reason of his sickness,.." This refers to a chance happening which could not have been anticipated. It is used in many ways in the O.T. but in the verse before us, the margin supplies the alternative "went forth". It could also be "came forth", both referring to the coming forth of whatever it was that was used to cast the lots. It would come forth from the urn into the lap. See 18. 11; 19, 1, 10, 17, 24, 32, 40.

"from Jordan by Jericho,.." - This was the starting point of the boundary as it moved towards the west. It started at the river Jordan at a point near Jericho.

"unto the water of Jericho on the east,.." - This is a spring or a fountain which is the only one in the vicinity of Jericho. It is said to flow into a basin which is nine feet broad in which may be seen. The fountain still exists and is known as "Es Sultan". In the rainy season it flows into the Jordan through a small brook known as Wady Kelt. The previous clause had shown the starting area. The phrase "water of Jericho" shows the exact point of starting.

We must be careful here to understand exactly what we are studying. It may be thought that inasmuch as we studied the borders and cities of Judah in the previous chapter, we shall now study the border between Judah and her neighbour. This is not so because the border we are looking at now is that which divides Ephraim in its southern border from Benjamin in its northern border. To apply a check at this stage, examine Josh. 18. 12. which will be found to be very similar to the verse we are studying. 18. 12. deals with the northern boundary of Benjamin.

"to the wilderness..." - In Josh. 18. 12. this is referred to as the wilderness of Beth-aven. This was on the east of Bethel. See Josh. 7. 2. and notes to that verse. The name means either "house of iniquity" or "house of vanity". The Hebrew construction here needs a preposition. "to the wilderness" could mean along or by the wilderness.

"throughout mount Bethel." - The LXX has "unto the hill country unto mount Bethel". The Afrikaans has "in die gebergte, na Bet-el" (in the mountain chain to Bethel). There is a range of mountains leading up to Bethel. There are a number of heights in this range so the boundary must have proceeded along one of the sub-ranges. This lies at the foot of the mountain Quarantana which is the modern Jebel Kuruntul on the north west of Jericho.

Verse 2

"And goeth out from Bethel to Luz..." - At first sight the expression "Bethel to Luz" might appear to be confusing because Bethel was Luz at the first. (Gen. 28. 19.) The use of the name "Bethel" refers to the district and not to the city. It means therefore, that the line came out of the range of mountains in the southern district of Bethel and went to Luz, the city. Since Bethel was on the border, it was later allotted to Benjamin. (Josh. 18. 22.)

"the borders of Archi..." - The borders of the Archite. In those days it would be known where this border was but record of it has now been lost. In 2 Sam. 15. 32. we read that when David went up into the mount in the days of his trouble with Ahithophel, Hushai the Archite came to him. In 2 Sam. 16. 16. it is recorded that Hushai the Archite was David's friend. In 2 Sam. 17. 5. and 14, the Archite appears again, this time to frustrate Absalom's plan and the advice of Ahithophel. In 1 Chron. we read that Hushai

the Archite, was the king's companion. Apart from these references there are no further references to the Archites. The name "Hushai" means "hasting".

"Ataroth," - There are four cities by this name. The one we are considering now is that which is called "Ataroth-addar" in verse 5. See also Josh. 18. 13. for another slightly different spelling, namely, "Ataroth-adar". Apart from this verse which tells us it was on the southern border of Ephraim, nothing is known as to where it is now. The places named as "Ataroth-addar" and "Ataroth-adar" refer to the city mentioned in the verse before us, on the same latitude as Shiloh.

For the record, the other three cities of this name are:-

(1) In Transjordan, (Num. 32. 3 and 34.) This was given to the children of Gad. It is on the west side of Jordan, north of the river Arnon. The place was mentioned on the Moabite Stone. (Num. 32. 3, 34;

(2) On the NE boundary of Ephraim and mentioned in this chapter at verse 7. Ataroth is mentioned here under (2) is unknown.

(3) 1 Chron. 2. 54. mentions "Ataroth, the house of Joab," this having been given to the Calebites.

The meaning of the name Ataroth is "crowns".

Verse 3

A comparison of this verse with Josh. 18. 13. will show a slight difference. In that verse it reads, "to the hill (Heb. "har" meaning mountain or range) that lieth on the south side of the nether Beth-horon." Regarding "the nether Beth-horon" Keil and Delitzsch have this to say:- "Lower Beth-horn is the present Beit-ur Tachta, a village upon a low ridge. It is separated from Upper Beth-horon, which lies further east, by a deep wady". (op. cit. page 177) The "Upper Beth-horon" is mentioned in verse 5, and in Josh. 21. 22. It was at the Nether Beth-horon that the LORD cast down hailstones. See Note to Josh. 10. 11. under the heading "great stones". See also 2 Chron. 25. 13. where Beth-horon is mentioned in connection with a battle of Amaziah in which Beth-horon is mentioned. In both of these references, the Nether Beth-horon is meant. There must have been two towns of this name which were very close to each other. The meaning of the name is "the house of the hollow". See note to Josh. 10. 10.

"Japhleti,.." - This is the only appearance of this name in Scripture. The name "Japhlet" appears in 1 Chron. 7. 32, 33, (twice), where Japhlet is stated to be a son of Heber, a grandson of Asher. The name we have in this verse refers to the people of Japhlet, or the Japhlethites. The name Japhlet means "Whom God frees".

"Gezer:.." - See note to Josh. 10. 33. The name means "place cut off" or "precipice". Gezer lies between Ephraim and Dan. This line led through to the Mediterranean Sea.

Verse 4

The boundary lines are far too briefly mentioned for a full identification, therefore the chapter will continue with the boundary of Ephraim in greater detail. The lot of the children of Joseph must incorporate both Ephraim and Manasseh. The land to be given to Manasseh will be discussed fully in chapter 17. This indicates that in the drawing of the lot mentioned in Chapter 16, one lot was drawn for both tribes so that Ephraim and the half tribe of Manasseh would not be separated. The allocation therefore, was to Joseph but it was divided between his two sons, Ephraim and Manasseh.

Verse 5

"And the border..." - Heb. "gebul" means "border" or "boundary". In all passages in Joshua where the translation "border" appears, this word is used, with the exception of Josh. 4. 19. where "qetseh" is used meaning "extremity", and Josh. 18. 20. where the Heb. "gabal" translated as "border" means "a border or boundary", this word coming from a root meaning "twist" as applied to fibres so as to make a thread or line, thus a border drawn by a measuring line. In all the usages of the translation "Coast" or "coasts", the Heb. "gebul" is used which, in other places, is translated as "border". The exceptions are Josh. 19. 29. - the third "coast" - where the Heb. "chebel" is used meaning "region"; Josh. 9. 1. where the Heb. is "chowph" meaning "shore" and Josh. 12. 23. where the Heb. is "naphah" meaning "height". (The translation in this instance is wrong. It is not the "coast of Dor" but the "height of Dor".) The word "border" in the verse before us comes from the Heb. "gebul" which is the usual word. This applies to both occurrences of the word in this verse and in the next one where again it appears twice.

"of Ephraim..." - This is main sub-division of the land allotted to the children of Joseph because Manasseh being a half tribe, would receive less than Ephraim the largest of the tribes.

"...Ataroth-addar,.." - See note to verse 2 under "Ataroth". It appears that this place is the same as that mentioned in verse 2.

"Beth-horon the upper;" - See note to verse 3 under Beth-horon the nether. Both were adjacent the one to the other.

Verse 6

"...the border went out toward the sea..." - The Heb. is "the western border..." R.V. "the border went out westward at Michmethath..." R.S.V. "and the boundary goes thence (from Beth-horon) to the sea..." The sea lies towards the west from Beth-horon. The Afrikaans appears to be more correct with "dan loop die lyn aan na die see; in die noorde: Migmetat;.." ("then the line runs on to the sea; in the north: Michmethath:..") The Heb. "yam" meaning "roar" as the roar of the sea is used to describe the "west". The same Heb. word is used for "sea" when used as a direction, and for "sea".

"Michmethath on the north side;.." - The modern name is "Khirbet Juleijil" and the place is situated east of Shechem. The only other reference in which this name is found is in Josh. 17. 7. It is on the boundary between Ephraim and Manasseh. The meaning of the name is "hiding place". The "north side" indicates that it is on the north border of Ephraim.

"went about eastward..." - Heb. "cabab" meaning to revolve, turn about with the inference of changing direction. Hitherto the border had moved north east. Now it was to turn and move south east towards Jericho.

"Taanath-shiloh,.." - This is the only appearance of the name in Scripture. It is on the north boundary of Ephraim and east of Shechem. The modern name is thought to be "Khirbet T'nah el-foqa". The meaning of the name is "approach to Shiloh".

"Janohah;" - This place makes its Scriptural debut in this verse and bows out again in verse 7. Thereafter the name makes a "come back" in 2 Kgs. 15. 29. where it appears as one of the cities captured by Tiglath-pileser in the days of Pekah, king of Israel. This city of 2 Kgs. 15. 29. is not the same as the one before us. Its name is spelt Janoah and it is in Northern Palestine but the exact situation is unknown. The city we are now looking at is the modern "Khirbet Yanun" and is situated a few miles south of Taanath-shiloh. The name means "rest" or "resting place".

Verse 7

"...it went down..." - From the direction the line now takes, one would be inclined to think that "went down" referred to its journey in a southward direction. But this is not the meaning. The line does turn southward but the "going down" is literal. The line does lose altitude as it goes downward towards Jericho.

"Janohah..." - See note to previous verse.

"Ataroth,..." - See note to verse 2 under this heading.

"Naarath,..." - This is the only appearance of this name in Scripture with this spelling. In 1 Chron. 7. 28. it appears as "Naaran" where it is mentioned as part of the possessions of the children of Ephraim. The name spelt "Naarah" appears in 1 Chron. 4. 5/6. as the name of a person - one of the two wives of Ashur, the son of Hezron. The situation is unknown. The meaning of the name is "handmaid" or "a servant".

Verse 8

"The border went out..." - The word "went" appears twice in verse 6; twice in verse 7 and once here. Several words are used in the Hebrew original. The first "went" in verse 6 is the same as the second "went" of verse 7. This is Heb. "yatsa" with a variety of meanings of which the following seem to apply here:- "go forth"; "go abroad"; "proceed"; The second "went" of verse 6 comes from Heb. "cabab" and is translated as "went about". See note to this word in verse 6. The first "went" comes from Heb. "yarad" meaning "went down". See note to this in verse 7. The use of the word "went" in verse 8 comes from Heb. "yalak" meaning "go away"; "get away"; "depart".

"Tappuah westward..." - Reading this phrase in conjunction with "went out" as described immediately above, we get the idea that Tappuah was the starting point for the east and west lines. So starting from Tappuah, the line went out in a westerly direction. See note to Josh. 12. 17. This is the same Tappuah as that of Josh. 17. 7. where it appears as "En-tappuah" but in verse 8 it is stated as "Tappuah". It was on the border between Ephraim and Manasseh but it is given to Manasseh. The name means "apples", "apple tree".

"the river Kanah;..." - This river also appears in Josh. 17. 9. where it states that the boundary passed to the north of the river Kanah. The "Kanah" of Josh. 19. 28. is not a river but a place and its modern name is "Qana". It lies about 6 miles SE of Tyre in the land allotted to Asher. It is known in modern times as "the torrent of Kanah" and divides Ephraim in the north from the southern portion of Manasseh. The meaning of the name is "the place of reeds" or simply, "reeds".

"the goings out thereof were at the sea..." - "the goings out" comes from Heb. "totsa'ah" meaning "exit". In other words, the estuary was at the sea meaning that the boundary extended all the way along the river to the sea. In view of the note to verse 6, it must be remembered that the word "sea" in Hebrew is also "west".

Verse 9

This is a confusing sentence which the word in italics "were" does not help. Taking the lead from verse 8 "This is the inheritance of the children of Ephraim..." it leads into "and there were cities which were divided off and assigned to Ephraim in the inheritance of Manasseh." This may account for the lack of detail given to defining the boundary between Ephraim and Manasseh. The cities which were in Ephraim were assigned in certain cases to Manasseh. See Josh. 17. 9. where this special allocation of cities is mentioned.

"separate..." - Heb. "mibdalāh" meaning "to divide into parts".

Verse 10

In this verse we are told that the Ephraimites "drave not out" the Canaanites that dwelt at Gezer. This statement should be compared with that of Josh. 15. 63. which says that the children of Judah could not drive out the Canaanites who were the Jebusites. In the case of the Ephraimites, they would not and in the case of the children of Judah, they could not. The one was an inability and the other was an unwillingness to respond to the Divine command. The danger resulting from this disobedience was that within reach of Israel would be the presence of a wicked apostasy. As long as the Canaanites were allowed to be there, the danger would exist. Thus it was that Yahweh had earlier warned Israel to drive out all the Canaanites and that he would deliver them into the hands of Israel. Not only the people had to be destroyed but also their pictures (carvings in stone upon walls), their molten images and their high places. See Num. 33. 52/56. In both cases, the people of Yahweh were at fault. In the case of the people of Judah, they could not because they did not seek the help of the LORD their God. In the case of the Ephraimites, they did not wish to fight.

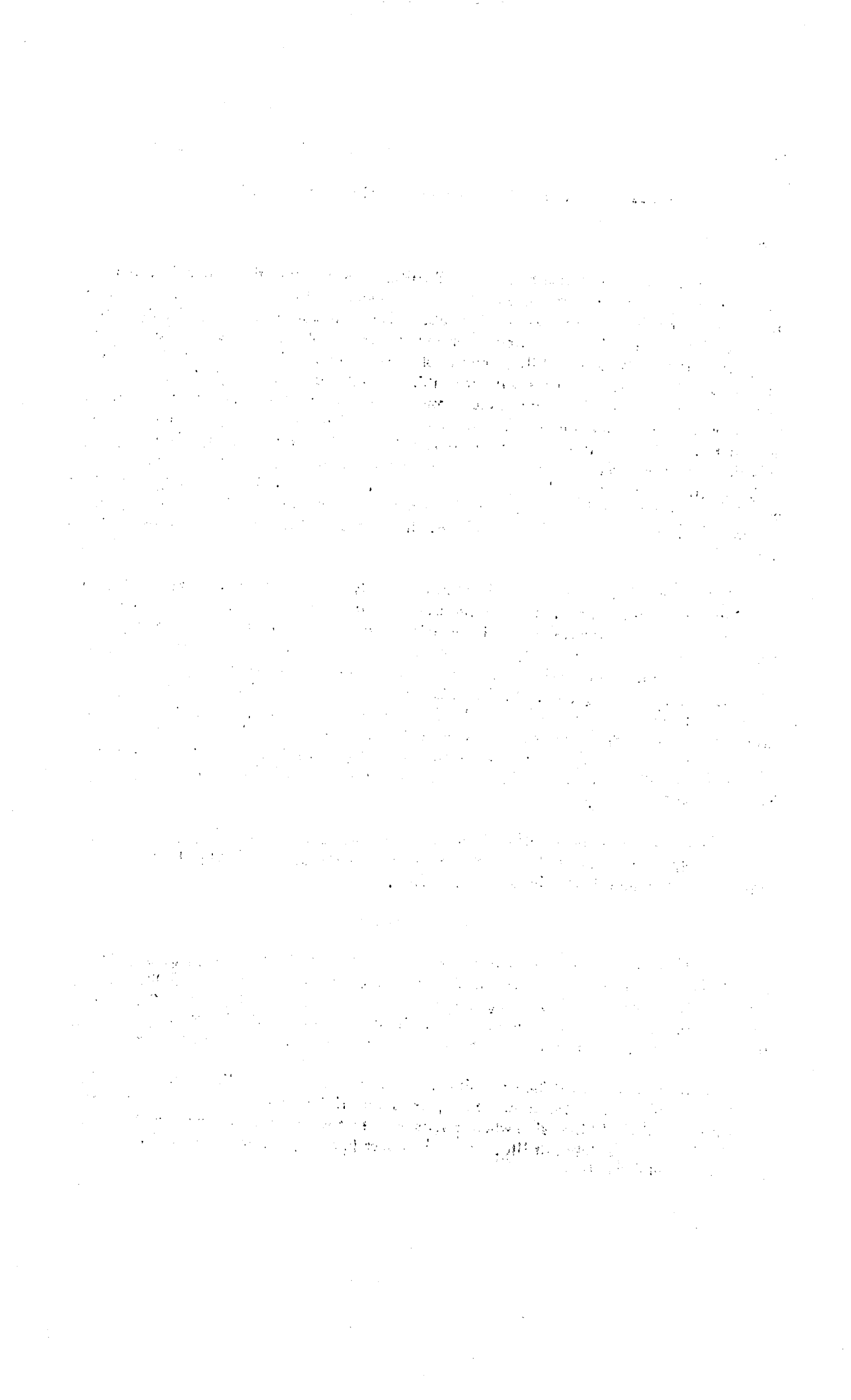
"dwell among..." - Heb. "yashab" has a variety of meanings indicating a very close association one with another. In the sense used here it means "have one's abode with" even to the extent of marrying or making marriages with them. The Heb. "qereb" translated here as "among" is correctly translated but the meaning is much more intimate than is indicated by the passage. It means "among" in the sense of being in the very heart of, the inner part. See 1 Kgs. 20. 39. for "midst of the battle". The intimate association indicated by this word is shown in Gen. 25. 22. where we find the word "within" ("children struggled together within her"). "within" here comes from "yashab". The meaning of the phrase before us is that the Canaanites dwelt very intimately among them with the inevitable result that they would make marriages with them and follow their wicked ways in worship of false gods.

"serve under tribute." - The Ephraimites seemed to prefer the easier way of making the Canaanites serve under tribute. It would have been costly and difficult to have destroyed them but more lucrative to let them live.

THE EXHORTATION

The lesson we can learn from this chapter is that which teaches us the danger of associating with false religions and with wicked people. However much we may endeavour to hold ourselves aloof from these things, we cannot avoid contamination of some sort. We are asked to drive out the Canaanite from within us. The Canaanite in our case is the sin that is so essentially part of us. We should ask God to help us for we cannot do it alone.

Religion is always difficult to follow. Even the most religious find it so. The following of a religion requires an effort. Contrary to religion, there is the making of money. If we put our religion aside when it suits us so that we may receive our tribute money from the mundane things of life, we shall prosper in material things but shall lose heavily in spiritual things.



JOSHUA

Chapter 17

THE INHERITANCE OF MANASSEH

The first six verses form an introduction to this chapter. First of all it appears to be necessary to make an explanation as to why Manasseh should receive a double inheritance, one on the east of Jordan and the other on the west side. Manasseh was the first born son of Joseph so entitled to a double portion. The families of Manasseh are traced leading up to the five daughters of Zelophehad who had no sons. All this shows how the families of Manasseh received ten lots as their inheritance, apart from Gilead and Bashan which they received on "the other side Jordan". All this will be made clear in the notes hereunder.

Verse 1

A comparison between the Authorised Version, Revised Version and the Revised Standard Version will show the difficulty in this passage since the versions differ so widely. The Revised Version is the poorest rendering of the original Hebrew. The Rev. W. L. Alexander in his exposition which appears in The Pulpit Commentary (Vol. 3. Sect. 2. page 260) translates "and the lot for the tribe of Manasseh - for he was the first-born of Joseph - was (or fell) to Machir the son of Manasseh". The points which arise from this statement are:-

- (a) "he was the firstborn of Joseph..." - Manasseh was actually the firstborn of Joseph (Gen. 48. 17/18.) so he would be entitled to the double portion. Jacob's act of giving Ephraim the blessing of the firstborn did not take away from Manasseh the right of inheritance as the firstborn. Therefore the family of Manasseh would inherit a double portion, one on the east of Jordan and the other on the west of Jordan.
- (b) "Machir the son of Manasseh". - It is stated later in the verse that the lot went to Machir because he was a man of war. This means that he had a warlike spirit. Such a spirit was necessary in those days for the work Yahweh called upon the tribes to do. The inheritance of course, would not go to Machir, the man, because he was by this time, long since dead. The meaning is that it fell to his family.

"the father of Gilead..." - Scripture records Machir as being the father of Gilead (Num. 26. 29.) but this relationship is not indicated here. In view of the mention in verse 2 of the six sons of Gilead, it is doubtful whether Gilead was alive at this time. From the phrase mentioning Machir we have seen that the family of Machir must be intended. This being the case, the mention of "father of Gilead" must mean "possessor" or "lord" of Gilead.

"because he was a man of war,..." - See note under (b) above.

"therefore..." - Following upon the use of the word "because" to introduce this clause, the need for "therefore" disappears. In fact, there is no original word for "therefore" in this passage.

"he had Gilead..." - There are two mentions of "Gilead" in this verse, the first having the article and the second having no article. The point is not an important one. If Gilead without the article means the person and Gilead with the article means the land, it cannot be proved beyond all doubt. It is obvious here that "he had Gilead" refers to the land. See Keil and Delitzsch Op. cit. page 179 and W. L. Alexander op. cit. page 260.

"and Bashan". This must be mentioned with Gilead. See Num. 32. 33, 39/40. See notes to Josh. 13. 30.

The meaning of names are:- Joseph = "adding"; Manasseh = "forgetting"; Ephraim = "fruitful"; Machir = "sold"; Gilead = "the heap of witness" (see Gen. 31.

47. margin).

From the fore-going discussion of verse 1, we find that the country of Gilead and Bashan were given to the children of Manasseh represented by the family of Machir. This applied to the country east of Jordan. There is yet the inheritance west of Jordan and this is discussed in the verses which follow from verse 7 onwards.

Verse 2

"There was also a lot..." - Lit. "And there came..." or "And there fell..."

"the rest of the children of Manasseh by their families;.." - These are they which were included in Num. 26. 28/34. The word "children" comes from Heb. "ben" which means "sons".

"Abiezer,.." - This is the first appearance of the name in Scripture spelt in this way. It appears in Num. 26. 30. as "Jeezer" and in Judg. 6. 34; 8. 2; 1 Chron. 11. 28. in the hyphenated form of "Abi-ezer". It also appears as "Abiezer" in 2 Sam. 23. 27; 1 Chron. 7. 18 and 27. 12. but these do not all describe the same person, as these notes will show. In genealogical relationship Abiezer appears as a son of Manasseh or his descendant. See 1 Chron. 7. 18. (see margin for "Jeezer"); Num. 26. 30; Gideon was a descendant of the family and he referred to it as "poor in Manasseh". See also the comparison made in Judg. 8. 2. When the angel appeared unto Gideon and fire consumed his sacrifice, Gideon built an altar there and called it "Jahweh-shalom". This was at Ophrah of the Abi-ezrites. (Judg. 6. 24.) The fact that the angel sat under an oak that was in Ophrah, (Judg. 6. 11.) suggests the possibility that this was the oak of Shechem of Gen. 35. 8. where Deborah, Rebekah's nurse was buried. The "Abiezer" of 2 Sam. 23. 27. was one of David's mighty men. He was an Anethothite, which means a man of Anathoth, a place in Benjamin. See also 1 Chron. 27. 12. and 1 Chron. 11. 28.

The meaning of the name is "father of help".

"Helek,.." - This name which is connected with the Helekites, is found in Num. 26. 30. and in the verse before us. They were of the sons of Manasseh. The meaning of the name is "portion".

"Asriel,.." - The name appears in Num. 26. 31. and in the verse before us. It appears in 1 Chron. 7. 14. spelt as "Ashriel". The patronymic name is "Asrielites" which appears only in Num. 26. 31. The meaning of the name is "vow of God".

"Shechem,.." - This is a well-known Biblical name which appears under the names of Shechem, Sichem and Sychem, also Shechemites and the possessive "Shechem's". It appears in John 4. 5. as "Sychar". It first occurs in Gen. 12. 6. under the name of Sichem, where it is stated to be on the plain of Moreh. This name means "shoulder". The Hebrew word translated as "plain" in Gen. 12. 6. is "'elown" meaning "oak" or other strong tree. This is interesting in view of the Oak where Deborah was buried and the oak which appears in Josh. 24. 26. Shechem appears again in verse 7 of this chapter from Joshua which we are studying. It is also seen in Josh. 20. 7. where it is one of the cities of refuge. In Josh. 21. 21. it is allocated to the Levites as a Levitical city. In Josh. 24. 1. it is recorded that all Israel gathered at Shechem to present themselves to God. In verse 25 of that chapter we read that Joshua made a covenant with the people and set them a statute and an ordinance in Israel, at Shechem. In Josh. 24. 32. we learn that the children of Israel buried the bones of Joseph at Shechem. In Judg. 8. 31. we read that Gideon's concubine which was at Shechem bare him a son whose name he called Abimelech. Judges chapter 9 records the story of Shechem and Abimelech. The 21st chapter of Judges records the lying in wait for the virgins. In later years, all Israel came to Shechem to make Reheboam king. (1 Kgs. 12. 1.) After the revolt, Jereboam built Shechem in mount Ephraim. (1 Kgs. 12. 25.) 1 Chron. 6. 67. confirms the making of Shechem a

city of refuge. 1 Chron. 7. 19. records that Shechem was a descendant of Manasseh, and 2 Chron. 10. 1. confirms the history of Reheboam and Shechem which we read about in 1 Kgs. 12. 1. Shechem is also mentioned in Isa. 60. 6; and 108. 7. and we find it in the prophet in Jer. 41. 5. These few details give a very brief outline of Shechem and its part in Scripture but they do not tell the story of Shechem which is a separate study on its own. These notes merely indicate the passages where mention of Shechem is made. The name means "back" or "turn the back". It also means "shoulder". See note to Josh. 24. 32.

"Hepher,.." - The name first appears in Scripture in Num. 26. 32/33. See also Num. 27. 1. We find it again in Josh. 12. 17. See notes to this verse. The meaning of the name is "digging".

"Shemida,.." - The first appearance of the name in Scripture is to be found in Num. 26. 32. The family name is Shemedaites. The name is also spelt Shemidah - see 1 Chron. 7. 19. which lists him as one of the descendants of Manasseh. The meaning of the name is "fame of wisdom".

"these were the male children..." - In view of the fact that the story of the five daughters is about to be told, it is necessary at this stage to distinguish clearly between the daughters and the males. Hence this particular statement about "male".

"children..." - These were not the children of Manasseh as stated here so it must mean that they were the descendants of Manasseh.

Verse 3

The principle established here of showing the genealogy of a certain person is to make quite sure the identity of the person spoken about. Hence Zelophehad's descent is traced back five generations. He had no sons which was a serious thing in Israel because the possession of his land would die out because of the lack of a male descendant. Compare this verse with Num. 26. 33. Compare the story with Num. 27. 1/11. and 36. 1/13. These portions of Scripture should be cross-referenced one with the other.

"Zelophehad,.." - His name appears in the allied stories of Num. 26. 33. (twice); 27. 1 and 7; 36. 2, 6, 10 and 11; See also 1 Chron. 7. 15. The meaning of the name is "fracture" or "first rupture" or "firstborn".

"Hepher,.." - See note to verse 2. This man with Zelophehad, was not reckoned in the inheritance because of the daughters of Zelophehad.

"Gilead,.." - The name is applied to persons, a tribe or a family. See Num. 36. 1. In Hos. 6. 8. Gilead is mentioned as a city that worketh iniquity. It is also a district to the east of the river Jordan. It appears under such names as Jabesh-gilead; Ramoth-gilead; Gileadites; and the possessive Gilead's. There are many references in Scripture to this name but the one we want is that dealing with Gilead, a descendant of Manasseh. See Num. 27. 1; 36. 1; 1 Chron. 7. 17; 2. 21, 23; 7. 14; and Num. 26. 29. When reading 1 Chron. 5. 14. we must not confuse the Gilead we are looking at now with that of the Gadite, the son of Michael. See notes to Josh. 12. 2 and 5; 13. 11, 25 and 31; The meaning of the name is "hard stony region" or "hill of witness".

"Machir,.." - See note to verse 1. The meaning of the name is "sold".

"Manasseh,.." - See note to verse 1. The meaning is "forgetting".

The names of the daughters appear to be important otherwise they would not be given here.

"Mahlah,.." - She is named with her sisters in Num. 26. 33; 27. 1; and 36. 11;

Apart from the reference we are now looking at, she appears as Mahalah in 1 Chron. 7. 18. as one of the descendants of Manasseh but she cannot be identified with the Mahlah we are studying from Josh. 17. 3. Mahlah appears to be the eldest of the sisters because she is always mentioned first. The LXX however, reverses the order in Num. 36. 11. The meaning of her name is, surprisingly enough, "disease".

"Noah,.." - She also appears in Num. 26. 33; 27. 1; 36. 11; and in the verse before us. The meaning of her name is "movement", the Hebrew being "No'ah" as opposed to the name of the old Patriarch of the Flood, whose name in Hebrew was "Noach" meaning "rest".

"Hoglah,.." - She appears in Num. 26. 33; 27. 1; 36. 11; and in the verse before us. The name means "partridge".

"Milcah,.." - She joins her sisters in making her appearances in Num. 26. 33; 27. 1; 36. 11; and in the verse before us. The "Milcah" of Nahor's wife (Gen. 11. 29.) and (Gen. 22. 20.) and mentioned again in Gen. 24. 15, 24, 47. has no place in this story. The meaning of the name is "queen" or "royalty".

"Tirzah." - She is also mentioned in Num. 26. 33; 27. 1; 36. 11; and in the verse we are studying. The name appears in Josh. 12. 24. as a city. See note to Josh. 12. 24. The name means "Pleasantness".

It has been suggested by some scholars that these names were originally names of cities or towns. There is no proof of this but it is possible that they became names of cities as the name "Tirzah" shows. They subsequently married their cousins and this would have been difficult if not impossible for cities or towns to have done.

Verse 4

"came near" - Heb. "qarab" means "approach", this word taking the place of the two English words.

"Eleazar the priest,.." - The same pair are in office as those given in Josh. 14. 1. namely, Eleazar as High Priest looking after the spiritual problems, and Joshua looking after the political problems. See note to Josh. 14. 1. under heading "Eleazar..." Eleazar was the third son of Aaron by his wife Elisheba. (Exod. 6. 23.) Eleazar married Phinehas and she bore him Phinehas. When Nadab and Abihu, Aaron's first and second sons died before the LORD when they offered strange fire before the LORD, Eleazar and the youngest son, Ithamar, ministered in the priest's office. (Num. 3. 4.) The duties Eleazar had allotted to him are given in Num. 4. 16. When Korah, Dathan and Abiram rebelled, Eleazar was given an important task regarding the restoration of the true worship. (Num. 16. 37 and 39.) The ritual of the Red Heifer was given to Eleazar to administer. (Num. 19. 3.) In Num. 20. 26. it is recorded how Eleazar succeeded his father Aaron in the office of the high priest. After the plague following upon the sin of Zimri and Cozbi, Eleazar was instructed to number Israel. (Num. 26. 3.) The joint instructions given to Joshua and Eleazar by Yahweh to direct them in the management of affairs, was given in Num. 27. 18/23. In the final reckoning with the Midianites and Balaam, Eleazar was instructed by Yahweh concerning the dividing of the spoil. (Num. 31. 6, 12, 13, 26, 29, 31, 41, 51.) When the children of Reuben and Gad sued for their inheritance, Eleazar and Joshua were charged by Moses with full instructions as to what they were to do. (Num. 32. 2 and 28.) Finally, Eleazar and Joshua were appointed to take charge of the nation in the occupation of the land. In this they were to act as priest and king respectively. The meaning of the name Eleazar is "El is helper". We met Eleazar in Josh. 14. 1. but it seemed better then to reserve fuller remarks on him until now rather than to give them then when he received merely a passing mention. It is better to have these few facts before us now than to refer to them in the notes to a previous verse.

Eleazar is mentioned historically in Judg. 20. 28. but the Eleazar of 1 Sam. 7. 1. was the son of Abinadab, and the Eleazar of 2 Sam. 23. 9. was the son of Dodo the Ahohite, one of the three mighty men of battle with David. There was an Eleazar who was the son of Mahli. (1 Chron. 23. 21/22.) The names of Eleazar should now be easy to sort out as they appear in 1 Chron. 6. 3/4; 50; 9. 20; 11. 12; 23. 21/22; 24. 1, 2, 3, 4 (twice), 5, 6, and 28. The Eleazar we are now studying, appears in a genealogy in Ezra 7. 5. but "Eleazar the son of Phinehas" of Ezra 8. 33. is a man contemporary with Ezra. The same can be said for the "Eleazar" who appears in Ezra 10. 25. but the man named by this name in Neh. 12. 42. is a different person from all those who have been mentioned.

"The LORD commanded Moses..." - Thus they rehearse the Divine Command given in Num. 27. 1/11.

"Therefore..." - omit. It is not in the original Hebrew. The R.V. has "Therefore", the R.S.V. has "So..."; Rotherham is correct in omitting it but the point is one of interest only and not of importance, except for one important fact. As the phrase stands, it appears that because Yahweh had promised them an inheritance in the past, they were to get it now. That is why "Therefore..." ("because of the Divine Promise...") is included. The real reason was that given in Num. 36. 6. which reads, "This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the tribe of their father shall they marry". The important reason then, was that they could have their inheritance as promised provided they married within their household of faith and not out of it.

"according to the commandment of Yahweh..." - Arising out of the note given immediately above, this was the deciding factor - "according to the commandment of the LORD" that they should observe a strict rule in regard to their marriages.

Verse 5

"And there fell ten portions..." - if we regard the six sons and the five daughters, there must be eleven portions altogether but we must not forget that Zelophehad's house came to an end and the house of Hopher his father must also come to an end in his son's failure to secure the succession. For this reason, one of the lots for the sons fell away leaving five to which must be added the five given to the daughters, making ten in all.

"beside the land of Gilead and Bashan,..." - The rest of the verse explains this - "which were on the other side Jordan." In this way, Manasseh received a double portion which was due to the first-born.

Verse 6

"...the daughters of Manasseh had an inheritance among his sons:..." The point was an important one. The principle is identical with that of the levirate marriage. The law concerning this marriage was as follows:-

- Deut. 25. 5. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.
6. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel."

In this way, the continuance of the house was assured. In like manner, where there were no brothers to perform this levirate duty, the sisters had to marry within the household (cousins) so as to ensure the continuance of the house. The reason why it was "levirate" was the accent upon the "levitical" manner in which the eldest male in the home

had to conduct himself. He offered prayers for the house; his circumcision covered the circumcision requirements of all the females in the house with whom circumcision was impossible; the males went up three times each year to appear before Yahweh in the place which he shall choose; in the feast of unleavened bread, the feast of weeks, and in the feast of tabernacles. (Deut. 16. 16.) Thus the male became a spiritual representative for his home and for the females therein. In this way, he acted in the manner of a "levite" or priest, hence the "levirate marriage". With the daughters of Zelophehad, amongst themselves they had no male to represent them if and when their father should die without leaving a son. They could preserve the levirate system of representation by marrying into their own household of cousins. But having preserved the spiritual side of life, what about their social lives? This could continue only with substance, hence their desire to ensure for themselves, a suitable inheritance.

The law of levirate marriage had its exhortation for them. It was given

- (1) to ensure the continuance of the Covenant people;
- (2) to remind all Israel of their privileged position in being the Covenant people;
- (3) to ensure that the inheritance would not pass from Israel;
- (4) to impress upon all the precious nature of their heritage;
- (5) to call upon every male to prove himself of his high calling;
- (6) to show the women that they had an important part in it too.

The exhortation it gives to us is obvious. We have a high calling in Christ Jesus. We are reminded of our privileged position in being the Covenant people of the latter days; if we keep to the household of faith, it will not pass from us; we are called upon to prove ourselves worthy of our high calling.

In this verse, the daughters had an inheritance among the sons. The levirate system was established and they remained part of the Covenant people.

Verse 7

The Border of Manasseh

"from Asher..." - That which is now being described is the southern border of Manasseh. That being the case, it must coincide with the northern border of Ephraim. This is given in Josh. 16. 6/8. q.v. The "Asher" mentioned here is not the land allocated to the tribe of Asher which is in the northern part at the coast. Keil and Delitzsch place it on the high road from modern Neapolis to Scythopolis. Grollenberg however, insists that Asher is not a town but the territory in the north which is occupied by the tribe of that name. If Keil and Delitzsch are right, then Asher in the north is not contiguous with Manasseh and their line seems to encroach upon the territory of Issachar. If Grollenberg is right, then no line is indicated here but simply an indication as to how far the northern boundary goes without localising it. If we regard the name Asher as being another place of which we have no knowledge, then the way is made open for solving the difficulties raised by a consideration of verse 10. We shall deal with this when we come to it. In the meantime, we must realise that the information given by the verse before us is confusing, but other verses help.

"to Michmethah,..." - See note to Josh. 16. 6.

"that lieth before Shechem;..." - Shechem can be located so Michmethah cannot be far away. See note to Josh. 17. 2. under "Shechem".

"En-tappuah." - See note to Josh. 16. 8. under heading "Tappuah westward". This place appears to be the middle point between the extremity of the east and the west. So it would appear that the line which is being drawn in words here, starts from the east and works its way westward. Having done so, it finishes up at En-tappuah. If this is so, then Asher which confused us earlier on must be an unlocated town to the eastern end of the boundary line.

"...on the right hand..." - In Hebrew usage this is on the right hand while looking east. That makes it the south. The Heb. is "yamiyn" meaning "right hand" but it also means "south". This means that the south boundary is being given.

"the inhabitants of En-Tappuah." - That is to where the inhabitants are to be found. That means the city itself and not the country-side adjacent to it.

Verse 8

The reason for the point made about the inhabitants can now be understood. The border came right down (southwards) to the "inhabitants" that is to say the actual city of En-tappuah. See verse 7 b. Manasseh in the north, had the land of En-tappuah, but the city which was on the border because the line came right down to the inhabitants thereof, was given over to Ephraim. This is not the Tappuah of Josh. 12. 17. nor is it the Tappuah of Josh. 15. 34. which belonged to Judah.

Verse 9

"descended..." - Heb. "yarad" meaning to go downwards to a lower altitude. In this case it went down to the sea at the estuary of the River Kanah (River of Reeds). See note to Josh. 16. 8.

"southward of the river,..." - Although the line went southward of the course of the river Kanah, the land belonged to Ephraim. We know this from Josh. 16. 8.

"these cities of Ephraim are among the cities of Manasseh:..." - See note to Josh. 16. 9. The cities are not named in this or other texts. The land was given to Ephraim south of the river but the cities found there were given to Manasseh.

"the coast of Manasseh also was on the north side of the river,..." - This does not mean that the border was on the south side of the river and the border for Manasseh was on the north side of the river, thus leaving a no-man's-land between the two. The facts are as stated, namely, the border of Ephraim was on the southern bank of the river and the border of Manasseh was the northern bank. Both tribes would have access to the river for their water supply.

"the outgoings..." - The word "outgoings" is used only in Joshua, and it appears here for the first time and will be seen again in verse 18; and in 18. 19; 19. 14, 22, 29, 33. The Heb. is "totsa'ah" and is translated "goings out" at Josh. 15. 4, 7, 11; 16. 3, 8; 18. 12, 14; in addition to other places in the O. T. the word means "extremity" and does not refer to the estuary of the river although the estuary may be involved in this instance. It is used in Ezek. 48. 30. to indicate the outskirts of the city. This means the places where the city comes to an end. It is not used in connection with the flowing of a river which flows to an end. When used with a river it means where the river course comes to an end. Further usages are Num. 34. 4, 5, 8, 9, 12; It appears in 1 Chron. 5. 16. as "borders" with reference to the borders of a city.

Verse 10

Either this verse is confusing or, if it is correct, then verse 7 is the confusing verse. The confusion centres around the situation of Asher. But let us deal with the first half of the verse first.

"Southward it was Ephraim's,..." - This statement appears to emphasise the information given in verse 9. The words "it was" are not in the original so the sentence is "Southward Ephraim's and northward Manasseh's, and the sea is his border". The "southward" and "northward" must be regarded in relation to the river Kanah.

"They met together in Asher on the north,.." - "they" must refer to borders because "borders" is the subject of these verses. The identification of "they" is the difficulty. It cannot refer to the border between Ephraim and Manasseh because this has already been given. It must refer to the border of Manasseh and some other allotment because the boundary of Manasseh is the subject of these few verses. Therefore we now have to ascertain the identity of the tribe sharing a contiguous boundary in the north. The latter half of verse 10 tells us it was Asher so this must refer to the area near Mount Carmel. If we associate Asher with Michmethah as verse 7 does, then we are back with our difficulty but if we consider that Asher of verse 7 to be a different and currently unknown Asher, then much of the difficulty disappears.

"in Issachar on the east." - This means that the boundary of Manasseh on the east was contiguous with that of Issachar. The details of this territory are given in Josh. 19. 17/23.

The fore-going discussion does not get rid of all the difficulties because the information concerning the full boundary has not been given. Therefore it is impossible to draw the exact and full line. The line between named cities is uncertain because the record does not name the intervening cities and towns. Therefore this note has been compiled to follow this character of stating the situation in regard to the inheritance as briefly as the Bible gives. The trouble commentators have brought upon themselves is to expect detail where no detail has been given.

Verse 11

"And Manasseh had in Issachar and in Asher Bethshean and her towns,.." This opening sentence causes some confusion which the R.V. and the R.S.V. do nothing to clarify. Rotherham says "And Manasseh had - in Issachar and Asher - Bethshean and her towns, ... etc., " The Afrikaans has a sentence set out in much the same way. Both mean that out of Asher and Issachar, Manasseh was given the control of certain cities and their towns. These cities included Beth-shean...etc., without stating from which Tribe they were taken.

"Beth-shean,.." - This is the first mention of this city by this name. It occurs again in verse 16. In Judg. 1. 27. it is stated that Manasseh did not drive out the inhabitants thereof. In 1 Kings 4. 12. the name appears twice in the list of towns and districts which pertained to Baana, one of the twelve officers whom Solomon appointed to provide victuals for the king and his household. 1 Chron. 7. 29. mentions most of the places named in this verse from Joshua which we are now studying. The name also appears with the spelling "Beth-shan". See 1 Sam. 31. 10, 12. where it is recorded that Saul's body was fastened to the wall of Beth-shan. The men of Jabesh-gilead stole the bones of Saul and Jonathan from the wall in the street of Beth-shan and David later took the bones from them and buried them in Zelah in Benjamin. This is recorded in 2 Sam. 21. 12/14. During the Hellenistic period it was called "Scythopolis" - see note to verse 7 above under the heading of "from Asher". The modern name is "Tell el-Hosn" which is near "Beisan", this place preserving slightly, the old name "Beth-shean". This places it a few miles west of the River Jordan and 15 miles south of the southernmost shore of Lake Galilee. The name means "house of rest".

"Ibleam,.." - The place first appears in this verse. In Judg. 1. 27. we read that Manasseh did not drive out the inhabitants. In 1 Chron. 6. 70. it is listed as a Levitical city under the name of Bileam. In later years, king Ahaziah, king of Judah, was slain at Gur which is said to be near Iblema. See 2 Kgs. 9. 27. The modern name is "Tell Bel-'ameh" and it is north of Shechem. This is about 12 miles south west of Beth-shan. The meaning of the name is "devouring the people".

"Dor,.." - See note to Josh. 11. 2. The modern name is "Tortura". It is on the coast of the Mediterranean Sea about 20 miles south of the modern Haifa. It is in the land allocated to Asher, just beyond the border of the land belonging to Manasseh. The name

means "dwelling".

"En-dor,.." - This is the city of the famous witch to whom Saul went. (1 Sam. 28. 1/25.) The only other Scriptural reference is at Psa. 83. 10. It is in Issachar about 12 miles south west of the southernmost shore of Galilee, and is south of Mt. Tabor. The name means "the fountain of habitation".

"Taanach,.." - See Josh. 12. 21. The meaning of the name is "sandy soil". Taanach is situated half way between the River Jordan and the Mediterranean shoreline, and almost on the same latitude as Beth-shean.

"Megiddo,.." - See note to Josh. 12. 21. The modern name is "Tell el-Mutesellim". It is situated slightly to the west and north of Taanach in the country allocated to Issachar.

"towns,.." - Heb. "bath" meaning "daughter" but is used to describe a town within the environs and influence of a city which owes its birth to the city. See next paragraph.

"villages" - Heb. "chatsar" meaning a small hamlet which has been built up with walls as a defensive position. These were found outside the city. For a short note on "towns" and "villages" see note to Josh. 15. 45.

"even three countries." - the three countries were Manasseh to whom all cities, towns and villages were given, and Asher and Issachar within whose territory the cities, towns and villages were situated.

Verse 12

"could not drive out the inhabitants of those cities;.." - The phrase "could not" can mean that they were too lazy to do so, or it could mean that the cities were too well defended or were too impregnable from attack. In any event, no city was secure if the people had prayed to Yahweh and had asked for Divine help. It was the beginning of a spiritual decline which was later, in the days of the Judges of Israel, to manifest itself and bring about a state where each man did that which was right in his own eyes. (Judg. 21. 25.)

Beth-shean had an exceptional defensive position, being in a mountainous area where there was plenty of water and the land which could be cultivated was exceptionally fertile. Beth-shean stood at a height which was inaccessible by horsemen, thus having natural strength. Since it had been a Canaanitish fortress it was natural for Saul's enemies to bring his bones and the bones of Jonathan and hang them on the wall of the city. (1 Sam. 31. 10, 12.) This point is mentioned here as something to be compared with the action of David's soldiers who advanced from Jabesh-gilead in sight of the defenders of Beth-shean, and, having climbed the steep rock on which the city was situated, took away the bones. David and his men always relied upon Yahweh whereas the men of Israel in the days of the first occupation of the land did not always do so.

Dor was on the sea coast but was situated on a promontory which gave it a very powerful and almost impregnable position. It was probably the site of the city on the heights of Dor that killed any enthusiasm the people of Asher may have had to attack it.

"En-dor was situated near mount Taber and the surrounding district is honeycombed with caves which would give shelter to determined defenders.

"...the Canaanites would dwell in that land." - the R.V. makes no change to the verb in this sentence but the R.S.V. says "the Canaanites persisted in dwelling in that land;.." The Afrikaans has an interesting "en die Kanaäniete het verkies om in die land te bly woon". (and the Canaanites had chosen - or preferred - to continue living in the land.) Rotherham has "but the Canaanites were determined to remain in this land". In spite of their defeats, the people of Canaan decided that come what may, they were going to stay

in the land. How quickly the people had forgotten the reminder they had received from Moses when he told them how God would drive out their enemies from before them. See Deut. 4. 38. We can take the exhortation for ourselves. How often do we forget that God will help us drive out our sins if we let Him help us? Perhaps we are too ready to rely on our own strength and fail when we realise we have none.

Verse 13

"...the children of Israel were waxen strong,.." - Once the children of Israel had settled down to the new conditions and had ceased being a nation of wanderers in the wilderness, and when they had become used to mountains and had learnt something of the art of war, they should then have given thought to the commandments of Yahweh to drive out the people before them. If they thought they had not been strong enough in the beginning, they had no reason for thinking so now. The Canaanites acknowledged their strength by declining to attack them. Regardless of these considerations, they were under a religious obligation to do what they had been told, yet when they were given a greater opportunity by their greater strength, they still declined.

"...put the Canaanites to tribute;.." - See note to Josh. 16. 10. In this we see the exhortation warning us against the ever present draw that money can give us. We may have the desire to serve God but when an opportunity to earn more money makes its appearance, we are apt to set spiritual considerations aside and earn the money.

Verse 14

Complaint by the children of Joseph. Verses 14 to 18

The dissatisfaction expressed in these verses should be compared with Josh. 16. 4. where it is recorded that the children of Joseph took their inheritance. The case for consideration is when did they complain? Did they wait to see what others had been given? or did they think that, having regard to the extent of the Promised Land which the preliminary survey had revealed, they should, by their pre-dominance of numbers, have received more? No doubt it was the latter because not all tribes had been given their allocation by the time this, the first and only complaint had been lodged. Reference to Num. 26. 34 and 37. will show that Manasseh were numbered at 52,700 and Ephraim were numbered at 32,500, making 85,200 for the family of Joseph. The next largest was Judah with 76,500 (verse 22) yet the territory given to Judah was the largest of all. This sensitiveness to the size of their inheritance is shown by the men of Ephraim in their reply to Gideon, recorded in Judg. 8. 1/3. Again Judg. 12. 6. shows the unhappy ending to the quarrel Ephraim had with Jephthah. Now in the verse before us, we see this attitude quite clearly.

"Why hast thou given me but one lot and one portion to inherit, seeing I am a great people,.." Here both tribes together, speaking as one people, lay their complaint.

"...given me..." - Why not "...given us..." By using the singular word "me" they force consideration of their numbers together - the 85,200 men. This makes them the largest group, failing this joint consideration, they would be smaller than Judah who had 76,500.

"seeing I am a great people,.." - Again the singular "I" rather than "we".

There is also the consideration that the representatives of the tribes would be speaking to Joshua who was of the tribe of Ephraim. (Num. 13. 8.) Therefore they would appeal to any pride he may have had in his own tribe. Why did he not serve his tribe better than that since "we" are a great people? If Yahweh had given the leadership of the nation of Israel to Joshua, a man of Ephraim, would it not be right to give them leadership when it came to sharing out the land? They should get the leader's portion. (According to the Biblical record, Dan with 64,400 people and Issachar with 64,300, and Zebulun with 60,500, and Asher with 53,400 were all larger than either Ephraim or Man-

asseh but not larger than them together. But these could not be taken into account because the inheritances had not been given to them at that time. They were to follow later as we shall see.) They may also have been mindful of the blessing of Moses wherewith he blessed the children of Israel before his death. (Deut. 33. 13/17.) Furthermore, after the blessings of Israel upon the two sons, Ephraim and Manasseh, sons of his favourite son Joseph, it was not surprising that the two tribes should regard themselves as being superior to all the others.

"one lot and one portion..." - One lot being allocated to Ephraim and one lot to Manasseh, the half tribe on this side Jordan.

If there was anything further to be considered, they may have remembered that whereas Israel had blessed his twelve sons, the blessing to Joseph was longer than that given to any of the others. (Gen. 49. 22/26.) What they had forgotten was that Yahweh was with those who obey him. How this applied was shown in Judg. 1. 16/20. where God was with Judah because of her willingness to drive out the Canaanites. Verses 27/28 show how Manasseh failed to drive out the Canaanite and verse 29 states the same thing of Ephraim. They may have been conscious of the Divine Promises towards them but they did not have the heart nor the energy and zeal to do what Yahweh desired of them.

"forasmuch as Yahweh hath blessed me hitherto. - This was all the more reason why they should not have neglected to His Will in regard to driving out the Canaanites. Having received their allocation after Judah, they should have been content therewith, knowing that Yahweh looks after those that are His. This statement of theirs shows that if they had been so blessed as they now admit, then there was no reason at all for complaint.

Verse 15

"If thou be a great people,.." - The Hebrew word for "great" is "rab" which refers to quality as well as to numbers. For instance, it is used in Num. 11. 33. where it refers to "a very great plague". There was no number about this plague. What made it effective was its power to destroy. In 1 Sam. 12. 17. we read "your wickedness is great,.." There was no number about this but it was a powerful wickedness in that it had Saul in a powerful grip. Keil and Delitzsch translate this passage as "If thou art a strong people,.." (op cit. page 183.) It would appear that Joshua said something like this, "...you say you are a strong people! Now I will tell you what you can do to show how strong you really are".

"...get thee up to the wood country,.." - The word "country" is in italics showing that it is not in the original Hebrew. What was said was "...get thee up in the direction of the place where trees are..." It has been suggested that this place is that which was mentioned in 2 Sam. 18. 6. - "the wood of Ephraim". This is doubtful because if it had been cut down, there would not have been a "wood of Ephraim." The point is mentioned for interest only and is not important. In any case, David at that time was beyond Jordan. (2 Sam. 17. 26.) (The "fields of the woods" were at Kirjath-jearim. (Psa. 132. 6.))

"cut down for thyself,.." - Joshua continues with the first person singular - "thyself" and not thyselfes, or yourselves. The word means "make a clearing" (cut it away) Heb. "bara".

"in the land of the Perizzites,.." - Judg. 1. 4. suggests that these people may have lived in the vicinity of Bezek. This was in the mountains of Gilboa. The name signifies "countryman" as opposed to those who live in cities. The name Perizzite comes from the Heb. "Perizziy" whereas the Heb. for "unwalled" is "peraziy". Both come from "perazah" meaning "open country". In Gen. 15. 20. they are mentioned with the Rephaims who were giants. In this verse, too, they are mentioned with the giants.

"and of the giants,.." - Margin has "Rephaims". See note to Josh. 12. 4. but note that "the remnant of the giants" mentioned there refers to those on the east of Jordan.

If they were such a strong and numerous people, the presence of the Perizzites who had no cities to defend, and the giants, would be of no consequence to them. This was a way of calling their bluff about their size.

"if mount Ephraim be too narrow for thee." - This mount was not known by that name at that time since it had just been allotted to them. These are included in the description of the conquests noted in Josh. 11. 16 and 21. under the term "mountains of Israel". It stretched - according to Keil and Delitzsch - from Kirjath-jearim to the plain of Jezreel. This embraced the greater part of the land allocated to Benjamin. The word is distinguished in this verse from the mountain and Keil and Delitzsch suggest that it is either of two regions or both. These are (1) "the mountainous region extending to the north of Yasir as far as the mountains of Gilboa, and lying to the west of Beisan, (Beth-shean) (2) the broad range of woody heights or low woody hills, by which the mountains of Samaria are connected with Carmel on the north west, between Taanah and Megiddo on the east, and Caesarea and Dor on the west. As already suggested, it may be both of these. The reason for thinking this is said to be because the men of Joseph were afraid of the Canaanites who dwelt in Beth-shean and in the valley of Jezreel. See verse 16. Also Gen. 14. 5. says that the Rephaims dwelt there and Gen. 13. 7. says the Perizzites lived near there.

"be not too narrow..." - be not suited to a numerous people, there being insufficient room in which to dwell.

Verse 16

"The children of Joseph said,.." - Once again the two tribes are referred to as one but this time by the writer of the Book of Joshua. The thought conveyed by this statement is that the people of Ephraim and the people of Manasseh blamed Joshua instead of blaming themselves for their indolence in establishing themselves.

"the hill is not enough for us:.." - Heb. "matsa" is translated elsewhere as "suffice", "sufficed". "the hill" is "the mountain". The idea of insufficiency and not being found is seen in Num. 11. 22. and Zech. 10. 10.

"the land of the valley..." - The Hebrew word translated as "valley" is "'emeq" which, unlike "gai", is a broad valley.

"chariots of iron,.." - These did not have the scythes attached to the axles because such were introduced by Cyrus. "Chariots of iron" were plated with iron and strengthened here and there with iron pieces. That they were not made entirely of iron is shown by the fact that they could be burned with fire. See Josh. 11. 6. Egyptian war chariots were strengthened by iron nails.

"Beth-shean and her towns and the valley of Jezreel together show the extent of the opposition the people of Joseph had to contend with.

"of the valley of Jezreel" should be "in the valley of Jezreel". The word for "valley" is the same as above, namely, "'emeq", a wide valley as the valley of Jezreel undoubtedly is.

The excuse given above would be sensible enough for any nation other than the people of Yahweh. What was such opposition compared with that of Jericho whom the LORD delivered into Israel's hands? Or the combined forces which opposed Israel under Adoni-zedec of Jerusalem or those who gathered themselves together at the instance of Jabin, king of Hazor, had they been too much for Israel? No nation could withstand an assault by Yahweh's people if His people put themselves entirely in His hands. Rather than make further demands of Joshua, the people of Ephraim and Manasseh should have bowed their heads in shame that such thoughts had occurred to them.

Verse 17

"Joshua spake unto the house of Joseph,.." - That is to say, Joshua spoke unto them as one tribe. As in verse 15 where it is recorded that "Joshua answered them.." the "them" referring to the "children of Joseph" of the previous verse (14), so Joshua replies to a combined people.

"Thou art a great people,.." - Thus throwing the words of the children of Joseph back at themselves. They had used these words in verse 14, so now they were to hear them repeated by Joshua.

"and hast great power:.." - To paraphrase, it is almost as though Joshua said to them, "Yes, you are very great and so very strong that overcoming the opposition will be quite easy for you".

"thou shalt not have one lot (only):" - Joshua tells them that because they are a great people and because they are so strong, they will not have to be content with one lot only. They shall have more than this. How an increase is to come about, is told them in the next verse.

Verse 18

"the mountain shall be thine;.." - The word "mountain" here is the same as that translated "hill" in verse 16. It is Heb. "har". Joshua makes the point that it was not the whole territory given them that was too small for them but the portion which was now inhabitable. That portion would be in the plains where they thought they could be defeated by the well armed Canaanites and the giants.

"for it is a wood,.." - This is the wood mentioned in verse 15 and is not to be thought as being Mount Ephraim which had already been allocated to them.

"the outgoings of it..." - The fields and plains bordering upon the forests would be their's if they worked hard enough to get them.

"thou shalt drive out the Canaanites,.." - After they had cleared away the forests so as to give themselves room in which to live and, being up in the mountains, chariots could not go there, they could drive out the Canaanites.

"though they have iron chariots and though they be strong." - Regardless of anything they may have, the Canaanites could not resist the forces of Joseph if they trusted in Yahweh. Joshua did not say this but the inference is there.

The point Joshua makes is that they have enough land for themselves. If they want more habitable land, then get up into the mountains and cut down the forests so that they can live there. If the giants and Rephaims are in the mountains, it does not matter because Joseph is a great people and they are a strong people. It is questionable as to whether Joshua considered Joseph to be strong in themselves. They would be strong because Yahweh was strong. When he said "thou shalt drive out..." he meant that it was within their power to do so.

No doubt the tribes of Ephraim and Manasseh were impressed by the chariots because, having come through the wilderness for forty years, they had not had contact with such things. Israel had an army of infantrymen who were adept at slinging stones with slings, and using spears and swords. The sight of chariots made them forget that Yahweh was giving them strength.

The incident is a lesson to us in spiritual laziness and the need for putting our trust in God. Many centuries later Israel had to be told that "No weapon that is formed against

thee shall prosper;....This is the heritage of the servants of Yahweh,.." (Isa. 54. 17.)

The story ends abruptly as if to indicate the abrupt manner in which Joshua dealt with the demand. Having stated his case, he dismissed the deputation without any further ado. This is how they deserved to be treated.

THE EXHORTATION: It may be thought that the instruction to drive out the nations was very severe and cruel but it must be remembered that the Canaanites were a people of vile habits and abominable systems of worship. This being the case, it is understandable that in the anti-type, such people represent our own sins which we are under command to drive out. It is impossible for us to do it without Yahweh's help. There is no strength in our flesh. The "driving out" of our sins is the work of a lifetime and is never complete. If we act as the children of Joseph acted, we shall be abandoning ourselves to the sin that is in us and shall be too spiritually lazy or weak to help ourselves. We cannot find a middle course. There must not be any compromise with sin in any of its forms.

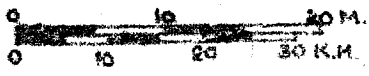
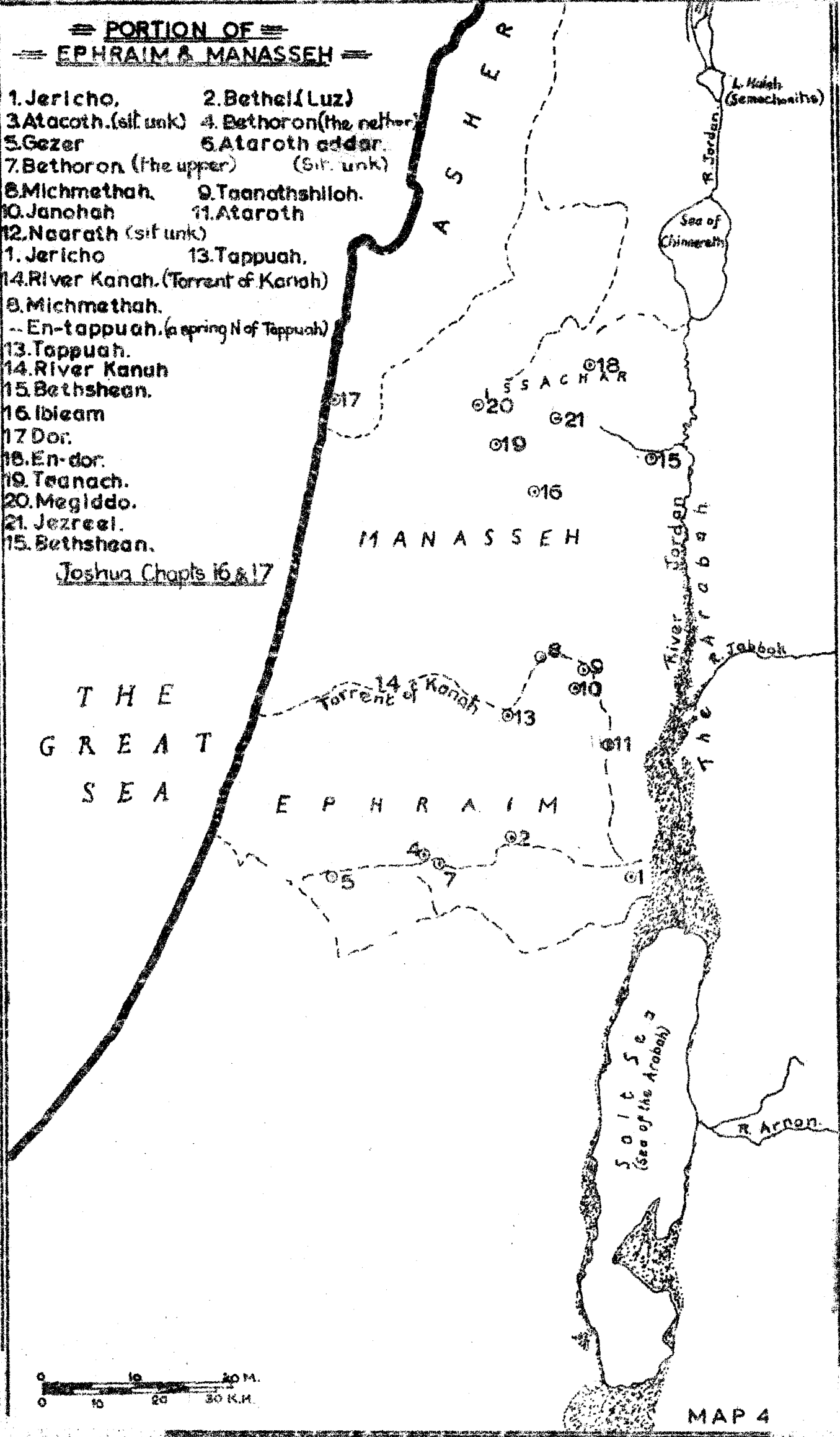
The Ephraimites and Manassehites made excuses for themselves. The making of excuses is a lotus leaf which can woo us away from the service of the LORD. The excuses we find not to attend the Table of the LORD may sound reasonable enough but the principle should always be that if we are to find excuses at all, let them be excuses why we should attend and not why we should stay away.

The way of our walk in the Truth is hard. Ephraim and Manasseh found this to be so. The pity of it was that in spite of the size and strength of which they boasted, they eventually allowed the Canaanites to stay where they were and exacted tribute from them. If they were powerful enough to have exacted tribute, they were powerful enough to have driven them out. The type to be drawn is that of the person who is too busy to do a full share of ecclesial life and work, so makes an excuse. He forgets that his time is occupied with things which could quite easily be set aside, even for a short time each week.

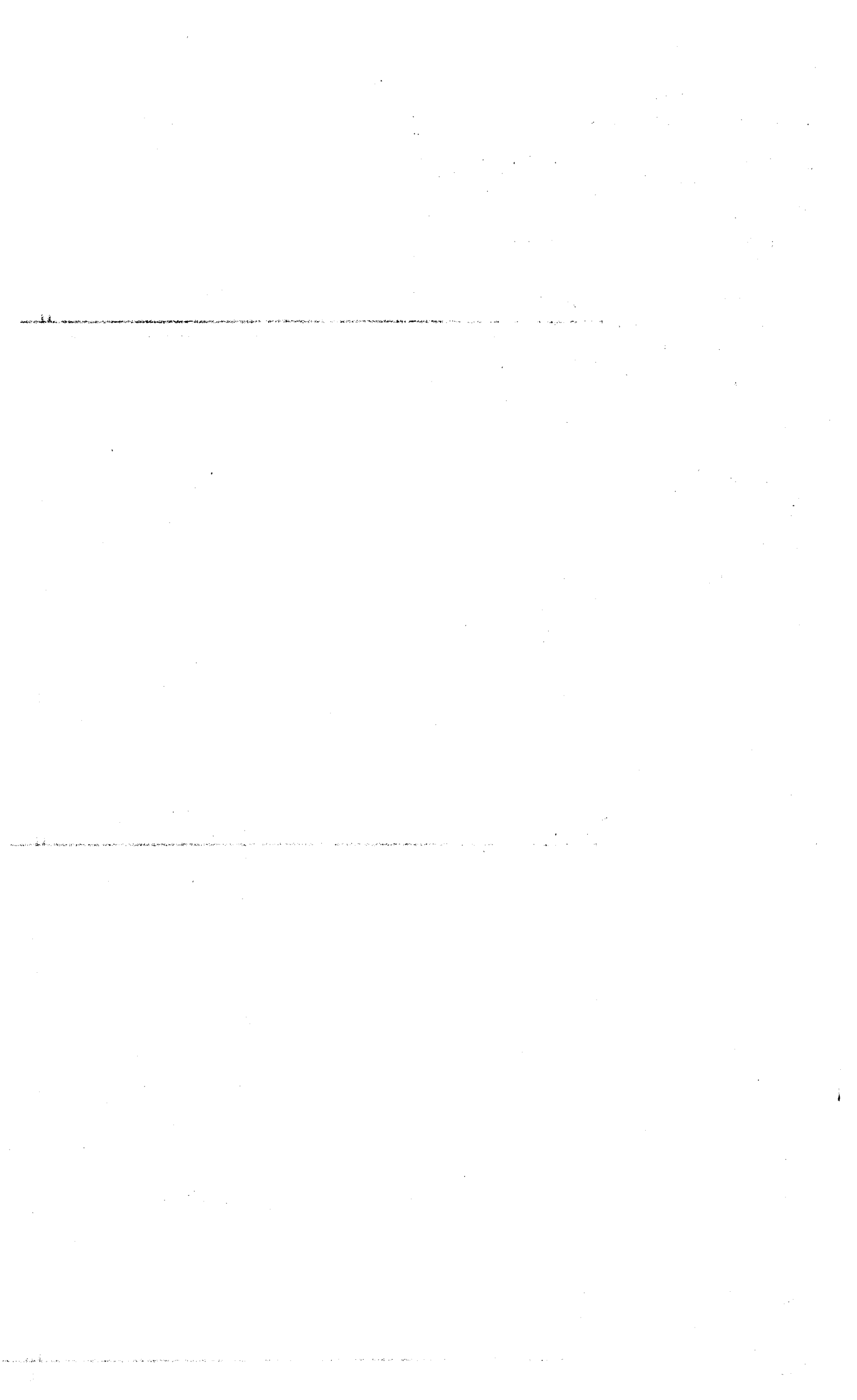
≡ PORTION OF ≡
 ≡ EPHRAIM & MANASSEH ≡

- | | |
|--|--------------------------|
| 1. Jericho. | 2. Bethel (Luz) |
| 3. Ataroth. (sit. unk) | 4. Bethoron (the nether) |
| 5. Gezer | 6. Ataroth eddar. |
| 7. Bethoron (the upper) | (Sit. unk) |
| 8. Michmethah. | 9. Taanathshiloh. |
| 10. Janohah | 11. Ataroth |
| 12. Naarath (sit unk) | |
| 1. Jericho | 13. Tappuah. |
| 14. River Kanah. (Torrent of Kanah) | |
| 8. Michmethah. | |
| -- En-tappuah. (a spring N of Tappuah) | |
| 13. Tappuah. | |
| 14. River Kanah | |
| 15. Bethshean. | |
| 16. Ibleam | |
| 17. Dor. | |
| 18. En-dor. | |
| 19. Teanach. | |
| 20. Megiddo. | |
| 21. Jezreel. | |
| 15. Bethshean. | |

Joshua Chaps 16 & 17



MAP 4



JOSHUA

Chapter 18

The Tabernacle is set up at Shiloh

During the wilderness journey, the Tabernacle was the place at which the congregation assembled to worship Yahweh. The tabernacle, as was the case with the tabernacle in later years, was never a place in which Yahweh was worshipped. He was always worshipped at the Tabernacle. This point is important because it meant that Yahweh was a God who had to be sought.

The setting up of the tabernacle marks an important stage in the history of Israel and although this incident occupies only one verse of this chapter, it is full of significance. Turning back to Josh. 10. 14. we find Caleb declaring that he was then 85 years old. At verse 7 he claims to have been 40 years of age when Yahweh had chosen him to be one of the twelve spies. By simple calculation, he must have been 38 when the Exodus started and that was 47 years previously. Since Caleb had claimed to be 85, several things had happened, namely, the inheritance of Caleb; the drawing of the borders of Judah; Caleb's daughter is given her reward; the cities of Judah are listed and classified; the borders of Ephraim are plotted; the allocation of land to Manasseh is described, and the combined children of Joseph make their demand upon Joshua. All this must have taken some time and it would not be unreasonable to suppose that it had taken two years. By simple arithmetic, this time of setting up the tabernacle was 49 years after Yahweh had said to Moses and Aaron (typical king and priest), "This month shall be the beginning of months: it shall be the first month of the year to you". (Exod. 12. 2.) Regardless of any system of time reckoning they had had before that day, this was to supercede all time calculations. This was to be the first day of a new era in the life of Israel. Now, forty-nine years later, the tabernacle was to be erected in the land which Yahweh had promised unto the fathers. This was now a sabbatical year. (7 X 7).

Verse 1

"the whole congregation,.." - The Hebrew word translated "congregation" is "'edah" having particular reference among other meanings, to a company assembled together by appointment. The indication is that all the children of Israel gathered together by appointment. In other words they had been invited to attend. The LXX uses the Greek word "ekklesiathe" from "ekklesias" meaning a company of people who have been invited to come out for a specific purpose.

"assembled together..." - Heb. "'acaph" which is correctly translated here as "assembled together". There is no Hebrew in the original for "together" because it is incorporated in the meaning of the Hebrew word. In the LXX the Greek word used is "sunagoge" from which is derived "synagogue" meaning a place where people are gathered together for a specific purpose, namely, worship of Yahweh. The verbal form is used in this verse. The inference in this is that the congregation was summoned.

"at Shiloh,.." - The Hebrew is much the same spelling (Shiloh). The name first appears in Scripture at Gen. 49. 10. where it is used as a name of a person. "until Shiloh come;.." The reference is to the coming Messiah. The next appearance of the word is in the verse before us where it is named as a place. In this same chapter it appears at verses 8/10. In all other references it is used to indicate a place but starting from the verse we are studying, it was always known to be the place where the house of God was situated. See Judg. 18. 31; In Judg. 21. 19. the situation of Shiloh is described as "... a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." It was a place where sacrifices were offered and in 1 Sam. 1. 3. we read of the annual visits to Shiloh which Elkanah, the father of Samuel used to make. In verse 24 of that chapter we read of the house of Yahweh being at Shiloh. It was at Shiloh that the LORD called Samuel for the first time. (1 Sam. 3. 21.) In the days after the revolt of the ten tribes, Jereboam sent to Ahijah the prophet

who was at Shiloh, because Jereboam's son was sick. (1 Kings 14. 2, 4.) In the first of the four historical Psalms, we read that because Israel had forsaken God, he, God, forsook the tabernacle at Shiloh. (Psa. 78. 60.) (For the sake of interest the other historical Psalms are 105, 106 and 136.) The utter desolation which was prophesied of it in the days of Jeremiah came to pass because to-day the site retains only a trace of its former occupation. (Jer. 7. 12, 14; 26. 6/9;)

The person indicated in Gen. 49. 10. who was mentioned in Jacob's Blessing upon Judah, is Christ who, when he comes, will bring the "peace" and "tranquility" which is indicated by the meaning of the name "Shiloh". This is the Divine Plan for the future but for the time of Joshua, the gathering at Shiloh was in accordance with the provisions of Deut. 12. 5. which reads, "But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shall ye come..." The detailed instructions which were given in those days show how serious was the matter of choosing where Yahweh shall be worshipped. In verses 13 and 14 we read, "Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest: But in the place which the LORD shall choose in one of thy tribes, there shalt thou offer thy burnt offerings, and there shalt do all that I command thee."

"the tabernacle..." - Heb. "chel" meaning "tent". It was moveable and portable and was made in accordance with the specifications given in Exod. 26. This was the "Thou shalt make..." stage and the "And he made..." stage in connection with the tent is given in Exod. 36. from verse 8 onwards. God "dwelt" there by His Spirit.

"of the congregation..." - The Hebrew word translated as "congregation" here is different from that given earlier in this verse. The Heb. "Mow'adah" comes from the root "ya'ad" and carries the sense of appointment by agreement either at a set time or pre-arranged time, or for a prescribed purpose or both. Therefore this assembly at Shiloh was no ordinary assembly. It was for a specific purpose and was called for at a certain time.

"And the land was subdued before them." - Rotherham translates "the land having been subdued before them". The Afrikaans has "aangesien die land voor hulle onderwerp was." (since the land had been subdued before them) The R.S.V. interprets rather than translates "the land lay subdued before them". The R.V. is the same as the A.V.

Verse 2

This verse introduces the reader to the problem about to be tackled, namely, the allocation of land to the seven tribes which remained. It appears to be necessary to state how many tribes had not yet received their allocation. It was seven, namely, Benjamin; Simeon; Zebulun; Issachar; Asher; Naphtali; and Dan. Judah and Ephraim had been given their portion and Manasseh had received two portions, one on each side of the river Jordan. Gad and Reuben had no inheritance within the land, they having elected to stay on the other side of Jordan. Levi, of course, had no part among them and this fact will be mentioned again in verse 7.

Verse 3

"How long are ye slack..." - This is idiomatic peculiar to the use of English in the early seventeenth century when the A.V. was published. There is an idea of futurity about it which is not conveyed in the verb of the A.V. The R.V. repeats the A.V. form but the R.S.V. has "How long will ye be slack..." Rotherham has "How long will ye be too slothful..." There is a progressive tense peculiar to Zulu which seems to express the idea - "Niyakuyekethisa kuze kubenini..." meaning "You will continue to be dilatory until when..." The Afrikaans also has a construction peculiar to that language with "Hoe lank sal julle jul so traag hou...?" This sentence does not lend itself to a literal translation but it may be interpreted as "How long will you continue in your indolence?" There were three things they had not done:-

- (1) they had not made a list of the cities;
- (2) they had not conquered the inhabitants;
- (3) they had not driven out the inhabitants.

There should not have been a question as to their ability to do these things because God had already given them the land. All they had to do now was to be spiritually active in Yahweh's service and do what they had been told to do. Joshua makes this clear in the words of his question - "...the land which the LORD God of your fathers hath given you?" It must be noted that Joshua referred to the land which Yahweh had given to their fathers, thus reminding the people of the Divine Promises to give them the land. If this applied as it certainly did, then what had they to fear or why were they delaying the work?

Verse 4

The people were not required to cast lots for the land because this had already been done for them. (Josh. 14. 1.) They had to list all the towns and cities as a preliminary to further allocations. For this purpose, they had to elect three men per tribe to compile the lists.

"three men for each tribe..." - There being seven tribes (see verses 5/6) they needed twenty-one men altogether.

"describe it..." - The Heb. is "kathab" meaning "to write" or "to put down in writing".

"according to the inheritance of them;..." - The putting down on paper was to be an assessment of what had been allocated to them as their inheritance. Thus it was not a matter of seeing how much land they had as it was making a list of what was in the land which had already been given to them.

"they shall come again to me." - They would have to report back to Moses.

Verse 5

"...they shall divide it into seven parts:..." - One part for each of the remaining tribes. This does not mean that they were to make a physical survey of the land and mark off seven portions. It means that the "putting down in writing" of what was contained in the land had to be submitted to Moses in seven parts, one part for each tribe.

"Judah shall abide..." - The R.V. agrees with this translation but the R.S.V. has "Judah continuing in his territory on the south,..." Rotherham has "Let Judah stay upon his boundary on the south,..." The Afrikaans has "Juda moet sy gebied in die suide behou,..." - ("Judah must retain his territory in the south") but in a footnote the Afrikaans acknowledges the alternative as the R.V. has it. The sense of it is that Judah's territorial limits are not to be disturbed. The same applies to the territory of Joseph later in the same verse.

Verse 6

"Therefore..." - There is no Hebrew word for "therefore" in the original language in either Joshua or Judges.

"describe the land..." - Rotherham has "map out" but this is not what Moses wanted them to do. The Egyptians were very capable at surveying the land of Egypt and, no doubt, the Israelites would learn from them. Nevertheless, a detailed survey of the land was not required.

"that I may cast lots..." - lit. "I will cast a lot". Heb. "yara" meaning to "throw". The same word is used in Gen. 31. 51. as "cast". This word differs from that used in

Josh. 18. 8.

"before the LORD our God." - To do this they would have to go to the door of the tabernacle and divide for an inheritance by lot. For this ritual see Josh. 19. 51.

Verse 7

"But the Levites..." - See Josh. 13. 14 and 33.

"the priesthood of Yahweh is their inheritance:.." - The Levites portion is described in detail in Num. 18. Yahweh took out the nations a people for himself so it is fitting that His special people should devote their lives to worshipping Him. Our lives should be devoted wholly unto God but inasmuch as we have to earn our living and to do this we have to work, we find it impossible to spend the whole day in worship. Paul had this in mind when he wrote his epistle to the Colossians and told the servants, among others, to obey in all things their masters. This meant that they had to serve their masters with zeal, but that zeal was to be because God had given them work to do so they had to serve masters as they would serve God. Paul sums up with "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3. 23.) The same principle applied in the days of the Law because the nation of Israel was one nation and not a collection of twelve tribes. Since crops had to be raised and cattle and sheep had to be cared for, and battles had to be won, it was essential that Israel should apply themselves to these tasks but they should always be aware that there was a tribe which devoted their lives to serving Yahweh. Thus the Levites did not do this as Levites but as representatives of all Israel.

Thus it was that Israel tilled the soil, herded cattle and tended flocks so that the nation could survive. At all times, however, they were to be made aware that God had given the increase and that they were utterly dependant upon Him. To make Israel aware of this, they had to pay tithes but such tithes had to be presented at the tabernacle once every three years. (See Deut. 14. 28; 16. 12.) The giving of tithes had to be done cheerfully as unto the LORD because it represented a surrender of themselves to Yahweh. The existence of a priesthood served to remind Israel that they were a special people unto the LORD. (Deut. 7. 6.) Whereas the Levites received a tenth for themselves, they would regard this as having come from Yahweh since the tithes were made to Him. The separation of the Priesthood and Yahweh's care for them was a constant reminder of God's care for His People. Therefore, Yahweh was the inheritance of the Levites.

"Gad, Reuben, and half the tribe of Manasseh,.." - There is a reminder here that Moses, the servant of Yahweh had given them their portion. Therefore they were not to be counted in the lists which were to be made. The reminder was that Yahweh had made the allotments to them. In the near future, Yahweh was to make allotments to the remaining seven tribes.

Verse 8

"Go and walk through the land,.." - These words had been used to Abraham several centuries before. (Gen. 13. 17.) Now the twenty-one were told.

"that I may cast lots for you..." - The same words as used in verse 6 except that the word "here" has been altered in position by the translators. The point is not important but the R.V. and R.S.V. put "here" at the end. The Afrikaans is the same order as the A.V.

"before Yahweh in Shiloh." - The "here" referred to above is at the tabernacle which had been erected in Shiloh. (vs 1.) Shiloh, Bethel and Ai are in the region where Abraham had been told to walk through the land. The twenty-one men were also in that area when they were told the same thing. Abraham had built his altar in that area. Now the tabernacle was erected there. See Gen. 13. 3, 4 and 17. In both instances of history, the people spoken to were promised an inheritance. The words used in this verse are too

similar
to the chapter in Genesis to be dismissed.

Verse 9

Now the instructions are carried out. The men went through the land and put what they observed down on paper. It is to be noted once again that they did not survey the land.

"described it by cities..." - There was nothing to be feared in going near cities since the Canaanites had been suitably subdued. They would not simply count the cities but would assess the nature of the land surrounding the cities as to its suitability for agriculture or the grazing of cattle or sheep. It was the intention of Israel to occupy those cities and develop the land round about them. The point is made here that the object of sending the twenty-one men was not to survey the land but to assess the number of cities and the use that could be made of them.

"in a book,..." - The Hebrew word for "book" is "ciphrah" meaning a scroll. The same word is used in Psa. 56. 8. and translated there as "book".

Verse 10

"...Joshua cast lots..." - The Heb. for "cast lots" in this verse is "shalak" which is different from that of verse 6 but the same as in verse 8. The word means "throw down" in the act of casting lots. It could refer to casting into the lap.

"in Shiloh before the LORD,..." - in Shiloh before Yahweh at the door of the tabernacle. See verse 6.

"divided..." - Heb. "chalaq" meaning "distribute" as in 14. 5. It means to give it out as a share and does not mean to fence off a portion nor does it mean set out landmarks.

Verse 11

THE LOT TO BENJAMIN.

It is stated in this verse that the boundaries of Benjamin came between Judah in the south and Joseph in the north. These boundaries were described partly in Josh. 15. and 16. but special details follow later in the chapter we are now studying.

"came up..." - Heb. "nagash" meaning "to draw near" or "to approach". The sense here is that the boundaries chosen by lot approached Judah in the south and Joseph in the north.

Verse 12

The northern boundary is now given. This is the southern boundary of Ephraim. See Josh. 16. 1/3.

"Beth-aven..." - See note on this place at Josh. 7. 2.

Note that the boundary is described as coming from east to west.

Verse 13

"Luz..." - See note to Josh. 16. 2. Luz was an earlier name for Bethel. (Gen. 28. 19.) The word also means "almond tree" but it can also mean "crookedness" or "deviation". Other meanings are "perverseness" or "wickedness". Thus, with the change of name from Luz to Bethel, the place of wickedness became the House of God.

"Ataroth-adar,..." - The meaning is "crowns of the house of Joab". See note to

Josh. 16. 2. and 5.

"the nether Beth-horon." - See note to Josh. 10. 10; and 16. 3.

Verse 14 The Western Boundary.

"...the border was drawn thence..." - lit. "...the border extended..."

"and compassed the corner of the sea..." - There is a difficulty here because the Hebrew word for "sea" is the same as that for "west". Because of this there must be an error of translation here.

"southward,.." - The western border turns southward.

"Kirjath-baal, which is Kirjath-jearim..." - See notes to Josh. 9. 17. and the note to Josh. 15. 9. under the heading "Baalath,.." Also Josh. 15. 60.

"quarter." - Heb. "pe'ah" meaning "direction" or "region".

Verse 15 The Southern Boundary.

"...the south quarter...etc.," - Keil and Delitzsch translate this passage thus:- "As for the southern boundary from the end of Kirjath-jearim onwards, the (southern) boundary went out on the west (i.e. it started from the west) and went out (terminated) at the fountain of the water of Nephtoah". Therefore it coincided with the northern boundary of Judah which is described in Josh. 15. 5/9. However, in Josh. 15. 5/9 it is given from east to west whereas here it is given from west to east.

"the well of waters of Nephtoah." - This is the second appearance of this name, the first being at Josh. 15. 9. See note to that verse. The name means "waters of the opening" or "waters of opening". Gesenius places this in the valley "Ben-hinnom" (son of Hinnom) or "Gehenna" near Jerusalem. (op. cit. page 468 B.)

Verse 16

See the copious notes to Josh. 15. 8. in which the places are discussed in detail.

"En-rogel..." - See notes to Josh. 15. 7.

Verse 17 The Northern Boundary

"En-shemesh..." - See note to Josh. 15. 7. It is uncertain as to whether this place is a fountain or a town.

"Geliloth..." - See note to Josh. 15. 7. This name is also Gilgal, there being several places by the name. The meaning of this form of the name is "circles".

Grollenberg lists FIVE places of the name of Gilgal:-

1. East of Jericho. Josh. 4. 19. Mic. 6. 5. When they entered the land, the Israelites set up twelve stones there. (Josh. 4. 20; 5. 9 ff.) It was the place of Joshua's military head-quarters. (Josh. 9. 6; 10. 6 ff. 14. 6; Judg. 2. 1; 3. 19; It was a religious centre (1 Sam. 7. 16; 10. 8; 11. 14 ff; 13. 4 ff; 15. 12 ff; He suggests that the modern name is "Khirbet el-Etheleh".
2. appears in the stories of Elijah and Elisha. (2 Kings 2. 1; 4. 38;) some scholars identify it with 1. above but others situate it at Jiljiliyeh which is 7 miles north of Bethel. See other references in Amos 4. 4; 5. 5; Hos. 4. 15; 9. 15; 12. 11. In

these references it appears as a place of false worship.

3. localised near Shechem, east of Mount Ebal and Mount Gerizim. (Deut. 11. 30.) Some scholars identify this with No. 2. above.
4. That mentioned in the list of defeated Canaanite kings. Josh. 12. 23. described in the R.S.V. as "the king of Goi'im in Galilee". (Roitherham says "the king of Goim in Gilgal,..") The word "Goi'im" means "nations" or Gentiles. Conder identifies it with "Jiljiliyeh" see No. 2. Grollenberg, whose opinion is not lightly to be dismissed, identifies it with "Harosheth-ha-Goim" which appears in Judg. 4. 2. as "Harosheth of the Gentiles".
5. On the north boundary of Judah near the ascent of Adummim (Josh. 15. 7.) and on the south boundary of Benjamin in the verse before us. (see op. cit. page 150 c.) He thinks this last place is also called "Beth Gilgal". See Neh. 12. 29. and may be identical with the Gilgal of Josh. 15. 7. See note to Josh. 15. 7.

"the stone of Bohan..." - See note to Josh. 15. 6.

Verse 18

"Arabah..." - See margin "the plain". The meaning of this verse is that the boundary continues in the direction of the Arabah and then makes a turn towards the Arabah. In other words, it makes a change of direction when it reaches a point over against the Arabah and then turns towards it. It is connected with the information given in Josh. 15. 7. q.v.

Verse 19

This verse covers the information given in Josh. 15. 5. and 6. q.v.

"Beth-hoglah..." - See note to Josh. 15. 6.

"north bay of the salt sea..." - See note to Josh. 15. 5. under the heading of "the bay of the sea..."

"this was the south coast". - This was the north coast of Judah. See Josh. 15. 5.

Verse 20

The Eastern Boundary.

This is simply stated. It was the boundary defined by the River Jordan.

"This was the inheritance of the children of Benjamin,.." - This epilogue closes the statement concerning the lots cast by Joshua for Benjamin. The prologue is given in similar words in verse 11, in the first half thereof.

Verse 21

The Cities.

"Jericho..." - The first city the Israelites met after crossing the Jordan. This city was fully discussed in the second to sixth chapters.

"Beth-hoglah..." - See note to Josh. 15. 6.

"valley of Keziz,.." - This is the only appearance in Scripture of this name. It is on the road from Jericho to Jerusalem and is known to-day as "Wadi el Kaziz". Heb. "qet-siyts" from the root "qatsats" meaning "cut off"; or "boundary stone". The LXX has "Amecasis" which is "Emek-keziz" which is the spelling given in the R.V. and R.S.V.

Verse 22

"Beth-arabah,.." - See note to Josh. 15. 6.

"Zemaraim,.." - This is the first appearance in Scripture of this name. The only other appearance is in 2 Chron. 14. 4. where it is described as a mountain in Mount Ephraim. It lies to the north of Jerusalem and is just south of Ophrah. The name comes from Heb. "tsemer" meaning "wool" or "fleece". The word is in the plural with different pointing and is "Tsemarayim" which Strong defines as "double fleece" but the indication is that it means "fleeces".

"Bethel." - This is five miles west of Ophrah. This is a city which is closely associated with the history of the patriarchs. It first appears in Scripture in Gen. 12. 8. (twice) in connection with the altar built by Abram. In Gen. 13. 3. (twice) the name appears again in connection with the meeting between Abram and Lot. In Joshua it appears at 7. 2; 8. 9, 12, 17; 12. 9 and 16; 16. 1/2; 18. 13 and in the verse before us. The history attaching to Bethel is too long to be included here. The name means "house of God".

Verse 23

"Avim,.." - This is the only appearance of this name in Scripture. In Deut. 2. 23, it appears in the plural "Avims" but this is a double plural because the suffix "-im" in the name indicates the plural. Therefore to have "-ims" is to have a double plural. See note to Josh. 13. 3. where they are described in detail. There is a possibility that the name refers to the people of Ai and being mentioned so close to Bethel lends support to this suggestion. The meaning of the name is obscure but it appears to be connected with "sin".

"Parah,.." - This is the only appearance of the name in all Scripture. The meaning of the name is "fruit" or "fruitful" or "fruit-bearer" or "fruitfulness". It is NE of Jerusalem and the modern name is "Tell Fara". There is a spring near by.

"Ophrah." - There are two places with this name. The first is that before us which also appears in 1 Sam. 13. 17. It is identical to the "Ephron" of 2 Chron. 13. 19. spelt "Ephraim". See also 2 Sam. 13. 23. where the spelling is "Ephraim" as it appears in John 11. 54. It lies to the north of Jerusalem and the modern name is "et-Taiyibeh". The name means "a female fawn". This is Strong's definition but a fawn is a female in any case so surely the meaning is simply "fawn".

The second "Ophrah" is that mentioned in Judg. 6. 11, 24; 8. 27, 32; and 9. 5. In 1 Chron. 4. 14. the name appears as a personality of the tribe of Judah.

Verse 24

"Chephar-haammonai,.." - It is not surprising to find that this is the only appearance in Scripture of this unwieldy name. The Heb. is "Kephar..." meaning "village"; "ha..." meaning "of" and "Ammonai" meaning "the Ammonites". It is uncertain what village is referred to.

"Ophni,.." - This is the only appearance in Scripture of this name. It comes from a root of uncertain meaning. The situation is unknown.

"Gaba;.." - This place appears three times. In the verse before us; in Ezra 2. 26; and in Neh. 7. 30. It is also spelt Geba and appears in this form in Josh. 21. 17; 1 Sam. 13. 3; 2 Sam. 5. 25; 1 Kgs. 15. 22; 2 Kgs. 23. 8; 1 Chron. 6. 60; 8. 6; 2 Chron. 16. 6; Neh. 11. 31; 12. 29; Isa. 10. 29; and Zech. 14. 10. The name means "height" and the place is situated 6 miles NNW of Jerusalem. The modern name is "Jeba!".

"twelve cities with their villages". - The count is correct so all the cities are listed but none of the villages.

Verse 25

"Gibeon,.." - See note to Josh. 9. 3; 9. 17; 10. 1, 2, 4, 5, 6, 10, 12, 41; 11. 19; It is also listed as a Levitical city in Josh. 21. 17.

"Ramah,.." - This name, which makes many appearances in Scripture, is introduced to us in this verse. It also appears in the following forms:- Ramath (in Josh. 19. 8. and in no other place); Ramathaim-zophim which makes its only appearance in 1 Sam. 1. 1. as the home town of Elkanah, the father of Samuel. Ramath-lehi which makes its only appearance in Judg. 15. 17. where Samson slew a thousand men with the jaw bone of an ass. Ramath-mizpeh which appeared in Josh. 13. 26. see note to that verse. Ramoth which appears several times in Scripture, the first being Deut. 4. 43. and it will appear when we come to it, in Josh. 20. 8; and Josh. 21. 38. There is also Ramoth-Gilead which need not detain us as it appears in 1 Kings; 2 Kings and 2 Chron. and in no other book. The New Testament appearance is at Matt. 2. 18. where it is spelt Rama where Matthew quotes Jer. 31. 15. in connection with the lamentation following upon the slaying of the first-born in terms of the decree of Herod. This was a high place near the burial place of Rachel and was allotted to Benjamin according to the verse before us.

Care must be exercised when reading of this place because all references given above do not refer to the same place. Grollenberg lists the following:-

1. The city allotted to Benjamin which is the place before us in this verse. It is situated near Bethel and Gibeah (Judg. 4. 5.) in connection with the palm tree of Deborah. See also Judg. 19. 13. where the Levite and his concubine lodged. It is connected with Gibeah and Beth-aven in Hos. 5. 8. In 1 Kings 15. 17. it is recorded that Baasha, king of Israel, went up against Judah, and built (fortified) Ramah. The prophet Isaiah mentions Ramah in connection with the invasion of the king of Assyria. This has a prophetic application to the near future of present day Israel. Isa. 10. 29. Mention was made in the preceding paragraph of the day of lamentation fore-told by Jer. 31. 15. and confirmed in Matt. 2. 18. It was repopulated after the exile (Neh. 7. 30; 11. 33; Ezra 2. 26.) The modern name of the place is "er-Ram" situated 5 miles north of Jerusalem. The meaning of the name is "height".
2. The city of Samuel mentioned in the 1st. Book of Samuel as the city of Samuel and is identical with Ramathaim-zophim and Ramathaim. This place is situated in Ephraim.
3. The city listed in Josh. 19. 36. as a city of Naphtali. The situation is unknown.
4. The city listed in Josh. 19. 29. as part of Asher. The situation is unknown.
5. The city called "Ramah of the south" or "Ramah of the Negeb". This is listed in Josh. 19. 8. as a city allotted to Simeon. It is also called "south Rameth" in 1 Sam. 30. 27. The situation is unknown. Hastings Dictionary (Vol. 4. page 198 a.) suggests that it is the same as "Baalath-beer" of Josh. 19. 8. q.v. Grollenberg connects "Baalath-beer" with "Bealoth" of Josh. 15. 24. where it is listed as one of the cities of Judah but afterwards several of Judah's cities were given to Benjamin. See note to Josh. 15. 24.

"Beeroth,.." - See note to Josh. 9. 17. This place used to belong to the Gibeonites.

Verse 26

"Mizpeh,.." - See note to Josh. 11. 3. then have regard to the following notes:-

1. The Mizpeh we find in this verse was a religious centre in the days of the Judges of Israel. See Judg. 20. 1. where all Israel gathered together "unto Yahweh in Mizpeh". Again in the days of Samuel we find that all Israel was gathered together at Mizpeh where Samuel was to pray to Yahweh for them. (1 Sam. 7. 5.) The expression "before the LORD" means "before His presence" and this could only mean that the "presence of Yahweh" would be manifested by the presence of the ARK. Therefore the Ark must have been at Mizpeh at that time. How close it was to Ramah may be gauged by the statement that Asa took the stones of Ramah and used them to build Mizpah (note the different spelling). (1 Kings 15. 22; 2 Chron. 16. 6.) Mizpah was the home of Gedaliah and it was also the place of his violent death. (2 Kgs. 25. 23/25.) See also Jer. 40. 13/16. to Jer. 41 1/4.) It appears to have been occupied after the return from the captivity. (Neh. 3. 19.) It is situated 8 miles north of Jerusalem.
2. See note to Josh. 15. 38. where the Mizpeh listed there is unknown.
3. The city of Gilead mentioned in Gen. 31. 49. where Laban and Jacob made a covenant. It is identical with Ramath-mizpeh of God and is listed in Josh. 13. 26. See note to this verse. It is also the same as Mizpah in Gilead. See Judg. 10. 17. and 11. 29. in the days of Jephthah. This place was situated south of the river Jabbok.
4. The city of Moab mentioned in 1 Sam. 22. 3. when David collected all those in distress, and those who were in debt and were in all sorts of troubles, and having become a captain over them, he moved to Mizpeh of Moab. The situation of this place is unknown.
5. Josh. 11. 3. lists a place near Mt. Hermon in the north of Palestine. This is also known as the "land of Mizpeh" (Josh. 11. 3.) and "valley of Mizpeh" in Josh. 11. 8.

"Chephirah,.." - See note to Josh. 9. 17. It was one of four of the cities of the Gibeonites. It lies WNW of Jerusalem.

"Mozah,.." - This is the only appearance of this place in Scripture. It comes from a Heb. root meaning "drain" or "drain out" or "drain to the last drop". The situation of the place is unknown.

Verse 27

"Rekem,.." - See note to Josh. 13. 21. The verse we are studying is the only verse in Scripture where it is mentioned as a place. In the other references, namely, Num. 31. 8; Josh. 13. 21; 1 Chron. 2. 43/44. it refers to a person. A variation of the spelling appears in 1 Chron. 7. 16. It will make the problem a little more clear by setting out the information thus:-

1. Num. 31. 8. and Josh. 13. 21. a minor or vassal king of Midian who was slain by the Israelites under Moses. He is called "king" in Numbers but "prince" in Josh. 13. 21. because he was a vassal king or ruler.
2. 1 Chron. 2. 43/44. a descendant of Caleb of the tribe of Judah.
3. 1 Chron. 7. 16. called "Rakem". He was a descendant of Machir of the tribe of Manasseh.
4. City of Benjamin as stated in the verse before us.

The situation of the place is unknown. The meaning of the name is "flower garden" with reference to many colours. The root word means "variegated" as "freckled skin" or as

a skilfully woven cloth may have a variegated pattern of many colours.

"Irpeel,.. " - This is the only mention of the place in Scripture. The modern name is thought to be "Rafat" and is situated NW of Jerusalem. The "el" suffix leads us to believe that the name of "El" is involved in the meaning and this is so. The name means "which Yahweh heals".

"Taralah,.. " - This is the only appearance of this place in Scripture. The situation is unknown. The meaning of the name is "reeling".

Verse 28

"Zelah,.. " - The place first appears here and is also mentioned in 2 Sam. 21. 14. which records that the bones of Saul and Jonathan were buried there. It is stated to be "in the country of Benjamin". The situation of the place is unknown. The name means "side" and this word appears in a few interesting ways. In 1 Kings 6. 5. the word "chambers" is mentioned twice. The first of these comes from Heb. "yatsuwa" meaning a lean-to, an extension and is mentioned only for comparison with the second "chambers" mentioned in the verse which comes from Heb. "Tsela" which is the same word as for the place before us. This word means "side" as in Exod. 25. 12. (twice) in connection with the design of the Ark. "two rings shall be in one side of it". In Exod. 26. 20. it is used in connection with the "side of the tabernacle". In 2 Sam. 16. 13. Shimei went along "on the hill's side..." In Ezekiel where the architecture of the future Temple is given, the word appears often and translated as "side-chambers". (Ezek. 41. 5. - the first mentioned side in this verse; both side chambers in verse 6; and also in 7, 8 and 9 (twice).

The word is also translated as "rib". See Gen. 2. 21. where God took one of Adam's ribs. In the design of Solomon's temple, the word "beams" appears several times but only at 1 Kings 7. 3. does the word "Tsela" appear.

"Eleph,.. " - The place makes its only appearance in Scripture in this verse. The situation is unknown. It has been identified with the modern "Lifta" NW of Jerusalem but this is uncertain. The name is the same as that of the first letter of the Hebrew alphabet. The origin of Hebrew letters is lost in antiquity but it is thought that they originated as "ideofoms" which are forms or shapes suggested by the things they are supposed to represent. Thus, "aleph" is supposed to represent an ox's head. By inference this gives rise to the use of the term to mean "a thousand". See Num. 35. 4. where the same word is used to represent "a thousand". See also Josh. 7. 3. It is used before the noun as in the examples given and also after the noun as in 1 Chron. 12. 34, 35, 36, 37. The collective form is found in Mic. 6. 7. "thousands of rams,.. " When used of men or a company of men, the indication is such a company united under one leader as in Josh. 22. 21. "heads of the thousands of Israel".

The Hebrew text has "Zela ha-Eleph" which links it with the previous place name. Wherever the letters "ha-" appear either with a hyphen or as part of a name such as "Haammonai" it means "of". The example given here would then be "of Ammon" or "of the Ammonites". Thus, by running Zelah and Eleph together as shown by the Hebrew text, it refers to one place and could mean "at the side of a thousand". Whether this is the case is impossible to say.

"Jebusi,.. " - as the record adds, "which is Jerusalem," (see Judg. 19. 10. for the same connection between the two names.) See Introduction to Josh. Chapter 10. and note to verse 1 thereof. Jebusi appears by this name only in Josh. 18. 16. and the verse before us. As "Jebus" it is found in Josh. 19. 10. and verse 11. Also in 1 Chron. 11. 4/5. The "Jebusite" is mentioned in Gen. 10. 16; Exod. 33. 2. and 34. 11; Josh. 9. 1; 11. 3. and 15. 8; 2 Sam. 24. 16 and 18; 1 Chron. 1. 14; 21. 15 and 28; 2 Chron. 3. 1; Zech. 9. 7.

The Jebusites are mentioned very frequently but in most cases they appear with the other Canaanite occupants of the Promised Land. In nearly all references they appear after the Hivites. The Hebraic form used here is "Yebūwciy" which is taken from "Jebus" (Heb. "Yebuwc" where the "c" is pronounced like "c" in Portuguese "Lourenco" almost as in English "z", but softer as the French "garçon".) The Heb. root is "buwc" pronounced "boos" meaning "tread down" as a threshing floor. This is interesting in view of the prophecies concerning the destruction of the wicked at Jerusalem. (Joel 3. 14; Zech. 14. 4; Dan. 2. 35; Jer. 51. 33; Isa. 41. 15; Mic. 4. 13; Hab. 3. 12.)

"Gibeath,.. " - This is the only appearance of this place in Scripture where it is spelt in this way. It appears as Gibeah in several places. Care must be exercised when reading of it to distinguish between it and another.

1. The city we want in this verse is that which is situated north of Jerusalem. It is associated with Geba and Ramah in Isa. 10. 29. and with Ramah and Beth-aven in Hos. 5.8. The ghastly crime against the concubine of the Levite took place at Gibeah. (Judg. chap. 19). Israel was never able to live down this crime because we find it mentioned in Hos. 9. 9. and 10. 9. It was closely associated with Saul, the Benjamite King of Israel. See 1 Sam. 10. 26; 11. 4. where it is mentioned as "Gibeah of Saul"; It is also mentioned this way in 1 Sam. 15. 34. Other appearances in connection with Saul are 1 Sam. 22. 6; 23. 19; 26. 1. The name means "a hill" and this brings us to two interesting verses, namely, 1 Sam. 10. 5. and verse 10. where the expression "hill of God" could well have been translated as "Gibeah of Elohim". The modern name is "tell el-Ful". It must not be confused with Geba which is nearby. (See Isa. 10. 29.)
2. This was listed in Josh. 15. 57. (see note to that verse). It appears again in 1 Chron. 2. 49. under the spelling "Gibea" and referring to a person, a descendant of Caleb of the tribe of Judah. This place is WSW of Jerusalem and is probably the modern "el-Jeba".

"Kirjath;.." - This is the only verse in which the name appears in this form. It is also known as "Kirjath-jearim" and in this connection see Josh. 9. 17. See also the short note to Josh. 18. 14. and the notes which are referred to therein.

"fourteen cities with their villages." - The count is correct if we regard Zelah and Eleph as separate cities.

This completes the description of the allotment to Benjamin. J. J. Lias, writing in the Pulpit Commentary, Vol. 3. Part II page 272 b. points out an interesting feature noted by Dean Stanley in his work "Sinai and Palestine", that Benjamin was situated on a tableland and the names of many places indicate this. He notes that Gibeon, Gibeah, Geba, or Gaba, all signify "hill". Ramah signifies a "high place" and Mizpeh means "watchtower". The country gave access only by passes through a mountainous region and as such could be defended with great security. The Benjaminites were skilful with the sling (Judg. 20. 16.) and they were mighty with the sword. (2 Sam. 1. 22.) Thus it was that, although heavily defeated and almost wiped out, the men of Benjamin were able to put up a good fight against the rest of all Israel. (Judges chapters 20 and 21.)

Exhortation: Before turning to the next chapter, let us give consideration to a lesson we can learn from this chapter. In the beginning, all effort made in the Lord's Service must begin at the House of God as it did at Shiloh in the days of the history we have been studying. In doing the work, we must follow the Word of God and be guided by His commandments. Each ecclesia should select the best of its workers to tackle the work. All must work in harmony one with the other. Idleness and slackness will never build a strong ecclesia nor will it build a strong Christian character. As it is written, "Where no wood is, there the fire goeth out:.." (Prov. 26. 20.) Satisfaction with the present leads to complacency and complacency leads to indolence in reading and studying the Word of God. Indo-

lence builds up a habit of indolence and the next stage is a lack of faith. The tasks of to-day must be tackled to-day and not left until tomorrow or some other more convenient time.

== PORTION OF ==
== BENJAMIN ==

- | | |
|---|---|
| 1. Shiloh. | 2. Jordan (River.) |
| 3. Jericho | 4. Wilderness of Bethaven? (near Bethel?) |
| 5. Bethel. (Luz) | |
| 6. Ataroth-adar (sit. unk) | |
| 7. Bethoron (wether) | 8. Kirjath-baal. |
| 9. Nephtoch (Well of Waters) | |
| 10. Hinnom (valley of the son of) | |
| 11. Hinnom (valley flanks Jerusalem see 10) | |
| 12. Jebusi (early inhabitants Jerusalem) | |
| 13. Enrogel. | 14. Enshemesh. |
| 15. Gellioth | 16. Adummim. |
| 17. Stone of Bohan. (Ascent of) | |
| 18. Arabah | 19. Bethhoglah. |
| 20. Salt Sea | |
| 3. Jericho. | 19. Bethhoglah |
| 21. Valley of Keziz. (sit. unk) | |
| 22. Betherabah. | |
| 23. Zemaraim. | |
| 5. Bethel, | |
| 24. Avim. | 25. Parah |
| 26. Ophrah. | |
| 27. Chepharhammonai. | |
| 28. Ophni. | 29. Gaba. |
| 30. Gibeon | 31. Ramah. |
| 32. Bezroth. | 33. Mizpeh. |
| 34. Chephirgh. | |
| 35. Mozah. (sit. unk) | |
| 36. Rekem. (sit. unk) | |
| 37. Irpeel | |
| 38. Taralah (sit. unk) | |
| 39. Zelah | |
| 40. Eleph. (sit. unk.) | |
| 12. Jebusi | |
| 41. Gbeath. | |
| 8. Kirjath. | |

Joshua Chapt 18

T H E
G R E A T
S E A

E P H R A I M

D A N

B E N J A M I N

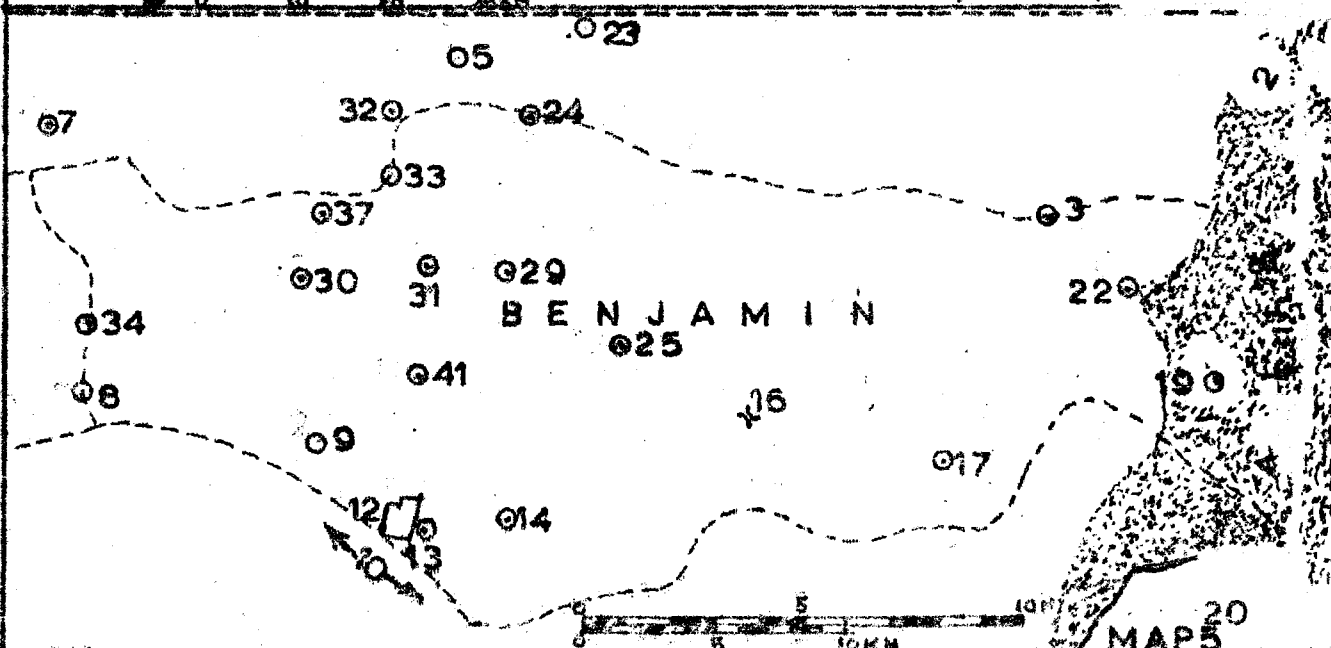
U D A H

Sea of Chinnereth

River Jordan

R. Jabbok

the Arabah



JOSHUA

Chapter 19

The Second Lot to Simeon.

Verse 1

Simeon which started the wilderness journey with 59,300 males from 20 years old and upward who were able to go to war, (Num. 1. 23.) reached the river Jordan forty years later with 22,200, this being a drop of 37,100 men. To put the situation in another way, they started off being the third largest tribe, being smaller than Judah with 74,600 (Num. 1. 27.) and Dan with 62,700 (Num. 1. 39.) When the journey ended, they were the smallest of all the tribes (Num. 26. 14.) The reason for this was two-fold. First they came under the judgment given against them by Jacob recorded in Gen. 49. 7. where he said he would "divide" them in Jacob, the reason being that they had shown terrible cruelty to the Shechemites because they had defiled their sister Dinah. (Gen. chapter 34.) The Hebrew word for "divide" is "chalaq" which means "divide" or "apportion" and is used when dividing the spoil. Figuratively it is used for the spoil itself and in the case of Simeon as a tribe, they became a spoil to be divided.

The second reason was that in the great sin which came to Israel as a result of the counsel of Balaam to commit trespass against Yahweh in the matter of Peor,.. (Num. 31. 16.) This lamentable story is recorded in Num. chapter 25. Verse 14 states that the perpetrator was Zimri, the son of Salu, a prince of a chief house among the Simeonites. As a result of this sin in Israel, 24,000 people died (Num. 25. 9.) but this includes the 1,000 who were hanged according to verse 4. This accounts for the difference between the figure of 24,000 of verse 9 and the 23,000 stated by Paul in 1 Cor. 10. 8.

Returning to Gen. 49. 7. we pick up the word "scatter" as applied to Levi and Simeon. The Heb. is "pawts" meaning to "disperse" or "scatter abroad". The result of the dividing and scattering was that Simeon was reduced in number and their inheritance was given among that of Judah. This is accounted for in the next statement from the verse before us.

"their inheritance was within the inheritance of the children of Judah." They were given land which Judah did not want as the portion allotted to them was too much for them. The natural increase was also affected as we see from 1 Chron. 4. 27. which says of the children of Simeon that "neither did their family multiply like to the children of Judah."

Verse 2

"Beer-sheba,.. " - See note to Josh. 15. 28. It appears there and in the passage before us as the only two appearances in this Book. The name as stated in the previous note is "the well of the oath" but the word "sheba" also means "seven". This gives it an alternative meaning of "the well of seven". It was repopulated after the return from the Babylonian exile. (Neh. 11. 27, 30.) The modern name is "Tell es-Seba". It is situated far to the south.

"Sheba,.. " - This place seems to be connected with Beer-sheba according to Gen. 26. 33. q.v. However there are reasons for considering that the spelling given here is in error because the LXX has "Shema" and the Afrikaans Bybel Notes states that two texts have "Shema". See Notes to Josh. 15. 26. The point is not proved that it is "Shema" because in counting the "thirteen cities" (see verse 6) we get 14 if we take Beer-sheba and Sheba as separate places.

The name Sheba must not be confused with the Sheba of the Queen of Sheba fame. 1 Kings 10. 1, 4, 10, 13; 2 Chron. 9. 1, 3, 9, 12; also Matt. 12. 42; Luke 11. 31. The Sheba that appears in the prophecies of Psa. 72. 10, 15; Isa. 6. 6; Jer. 6. 20; Ezek. 27. 22/23; 38. 13. is unknown as a modern place.

"Molodah,.. " - see note to Josh. 15. 26.

Verse 3

"Hazar-shual,.." - See note to Josh. 15. 28.

"Balah,.." - This is the only appearance of this place in Scripture with the spelling shown here. This place is also known as "Balah" and is described in the note to Josh. 15. 11. as "mount Balah", and in verse 29 of that chapter. See notes to all these verses.

There is another Balah on the boundary of Judah. This is the Balah mentioned in Josh. 15. 9; and 1 Chron. 13. 6. This is identical with Kirjath-jearim. See also Josh. 9. 17.

"Azam,.." - See note to Josh. 15. 29.

Verse 4

"Eltolad,.." - See note to Josh. 15. 30.

"Bethul,.." - This is the only appearance of this name in Scripture with this spelling. In 1 Chron. 4. 30. it appears as Bethuel. It also appears in Josh. 15. 30. as "Chesil". See note to that verse.

There is another Bethuel in Scripture but it is the name of a person. See Gen. 22. 22; and 24. 15. In Gen. 22. 23. he is the father of Rebekah. He was the son of Milcah, the wife of Nahor, Abraham's brother. (Gen. 24. 15.)

"Hormah,.." - See note to Josh. 12. 14. It is mentioned again in Josh. 15. 30.

Verse 5

"Ziklag,.." - See note to Josh. 15. 31.

"Beth-marcaboth,.." - This is the first appearance of this name in Scripture. It appears again for the last time in 1 Chron. 4. 31. where it is listed amongst the cities given to Simeon. See note to Josh. 15. 31. under the heading of "Madmannah" which is thought to be an alternative name.

"Hazar-susah,.." - This is the only appearance in Scripture of this name. It is known as "Hazar-susim" and appears as such in 1 Chron. 4. 31. See note to Josh. 15. 31. under the heading of "Sansannah". The word "Hazar" is the Heb. for "village" and "Hazar-susah" (or "suzim") means "hamlet of horses."

Verse 6

"Beth-lebaath,.." - This is the only appearance in Scripture with this spelling. The listing in 1 Chron. 4. 31. as "Beth-birei" suggests that this is an alternative form of the name. The name before us is probably identical with "Lebaath" of Josh. 15. 32. See note to that verse. Beth-lebaath means "house of the lioness".

Beth-birei means "house of my creation". Lebaath means Lions or lionesses.

"Sharuhem,.." - This is another solo appearance in this spelling. In 1 Chron. 4. 31. it is listed as "Shaaraim" but this spelling is probably an error. In the corresponding verse at Josh. 15. 32. it is spelt "Shilhim". See note to Josh. 15. 32. The modern name is "Tell el-Far'ah" and is situated south of Gaza.

"thirteen cities and their villages." - the count gives fourteen. A possible explanation is that Sheba and Beer-sheba in verse 2 are the same.

Verse 7

"Ain,.." - See note to Josh. 15. 32.

"Remmon,.." - See note to Josh. 15. 32. under the heading of "Rimmon,."

There is another "Rimmon" in Zebulun. It is listed in Josh. 19. 13. In Josh. 21. 35. it appears again as a Levitical city but is given the name of "Dimnah" and in 1 Chron. 6. 77. it appears as Rimmon again.

Judg. 20. 45. records a "rock of Rimmon" on which the Benjamites took refuge. The full reference is Judg. 20. 45, 47; 21. 13. This was in Benjamin and must not be confused with the Rimmon before us nor with that in Zebulun. The Rock of Rimmon is 4 miles east of Bethel.

"Ether,.." - See note to Josh. 15. 42. The corresponding list from Josh. 15. 42. mentions it with Ashan as does the verse before us. Keil and Delitzsch regard this city and that mentioned in Josh. 15. 42. as one and the same therefore it is a border city. Grollenberg (op. cit. page 149 b) regards it as being two places, one in Josh. 15. 42. as NE of Lachish, and the other from the verse we are studying, as being a little further south. He is inclined to associate it with Athach of 1 Sam. 30. 30. this being the only mention of Athach in Scripture. Ether means "copious" or "plenty" or "abundance" and Athach means "lodging place". It is possible that the Ether of Josh. 15. 42. refers to the district and the Ether before us refers to the actual city.

"Ashan,.." - See note to Josh. 15. 42. It is NW of Beer-sheba and is very likely the same as "Chor-ashan" of 1 Sam. 30. 30. The name "Ashan" means "smoke". The name "Chor-ashan" means "smoking furnace".

"four cities and their villages." - The count is correct.

Verse 8

The detail in the report of the allotment is dropped in this verse. The broad statement is made that all the villages round about these cities to Baalath-beer, Ramath of the south were incorporated.

This is the only verse in which the name "Baalath-beer" appears. But see note to Josh. 15. 24. under "Bealoth". The identification of this city presents us with a difficulty in linking one place with another. The following is the available information on the problem:-

<u>Verse</u>	<u>same as</u>	<u>name</u>	<u>tribe</u>	<u>other name</u>	<u>situation</u>
1. Josh. 15. 9/10.	1 Chron. 13. 6.	Baalath	Judah	Kirjath-jearim	W of Jerusalem.
2. Josh. 15. 11.		Mount Baalath	Judah		Ekron - Jabneel.
3. Josh. 15. 29.	Josh. 19. 3. 1 Chron. 4. 29.	Balah Bilhah	Simeon do		East of Beersheba.
4. Josh. 19. 8.	1 Chron. 4. 33. (see margin)	Baalath-Beer.	do	probably the same as 3.	S.E. of Beer-sheba.
5. Josh. 15. 24.		Bealoth	Judah	Aloth (?)	unknown.
6. Josh. 19. 44.		Baalath	Dan		unknown.

7.

1 Kings 9. 18. 2 Chron. 8. 6. Baalath

unknown.

In examining the fore-going chart, we find that 1 and 2 are different from each other. Josh. 15. 11. is a continuation of the description of the boundary line so Mount Baalah must be very near Baalah but they are not identical.

There is a strong possibility that 3 and 4 are identical because "these cities" of which Josh. 19. 3. "Balah" is one, are connected in verse 8 through Baalath-beer. Furthermore, 1 Chron. 4. 33. uses similar words to Josh. 19. 8. in a general description.

No. 5. - "Bealoth" cannot be connected with any of the others. The cities associated with it in Josh. 15. 23, 24 and 25. cannot be connected with other passages where these places plus Bealoth occur.

No. 6. must stand alone because it is in Dan, to the north and cannot be connected with any place in Simeon.

No. 7. might be associated with 3 but in the absence of precise information, it is impossible to say.

It is possible to add a No. 8. and call it "Ramath of the south". The connecting verse is 1 Sam. 30. 27. It might be associated with No. 3. because of Ziklag which appears in 1 Sam. 30. 26. and Bethel (Bethuel of Josh. 12. 16.) in verse 27. This must remain a possibility and cannot be taken for certain. Keil and Delitzsch suggest that the sentence should be, "to Baalath-beer which is Ramath of the south". The notes to the Afrikaans Bybel agree with this.

Verse 9

The explanation here shows how the Divine Plan works out without being apparent that it is Divinely guided. The reason given why Simeon was given land and cities within the boundaries of Judah is stated to be because Judah was given too much for her needs. Therefore it was convenient for her to allocate part to Simeon. The basic reason was that given in the introduction to the notes on this chapter. It was because of the statement of Jacob when he blessed his sons. See Gen. 49. 7. "...I will divide them in Jacob, and scatter them in Israel."

Verse 10

The Third Lot to Zebulun.

The casting of lots now turns to the north to the territory on a similar latitude to that of lake Galilee. This is to be allocated to the tribe of Zebulun.

"Sarid." - This city makes its first appearance in this verse. It will appear again in verse 12 so when we compare verses 11 and 12 we see why it was chosen. In verse 11 it is stated that "their border went up toward the sea." That means it turned westward. In verse 12 we read that it "turned from Sarid toward the sunrising..." This means Eastward. Therefore Sarid was chosen as a starting off point because it was a middle point. It is on the boundary between Zebulun and Issachar. The name means "survivor".

Verse 11

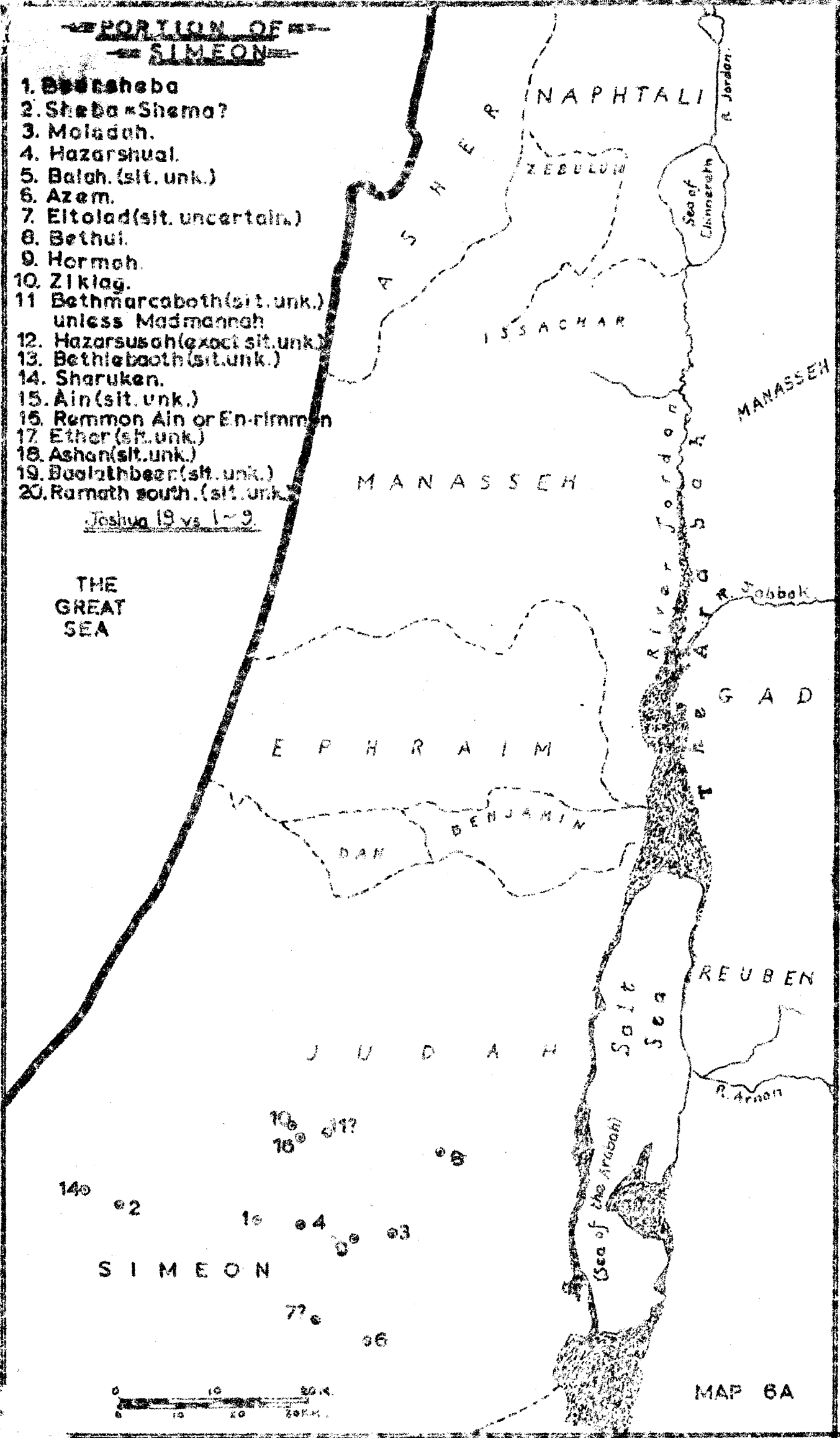
"their border went up toward the sea,.." - This is an interesting point because the lot of Zebulun never reached the sea, yet, Gen. 49. 13. reads, "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." This has not come to pass yet so must await fulfilment at some future date. The phrase "toward the sea" is to be regarded in this context as "westward".

PORTION OF
SIMEON

1. Beersheba
2. Sheba = Shema?
3. Moladah.
4. Hazarshual.
5. Balah. (sit. unk.)
6. Azem.
7. Eltolad (sit. uncertain.)
8. Bethul.
9. Hormah.
10. Ziklag.
11. Bethmarcaboth (sit. unk.)
unless Madmannah
12. Hazarsusah (exact sit. unk.)
13. Bethlebooth (sit. unk.)
14. Sharuken.
15. Ain (sit. unk.)
15. Remmon Ain or En-rimmon
17. Ether (sit. unk.)
18. Ashan (sit. unk.)
19. Baalathbeer (sit. unk.)
20. Ramath south. (sit. unk.)

Joshua 19 vs 1-9.

THE
GREAT
SEA



MAP 6A



"Maralah,.." - This place makes its first and last appearance at this verse. An alternative spelling is "Mareal". It lies ENE of Sarid. The name means "trembling" or, figuratively, "an earthquake".

"Dabbasheth,.." - This is the only appearance in Scripture of this name. It is situated east of Jokneam. The modern name is thought to be "Tell esh-Shammam". The meaning of the name is "hump" - in shape like a camel's hump.

"...the river that is before Jokneam;" - Jokneam lies to the south east of Mount Carmel and is very close to it. The river near by is the Kishon which flows into the Mediterranean Sea in a north westerly direction. It is thought that if this river was meant, it would have been named so the reference must be to some other river. The Heb. for "river" is "nachalah" and this also means "a river torrent" which is one which flows only during the winter rainy season. The river referred to then, is most likely "Wady el Milh" where it opens into the plain. This would be "before Jokneam".

Verse 12

"Sarid" is mentioned again because it is the centre point from which the boundary lines are drawn. (This is the same pattern as is used in Josh. 16. 6.) Whereas the locality is not known with certainty, there is an interesting speculation about the place. There is a possibility that it may be one of the two heap of ruins which have been found south east of Nazareth. Nearby there is a very steep cliff which some suggest may be that mentioned in Luke 4. 29. Stories like this must always be taken with the greatest reserve, however interesting they may be.

"eastward toward the sunrising..." - There seems to be tautology here because how else could one go than toward the sunrising if one went eastward? The Heb. "qedmah" means "in front of" or "before one's face" and is translated "eastward". It was the custom of the people to face east when indicating direction. Therefore the "south" would be indicated by "the right hand". An example of this is given in 1 Kings 7. 39. where we read of Solomon's temple, "...he set the sea on the right hand of the house eastward over against the south." The "sunrising" comes from the Heb. "shemesh" carrying a sense of "in the presence of the sun" or "with the sun looking on". See 2 Sam. 12. 11. The meaning then, is that the line was drawn eastward with the sun in one's face and not to one side of one's face. That is "due east".

"Chisloth-taber,.." - This place appears twice in Scripture, once at this verse with this spelling and again in verse 18 where it is spelt as "Chesulloth". It is situated at the foot of Mount Tabor and the meaning of the name is "the flanks of Tabor" or, as Gesenius suggests, "the confidence of Tabor". It lies on the north west side of the base of Mount Tabor. The name "Tabor" means "a lofty place" or, if taken from the root, it means "stone quarry".

Being at the foot of Tabor, Chisloth-tabor would have seen the great battle against Sisera (Judg. 4. 6.) There is an interesting reference to Tabor in Jer. 46. 18. "Surely as Tabor is among the mountains,.." When Samuel went to anoint Saul, he went by the "plain of Tabor". (1 Sam. 10. 3.)

"Daberath,.." - This place name also appears in 1 Chron. 6. 72. where it is mentioned in connection with the tribe of Issachar as one of the Levitical cities. This fact is also stated in Josh. 21. 28. where the city is spelt "Daberah". The present name is "Deburieth" and the city stands upon a stratum of rock at the foot of Tabor, on the west side. The meaning of the name is "pasture".

"Japhia." - We met this name first in Josh. 10. 3. where it was the name of the king of Lachish. It appears again in 2 Sam. 5. 15; 1 Chron. 3. 7. and 14. 6. as one of the sons of David. Here only in the verse before us does it appear as a place name. It is

west of Tabor. Grollenberg says the name means "high place" but Gesenius says it is "splendid". If applied to a place of worship, both meanings are correct. It is not known to exist to-day under another name.

Verse 13

"Gittah-hepher,.." - This is the same as "Gath-hepher" of which we read in 2 Kings 14. 25. as the home town of Amittai, the father of Jonah. Amittai was also a prophet. Apart from these two references, the name disappears from Scripture. It is 3 miles from Nazareth. The modern name is "el-Meshed" and the supposed tomb of the prophet Jonah is a sight for tourists. The meaning of the name is "wine press near the well".

"Ittah-kazin,.." - This is the only occurrence of the name in Scripture. An alternative spelling which does not appear in Scripture, is "Eth-kazin". The situation is unknown. The meaning of the name is "judge of the people".

"Remmon-methoar,.." - This spelling makes its entrance and its exit in the same verse. It is listed in Josh. 21. 35. as a Levitical city but here it is spelt "Dimnah". It appears again spelt "Rimmon" in 1 Chron. 6. 77. where it is listed as a Levitical city. The modern name is "Rummaneh". The name "Rimmon" from which the first part of the name is derived, means "pomegranate". The latter half, namely, "methoar" comes from the root "tau aleph res" which is not a name but means "inclined". This makes the full sense of "Remmon-methoar" mean "to Remmon (or to Rimmon) and then inclined to Neah".

"Neah,.." - This is another of the many solo appearances. It is not far from Rimmon. The modern name is probably "Tell el-Wawiyat". The name means "shaking".

Verse 14

"Hannathon:.." - Once again a solo appearance in Scripture. Keil & Delitzsch point out that the Hebrew for this opening clause is "And the boundary round it (round Rimmon), on the north to Hannathon (Channathon), and the outgoings thereof were the valley of Jiphthah-el". This localises the word "it" for us. Nevertheless it is possible that "it" refers to Neah and not to the environs of Rimmon as Keil and Delitzsch suggest. Hannathon is situated on the north west border and is east of Carmel. The name means "gracious".

"Jiphthah-el:" - We came across this place in Josh. 15. 43. See note to that verse. Here it was simply "Jiphthah". With "-el" added as we have it here, the name appears again in Josh. 19. 27. where it appears as a place on the border between Zebulun and Asher. This is not a city but a valley and is known as the Valley of Iphthah-el. The "I" in place of the "J" is correct as was explained in the note to Josh. 15. 43. The meaning of the name is "which God opens".

Verse 15

"Kattath,.." - This place makes a one-time appearance in this verse. It is probably the same as "Kitron" of Judg. 1. 30. The situation is unknown. The meaning is "little".

"Nahallal,.." - By this spelling, the place appears only in this verse. The spelling "Nahalal" appears in Josh. 21. 35. as a Levitical city within the tribe of Zebulun. As "Nahalol" it appears in Judg. 1. 30. in connection with Zebulun. All three forms refer to the same place. The situation is unknown. The meaning of the name is "pasture" from the root word meaning "feed". (See "Daberath" in note to verse 12, - also "pasture")

"Shimron,.." - See note to Josh. 11. 1.

"Idalah,.." - This place also makes a one time appearance in this verse. Nothing is known of this city and the suppositions concerning it are not to be entertained until they be-

come positive. The name means "that which God has shown".

"Bethlehem:.." - This is the first appearance of this place in the book of Joshua. It appears again in Judg. 12. 8. in connection with the only judge who occupied that office in north east Israel at this city. It is imperative to distinguish between this city of Zebulun and the Bethlehem of Judah which is Bethlehem Ephratah or Bethlehem-judah. This is the Bethlehem of Zebulun and a different place altogether. The modern name is "Beit-Lahm" and it is situated west of Nazareth. The name means "house of bread".

"Twelve cities with their villages." - Only five are mentioned in this verse thus leaving seven to be accounted for. Keil & Delitzsch point to the theory of some commentators who find the missing seven in verses 11 - 14 after leaving out Chisloth-tabor and Dabrath which really belong to Issachar. This leaves Sarid; Maralah; Dabbasheth; Japhia; Gittah-hepher; Eth-kazin and Hannathon, these making seven. Remember that Jiphthah-el is a valley and not a city. This seems to dispense with the matter but there is still a difficulty because the cities of Kartah and Dimnah which are mentioned in Josh. 21. 34/35 are omitted from these passages. There is a possibility that the text has been mutilated here. This re-mark is always the most convenient way of getting out of a difficulty which apparently, cannot be solved.

Verse 16

This verse is the epilogue to the details describing the boundaries of Zebulun. The villages are not mentioned and it is just as well they are not. Villages arose near a city to accomodate shepherds who did not wish to leave their flocks at night or they were military depots which were established to defend a city. Practically none survive.

Verse 17

The Fourth Lot to Issachar.

Whereas verse 16 provides an epilogue to the Third Lot to Zebulun, this verse provides a prologue to the fourth lot which was to go to Issachar. The tribe of Issachar was allotted land between Zebulun and Manasseh.

Verse 18

"Jezreel,.." - We first came across this place in Josh. 15. 56. See note to this verse. This appearance in the verse before us is the last in the Book of Joshua. We find it again in Judg. 6. 33. when, in the days of Gideon, the Midianites and the Amalekites combined forces and pitched in the valley of Jezreel. It is not far from Megiddo where Deborah and Barak defeated Sisera. (Judg. chapter 4.) Jezreel figured in the many battles which David had with them. See 1 Sam. 29. 1 and 11. There was a time when Ish-bosheth was king over a number of places including Jezreel. (2 Sam. 2. 9; 4. 4.) Solomon had twelve officers over Israel to provide victuals for the king and his household. Baana was one of these and to him pertained a number of districts including Jezreel. (1 Kings 4. 12.) When Elijah the prophet ran before Ahab, he did so as he entered Jezreel. (1 Kings 18. 45/46.) The vineyard of Naboth was in Jezreel. (1 Kings 21. 1.) and it was prophesied of Jezebel that the dogs would eat her by the wall of Jezreel for her part in the murder of Naboth. (1 Kings 21. 23.) In the days of Elisha the prophet, Joram, king of Israel and son of Ahab, was wounded in the war against Hazael, king of Syria. He went to Jezreel to be healed. (2 Kings 8. 28/29.) The story of how Jehu the son of Jehoshaphat avenged the blood of Naboth is given in 2 Kings chapter 9 with references to Jezreel in verses 10, 15 (twice), 16, 17, 30, 36 and 37. When Jehu plotted to destroy the seventy sons of Ahab, he wrote letters to the rulers of Jezreel. (2 Kings 10. 1.) See also verses 6, 7, and 11.

Jezreel and in particular the "plain of Jezreel", was the famous battleground of Israel. The plain slopes down towards the Jordan valley and terminates at the foot of Mount Gilboa. to the south side and Mount Tabar on the north. It was at Mount Gilboa that Saul and Jonathan died as they fought bravely in their last battle. (1 Sam. 31. 8.) In the days

of Pharaoh-necho, Josiah opposed him at Megiddo and was killed. (2 Kings 23. 29.) See also 2 Chron. 35. 22/24.)

The Greek form of the name Jezreel is "Esdraelon" and refers to the valley of Jezreel rather than to the city which is mentioned in this verse. The city lies at the head of the plain (or valley) of Jezreel. It has been a traditional battle field for many centuries even in comparatively modern times. In the Pulpit Commentary Vol. III, Part 2, page 279 b the writer lists the following names which were intimately connected with Jezreel:- "Gideon, Saul, Jonathan, Deborah, Barak, Sisera, Ahab, Jezebel, Jehu, Josiah, Omri, Azariah, Holofernes and Judith (Apocrypha) Vespasian, Josephus, Saladin, the Knights Templar (Crusades) Bonaparte and Kleber. The nations which have been involved there are Midianites, Philistines, Israel, Judah, Romans, Babylonians, Egyptians, French, English, Saracens and the Turks. In the pattern of history, this points to the gathering together of all nations against Jerusalem to battle when Christ comes. The name "Jezreel" means "that which God planted", i.e. scattered by sowing. To be scattered in this manner means that what is scattered will grow again.

"Chesulloth,.. " - We first met this name in Josh. 19. 12. under the name of "Chisloth-tabor". See note to Josh. 19. 12. The place is on the border between Zebulun and Issachar.

"Shunem,.. " - This is the first appearance of this name in Scripture. It occurs again in 1 Sam. 28. 4. when the Philistines gathered themselves together for war against Israel. They pitched in Shunem. In the days of Elisha, a woman at Shunem invited him into her house and was very hospitable towards him. (2 Kings 4. 8.) She was the "Shunamite woman" who represented in type, the house of Israel at the Lord's first advent. She was barren yet she eventually gave birth to a son. Likewise, Israel was spiritually barren at that time yet a "son" was born to them. There was another Shunamite woman named Abishag who, in her final relation with David before his death, was "barren". Likewise, Jesus could not bring sons unto glory from Israel before his death. (1 Kings 1. 2/4.) The modern name is "Sulem" and it lies to the north of Jezreel. The name means "two resting places".

Verse 19

"Haphraim,.. " - This place makes two bows in Scripture - once in and once out, both in this verse. The situation is unknown. The name means "double pit". The root word means "a pit" as a noun or "to dig" as a verb. The form here is in the plural so can mean "pits". The alternative form of the name is "Hapharaim" without changing the meaning.

"Shihon,.. " - This is another one-time entry and exit. The situation is unknown. The name means "overturning".

"Anaharath,.. " - Again a one time entry and exit. The situation is unknown. The name means "narrow way" according to Young but Gesenius does not define it. Strong says it means "a gorge" or "narrow pass".

This verse is rather extraordinary in that it mentions three places the situations of which are unknown. There is no Biblical history with which we can connect them. What lesson do we learn from the verse? What purpose did the Spirit Word have in giving us the names of these places? We could turn to the meanings of the names and try to make a sentence from them but was such a lesson apparent to the readers of all ages? Perhaps they are given to show us that in building the various ecclesias, people of little importance are used by God. Such people join the ecclesias and when they die they are never heard of again. They have little talent, or having talent, they do not use it. Nevertheless they have an important part to play in building their ecclesia or keeping it alive.

Verse 20

"Rabbith,.." - Here again we have a solo appearance of a place. The situation of the place is unknown but Grollenberg suggests the possibility that it might be the same as "Daberath" of Josh. 19. 12. This is most unlikely because the meanings of the names differ. The meaning of "Rabbith" is **Multitude**.

"Kishion,.." - This is the first appearance of this place in Scripture. In Josh. 21. 28. it appears again spelt "Kishon" and is listed as a Levitical city from Issachar. In the parallel list of 1 Chron. 6. 72. it is mentioned as "Kedesh" which spelling is in error. The situation is unknown. The meaning of the name is "Hardness".

"Abez,.." - This is the only place in Scripture in which this name appears. The alternative forms of the name which do not appear in Scripture are Abes and Ebez. The meaning of the name is "white", "shining" from whence comes the meaning "be conspicuous".

Verse 21

"Remeth,.." - Under this spelling, this is the only appearance in Scripture of this place. In the corresponding list of Levitical cities, the name appears as "Jarmuth". See Josh. 21. 29. In the parallel list given in 1 Chron. 6. 73. the name appears as "Ramoth". The situation is unknown. The meaning of the name is "a high place". This is not to be confused with the Jarmuth of Josh. 10. 3. (twice); 12. 11; 15. 35. and Neh. 11. 29.

"En-gannim,.." - This is not to be confused with the place mentioned in Josh. 15. 34. with the same spelling. The corresponding list given in Josh. 21. 29. shows that this place was given as a Levitical city. This is on the southern border of Issachar. The meaning of the name is "spring of the gardens". Remember that the prefix "En-" means "spring" and the suffix "im" signifies the plural. It is thought to be the "garden house" of 2 Kings 9. 27.

"En-haddah,.." - Again we have a place which makes its one and only appearance. The situation is unknown. The meaning of the name is "fountain of sharpness".

"Beth-pazzez;.." - This is another one-time appearance. The situation is unknown. The meaning of the name is "house of dispersion".

Verse 22

"the coast..." - Heb. "gebul". It is used to describe a boundary. See note to Josh. 13. 25.

"Tabor,.." - This is not the famous mountain but a town situated upon the slopes of the mountain. This is very likely the "Chis-loth-tabor" of Josh. 19. 12. If this is so, then it is also the "Chesulloth" of verse 18 and is a town on the border between Zebulun and Issachar. In the list of Levitical cities given in 1 Chron. 6. 72. it is mentioned as having been given to the Levites from Zebulun. Therefore it was on the border but belonged to Zebulun. The meaning is "a lofty place".

"Shahazimah,.." - The only appearance is in this verse. The exact situation is unknown but it lay between mount Tabor and the river Jordan. The meaning of the name is "dignity" or "pride".

"Beth-shemesh,.." - See note to Josh. 15. 10. sub-sections 1 to 4. It lies directly south of lake Galilee and the modern name is Khirbet (ruin) Shamsawi. The meaning of the name is "house of the sun". Such a name is indicative of the extent to which the sun was worshipped in the very early days. There are four places by this name including one in Egypt which is mentioned in Jer. 43. 13. This latter place, according to the R.S.V. is "Heliopolis" of Egypt.

"the outgoings of their border..." - Their border terminated at the river Jordan.

"sixteen cities..." - The count is correct.

Verse 23

This verse supplies the epilogue to the section dealing with the lot as it applied to the tribe of Issachar.

Verse 24

Fifth lot to Asher

This verse introduces the treatment of the next section which is the apportionment of land and cities to the tribe of Asher.

Verse 25

"Helkath,..." - This was also a Levitical city and is listed as such in Josh. 21. 31. In the parallel passage in 1 Chron. 6. 75. it appears with a different spelling, namely, "Hukok". It is situated on the slopes of Mount Carmel to the north of the mountain. It is thought that the modern "Tell el-Harbaj" covers the ancient site. The meaning of the name is "smooth" or "slippery places" and so, figuratively, the situation of wickedness.

"Hali,..." - Another one time appearance. The situation is unknown. The meaning of the name is "necklace" or "neck chain".

"Beten,..." - Another one time appearance in Scripture. It lies at the foot of the Mount Carmel and to the north of it. It is thought that the modern name is "Abtun". The name means "green almond" according to Grollenberg. Gesenius appears to be uncertain as to the meaning but suggests "valley". Young suggests "height" and Strong avoids the problem altogether. The word comes from a root "beten" with a slightly different pointing meaning "belly", "abdomen" or in the case of a female, "womb". Brown, Driver and Briggs develop this to a "valley" figuratively, especially if it is a fruitful valley. Grollenberg's "green almond" requires the addition of the letters "yod" and "mem" to give a word meaning "green almonds". Therefore his meaning should be ignored.

"Achshaph,..." - We first came across this name in Josh. 11. 1. See note to this verse. It appeared again in Josh. 12. 20.

Verse 26

"Alammelech,..." - This is another sole appearance. The site is thought to be that occupied currently by the Wady Malek which runs into the River (torrent) Kishon north of Carmel. The meaning of the name is "the king's oak".

"Amad,..." - This is another one time appearance. The situation is unknown. It is thought by some that this is the Biblical name for the present city of Haifa but this is pure conjecture. The meaning of the name is "eternal people".

"Misheal,..." - Here again a one time appearance. Note the spelling carefully. It is not Mishael but Misheal. It was appointed as a Levitical city. (Josh. 21. 30.) and the parallel list shows this at 1 Chron. 6. 74. where it is spelt "Mashal". It is thought to be near Mount Carmel but the exact site is unknown. The meaning of the name is "prayer".

"reacheth to..." - The Heb. is "paga" which has a variety of meanings which is akin to "meet", "encounter", "strike", "touch". This word appears in this chapter which we are studying at verses 11, 22, 26, 27, 34 (twice). It can also mean "to skirt". It is often used when a district is mentioned and not a place.

"Carmel, .." - See note to Josh. 15. 55. As stated in those notes, there are two places with this name and the note referred to deals with one of them. The one we want in the verse before us is the mountain on the border of Asher. The Carmel range must have been included in Asher because we read in Josh. 17. 10/11. that Asher met Manasseh on the north. The conclusion therefore is that it must have cut off Issachar from the sea. The town of Dor is said to belong to Manasseh but held within Issachar and Asher (Josh. 17. 11.) so it must have been within Asher in the extreme south. This makes the boundary encompass the whole of the Carmel range. In the days of Elijah the prophet, the famous scene which exposed the prophets of Baal was enacted on Mount Carmel. (1 Kings 18/19 ff.) After the incident with the forty-two children (young men), Elisha went up to the top of Mount Carmel. (2 Kings 2. 25.) When the woman's son died, the woman pursued Elisha to Mount Carmel. (2 Kings 4. 25.) There is an inference to Isa. 33. 9. that Carmel had once been a very fruitful part. See also Isa. 35. 2. Jer. 50. 19; Amos 1. 2; Nahum 1. 4; The name means "fruitful field". Mount Carmel is on the Palestine coast and the modern port of Haifa is built upon its slopes.

"Shihor-libnath; .." - This is the only appearance of this name in Scripture by this spelling. It is a stream which enters the Mediterranean Sea south of Dor. It forms the southern boundary of Asher. The "Shihor" of 1 Chron. 13. 5. belongs to Egypt and has no part here. It is important to note that Keil & Delitzsch maintain that this is not the "Glass River" which is to the north near Accre but is to be found in the south of Carmel. The meaning of the name comes from "shihor" meaning "black" and "libnath" meaning "white". Thus "black water" according to Brown, Driver and Briggs or "turbid" according to Gesenius. Young thinks it means "glass river" but Strong defines it as "darkish whiteness".

Verse 27

"Beth-dagon, .." - The first appearance of this name was in Josh. 15. 41. q.v. There are only two occurrences of the name and they apply to separate places. The situation of the Beth-dagon before us is unknown. The name means "House of Dagon" and indicates that before the advent of Israel to the land, there was paganism there.

"Zebulun, .." - This refers to the territory of Zebulun and not to a specific town or city. Its presence in the narrative here shows that the land of Asher was contiguous in part with Zebulun.

"Jiphthah-el..." - We came across this place in Josh. 19. 14. when it was described as being part of the northern border of Zebulun. It is a valley and not a town and has an alternative spelling of "Iphthah-el". It appears in this alternative spelling in the R.V. and the R.S.V. The valley lies half-way between the modern Haifa and Lake Galilee. The name means "which God opens".

"Beth-emek, .." - This is the only appearance of this name in Scripture. It is thought that it was on the site now occupied by the modern "Tell Mimas" which is north east of Accre. The meaning of the name is "house of the valley".

"Neiel, .." - This place makes its only appearance in this verse. It is thought that the modern "Khirbet Ya'nin" occupies the former site. It is slightly south of due east of Accre. The meaning of the name is "moved of God". Some authorities try to associate this place with "Neah" of verse 13 but this cannot be because Neiel and Neah are some distance apart.

"Cabul..." - This name occurs in two passages - the verse before us and in 1 Kings 9. 13. In the latter, Hiram king of Tyre received certain cities from Solomon but disliked them because of their appearance. He therefore called them "Cabul" which, according to the margin, means "displeasing" or "dirty". This was a description applied to "cities" in the plural and not to one particular city. Therefore it cannot apply to the place before us. This brings us back to the verse we are studying. The modern name is "Kabul" and it is situated

south east of Accre near the border of Zebulun. Gesenius does not give a meaning to the name and Strong says it means "sterile" used in the sense of "limitation". Young defines it as meaning "dry" or "sandy". Brown, Driver and Briggs trace the etymology through two Hebrew words for "as" and "not" from which they derive the sense "as good as nothing". Grollenberg leaves the name undefined.

Verse 28

The description now turns to the north of the territory.

"Hebron,.." - The name should be "Ebron". It is not the same place as is mentioned in Josh. 10. 3. That city was in Judah whereas the place before us is in Asher. Its real name is "Abdon". In Josh. 21. 30. it is listed as a Levitical city. The corresponding verse in 1 Chron. 6. 74. uses the same spelling. The "Abdon" of Judg. 12. 13. refers to a judge of northern Israel. It is situated not far from the Mediterranean Coast and is on almost the same latitude as Lake Huleh. The meaning of the name is "servile".

"Rehob,.." - This place was also elected as a Levitical city as we see from Josh. 21. 31. The place also appears in the corresponding list in 1 Chron. 6. 75. The people of Asher were later to come under condemnation for not having driven out the inhabitants of Rehob, (Judg. 1. 31.) It is thought that the modern name is "Tell el-Bir el Gharbi" which is situated due east of Accre. The name means "open place" according to Gesenius. Grollenberg interprets this as meaning "market" or "free space". The Rehob of this verse is not to be confused with the Rehob of verse 30. which lay further north. Nor is it to be confused with Beth-rehob which, in the days of David, belonged to the Syrians. (2 Sam. 10. 6.) This was the most northerly limit of the investigation by the spies. (Num. 13. 21. where it is named "Rehob"). In Judg. 18. 28. we read of "the valley that lieth by Beth-rehob." The valley here is probably the valley between the mountains of Lebanon and Mount Hermon. This would put Beth-rehob close to the source of the river Jordan. In Neh. 10. 11. Rehob is named as a person. As a Levitical city, Rehob belonged to Issachar.

"Hammon,.." - This city is not to be confused with that of the same name mentioned in the list of Levitical cities in 1 Chron. 6. 76. This would be the same as Hammath which is situated on the west shore of lake Galilee. This will be described under Josh. 19. 35. The "Hammon" before us is situated on the west Coast south of Tyre. The modern name is probably "Umm el-Awamid". The meaning of the name is "warm" or "sunny".

"Kahah,.." - See note to Josh. 16. 8. and 17. 9. The "Kahah" before us is situated about 6 miles SE of Tyre. The modern name is thought to be "Qana". The meaning of the name is "a place of reed".

"great Zidon;.." - See note to Josh. 11. 8.

Verse 29

"the coast turneth,.." - This is a note to the effect that the boundary is now being traced in a different direction. The border was traced to the west in verse 26. Thereafter it turned east in verse 27. Then half way through verse 7 it turned north. The point to note is that in starting the tracing, the line is taken from a middle point on the southern boundary and then carried northwards from the same point. Having reached Cabul, the line is traced to the north to Sidon. From there it turns southward along the sea coast.

"Ramah,.." - See note to Josh. 18. 25. sub-section 3. The name means "height" or "lofty place".

"Tyre;.." - Note the marginal reference to "Tzor" which is the Hebrew word for "rock". This refers to the city of Tyre which was on the mainland. Later it was to be built out at sea and be overthrown by Alexander the Great. See the prophecy of this in Ezek.

26. 14. In the verse before us, Tyre is described as "the strong city Tyre". This means the "fortified city" from Heb. "mitsarah" which means "fortified city" or "stronghold" as in Num. 13. 19. In 2 Sam. 24. 7. it is described as "the stronghold of Tyre" from the same Hebrew word. See also "strongholds" in Psa. 89. 40. and "strong city" in Psa. 108. 10. Tyre was the city of king Hiram who was a great friend of David. When David had taken Jerusalem, it was Hiram, king of Tyre, who built David an house. (2 Sam. 5. 11.) When David gave the fatal instruction to number Israel, Tyre was one of the boundary cities of enumeration. (2 Sam. 24. 7.) Because of his love for David, Hiram was anxious to do what he could for Solomon (1 Kings 5. 1.) so he agreed to send Solomon cedars from Lebanon, these coming down by sea and being discharged at Joppa. See 1 Kings. 5. 9/10. and 2 Chron. 2. 16. Note that Joppa is mentioned in Josh. 19. 46. as "Japho." It was famous as a place for the supply of cedars. (Ezra 3. 7.) In the days of Nehemiah during the return from the Babylonian captivity, the men of Tyre caused displeasure to Nehemiah because they traded with the children of Judah and in Israel. (Neh. 13. 16.) Tyre figures in prophecy in Psa. 45. 12. (which Psalm is the counterpart of the book called "The Song of Solomon" or "Canticles"). Psa. 83. 7; and 87. 4; See also Isaiah 23. 1, 5, 8, 15 (twice), 17. for the prophecy against "latter-day Tyre" - the great merchant power of the latter days. See also Joel 3. 4. When Judah was attacked by Nebuchadnezzar, the people of Tyre were not as friendly disposed towards God's people as they had been in the days of David and Solomon. They attacked Judah and took what they could get. (Ezek. 26. 2.) For this crime, Tyre (Tyrus) was to be destroyed by the Babylonians under Nebuchadnezzar, and they would be reduced to a fishing village. (Ezek. 26. 3/14.) The downfall of Tyre is also prophesied in Ezek. 27. 2/36. and 28. 2/19. For his work of destruction against Tyre, Nebuchadnezzar, king of Babylon, was given as his "wages" the land of Egypt. (Ezek. 29. 18/20.)

The Lord Jesus referred to the punishment which came upon Tyre in his speech recorded in Matt. 11. 21/22; Luke 10. 13/14; The ministry of Jesus took him as far north as Tyre and Sidon. (Matt. 15. 21; Mark 3. 8; Luke 6. 17;) In the days of the Acts of the Apostles, Herod was displeased with the people of Tyre and Sidon. (Acts 12. 20.) On his way back from his Third Missionary Journey in transit to Jerusalem, Paul landed at Tyre. (Acts 21. 3.)

Tyre also figures in the following prophetic passages:- Jer. 25. 22; 27. 3; 47. 4; Hos. 9. 13; Amos 1. 9/10; and Zech. 9. 2/3. The story how Tyre rebuilt its city in the sea as a means of escaping from its enemies, is well known. It was eventually destroyed by the Macedonians under Alexander the Great.

"Hosah;.." - This is the first appearance of this name in Scripture. It is the only appearance as a place. The other appearances in 1 Chron. 16. 38; 26. 10/11 and verse 16. refer to people. In 1 Chron. 16. 38. Hosah is one of the porters of the Ark. In 1 Chron. 26. the names of all the porters are given and the name of Hosah appears in verses 10/11. and 16. Returning to the place before us, the situation is unknown. The name means "a refuge" or "fleeing for refuge".

"Achzib:.." - See note to Josh. 15. 44. The place mentioned in the verse before us appears again in Judg. 1. 31. where it is mentioned as being one of those places from which the inhabitants were not driven out by Asher. The modern name is "ez-Zib" and it is situated on the Mediterranean coast north of Accre. The meaning of the name is "stream of falsehood" or "deceitfulness".

Verse 30

"Ummah..." - This is a one time appearance in Scripture. It is given in error for "Acco" which is the Biblical name for that sea coast city which is now known as Accre. It appears in Judg. 1. 31. as being one of the cities out of which the people of Asher did not drive out the original inhabitants. It was well-known as a city in the days of the Crusades. In the Judges reference just quoted, it appears as "Accho". Keil & Delitzsch do not concur with this theory regarding the error in spelling but consider it is preserved in the modern Kefr Ammeth, upon the Lebanon, to the south of Hammana, in the district of Jurd. (op.

cit. page 201 b) The meaning of the name "Ummah" is "association", "side by side", "parallel to".

"Aphék,.. " - See notes to Josh. 12. 18. The place we are studying was also mentioned in Judg. 1, 31. spelt "Aphik" where it was one of the cities out of which the people of Asher did not drive out the inhabitants. It is situated south of Accre at the head of a winter river (torrent). The meaning of the name is "strength" but Grollenberg defines it as "strength of the torrent". (op. cit. page 142 b).

"Rehob:.." - See note to Josh. 19. 28. The Rehob we are looking at is not the same as the Rehob of verse 28. Grollenberg thinks it is but the border line is different and this Rehob must be further north. Keil & Delitzsch dispense with the problem by saying that "Rehob cannot be traced with certainty" and then suggests that it might be the site now occupied by "Hub" in the Lebanon. This would make it very far north indeed and certainly the northernmost town of Asher. The situation must be regarded as being uncertain. The meaning of the name is "open place", but see note to verse 28.

"twenty and two cities..." - There is a mistake somewhere because the record gives 27 if all names in verses 25 to 30 are counted. Keil & Delitzsch would like to eliminate Tyre and Sidon as they were in Lebanon but this would be in defiance of the written word which mentions them. One point we should not miss is that some of the places mentioned are rivers or mountains and so cannot be regarded as cities or towns. We shall just have to leave the matter unsolved but admit the possibility that in terms of the definition of a city, the Bible is correct. It does not include rivers and mountains in the count,

Verse 31

This verse is the epilogue to the section dealing with the allotments to Asher. It must be inserted to avoid any error of confusion between one tribe and another.

Verse 32

Sixth Lot to Naphtali

This verse is the prologue to the allotment about to be given to the tribe of Naphtali.

Verse 33

"Heleph,.. " - This is another of the many one time entrances of a name in Scripture. The situation is unknown. The meaning of the name is "change" or "in exchange for".

"Allon..." - This is not a place name. It is a Hebrew word "Allon" meaning "the oak". It is connected with "bachuth" in Gen. 35. 8. being the name given to the place where Rebekah's nurse, Deborah, was buried. See margin for "the oak of weeping". Note that Bochim (Judg. 2. 1 and 5.) means "weeping". Thus "bachuth" is "Bochim" by a slightly different spelling. The word is also translated as "plain" as in Gen. 12. 6. where the "plain of Moreh" is spoken of. This would be "the oak of Moreh" or "the oak forest of Moreh". See also Gen. 14. 13. where one that escaped was said to dwell in the "plain of Mamre". One who had escaped and is a fugitive, would hardly dwell in a plain where he could easily be seen. But dwelling in an oak forest seems to make sense. In the days of the prophet Hosea, the abominable heathen rituals were practiced in the secrecy of groves and forests. Hence the prophecy against the "oaks" of Hos. 4. 13. The word for "oaks" here is the same as "Allon". The same word appears in Isa. 2. 13; Ezek. 27. 6; and Zech. 11. 2. in the phrase "oaks of Bashan".

"Zaananim,.. " - This name is to be used in conjunction with the "Allon" which precedes it to make the expression "the oak at Zaananim". This is the only verse where this name appears in this spelling. It also appears in Judg. 4. 11. in the form of "Zaanaim" in the expression "plain of Zaanaim". If this had been translated as in the verse before us it would have been written "Allon Zaanaim". Grollenberg thinks that there are two places

by this name, one being on the border of Naphtali as this verse indicates, but the situation is unknown. The other place is that mentioned in Judg. 4. 11, which he puts near Megiddo. He places it between Megiddo and Kedesh. Keil and Delitzsch make both one and the same and point out that to-day there are oaks in the district. (Note that there being oaks here seems to settle a problem as to whether the word "Allon" referred to "oaks" or to the Terebinth (turpentine tree). It seems to be fairly certain that it meant "oaks".) The name "Zaananim" is in the plural form, having the suffix "im" and means "removings".

"Adami,.." - There has been some poor translation here. This is not a place by itself but must be read with the "Negeb" which follows it. In Grollenberg's work (op. cit. page 141 b) he spells the place "Adami-nekeb". Keil and Delitzsch spell the place "Adami-hannekeb" but the additional letters "han" or "ha" represents the Hebrew for "of". So it is "Adami of Nekeb". The modern name for the place is "Khirbet ed-Damiyeh" and is situated south west of the centre point of lake Galilee and about 7 miles from the shore of the lake. The meaning of the name is "Adami" (earth or region) and Nekeb meaning "pass" making "the region of the pass". The meaning of the modern Arabic name is "red cloister" having reference to the nature of the soil. It is on the pass between the cedars in the mountains and the lower ground.

"Nekeb,.." - See previous note.

"Jabneel,.." - This is one of two places with the same name, the other having appeared in Josh. 15. 11. See note to that verse. It is thought that the modern "Khirbet Yamma" occupies the site of the former Jabneel. It is situated south east of the southernmost point of lake Galilee. The name means "which God caused to be built" or "God builds".

"Lakum;.." - This place makes a one time appearance in this verse. Grollenberg spells it "Lakkum". The situation is very close to the point where the Jordan leaves Lake Galilee. This we should expect as the line being drawn in moving eastward so the place should be east of Jabneel, as it turns out to be. The name means "stopping up the way" which indicates a fortress.

"the outgoings thereof were at Jordan." - See note to Josh. 17. 9.

Verse 34

"the coast turneth..." - The Heb. "shuwb" is translated here as "turneth" having also appeared for the first time in this Book in Josh. 19. 27. It appeared in Josh. 19. 29. twice. See note to that verse. The particular meaning attached to this word is that it means "returneth to the starting point". In other words, having described a particular boundary, the next boundary goes back to the beginning and starts again, this time in a different direction which is here described as "westward".

"westward" - Heb. "yam" meaning, basically, "to roar" from which is derived the roaring of the sea. Thus it refers by analogy to the Mediterranean Sea which is another way of saying "westward". In many other places it is translated as "sea". In Isa. 19. 5. the Nile river is referred to as "the sea" from which the waters shall fail. Large rivers were referred to as "seas" as we see from Isa. 27. 1; Jer. 51. 36; Nahum 3. 8. In many other places it is translated as "west" as in Gen. 12. 8; 28. 14; In Palestine, the Mediterranean is always in the west so the expression "sea" inferring "towards the sea" will always mean "west". In the line before us, the tracing which had previously ended at Jordan, now turns towards the west which is the direction of the sea.

"Aznoth-tabor,.." - This is another one time appearance in Scripture. As the name indicates, it is in the locality of mount Tabor which mountain was the junction point of several territories. See Chisloth-tabor of Josh. 19. 12. which is also called "Chesulloth". See note to Josh. 19. 12. and verse 18. The mount is stated to be on the border between

Zebulun and Issachar and we now find it marking a point in the boundary of Naphtali. The situation of Tabor has been described in the verses referred to. The meaning of the name of the place we are studying is "summits of Tabor".

"Hukkok, .." - This place appears by this spelling only in this verse. It also makes an entry in 1 Chron. 6. 75. as Hukok and is there described as a Levitical city belonging to Asher. It is by no means certain that these two are one and the same as Strong thinks they are. The evidence is that they are different places and that the Hukok of 1 Chron. 6. 75. is a spelling error which should be "Helkath". See note to Josh. 19. 25. It is situated about 4 miles north west of lake Galilee. The meaning of the name is "appointed" or "ordained".

"reacheth to..." - See note to Josh. 19. 26.

"to Zebulun on the south side, and...to Asher on the west side, .." - This shows how the two territories join at a point common to all of them. This was the allotment to Naphtali.

"to Judah upon Jordan toward the sunrising." - This difficult phrase has perplexed commentators for many centuries. The LXX gets out of the difficulty by omitting these words. The Masoretic text separates "Judah" and "Jordan" in an attempt to limit the consideration of Judah to the River Jordan which flows southwards to it. In this, it follows the separation of "Jordan" and "Jericho" by the word "by" in italics in Num. 22. 1. and the separation of the same words in Num. 26. 3. by the word "near" in italics. Keil and Delitzsch supply an explanation as follows which they take from C. van Raumer:- "The district of the sixty towns of Jair, which was upon the eastern side of the Jordan, is called Judah here, or reckoned as belonging to Judah, because Jair, the possessor of these towns, was a descendant of Judah on the father's side through Hezron (1 Chron. 2. 5, 21/22.); whereas in Josh. 13. 30. and Num. 32. 41., he is reckoned as contrary to custom against the rule laid down in Num. 36. 7. as a descendant of Manasseh, on account of his descent from Machir the Manassite on his mother's side." This rather clumsy sentence from the joint pens of Keil and Delitzsch (op. cit. page 204 a) simply means that inasmuch as that portion of Manasseh which abuts the Jordan opposite the boundary of Naphtali - the sixty towns - was the possession of the family of Jair, and because Jair was descended from Hezron who was of the tribe of Judah, his portion in Manasseh east of Jordan was called after the title of "Judah". Therefore the use of the term "Judah" in this verse, does not refer to the large allotment of Judah south of Manasseh west of Jordan, but to the portion of Manasseh east of Jordan covered by the sixty towns. On this basis, it is permissible to paraphrase the statement thus:- "to the district of the sixty towns which lie to the east of Jordan".

Verse 35

"the fenced cities..." - The boundary at present being described is the northern portion of all Israel. Therefore it was the buffer between the Holy Land and the marauding nations beyond their borders. For this reason, the cities were fortified and this is the meaning of "fenced cities" - the cities which were fortified or built as fortresses. The Heb. for "fenced" is "mibtsarah" and means "fortified city". See note to Josh. 10. 20. and Josh. 14. 12. where the Heb. is "batsar" which means "inaccessible by height or fortification".

"Ziddim, .." - This is another one time appearance of a city. The situation is unknown. The meaning of the name is "sides". Note the plural form indicated by the suffix "im".

"Zer, .." - This place with the modest name occupies a modest space in the Written Word and limits its appearance to this verse. It is close to the western shore of Galilee. The meaning of the name is "rock" according to Strong but inasmuch as the original Hebrew did not supply the pointing, it cannot be said for certain that this was the meaning. Gesenius suggests "narrow" which it could also be depending upon the points used. This would

indicate that the place was situated at a narrow pass and would then be a natural fortress.

"Hammath,.." - This place bows in and out at this verse. It is linked with Hammoth-dar as a Levitical city in Josh. 21. 32. In the corresponding list given in 1 Chron. 6. 76. it is spelt "Hammon". The modern name is "Hammam Tabariyeh" which is on the western shore of Galilee. This seems to connect it with the modern Tiberias which is very close by. The proximity of four hot springs seems to confirm the locality and the identity because the meaning of the name is "hot springs".

"Rakkath,.." - Again this is a one time entry in Scripture. The modern name is "Tell Eqlatiyeh" situated on the shore of Lake Galilee much further to the north than Hammath. The meaning of the name is "a shore". Rabbinical tradition states that it is the same position as that occupied by Tiberias, but this is unconfirmed. It is thought that it may be the same as "Kartan" of Josh. 21. 32. but this is also very uncertain.

"Chinnereth,.." - The spelling "Chinneroth" is found only in the book of Joshua at 11. 2; and at 12. 3. In 13. 27. it is spelt as in the verse before us but refers to the sea of Chinnereth and not to the plain from which the sea eventually took its name. In Num. 34. 11. the sea is again referred to and Deut. 3. 17. the two are combined with "from Chinnereth even unto the sea of the plain". Chinnereth of course, is the plain and the sea of the plain was to become known as Lake Chinnereth. (In New Testament days, the sea of Chinnereth was known as "the lake of Gennesaret (Luke 5. 1.) and the plain was known as "the land of Gennesaret". (Matt. 14. 34; Mark 6. 53.) As if to add to our interest, 1 Kings 15. 20. calls the place "Cinneroth". In that reference it is the centre of a region. The modern name is "Tell el-'Oreimeh" thus showing that the plain derived its name from a town or city of the name given in this verse. It is on the shore of Lake Galilee far to the north (on the north west of the lake) and very near to Hukkok. The meaning of the name is "a harp".

Verse 36

"Adamah,.." - This place appears in this verse in Scripture and in no other. The situation is unknown. The meaning of the name is "earth". This is similar to Adami of verse 33 but the places are not the same.

"Ramah,.." - See note to Josh. 18. 25. sub-section 3. The situation is that of the present Rameh (Ramea) according to Keil and Delitzsch but the later authority Grollenberg maintains that the situation is unknown. The meaning of the name is "height".

"Hazor,.." - See note to Josh. 11. 1. There are four cities of this name. The first and most important is that mentioned here and in Josh. 11. 1. There is another in Neh. 11. 33. which is in Benjamin. Two others are mentioned in Josh. 15, one at verse 23 and the other at verse 25. See notes to these verses. The second of these is Kerioth-hezron. In Jer. 49. 28. it is used to indicate a group of semi nomadic arabs and is associated with Kedar which is the name of a nomadic tribe of the Suro-Arabian desert. See Isa. 21. 16/17. It is situated south west of lake Huleh and the meaning of the name is "village" or "hamlet".

Verse 37

"Kedesh,.." - See note to Josh. 12. 22.

"Edrei,.." - This is not the city of the same name mentioned in Josh. 12. 4; 13. 12; 13. 31; Num. 21. 33; Deut. 1. 4; 3. 1. and 10. These all relate to the same place connected with the country of Og of Bashan. The Edrei we want makes its only appearance in this verse. It is situated to the west of Lake Huleh about five miles from it. The meaning of the name is "strong".

"En-hazor,.." - This is the only appearance of this place in Scripture. The situation is unknown but there are a few possibilities. Since possibilities can lead us into errors, we shall content ourselves with the fact that the site of the ancient city is unknown. The meaning of the name is on the face of it "fountain" from En- and "village" from Hazor. Therefore it means the fountain of the village. Keil & Delitzsch say that the modern Tell Hazur are merely ruins of an ordinary village with one single cistern (fountain) that has fallen to pieces.

Verse 38

"Iron,.." - This is the only appearance of this place in Scripture. A more correct transliteration into English spelling would be "Yirown". This form of the name does not appear in Scripture. The situation is unknown and the meaning of the name is "timid", "Pious", "piety".

"Migdal-el,.." - Here we have yet another of the many one time entries of a name in Scripture. The situation is unknown. The meaning of the name is "tower of God". Whereas Grollenberg may be right when he says that the site of this ancient city is unknown, it is obviously close to Galilee because of the boundary line which is being drawn. Therefore it is hard to resist the guess of Keil and Delitzsch (op. cit. page 205 b) that it is to be associated with Magdala of the New Testament. See Matt. 15. 39. where this place makes its only New Testament appearance. This places it to the west of Lake Galilee, between Capernaum and Tiberius. However, in the lack of positive proof, this assumption must be taken with interest and reserve.

"Horem,.." - Another solo appearance. The site is unknown. The meaning of the name is "devoted" or "sacred".

"Beth-anath,.." - The name appears in Scripture for the first time at this verse. In Judg. 1. 33. it is recorded that the people of Naphtali did not drive out the Canaanite inhabitants of Beth-anath and that the people of Beth-anath were put to tribute. The place is not to be confused with Beth-anoth which is listed in Josh. 15. 59. as one of six cities in the hill country of Judea. See note to that verse. There is a possibility that the place we are studying is the modern "Ba'neh" or "Bi'na" (the spellings are alternative). It is situated at a point which is almost the most westerly point of Naphtali. It is on the border of Asher and is on almost the same latitude as Accre. The meaning of the name is "house of response".

"Beth-shemesh;.." - There are four cities known by this name and these are listed in the note to Josh. 15. 10. q.v. (see sub-section 2). The city we want is also mentioned in Judg. 1. 33. where it is recorded that the people of Naphtali did not drive out the inhabitants thereof but that they put them to tribute. The situation of the place is unknown but it may be the same as the Beth-shemesh mentioned in Josh. 19. 22. this place being on the border of Issachar. The name means "house of the sun" and this leads us to understand that it was at one time connected with the worship of the sun god.

Nineteen cities with their villages. - It is difficult to reconcile this number with the number of names given in verses 32/38. There is a possibility that a verse is missing because the city of Karthan (Kirjathaim) which Naphtali gave to the Levites is omitted from the list. See Josh. 21. 32.

Verse 39

With this verse which is in the form of an epilogue, the description of the allotment to Naphtali is brought to a close. The description was not given with the same degree of detail and accuracy as with others. There is probably a Divine design in this because apart from Barak of Kedesh-naphtali (Judg. 4. 6.) the tribe of Naphtali is seldom mentioned. Its contribution to the history of Israel was very small. Some of the highlights were:- (1) Hi-

J O S H U A

Chapter 19 verses 10 39

MAP 6B

PORTION OF ZEBULUN

- | | |
|-----------------------------------|----------------------------|
| 1. SARDID | 10. REMMONMETHOAR |
| 2. MARALAH | 11. NEAH |
| 3. DABBASHETH | 12. HANNATHON |
| 4. JOKNEAM (River before Jokneam) | 13. VALLEY OF JIPHTHAHEL |
| 5. CHISLOHTABOR | 14. KATTATH (site unknown) |
| 6. DABERATH | 15. NAHALAL (site unknown) |
| 7. JAPHIA | 16. SHIMRON |
| 8. GITTAHHEPHER | 17. IDALAH (site unknown) |
| 9. ITTAHKAZIN (site unknown) | 18. BETHLEHEM |

PORTION OF ISSACHAR

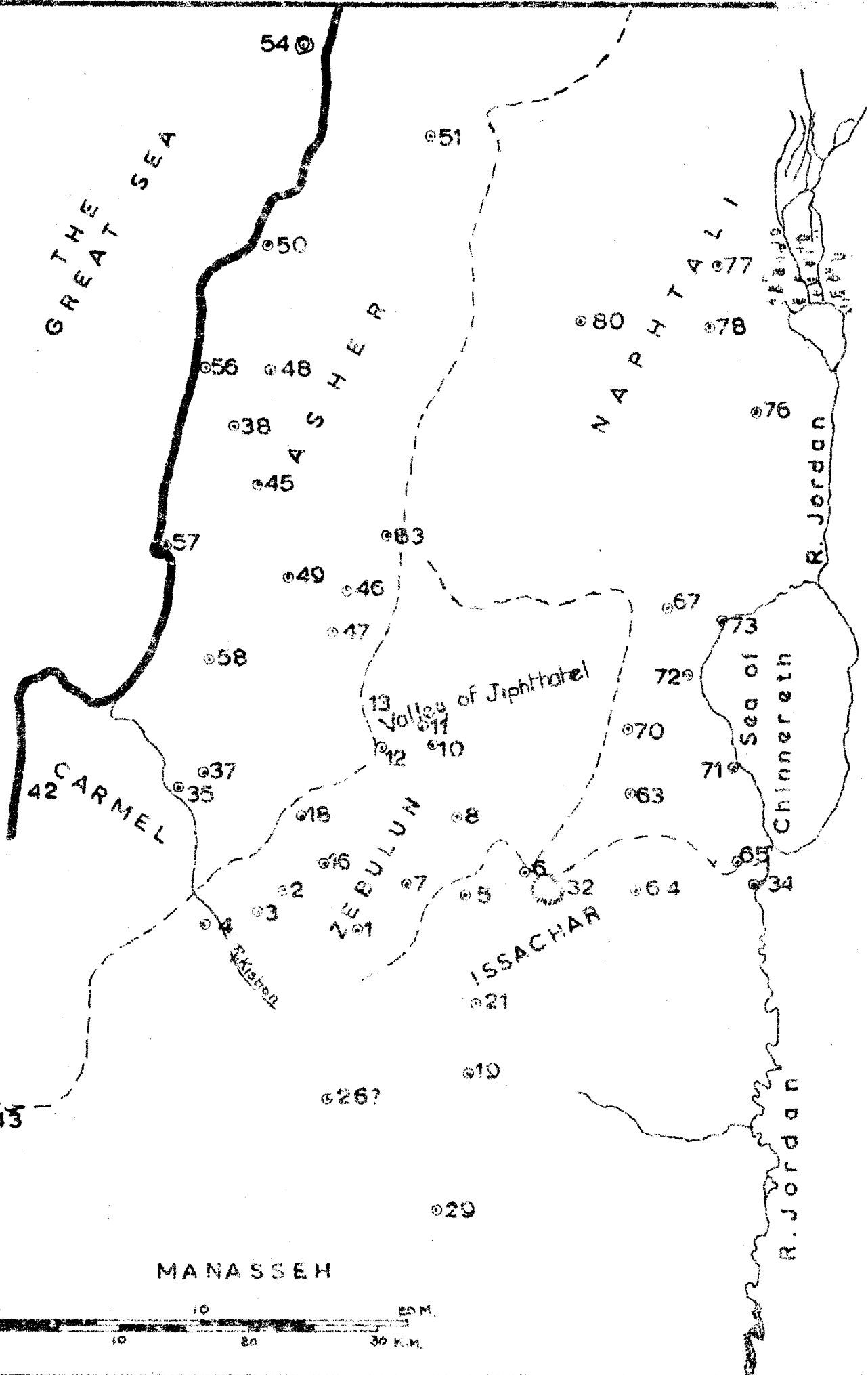
- | | |
|---|--|
| 19. JEZREEL | 27. ABEZ (site unknown) |
| 20. CHESULLOTH (see 5 - Chislothtabor) | 28. REMETH (site unknown) |
| 21. SHUMEM | 29. ENGANNIM |
| 22. HAPHRATH (site unknown) | 30. ENHADDAH (site unknown) |
| 23. SHIHON (site unknown) | 31. BETHPAZZEZ (site unknown) |
| 24. ANAHARATH (site unknown) | 32. TABOR |
| 25. RABBITH (possibly identical to Daberath of Zebulun - see 6) | 33. SHAHAZIMAH (between Mount Tabor and Jordan - exact site unknown) |
| 26. KISHION Possibly identical to Kedesh as shown) | 34. BETHSHEMESH |

PORTION OF ASHER

- | | |
|--|---------------------------|
| 35. HELKATH | 48. HEBRON (read ABDON) |
| 36. HALI (site unknown) | 49. REHOB |
| 37. BETEN | 50. HAMEON |
| 38. ACHSHAPH | 51. KANAH |
| 39. ALAMMELECH (site unknown) | 52. GREAT ZIDON |
| 40. AMAD (site unknown) | 53. RAMAH (Site unknown) |
| 41. MISHEAL (near Mount Carmel - exact site unknown) | 54. TYRE |
| 42. CARMEL | 56. ACHZIB |
| 43. SHIHORLIBNATH | 57. UMELAH (site unknown) |
| 44. BATHDAGON (site unknown) | 58. APHEK (read ACCO) |
| 13. VALLEY OF JIPHTHAHEL | 49. REHOB |
| 45. BETHENEK | |
| 46. NEIEL | |
| 47. CABUL | |

PORTION OF NAPHTALI

- | | |
|---|--------------------------------|
| 59. HELEPH (site unknown) | 71. HAMIATH |
| 60. ALLON (the Oak in Zaanannim site unknown) | 72. RAKKATH |
| 61. ZAAANANNIM (site unknown) | 73. CHINNERETH |
| 62. ADAMI (see 63) | 74. ADAMAH (site unknown) |
| 63. NEKEB - ADAMI NEKEB | 75. RAMAH (site unknown) |
| 64. JABNEEL | 76. HAZOR |
| 65. LAKUM | 77. KEDESH |
| 66. AZNOTHTABOR (near Mount Tabor - exact site unknown) | 78. EDREI |
| 67. HUKKOK | 79. ENHAZOR (site unknown) |
| 68. JUDAH upon JORDAN (site unknown) | 80. IRON |
| 69. ZIDDIM (site unknown) | 81. MIGDALEL (site unknown) |
| 70. ZER | 82. HOREM (site unknown) |
| | 83. BETHANATH |
| | 84. BETHSHEMESH (site unknown) |



<u>PORTION OF ZEBULUN</u>	<u>Nos. 1 to 18</u>	<u>Joshua 19 vs. 10 to 16</u>
<u>PORTION OF ISSACHAR</u>	<u>Nos. 19 to 34</u>	<u>Joshua 19 vs. 17 to 23</u>
<u>PORTION OF ASHER</u>	<u>Nos. 35 to 58</u>	<u>Joshua 19 vs. 24 to 31</u>
<u>PORTION OF NAPHTALI</u>	<u>Nos. 59 to 84</u>	<u>Joshua 19 vs. 32 to 39</u>

MAP 6B.

ram, king of Tyre, was the son of a man of Tyre who had married a widow from the tribe of Naphtali. (1 Kings 7. 14.) No doubt it was due to the training he had received from his mother that he was fond of and loyal to David, and Solomon. (2) At the request of Asa, king of Judah, Ben-hadad came against Israel and in doing so, destroyed many cities and all the land of Naphtali. (1 Kings 15. 20.) (3) Much the same thing was to be repeated in the days of Pekah, king of Israel, when Tiglath-pileser over-ran the same cities and Naphtali as well. (2 Kings 15. 29.) That such a mountainous region could be defeated in this manner shows the weakness of the men of Naphtali who held a country of natural defences. (4) In the days of reform brought about by Josiah, king of Judah, he destroyed all the appurtenances of false worship in Naphtali.

The exhortation to be drawn from this is that anything we do for the LORD which is done in a half-hearted or careless manner, is doomed to fail. Just as there was little precision and attention to infinite detail in the description of the boundaries of Naphtali, so there must have been a similar lack of energetic service and devotion from the men of Naphtali. Even Naphtali's most famous son, Barak, was partly responsible for the spiritual decline of Israel in the days of the Judges of Israel. He showed his weakness by declining to go to war unless Deborah, a woman, would go with him. (Judg. 4. 8.) In the pre-figure of history which was taking place at this time, Barak and Deborah acting in concert, formed a type of king and priest leading the attack against the enemies of Israel. It was left to another woman, Jael, to kill the chief captain of the enemy, Sisera. (Judg. chapter 4.) The anti-type of Barak and Deborah is also seen in the acts of the Returned Christ and his Ecclesia.

Verse 40

The Seventh Lot for Dan

This verse is a prologue to the story of the allocation of land to the tribe of Dan. It makes a clear distinction between this new description and the one which has gone before.

Verse 41

"Zorah,.." - The story now to be told takes us down south again to a small territory which was incorporated in Judah. This is the first mention of Zorah in the Divine Record. It is also known as "Zoreah" and it is with this spelling that the place appears in Josh. 15. 33. See note to that verse. The place introduces us to a very famous Biblical character, namely, Samson, who was born and who grew up in the mountainous district of Dan. (Judg. 13. 2.) The place is situated close to the southern boundary of Dan (the northern border of Judah) and is south west of Eshtaol with which it is frequently connected. The name means "Place of hornets". This meaning is interesting because the Arabic word for "hornets" is the Hebrew word for "bees". This suggests that the country had a large bee or hornet population and this explains how the bees were present to be in the carcase of a lion. (Judg. 14. 8.) There is a strong possibility that Jonathan was in Dan when he tasted the honey which was so plentiful that it dropped upon the ground. It was immediately after this that Israel smote the Philistines that day from Michmash to Ajalon. To complete the story, Ajalon is in Dan. See 1 Sam. 14. 25/31. and "The Land and the Book" by W. M. Thomson. (Nelson) page 566). See also Judg. 14. 8.

"Eshtaol,.." - See note to Josh. 15. 33. It is on the south east border of Dan, near the north west border of Judah. The name also appears as "Estaol" in modern writings but not in Scripture. The meaning of the name is "request" or "petition".

"Ir-shemesh,.." - This is another one time appearance. See note to Josh. 15. 10. This indicates that there are four cities of which the city we want for consideration of the verse before us is the first of those listed in the note. From this too, we understand that the name "beth-shemesh" is very likely identical to Ir-shemesh. The word "beth" means "house" and the word "Ir" is the same as "ur" which we know to be "city". Therefore the name is either "house of the sun" or "city of the sun". This indicates again that Ir-shemesh must have been associated with the worship of the sun at one time. The place lies close to the

most southerly point on the boundary between Dan and Judah.

Verse 42

"Shaalabbin,.." - This is the only appearance in this spelling. It is also found in Judg. 1. 35. where it is stated that the Amorites, having forced the children of Dan to live in the mountains, they dwelt on the plain in the cities of Aijalon in Mount Heres, and in Shaalbim. (Note the different spelling). In the days of Solomon, twelve officers were appointed to provide the king and his household with victuals, each man attending to this work in his monthly turn. Shaalbim is mentioned in 1 Kings. 4. 9. in this connection. The modern name of the site is "Selbit" and it lies very close to the middle point of the northern boundary between Dan and Ephraim. The meaning of the name is "place of foxes". At the end of his reign, when David rewarded his mighty men of valour, he chose amongst them Elisha the Shaalbonite, this being the name applied to men from Shaalabbin. See also the corresponding list given in 1 Chron. 11. 33.

"Ajalon,.." - See note to Josh. 10. 12. The correct spelling is taken to be "Aijalon". It is not to be confused with the city of this name in Judg. 12. 12. which was a city of Zebulun. As it was with Shaalabbin, the Amorites dwelt in Aijalon when they had driven the people of Dan into the mountains. It is listed in Josh. 21. 24. as a Levitical city out of the tribe of Dan. See the parallel list in 1 Chron. 6. 69. It appears from 1 Chron. 8. 13. to have been inhabited by people from Benjamin. The victory of Israel over the Philistines at Michmash and Aijalon has already been mentioned in these notes. See Josh. 19. 41. and note to Zorah in connection with "bees". (1 Sam. 14. 25/31.) It was fortified in the days of Rehoboam. (2 Chron. 11. 10.) When the Philistines invaded the low country in the days of Ahaz, Ajalon was taken. See 2 Chron. 28. 18. There is a valley at Aijalon which gave entry into Judah. The name of the site in modern times is "Yalo". It is situated in the north west quarter of Dan, towards Benjamin. The name of the place means "belonging to a stag".

"Jethlah,.." - This name also appears only once in Scripture. The situation is unknown. The name means "height" or "lofty place". This would suggest that it was situated in the mountainous region of Dan.

Verse 43

"Elon,.." - This is the only appearance of this place in Joshua but it appeared in Gen. 26. 34. as a name - Elon the Hittite. This man is mentioned again in Gen. 36. 2. as the father of one of the wives of Esau. Her name was Adah. There is another Elon in Gen. 46. 14. who is named as a son of Zebulun. This man gave rise to a "family" in the Biblical sense. (Num. 26. 26.) The family was known as the Elonites. The name endured in Zebulun for we find a Zebulunite named Elon as a judge in Israel. (Judg. 12. 11/12.) The place is named as "Elon-beth-hanan" in 1 Kings. 4. 9. in connection with the appointment of twelve officers to provide victuals for Solomon and his household. This naming however, appears to be in error because Elon is thought to be another name for Aijalon. (See note to Josh. 19. 42.) The situation of the place in Dan is unknown. The meaning of the name is "oak" or "oak grove". If the latter then it indicates the abominable practice of ritual practiced by the heathen in earlier days. If connected with "Hanan" which means "merciful" or "favour", then the meaning is "the oak grove of favour or mercy".

"Thimnathah,.." - The usual one time appearance is made here. It is also known as "Timnah" and is famous for the slaying of a lion by Samson. See Judg. 14. 6. It was mentioned in Josh. 15. 10. as "Timnah". See note to that verse. In the days of Ahaz, king of Judah, the Philistines captured Timnah. (2 Chron. 28. 18.) Timnah is not to be confused with the Timnah of Josh. 15. 57. which belonged to Judah. See note to that verse. The modern name is "Khirbet (ruins) Tibneh". It is situated on the most southern point of the border of Dan. The meaning of the name is "a portion assigned".

"Ekron,..." - See note to Josh. 13. 3. The other appearances in the Book of Joshua are 15. 11; 15. 45/46;

Verse 44

"Eltekeh,..." - The name appears in this verse and then in Josh. 21. 23. where it is listed as a Levitical city out of the tribe of Dan. In the famous prism of Sennacherib in which, by cuneform writing he describes his military achievements, he claimed to have "besieged, captured and sacked Eltekeh and Timnah. "I attacked Ekron..." (quoted from the full translation recorded by Grollenberg (after J.T. Nelis) in his work referred to on page 89). The modern name is "Khirbet el-Muqanna" situated in the lowlands south east of Ekron. The meaning of the name is "to which God is fear".

"Gibbethon,..." - The name makes its first appearance at this verse. It is mentioned in Josh. 21. 23. as one of the Levitical cities out of the tribe of Dan. When Nadab, the son of Jereboam, began to reign over the northern kingdom, Baasha, the son of Ahijah of the house of Issachar conspired against him and smote him at Gibbethon. This was the beginning of the end of the house of Jereboam. (1 Kings 25/27.) The Philistines possessed the place at that time. See verse 27. Twenty-four years later, in the twenty-seventh year of Asa, king of Judah, the people were encamped against Gibbethon because the Philistines were holding it. (1 Kings 16. 15.) The modern name of the place is "Tell el-Melat". It is situated between Ekron and Gezer. The meaning of the name is "a lofty place".

"Baalath,..." - This is the first appearance of this form of the name but it appeared as "Baalath-beer" in Josh. 19. 8. See the full note to Josh. 17. 8. and note particularly section 6. which refers to the Baalath before us. As stated in the note, the situation is unknown. Whereas "Baal" means "Lord" and Baalath is a feminine form of the name, the conclusion about the meaning of the name is that it means "mistress".

Verse 45

"Jehud,..." - This is a one time appearance. The modern name is "el-Yahudiyeh" which is situated east of Jaffa, in Ephraim. In place of this name, the LXX has "Azor" which appears in Matt. 1. 13/14. as a name of a person. It appears in the prism of Sennacherib as one of the cities he conquered. See note above to verse 44 under "Eltekeh". The meaning of the name is derived from "Judah" which is "praise". The meaning here is "praiseworthy" or "honourable".

"Bene-barak,..." - Another one time visit. Once again this place is mentioned by Sennacherib. See note above. The modern name is "el-Kheiryeh" and the place is situated east of Joppa and very close to Azor on the north side of it. The meaning of the name is "village of the sons of thunder" or "village of the sons of Barak."

"Gath-rimmon,..." - This is the debut of the place. It makes a return entry in Josh. 21. 24. where it is listed as a Levitical city out of the tribe of Dan. The parallel list is in 1 Chron. 6. 69. The Gath-rimmon of Josh. 21. 25. is a different city and lies in West Ephraim. The situation of the city we are studying is unknown. The meaning of the name is "winepress of the pomegranate".

Verse 46

"Me-jarkon,..." - Again a solo appearance. It is in Dan and very likely near Joppa but the exact site is unknown. The meaning of the name is "water of the yellowness".

"Rakkon,..." - Another one time appearance. The situation is unknown. The meaning of the name is "thinness".

"Japho..." - See margin "Joppa". Yet again a one time appearance. "Joppa" is the Greek and Latin form of the name "Yapho". The description in this verse must be noted. It is "with the border before Japho". This means the environs of Joppa. Joppa first appears in Scripture in 2 Chron. 2. 16. where it is stated that the timber for the temple which was sent from Lebanon by Hiram king of Tyre came down by sea and was landed at Joppa. A similar thing happened in connection with the rebuilding of the temple at Jerusalem after the return from captivity. (Ezra. 3. 7.) In Jonah 1. 3. we learn that Jonah sailed from Joppa. Joppa also figures in the stories of Acts 9 - 11. The modern name is "Jaffa" and it is contiguous with the modern city of Tel Aviv on the Mediterranean Sea. The meaning of the name is "beauty".

The problem in regard to Joppa is that it was not in Dan but in Ephraim. The territory allotted to Dan did not extend to the sea at Joppa. Nevertheless Dan must have been permitted access to the sea because of Judg. 5. 17. where it is stated that Dan remained in ships. The allocation is strictly to the environs of Joppa and not to Joppa itself. This may solve the problem.

Verse 47

"Went out too little for them..." - The "too little" is in italics so not in the original Hebrew. The word "for" should be "from" them. The exact meaning is difficult to ascertain. The Afrikaans version is close to that of the R.S.V. with "Maar die kinders van Dan het hulle grondgebied kwytgeraak;.." ("But the children of Dan had their territory lost to them;..") The R.S.V. is "When the territory of the Danites was lost to them,.." This indicates that something happened to render their territory too small for them so they took military action to put things right from their point of view. In Judg. 1. 34. we read that the Amorites would not allow the people of Dan to come down to the fertile valley but kept them in the mountain. After many years, the Danites sought out an inheritance for themselves. This was at a time when there was no king in Israel. (Judg. 18. 1.) The violent action taken by Dan is described in Judg. chapter 18. and the outcome was that they attacked far to the north and occupied some of the land, calling it Dan. (Judg. 18. 29.) Their initial adventure was to Laish (Judg. 18. 7.) but see margin which says, "Josh. 19. 47. called Leshem".

Returning to the verse from Josh. we find a summary of this history is given in a few words. The situation of Laish is unknown but it is known to have been in the farthest north of Palestine thus giving rise to the expression "from Beer-sheba even unto Dan" (1 Chron. 21. 2; 2 Chron. 30. 5;) or "Dan even to Beer-sheba" (Judg. 20. 1; 1 Sam. 3. 20; 2 Sam. 3. 10; 17. 11; 24. 2. and 15; etc.,) to indicate the full length of the land from south to north or from north to south.

The apostacy of the people of Dan is recorded in Judg. 18. 30/31. In 1 Kings 12. 29/30. we read how Jereboam set up one of his golden calves in Dan. The record given in this verse from Joshua must have been written after the history of Judg. 18. had taken place.

Verse 48

This verse is the epilogue of the story of how Dan received and fought for the land that came to be known by the name of the tribe. It has the effect for the reader of bringing that part of the story to an end so that the reader is prepared for the next part of the narrative.

Verse 49

The Inheritance given to Joshua

The character of Joshua is shown here in a good light when it is realised that he finished his work for Yahweh first and saw to the allocation of land to all the tribes before he gave thought to himself. If Caleb could be given a personal portion then surely Joshua

could have his as well. The verse says that the children of Israel gave him the land and there is no record that he asked for it. All we learn is that in verse 50 he asked for a certain land when Israel was about to give him a portion.

Verse 50

"Timnath-serah..." - As the record states, this was in Ephraim. This is the first mention of the place in Scripture and it appears again in Josh. 24. 30. where it is stated that Joshua was buried there. In Judg. 2. 9. this burial is stated to be in "Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash." A remnant of the place is found in the modern Khirbet Tibneh which lies SSW of Shechem. It lies in the hills and is due north of Beth-horon. The meaning of Timnath-serah is "abundant portion" and the meaning of Timnath-heres is "portion of the sun".

Reference to the notes on Timnath in Josh. 15. 10. will show that the place before us, namely, Timnath-serah, must not be confused with any of the places mentioned in that note. This is a separate place altogether. It is also different from the Timnathah mentioned in Josh. 19. 43. as belonging to Dan. The Timnath-serah before us is in Mount Ephraim and has nothing to do with the tribe of Dan.

Verse 51

The opening words of this verse take us back to Josh. 14. 1. and Num. 34. 17 and 29. The work which was done pre-figured the work of the Returned Christ which yet lies in the future. We have it on the authority of Psa. 47. 4. that "He shall choose our inheritance for us, the excellency of Jacob whom he loved." See also the closing words of Matt. 20. 23. "it shall be given to them for whom it is prepared of my Father" - these being the words of Jesus, the Joshua of the latter days. See also Matt. 25. 34.

"in Shiloh..." - See Josh. 18. 1. and verse 10 where it is stated that all this allocation was done "before the LORD". In Shiloh Yahweh was to be found. See Judg. 21. 19/21; 1 Sam. 1. 3; Jer. 7. 12, 14;

The work in this connection which had now been completed was that described from Josh. 14. 1. to the preceding verse of this one. This work had been done by the ruler of the state and the leader of worship. In other words, fore-shadowing the work of the future Priest/king. Such a co-operation between ruler and priest was possible only in those days since both were guided by Yahweh. Since the ascension of Jesus into heaven, such a co-operation has been lost. If the priesthood were to be given power of state rulership now, they would turn out to be as corrupt as the rulers from the laity. This was shown in the days of Cardinal Wolsey and will always be the case as long as man is left to his own devices.

EXHORTATION

A feature of the list of names given in this chapter is the frequency with which one comes across a one-time entry. Sometimes the situation has been lost but in others it is known. Here and there we find a well-known place and the site can be visited in these days. There must be a lesson in all this. God would not use words unnecessarily and would not give us this apparently worthless information without having a good reason for doing so. The answer as we find it is this;- If we regard the allocation of land as the building of the ecclesias throughout the ages, we begin to get a pattern of gradual development of a people for Yahweh. Here and there we find a man who is a pillar of the Truth. He shines above his fellows and his name lives throughout the centuries which follow either in his writings or the things that are written about him. He is represented by those towns and cities which are well-known in Scripture. Then we have those cities and towns which occur a few times in Scripture but not very frequently. They represent those of the Household who are valiant servants of Yahweh and do a work which is outstanding yet not up to the standard of the truly greats. Those place names which are solo entries are the rank and file of the ecclesias.

They are the good attenders who are so essential to a healthy and virile ecclesia even though they may not do a lot of work. Lastly we find those one-time entries whose situation has been lost. They represent those who will be rejected at the Judgment Seat. Whether the Spirit Word meant to give this lesson is not the point. The point is that the lesson can be taken and it is up to us to decide what sort of city or town we want to be. We cannot all be outstanding scholars and preachers but we can all work hard to ensure so far as it is possible to ensure such things, that we are not lost when the day of reckoning comes.

The lesson of the lethargic tribes who had to be reminded of their duty should be apparent to all. We cannot coast into the Kingdom of God. There is work to be done and work never gets done if it is left until another time. It must be started now and kept going.

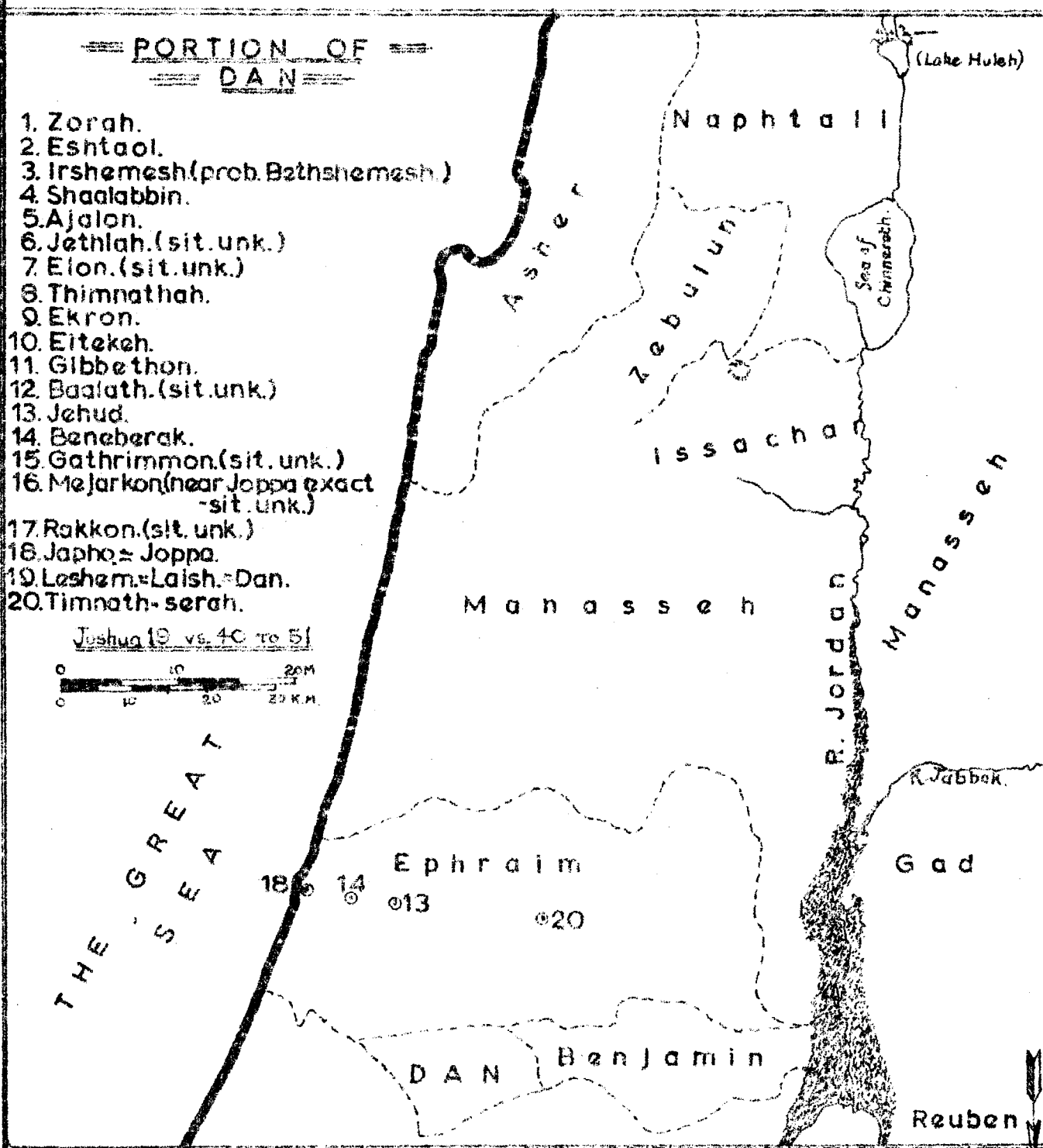
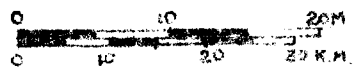
The next lesson we can take is that inasmuch as some of the boundaries are carefully drawn and others are not, this is indicative of the quality of the work done by the various ecclesias and their members. Boundaries are drawn in several ways - in a logical order; in great detail and the other details of the land are accurately given. In some cases the boundaries are drawn with insufficient detail so that the exact extent of the tribal lands cannot be stated with certainty. The question we can ask ourselves is, How do we serve Yahweh? With carelessness knowing that He is not here to scold us? We have been called to a high calling so we should strive to do all our ecclesial work with the best skill and devotion we can muster.

Our final lesson is one taken from Joshua himself. As we read this chapter, we see a man who works hard and without a selfish motive. He was there to serve Yahweh and not himself. He held a high position but he did not seek further honours. When he received his reward, he did not seek a continuation of rulership for himself but retired to the land which Yahweh gave him. He did not ask for honours nor did he ask for a material reward. But he was given them by God. When we think of these things we should realise that we should serve Yahweh first before serving ourselves. Joshua was first in service and last in reward yet his reward was greater than any man's in Israel.

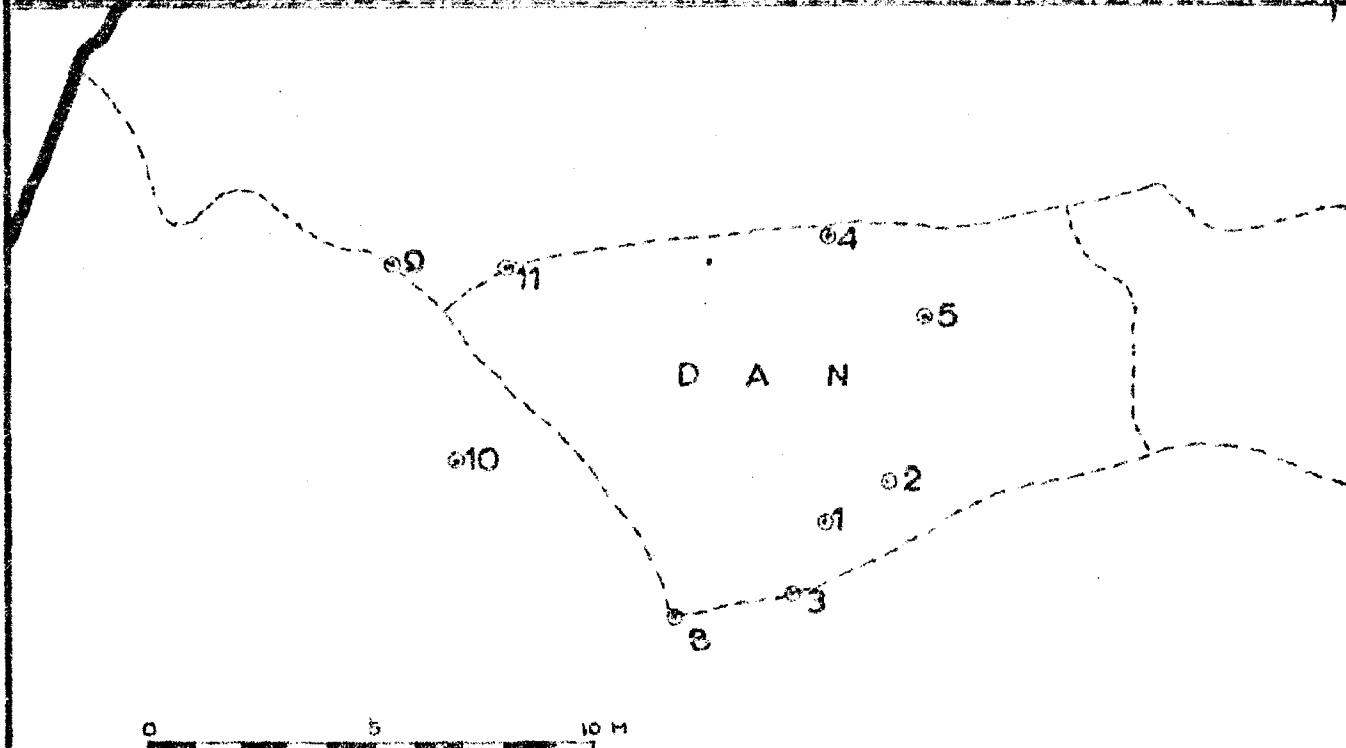
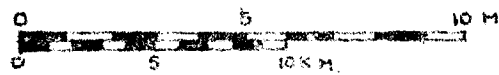
== PORTION OF ==
 == DAN ==

1. Zorah.
2. Eshtaol.
3. Irshemesh (prob. Bathshemesh.)
4. Shaalabbin.
5. Ajalon.
6. Jethlah. (sit. unk.)
7. Elon. (sit. unk.)
8. Thimnathah.
9. Ekron.
10. Eitekeh.
11. Gibbethon.
12. Baalath. (sit. unk.)
13. Jehud.
14. Beneberak.
15. Gathrimmon. (sit. unk.)
16. Mejarkon (near Joppa exact -sit. unk.)
17. Rakkon. (sit. unk.)
18. Japho = Joppa.
19. Lashem = Laish = Dan.
20. Timnath-serah.

Joshua 19 vs. 40 to 51



THE GREAT SEA



MAP 6C.

JOSHUA

Chapter 20

The Cities of Refuge

One of the major themes of Biblical teaching is that we, as mortal people, have two alternatives - either we follow Sin and die for all time, or we follow in God's Way and live forever. There is no middle path. Paul put it in this way:-

Rom. 6. 23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

This has been the case since the very beginning in the Garden of Eden. The first "sin" was one of disobedience and brought forth the sentence "dust thou art and unto dust shalt thou return" (Gen. 3. 19.) which was a fulfilment of the warning of punishment for disobedience which said, "thou shalt surely die." (Gen. 2. 17.) God alone has the power of life and death. In the beginning, "God breathed into his nostrils the breath of life; and man became a living creature" (soul - from Heb. "nephesh" meaning a breathing creature and "chayah" meaning "living". As a noun, the Hebrew word "nephesh" is feminine gender.) Just as God has power to give life, so has power to take it away.

Job. 34. 14. "If he set his heart upon man, if he gather unto himself his spirit (Heb. "ruwach" meaning breath that is exhaled) and his breath; (Heb. "neshamah" meaning "breath" as in Gen. 2. 7.)

15. All flesh shall perish together, and man shall turn again to dust."

The power to give life and to take it belongs to God alone. Man has power to take life away by killing but he has no right to do so unless he is instructed by God to kill as he was in 1 Sam. 15. 3. "...spare them not; but slay both man and woman, infant and suckling,..."

Uttering the words of Yahweh, Moses said in the Song of Moses:-

Deut. 32. 39. "See now that I, even I, am he, and there is no god (Heb. 'elohiym meaning "powerful ones" empowered by "el" the power of God) with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand."

This theme is developed by the Plan and Purpose of God to reward the righteous with immortality and to punish the wicked with death. To resume the theme of sin and disobedience bringing forth death, we are led to understand that if man takes life without being authorised by God to do so, he is bringing about or hastening the outcome of the sin of the Garden of Eden. In other words, by killing someone, man would establish himself as an agent of sin and as such would be an enemy of God.

In the law of Western nations, two types of killing are recognised, namely, "murder" which is wilful killing (pre-meditated killing) and culpable homicide (manslaughter) which is killing in a blameworthy manner such as through carelessness or lack of fore-thought, but not by premeditation. Whereas the Sixth Commandment stated emphatically, "Thou shalt not kill" (Exod. 20. 13.) and the Law was no less emphatic with "He that smiteth a man, so that he die, shall be surely put to death," (Exod. 21. 12.) the Law made provision for accidental killing by the exception in the next verse which reads, "And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee." (Exod. 21. 13.) This was the first intimation of the provision at a later date of the cities of refuge.

The principle has now been established that a wilful killer is the same symbolically as the wilful sinner. Both bring about death. The accidental killer is symbolical of the accidental sinner. Once again both bring about death but the attitude of the LORD is slightly

different in the case of the accidental sinner. The wilful sinner has no remedy. He must die. The accidental sinner has a refuge in the same way as the accidental killer was given a city of refuge. By giving this provision, God was not condoning the accidental killing any more than He would condone accidental sinning. The way of escape was a sign of God's mercy after looking at the intentions of the heart. The killer would realise what he had done and would be made aware of the enormity of his crime. He had taken a life and by so doing, had usurped the authority of God. The time he had to spend in the city of refuge and the event which had to take place before he was free to leave it, would all bring home to him the wrong that he had done and the extent to which he was in God's hands.

The provision of asylum for the accidental killer could lead to abuse. It would be possible for someone to stage a death and make it appear as though it were accidental. Such a person could not appeal to the provision of the law which provided for the cities of refuge. The Law was clear on the point.

Exod. 21. 14. "But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die."

The guilt under this section had to be proved before positive action was taken against the killer. "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die." (Num. 35. 30.) From this verse we see that a proper trial had to be given and false witnesses were not allowed to give false evidence. Verses 31 and 32 show that the killer was not permitted to bribe any person to excuse his guilt and the escaped killer was not allowed to bribe any person to permit him to return from a city of refuge before the time for return was due. To prevent anyone from taking revenge against a killer, only the "revenger of blood" was permitted to slay the killer. (Num. 35. 24.) This ensured that the killer received a fair trial.

In the analogy of the killer being a sinner, the fore-going rules show that every sinner will receive a fair trial at the Judgment Seat of Christ. Only the "revenger of blood" will be permitted to slay the sinner who is adjudged worthy of death. The "revenger of blood" in that case will be God. In the analogy of bribes being not allowed, God will not be turned away from His Plan and Purpose in this matter. The presumptuous sinner was like the man who gathered sticks on the sabbath day. He must have known the commandment of God in this matter yet he wilfully sinned in breaking that commandment. For that he had to die. The sentence was -

Exod. 15. 31. "Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him."

He that wilfully sins despises the word of the LORD and must take the consequences. He that accidentally sins will be forgiven but he must be repentant and must look to the mercy of God to save him. The cities of refuge enabled the accidental sinner to do that.

THE ANALOGY OF THE CITIES OF REFUGE:

The most eminent of the Levitical cities were chosen as the cities of refuge. Inasmuch as the people of Israel were allocated land on both sides of the river Jordan, the cities of refuge were established on both sides as well. Three cities were chosen for each side making six cities of refuge in all. In case this was insufficient, provision was made for a further three to be established. The instructions of Exod. 21. 13. could not be put into effect as long as the children of Israel were on the move through the wilderness. Once they were established in the land, the provision of such cities not only became possible but also became imperative. It was when the children of Israel had taken up their inheritances that the obedience to the laws of the cities of refuge were made possible. The children of Israel were the people of God. They were a holy nation (Deut. 14. 2.) so it was appropriate that

Levitical cities should be chosen as cities of refuge. The sinner was then more closely associated with the priesthood and brought more closely to the worship of Yahweh. In the analogy, we learn the important lesson that the sinner who seeks forgiveness for his sins can do so only within the Household of Faith. In other words he must become associated with the ecclesia of God because that is the only means whereby he can become part of "a chosen generation, a royal priesthood, an holy nation, a peculiar people;.." (1 Peter 2. 9.)

Sojourn in the cities of refuge had to be continuous until the death of the high priest. (Num. 35. 25, 28.) The rule that a high priest gave up office upon his death would make it a long wait for some. The analogy is plain. If freedom came upon the death of the high priest, then our liberation from sin will come in the course of time through the death of our High Priest, the Lord Jesus. It is a point of importance that access to the cities of refuge was easy. Roads had to be built to facilitate the flight to the city of refuge. (Deut. 19. 3.) If the guilty could not get to the city of refuge on time, the fault would lie with him because every facility was put in his way to get there as quickly as he could. In the analogy, Christ is our city of refuge and every opportunity is given to us to come unto him. The way is clear and the invitation is always there. If we are slow in finding it and if death catches up on us before we get there, then we can look to our own tardiness or unwillingness to dedicate ourselves to Jesus.

By sojourning in a city of refuge, the guilty one would have to cut himself off from his people. He would have to leave father, mother, wife and children if he wanted to live according to the way God had laid down. In the analogy, Jesus has made it quite plain that there is a dedication and a separation to be made when following him. He said,

Matt. 10. 37. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
38. And he that taketh not his cross, and followeth after me, is not worthy of me."

All the Levitical cities were limited to "suburbs" of 1,000 cubits in width measured from the wall of the cities. (Num. 35. 4.) "suburbs" comes from Heb. "migrashah" which means "pasture lands for grazing". These surrounded the cities on all sides. In the case of the cities of refuge, a measurement has to be taken from the wall of the city extending 2,000 cubits thus leaving the refugee an extra 1,000 cubits in which to move. If he were to be found beyond that limit, then he was to be slain by the revenger of blood. (Num. 35. 26/29.) The reference for the measurements referred to here are Num. 35. 2/5. In the analogy, the guilty one had to stay within limits. In other words, the sinners that we are have to stay within the bounds of our ecclesia and our Faith as it is in Jesus. Any departure therefrom means a turn to apostacy and will come under the vengeance of Yahweh who is the "revenger of blood". The 2,000 cubits limit is significant because it is the same distance as that fixed by the Rabbinical exegesis of Exod. 16. 29. and Num. 35. 5. It was fixed at 2,000 cubits, and called "tehum ha-shabbat" meaning "the limit of the sabbath". Thus it came to be known as "a Sabbath day's journey". Some authorities state that this was the greatest distance it was possible to walk within the camp of Israel but there is no proof of this. We read in Josh. 3. 4. that the distance separating the people from Israel from the Ark as they followed it during the crossing of Jordan was to be 2,000 cubits. According to Josephus (Ant. XX. 8. 6.) the distance from the top of the Mount of Olives to Jerusalem was about 5 furlongs. That is about the same as 2,000 cubits. The distance from Bethany from whence it is possible that Jesus ascended, to Jerusalem is about 2,000 cubits. If we relate these things to Jesus, we find that the distance from Jerusalem, the city of the great King of the Future Age, is 2,000 cubits from the place of his ascension as well as the place of his return when he shall stand "in that day upon the mount of Olives,.." (Zech. 14. 4.) (Note: It is possible that the place of ascension will be the same as that of the Return.) In the analogy of the limit of 2,000 cubits, we see that we have to wait in our "city of refuge" - the symbolical "body of Christ" between the day of his ascension until the day of his return. The analogy of our going beyond the 2,000 limit is that if we go outside this "covenant period" as it were, by turning to apostacy, then the "revenger of

blood" (Yahweh) will kill us. (Num. 35. 26/27.)

After the death of the high priest, the killer could return "into the land of his possession". (Num. 35. 27/28.) The significance of "the land of his possession" is that when Christ comes, if the sinner is forgiven, he will then be given his inheritance in the Kingdom of God. (Matt. 25. 34.)

To what extent the people of Israel understood the full significance of the law concerning the cities of refuge is impossible to say. They would not understand all of it because they were unaware that their Saviour had to die. Nevertheless, they would be aware of the infinite mercy of Yahweh who made such provisions for his people whereby the killer could escape the penalty of death which he deserved. We give thanks to Our Heavenly Father that in His Mercy toward us, He has revealed this portion of His Plan and Purpose to us in this wonderful manner. It is significant that if the fugitive went beyond the limits set down, "the revenger of blood...shall not be guilty of blood". That is to say, if any of us leave our Faith, God will not be blamed for our ultimate death. The blame will be our's alone.

SUMMARY.

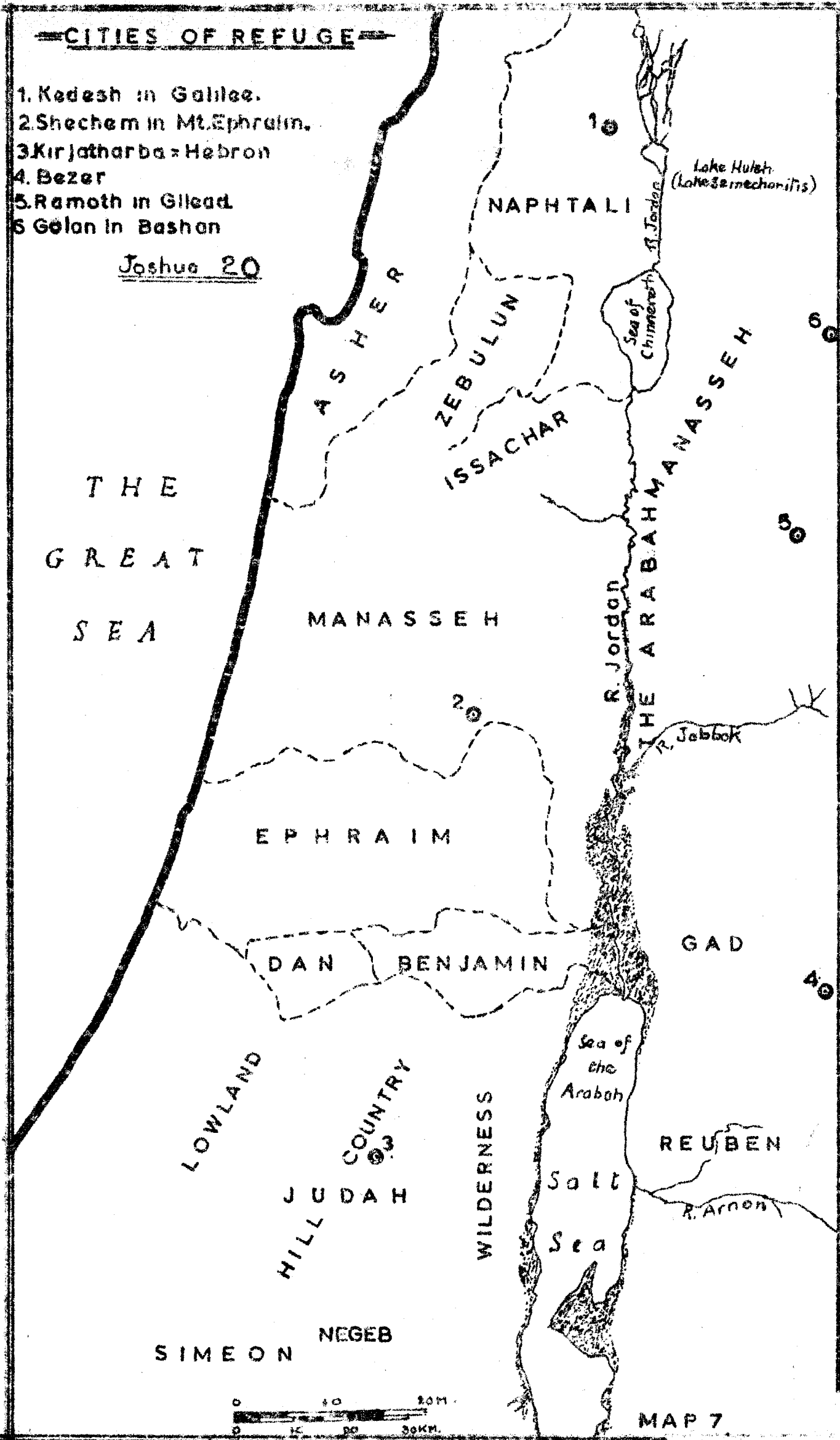
The following is a summary of the major points concerning the law of the cities of refuge:-

1. The wilful killer is analogous of the wilful sinner. For him there is no hope.
2. The accidental killer is analogous of the accidental sinner. For him there is hope.
3. Killing brings about the same result as that decreed in the Garden of Eden as a punishment for disobedience to the Will of God. That was "death".
4. Only God has the right to take life away. Therefore killing usurps God's prerogative.
5. Sinning causes the sinner to associate himself with disobedience to God's Laws and establish himself as an agent for sin. He despises God's Word.
6. The accidental killer had the right to flee to a city of refuge. God has no pleasure in the death of him that dieth. (Ezek. 18. 32.)
7. The killer would come under trial signifying the Judgment Seat of Christ.
8. The trial will be fair. There will be no false witnesses.
9. Only the "revenger of blood" was permitted to slay the killer. The "revenger of blood" signifies God.
10. There will be no bribery to mitigate the sentence upon the killer.
11. There will be no bribery to lessen the time he has to stay in the city of refuge. That is to say, God will not permit anyone to be raised from the dead until Christ comes.
12. The cities of refuge came only from the Levitical cities. That is to say, the way of escape from death lies only in the household of those who are now the royal priesthood.
13. Sojourn in the cities of refuge had to be continuous until the death of the High Priest. In the analogy, forgiveness of sins came only through the death of our High Priest who is Jesus.

CITIES OF REFUGE

- 1. Kedesh in Galilee.
- 2. Shechem in Mt. Ephraim.
- 3. Kirjatharba = Hebron
- 4. Bezer
- 5. Ramoth in Gilead.
- 6. Golan in Bashan

Joshua 20



MAP 7

14. Every facility has been given us to reach our "city of refuge". If we cannot find it, we can blame ourselves.
15. By sojourning in the city of refuge, a sinner had to cut himself off from his people. Thus the way of the True Believer is one of dedication to Jesus.
16. The limit within which the sinner had to live was 2,000 cubits of the outer wall of the city. This represents in symbol the period between the ascension of Jesus and his return. It is during this period that we must give our service.
17. If we return to apostasy, we shall die and it will be Yahweh who will take away the future life. (Luke 12. 4/5.)
18. At the end of the period of sojourn, the forgiven sinner will enter into his inheritance.
19. The cities of refuge were available to Gentiles as well as to Jews. Num. 35. 15. That is to say, the salvation in the covenants of Promise as personified by Jesus, is available to both Jews after the flesh and Jews by adoption.
20. A man does not need to flee for his life unless he is in distress. We are all in distress because of our sins. The spiritual "body of Christ" is our only way of escape. (Acts 4. 12.)
21. Six cities of refuge were established - 3 on the other side Jordan and 3 on the west of Jordan. 6 is the number of "man". (Num. 35. 14/15.)
22. The number of the cities of refuge could be increased to 9 in case of need. (Deut. 19. 8/9.) 9 is the number of "government". There were also NINE spirit gifts. Therefore we look forward to the day when we shall be baptised by the Holy Spirit and given immortality. Thereafter we shall enter the Kingdom and the new form of Government. (2 Pet. 3. 13.)
23. The killer was judged in the city of refuge and not in the city from which he fled. Thus, the sinner will be judged within the Body of Christ. It will not be a judgment of the world. The world is condemned already. See Heb. 11. 7. Judgment is for the household only.
24. The cities of refuge were established BEFORE the establishment of the Levitical cities. In the analogy, the Promise of Redemption in Christ Jesus was given before the ecclesiastics came into being.
25. If Israel thought about the analogy at all, they would learn that inasmuch as the slayer had to wait in the city of refuge until the death of the High Priest, the lesson was that the Redeemer who was to come would have to die before forgiveness would be possible.

Verse 1

The phraseology of this verse follows that which appears many times in Scripture. For example see Exod. 13. 1; 14. 1; 25. 1; 31. 1; 31. 12; 40. 1; Lev. 4. 1; 6. 1; 8. 1; 11. 1; 12. 1; 13. 1; 14. 1; etc.; It will be noticed that there is a pattern in all these. In each case, there is a complete change of subject. It is still God's Law that is being given but the particular Laws given after this opening phrase cover a different matter from that which went before. The pattern is followed in the verse before us where the subject makes a complete change from the allocation of land to the various tribes to the establishment of the cities of refuge.

There are different phrases in the New Testament to indicate a similar change of theme. Matthew uses a number of phrases amongst which are "When..." in 8. 1; 10. 1; 21. 1; and "it came to pass..." 11. 1; 19. 1; 26. 1; Mark has a pattern peculiar to the character of Jesus which he is describing. See chapter 2. 1. "again he entered..."; 3. 1. "he entered..." 4. 1. "he began again to teach..."; 5. 1. "they came over..."; 6. 1. "he went out..."; 9. 1. "he said unto them,..." 10. 1. "he arose from thence,..." 12. 1. "he began to speak..."; 13. 1. "he went out..."; At this stage the Lord's ministry had drawn to a close. Events were now gathering in upon him. Mark's record shows what Jesus did and said because he is drawing the character of a servant of Yahweh. Luke's record is historical. He uses "it came to pass..." in 2. 1; 5. 1; 6. 1; 8. 1; 11. 1; 14. 1; 20. 1; John gives us the philosophical Jesus who turns from one theme to another. Thus John separates the sections with, "After this..." 5. 1; "After these things..." 6. 1; "After these things..." 7. 1; "When Jesus had spoken these words..." 13. 1. The speeches get longer and longer as John develops the theme so the change from one to another is not so pronounced towards the end of the Book. In writing the Acts of the Apostles, Luke changes his story from one to another with "And..." and "Then..."

These things are mentioned as a matter of interest and help us to appreciate the written word in more ways than one.

Verse 2

"Speak to the children of Israel,..." - Yahweh's care is for His people. Note that the LORD did not say, "Speak to mankind in general..." The other nations did not regard themselves as bound by the Laws of Yahweh. The Hebrew of this passage is "Speak to the ben ha Israel" which means "Speak to the sons of the Prince of Yahweh (or Prince of El)". The "Prince of El" was a name given to Jacob and shows him to be in some ways, a type of Christ. If the Prince has sons, then it fore-shadows the time when Jesus will be a Father of the age to come. (Isa. 9. 6.) The people who are so named now, are those who had a chance to be the sons of the future age.

"Appoint out for you cities of refuge,..." - It is unfortunate that the translation here does not give the correct sense of the Hebrew original. The R.V., R.S.V. and the Afrikaans Version all give "the cities of refuge". This draws attention to certain cities of refuge which were spoken of in the past. The definite article makes all the difference to the sense.

"whereof I spake unto you..." - This is connected with the definite cities of refuge referred to. In other words, Joshua was told, "Appoint those cities of refuge about which I spoke in the days of Moses." The reference here is to Exod. 21. 13. where the first hint was given of a place of refuge; Num. 35. 9/34; Deut. 19. 1/13.

Verse 3

"unawares..." - Heb. "shegagah" meaning "mistake", "error", or "in ignorance".

"unwittingly..." - This is a combination of two Hebrew words, namely, "beliy"

meaning "without" and "da'ath" meaning "knowledge".

"refuge..." - Heb. "miqlat" meaning asylum for fugitives. The root word means to receive a fugitive.

"avenger of blood." - Heb. "ga'al ha dam". The root of "ga'al" means "act as kinsman" or "do the part of the next of kin". The kinsman had several duties to perform in ancient Israel. One duty was to marry the widow of a deceased brother. Another was to raise up seed to a deceased brother. Now we find another duty in that he alone could take revenge for the death of a kinsman. This principle has been in force in human society since very early times. It survives to this day in blood feuds which last long after the original cause has been forgotten. It also appeared in the law concerning the redemption of land, goods or slaves which had fallen into other hands. The Hebrew word for "redeemer" is also "ga'al". With the exception of Ruth 2. 1. all the appearances of the word "kinsman" in the Book of Ruth come from the Hebrew word "ga'al". The redeemer of blood could only be a kinsman. Thus the words "avenger", "redeemer" and "kinsman" all come from the same Hebrew word "ga'al".

The principle of avenging blood dates from very early times. It appeared in Gen. 9. 6; Exod. 21. 12 and 14; Lev. 24. 17 and 21.

Verse 4

"...he that doth flee unto one of those cities..." - This has reference to the provisions of the law concerning the cities of refuge given in Num. 35. The first six verses of the chapter we are studying summarise the main provisions of the law concerning this matter. They are not quotations from it but are references to the major points.

"at the entering of the gate of the city,..." - The gate of a city was the most important civic centre. It was here that disputes between one citizen and another were heard. It was here that the king of the city gave his laws and his proclamations. The king was said to "possess the gate" so when we read that the singular seed of Abraham will "possess the gate of his enemies" we understand that he will be a king. (Gen. 22. 17.) Psa. 127. 5. follows upon the teaching that except Yahweh build the house, they labour in vain that build it. One of the major materials from which the "house of the LORD" is being built is the body of believers in truth. The verse concludes the matter by saying that "Happy is the man that hath his quiver full of children" because they shall subdue or destroy (see margin) the enemies of the gate. That is to say, the returned Christ will be happy to have his quiver full of the children of the coming kingdom for with them he will destroy his enemies. In Ruth 4. 1. we read of the gate being a place of judgment and settlement of disputes. Job speaks of his going through the city to take up his seat in the street. (Job. 29. 7.) See also Prov. 31. 23. Jer. 38. 7; The prophet Amos scolded the people of Israel for the dishonesty of the proceedings at their gate. It was a place of bribery and the poor did not receive justice. He appealed to them to restore judgment in the gate. See Amos. 5. 10, 12 and 15.

The fugitive had to present himself at the entering in of the gate for it was here that the immigration formalities had to be attended to. When the congregation later would put him under trial, he would again appear at the gate.

"and shall declare his cause..." - the Heb. for "declare" is "dawbar" meaning "to speak". It is the same word as that for "The LORD also spake..." of verse 1 of this chapter. The word "cause" also comes from Heb. "dawbar" which appears only once in the Heb. original. Therefore "declare his cause" is represented in the Heb. by one word, namely, "dawbar".

"that he may dwell among them." - Paul referred to this portion of the Law in his epistle to the Hebrews. See Heb. 6. 18. This "refuge" according to Paul, was available

only because Jesus entered into that within the veil. This has reference to the death and resurrection of Jesus and was typified by the "death of the high priest".

Verse 5

"And if ..." - "and when..." - The avenger of blood would not fail in his duty therefore it is hardly a matter of "if" he pursues. It was surely "when" inevitably, he pursues.

"shall not deliver..." - Heb. "cagar" (the "c" pronounced as the "c" in "Lourenco Marques") is derived from the root "to shut". See Josh. 2. 7. "they shut the gate"; Josh. 6. 1. "Jericho was straightly shut up..." Judg. 3. 23. "shut the doors of the parlour"; The idea is that there must be no chance of escape. Paul writes in this sense in Rom. 11. 32. "God hath concluded them (the Jews) all in unbelief,.." See margin "shut them all up together". So a veil is now over the eyes of the Jews - "Blindness in part is happened to Israel". They cannot escape from this until the veil be taken away. (2 Cor. 3. 14/16.) The idea in the verse before us is that the congregation of the city of refuge shall not give up the fugitive to the avenger of blood but must shut him up in such a manner that he cannot escape from him.

"hated him not before time." - The Afrikaans supplies an alternative translation with "haat teenoor hom gekoester het." The sense is that he did not nurse any grievance against him. This means that the killing was not pre-meditated.

Verse 6

"until he stand before the congregation..." - This is in accordance with the provisions of Num. 35. 24/25. which assured that the fugitive was to have a fair trial. If the congregation of the city of refuge were to be the judge, then an impartial judge was assured. It would not have been right to have permitted the congregation of the city of the slain to have sat in judgment because of any personal animosity they may have had against the slayer.

"until the death of the high priest..." - In the anti-type, this means that the death of our high priest will save us from eternal death as a result of our sins.

The death of the high priest has its significance for the Bible Student. In this part of our study, there are several symbols pointing towards Christ. The city of refuge is Jesus the Saviour. The congregation that sits in judgment over the sinner is Christ, the Judge; the High Priest whose death sets the sinner free, is Jesus the Saviour. When we give thought to the death of the High Priest, we realise that he died the death of ordinary men because he was mortal and, being so, was doomed to die. This was also true of Jesus, the Saviour. He too, was a mortal man and doomed to die.

The office of High Priest was handed down, normally, from father to son. Since Jesus died without issue, there is no successor from him. His was made alive again and because he lives for evermore, he is a continual high priest after the order of Melchizadech. (Heb. 7. 3.) It was that one death which he experienced that absolves us from sin under the conditions laid down by God.

There is another aspect which should engage our attention. This concerns the wilful slayer. After the congregation has sat in judgment over him and pronounced him guilty of wilful murder (and therefore worthy of death), he is handed back to the avenger of blood. He is sent back to his own people where he is slain. In the anti-type, those of us who fail to pass the test of the Judgment Seat of Christ, will be sent back into the world from which we were taken and we shall die there. It is not the High Priest nor the congregation of the city of refuge that kills him. His fate is to go back into the world from which he came and there to meet his doom. This will be done with the knowledge and assent of the High Priest

and this is typified by the statement of Jesus, when speaking about his enemies, he said, "slay them before me". (Luke 19. 27.)

Verse 7

The appointed cities.

The first three named are those which were on the west of Jordan. The order of mentioned is that one in the north, followed by the city in the middle of the land and finally, the city in the south. They were:-

"Kedesh..." - See note to Josh. 12. 22. This is Kadesh-naphtali. It is stated to be in "Galilee in mount Naphtali". "Galilee" in this phrase means "Galil which was situated in the mountains of Naphtali. The meaning in Hebrew is "circuit" or "region" with the idea that such covers a ring-shaped territory. The particular area referred to is that which was occupied by many Gentile people or pagans, and which was known to the people of Israel as "Galil ha-goyim" meaning "Galilee of the nations". This expression appears in Isa. 9. 1. The "Kadesh" before us is the same as that mentioned in Josh. 21. 32; 2 Kings 15. 29. There were many cities in this Galil or circuit and Solomon gave twenty of them to Hiram, king of Tyre, in appreciation of his help in building the temple and Solomon's palace. (1 Kings 9. 11.) When Hiram had seen the cities he was not impressed and called them "Cabul" which Strong defines as meaning "sterile". Solomon made amends by sending to Hiram six score talents of gold. (1 Kings 9. 14.) See note to Josh. 19. 27. on "Cabul". This was the first appointment noted and it is in the north.

"Shechem..." - See note to Josh. 17. 2. Shechem was in the middle of the land upon the mountains of Ephraim.

"Kirjath-arba..." - See note to Josh. 10. 3. under the heading of "Hoham, king of Hebron." and Josh. 14. 15. under the heading of "Hebron..." It lay in the south upon the mountains of Judah, and was also known as "Hebron".

Verse 8

The three cities in this verse are on the other side, the east, of Jordan. The first of the cities mentioned (Bezer) appears for the first time in the Book of Joshua at this verse. It was first mentioned in Deut. 4. 43. as one of the cities on the east side of Jordan which were separated by Moses to be cities of refuge. The reason why it was not mentioned by the Book of Joshua before this is that Joshua is concerned with what happened after the children of Israel had crossed the river Jordan west of Jericho. Moses was in charge of Israel on the east side of Jordan east of Jericho. Therefore it is natural to suppose that the choosing of Bezer as a city of refuge by Moses would be recorded in the historical works concerning him. The name is listed in 1 Chron. 6. 78. where it is appointed as Levitical city.

"Bezer..." - appears also in 1 Chron. 7. 37. but this name is listed as one of the children of Asher. It has no part in the verse we are studying.

The rebuilding of Bezer after an invasion is mentioned in the Moabite stone. It lies about 18 miles due east of the point where the River Jordan enters the Dead Sea. There is a theory that Bezer may be the same as "Bozrah" because of the similarity in the pointing. Before studying this possibility, it is important to make sure which Bozrah we are looking at, because there are two Bozrahs in Scripture. They are:-

"Bozrah in Edom" - This is NOT the one we want but we shall look at it from a point of view of interest. This Bozrah lies about 25 miles south east of the southern shore of the Dead Sea. It appears in Gen. 36. 33. as a place in Edom. The information given in that verse is repeated in 1 Chron. 1. 44. The place appears again in Isa. 34. 6. in a prophecy of the LORD's judgment to come upon Edom which is referred to here as "Idumea". In Isa. 63. 1. there is a remarkable prophecy concerning the Coming of the Lord Jesus from the direction of Bozrah which is also connected in that chapter with Edom. In Jer.

49. 13. there is another prophecy against Edom and, in particular, Bozrah which will become a desolation. See also verse 22 of that chapter. In prophesying against Edom, the LORD said through his prophet Amos that he will devour the palaces of Bozrah. (Amos 1. 12.) The "sheep of Bozrah" mentioned in Mic. 2. 12. remind us of Isa. 34. 6. which indicates that Bozrah, meaning "sheep-fold", was a place abounding in sheep. This place was in Edom.

The "other Bozrah" is mentioned only once and that is in Jer. 48. 24. This is in the land of Moab. It is thought that this "Bozrah" is the Bezer under a slightly different name. The site is unknown.

Returning to the Bezer of the verse we are studying, we find that it was in Moab and was afterwards in the land assigned to Reuben by Moses. Bozrah in Edom was much too far south to be connected with Bezer in Moab. The meaning of "Bezer" is "cut out" as a nugget of gold removed from the matrix.

"Ramoth in Gilead out of the tribe of Gad, .." - After making its initial appearance in Deut. 4. 43. this place enters the Biblical record again in the verse before us. Here it is selected as a city of refuge and in Josh. 21. 38. it is listed as a Levitical city out of the tribe of Gad. It is listed in 1 Kings 4. 13. as the capital of Solomon's sixth district which was amongst those appointed to provide victuals for the king and his household. It was the bone of contention between Jehoshaphat and the king of Israel. See 1 Kings 22. 4, 6, 12, 15, 20, 29; See also 2 Chron. 18. 2, 3, 5, 11, 14, 19 and 28. The place is in the north portion of Gad. See note to Josh. 13. 26. under the heading of "Ramath-mizpeh". The name means "heights (of Gilead)".

"Golan in Bashan out of the tribe of Manasseh." - This city made its first appearance in Scripture in Deut. 4. 43. where it is mentioned as a city of refuge together with Bezer and Ramoth-gilead. Its next appearance is in the verse before us and after that it makes another appearance in Josh. 21. 27. where it joins the list of Levitical cities. Confirmation of the appointment as a Levitical city is given in 1 Chron. 6. 71. This completes the Biblical appearances of this city. The modern name is "Sahem el-Jolan". It is situated about 15 miles due east of the middle point of the eastern shore of Galilee. The name means "exile".

The order of names as they appear in this verse are Kadesh in the south; Ramoth-Gilead in the middle of the land and Golan in the north.

Verse 9

"These were the cities appointed..." - First look at verse 7. Here it was said, "they appointed Kadesh..." There must be a play on words there because the Heb. for Appointed is "qadash" meaning "to appoint" or "to pronounce clean". The Heb. for "Kadesh" comes from the same word as "qadash" and is "qedesh". The meaning then is that they pronounced Kadesh clean. This was one of the cities of the Galil which Hiram maintained was dirty and sterile!

The word for "appoint" used in the verse before us comes from Heb. "muw'adah" meaning "an appointed place of meeting". The sense here is a change from that of a city of refuge. It is now an "appointed place of meeting" thus pointing forward in time to the appointed meeting of the saints with the high priest of the future who will forgive us our sins. For those who like this sort of teaching, there may be a lesson for us in the sequence of names and their meanings. These are set out as under:-

"Kedesh "	-	"sanctuary"	There will be a sanctuary with him upon
"Shechem"	-	"shoulder"	whose shoulder will be the government of the
"Kirjath'arba"	-	"fellowship"	coming age, for he will give us fellowship
			with him.

"Bezer"	-	"sheepfold"	within the fold of his flock (the True Christian Believers)
"Ramoth"	-	"exalt"	when he will also exalt
"Golan"	-	"exile"	those (Jews) who have been brought back from their exile.

"for all the children of Israel,.." - for all those in the Covenants of Promise with Abraham. The way of salvation was for God's people and not for the other nations. This was indicated very early in Gen. 17. 8. when God, having promised the land of Canaan to the seed of Abraham, added that "I will be their God". He did not say that he would be the God of all nations. This point was confirmed by the Lord Jesus when speaking to the woman of Samaria. He said, "Ye (the Gentiles) worship ye know not what: we (the people of Israel) know what we worship: for salvation is of the Jews." (John 4. 22.)

"and for the stranger that sojourneth among them..." - Here is evidence of the mercy of God. The Gentile strangers could participate in the Covenants of Promise only by abiding by certain rules of admission. They were, largely, to acknowledge the One God of Israel, (Deut. 6. 4.) The Hebrew for "Stranger" is "geyr" and it was used of the children of Israel when they themselves were "strangers" in the land of Egypt. See Exod. 22. 21; 23. 9; Lev. 19. 34; Deut. 10. 19. The children of Israel had been brought out of the land of Egypt not because of themselves but because God had brought them out. Lev. 11. 45; 19. 36; 22. 32/33; 23. 43; 25. 38; 25. 42; 25. 55; Now the strangers had been brought out of the world of apostacy and brought into contact with Israel. Therefore they had to be merciful with them as God had been merciful with Israel. This principle is expressed in Exod. 22. 21. "Thou shalt not vex a stranger,.. for ye were strangers in the land of Egypt", and Exod. 23. 9; They were constantly made aware of God's mercy. In the anti-type, God was to be merciful to the Gentiles by bringing them into his covenants of promise.

"whosoever killeth any person at unawares..." - This accidental killing applies to accidental sinning as has been shown. The principle was explained by Paul in Rom. 7. 14/23. Here Paul said, amongst other things, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I". Accidental sinning then, is not just sinning without being aware of sinning. It is sinning but acknowledging the sins committed and repenting of them. This is the law of the flesh which no one can overcome. God provides for forgiveness in such things. But there must be a constant warring against sin. It is when the warring against sin is withdrawn and our lives are abandoned to sin, that there is no "city of refuge".

The rest of the verse summarises the provisions of Numbers chapter 35.

THE EXHORTATION:

The cities of refuge provided an asylum from the "avenger of blood". The point to notice is that only a kinsman could take vengeance and then only after the judgment of the congregation. Our "next of kin" is our "elder brother" the Lord Jesus. He it is who will take Divine vengeance upon sinners. It is not for man to take vengeance because God has said, "To me belongeth vengeance, and recompense:.." - (Deut. 32. 35.) Paul was very explicit on this principle when he wrote, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Under the laws of Christ, anger and vengeance are forbidden. How can one take vengeance and at the same time have regard to the commandment - "...resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5. 39.) Jesus also said, "whosoever is angry with his brother without a cause shall be in danger of the judgment": (Matt. 5. 22.)

Another very important point we can observe is that when the slayer was established in the city of refuge, he had to keep within bounds. As time went on he would become over confident about his liberty and may overstep the 2,000 cubits within which he had to

remain. In like manner, a long association with the Truth may find us losing our initial fervour and becoming slack or careless about our spiritual behaviour. We must always be on guard against any weakness which may draw us away from the high calling to which we have been called. Paul gave us a rule to follow when he wrote, "let us run with patience the race that is set before us." (Heb. 12. 1.)

Another very important lesson is that we should not kill. The shedding of blood is abhorrent to God. Life belongs to God and he alone has the right to take it away. A call to fight for king (queen) and country can never alter the Divine principle in this matter. Participation in war in any guise, is associating with the act of killing whether we actually fire a weapon or whether we acknowledge killing tacitly by joining one of the many non-combatant units. We cannot persuade ourselves that war and killing is excusable under such circumstances. This is tantamount to taking a bribe to release a prisoner or giving a bribe to induce his release. (Num. 35. 31/33.) Whatever army unit we may join, it is participation in war. See Num. 35. 16/23. for the many ways in which a man may be killed. (An instrument of iron; throwing a stone; a weapon of wood; a thrust; smite him with the hand; or with a stone; - none of these weapons were excused.)

Our refuge should always be Jesus. He alone can help us in all our trials. Remember that it was he who said,

Matt. 11. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

JOSHUA

Chapter 21

The Levitical Cities.

The Tribe of Levi had a very special part to play in the life of the people of Israel. When the nation entered the land, they had to receive their allotments so that they could raise their crops and breed their cattle and sheep. If they did not do this, they would have died. But at the same time, they had to keep alive spiritually and if they did not have a priesthood to bring them to God at stated intervals, they would have died spiritually. This being the case, God set aside the tribe of Levi to do such work as would remind the people continually that they were the people of God. It was not that the Levites would be mediators between God and man because the altar of sacrifice was the mediator, but that they would be representative of the nation as a whole. Israel was a royal priesthood and the Levites would perform services of worship to remind them of this. It was not only in ritual that the Levites served. They were also custodians of the Law and it was to them that the people came for all practical purposes under the Law. In this way, the Levites would stand in the place of God and would be a manifestation of God and His Laws to the people.

In view of the importance of the work done by the priesthood, it was imperative that they should be employed on that work full time and should not have to go out into the fields to produce food and tend domestic animals. It was because of this requirement that God determined that the Levites should be given land. If they wanted anything, God would see to it that they were provided for. He said,

Num. 18. 23. "But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance".

Although they were not to have any material inheritance, they were to ^{have} God as their inheritance. This meant that they were to rely upon him for everything. as He said,

Num. 18. 20. "Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel".

The fore-going now raises a problem. If they were not to have any inheritance and if God was to be their inheritance, how did they manage to eat, to live and to find clothes? In other words, how could they provide for the three basic needs of life, Food, Shelter and Raiment? The matter was solved by the provision of Tithes which were imposed upon the children of Israel.

THE TITHES: Everything we have in this life comes from God. If we acquired something by our own efforts and labour, it was God who made the effort possible and who gave us the energy to provide the labour. If it required skill, then it was God who gave us the skill. This principle of utter reliance upon God was made clear in certain of the sacrifices which the people had to make. These included the following:-

The wave offering: On an appointed day, when the crops had been reaped, the offerer had to bring a sheaf of wheat or whatever grain it was, and wave it before the altar. This was done to acknowledge that God had given the increase.

The heave offering: If the wheat had been threshed, the grain would be tossed into the air (heaved up) so as to acknowledge that the grain had been given by God.

The meal offering: This is known in Scripture as the "meat" offering but the Hebrew word is "minchah" meaning a sacrifice which was bloodless. It is described

in Lev. 2. 1. as "of fine flour". Being "flour" it could not be "meat" but is "meal". This meant that after the grain had been milled into flour, cakes had to be made from such flour and offered unto the LORD.

In all these offerings, acknowledgement was made that God had given the increase. Jesus also pointed to the same thing when referring to the harvest to be taken from mankind he said,

John 6. 44. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Paul was also explicit in explaining the same principle when he wrote:-

1 Cor. 3. 6. "I have planted, Apollos watered; but God gave the increase."

This meant that everything belonged to God. The rule of Tithes was to impress the people of this fact. It required them to give one -tenth of the increase to God but it had to be given every third year. It was not that God wanted anything, nor was it a matter of giving to God something He didn't have. It was establishing the principle that every Israelite had to consider it his duty to surrender everything to God. Just as the things tithed were separated to God as holy, so the Israelite had to surrender all his spiritual resources to God. Everything surrendered had to be the best and nothing was to be withheld. In giving the tithes to the Levites, the people were giving them to a manifestation of God and therefore to God Himself. It was the tithes that enabled the priesthood to live.

From the Levites' point of view, the tithes that they received would not be received by them but for God therefore they were utterly dependent upon God for that which they received. This being the case, they had to surrender one-tenth of all that they received. The Law said,

Num. 18. 26. "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe".

THE CITIES: The nation of Israel was given the land and the cities therein. All these were given to them by God. The fact that some of them had to be taken by conquest did not alter the fact that it was through God that they received them. A military victory was possible only because God fought for Israel and gave them the victories. Therefore it was right that the people should "give" to God some of the cities as an offering of thanks-giving. They did this by allocating some of their cities to the Levites who were the manifestation of God. The Law on the point is stated fully in Numbers chapter 35 and the verse which introduces the particular law was,

Num. 35. 2. "Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them."

The nation of Israel would not be "tithing" their cities but offering some of them to the LORD as a thank offering to Him. The effect of this was

- (1) the Levites would have somewhere to live;
- (2) They would be spread throughout the country so that access to the altar of sacrifice would be easy and within easy reach;
- (3) Israel would be brought into close contact with the worship of God;

- (4) Israel would be aware at all times that they were the people of Yahweh.
- (5) This fifth point is the most important. If the fore-going conditions applied, the Israelites would conduct themselves in a manner which was pleasing to God and because of this, they would make Israel a fit place for the abode of God. This principle was established in

Exod. 25. 8. "And let them make me a sanctuary; that I may dwell among them."

The exhortation to the True Christian Believer at this stage is obvious. We have our ecclesias spread about our countries and throughout the world. It then becomes obligatory for us to support these with all our might in a spirit of dedication such as was expected of Israel. This affects not only our attendance at the Breaking of Bread but also our presence at every ecclesial function throughout each week. Only by doing this consistently do we ensure that we are making every effort to make our body of believers a fit place for God to dwell in. If we are half-hearted in our approach to the Scriptures and to our normal service towards God who has called us out of latter-day Egypt, then we cannot expect God to "dwell" with us. The obligation of "dwelling" does not belong to God. It belongs to us.

Verse 1

"the heads of the fathers of the Levites..." - the word "heads" comes from the Heb. "rosh" meaning "chief" or "head". The phrase "ro'sh ha abath" has been translated as "heads of the fathers" or "chief of the fathers". Compare the verse before us with 1 Kings 8. 1. and 1 Chron. 9. 33. The men referred to here were the chief priests. These heads of the fathers' houses were provided for in Exod. 6. 14/15. q.v. They came to the high priest Eleazar and to Joshua. That is to say, they came to the priestly head and to the political ruler of Israel. It will be noted that Eleazar is named first. The point here is that Eleazar the High Priest was the representative of God and had been elected as such in the days of Moses. See Num. 27. 18/21. Eleazar had been appointed as a medium of communication with God so it was fitting that he should be mentioned first. The question to be put before Eleazar and Joshua was an important one so it is possible that Joshua remembered with dismay his neglect to put the provision of Num. 27. 18/21. into effect when dealing with the Gibeonites.

"the heads of the fathers of the tribes..." - These were the princes of the tribes - see Num. 34. 18/29.

Verse 2

"they spake unto them at Shiloh..." - It was at Shiloh that the tabernacle of the congregation had been set up. (See Josh. 18. 1.) Here the delegates reminded Eleazar and Joshua that Yahweh had commanded by the hand of Moses to give the Levites cities to dwell in and to provide suburbs thereof for their cattle. Keil & Delitzsch quote Calvin in his claim that the Levites had been forgotten and that they had to come to Eleazar and to Joshua to remind them of what Yahweh had said on a former occasion. Keil & Delitzsch rightly disagree with Calvin in this because Yahweh does not forget his promises. Nevertheless, Keil & Delitzsch do not point to the very important fact that Numbers chapter 35 is extraordinarily accurate in setting out the Divine requirements in exactly the order in which they were obeyed. A careful reading of that chapter will show that the cities of refuge had to be appointed first. (vs 1/6) Then from the end of verse 6 to verse 7, another 42 cities had to be provided, making 48 cities in all. Thus there were to be 48 cities of which 6 were to be cities of refuge in the land west of Jordan and the remaining 42 cities were to be given to the Levites to live in. This order was followed out faithfully so that when the appointed time and opportunity came for it to be done, the heads of the fathers of the Levites approached the proper authorities asking that the allocation be proceeded with.

"cities to dwell in..." - There were to be 48 in all. This is the product of 4 X 12. For those who like Number in Scripture, it is interesting that Gen. 10. 5. records the division of the Gentiles under four heads, namely, lands, tongues, families and nations. In verse 20. the division of the sons of Ham are recorded as families, tongues, countries and nations. In verse 31. the division of the sons of Shem are recorded as families, tongues, lands and nations. The camping arrangements of Israel are given in Numbers chapter 2 and it will be seen that Israel camped and moved four-square. Thus Israel is represented by a four sided figure. Bullinger points to the facts concerning the earth by showing that there are:-

Four regions of the earth - north, south, east and west.
four divisions of seasons - spring, summer, autumn and winter.
(See "Number in Scripture" page 123.)

To the fore-going we can add that the surface of the earth has mountains, valleys, plains and sea.

The figure 12 will always remind us of Israel because of the twelve tribes. It will tell us of the Government in the age to come when we think of "twelve thrones, judging the twelve tribes of Israel". (Matt. 19. 28.)

In the matter before us, we have the spiritual government (12) of Israel (4) established under the Levites, the spiritual manifestation of the God of Israel.

Verse 3

"gave unto the Levites out of their inheritance,.." - The "giving" was by the command of God. Just as the giving of tithes had been at the commandment of the LORD, so the giving of the cities to the Levites was to be according to Divine Command. "out of their inheritance" reminds us that God had given them the land and that they were returning to the Levites who manifested God, part of what he had given them.

"the children of Israel" mentioned here who did the giving would be those whom God had appointed in the past to do this work. They are mentioned in Num. 34. 17/29. and include Eleazar and Joshua. They were the representatives of the children of Israel, so anything they did would be on behalf of the Israelites.

Verse 4

"the lot came out..." - The choice of city was made by lot thus showing how God controlled the decision. The lot decided here not only which city would become a Levitical city but also to which branch of the Levite family each city would go.

"for the families of the Kohathites:.." - The sons of Levi were, Gershon, Kohath and Merari. (Num. 3. 17.) See also 1 Chron. 6. 1. It was through the line of Kohath that Aaron and Moses descended, the intermediate stages from Abraham being:- Abraham; Isaac; Jacob; Levi; Kohath; Amram; and finally Aaron and Moses. This makes Aaron and Moses the SEVENTH from Abraham. The high priest at the crossing into the Land of Promise was Eleazar, the eighth generation. Eight is the number of resurrection so the old Israel died in the wilderness and a new generation was resurrected symbolically by their crossing of the river Jordan and their occupation of the land.

In the early days of the Levitical priesthood, Levi and his three sons made up the four square of Israel. In the days of the wilderness journey, Aaron the high priest was assisted by the sons of Kohath, the sons of Gershon and the sons of Merari. The work of the three divisions was divided carefully and this is described in Numbers chapter 3. They were as under:-

1. The sons of Merari: They had to carry the "boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto. And the pillars of the court round about, and their sockets, and their pins, and their cords". (Num. 3. 36/37.)

All this was very heavy to carry from one place to another so to help them they were permitted to use four wagons and eight oxen. (Num. 7. 8.)

2. The sons of Gershon: They had to carry the tent, and the covering thereof, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. (Num. 3. 25/26.)

These things were heavy but not as heavy as that which had to be carried by the sons of Merari. Therefore they were allowed only two wagons and four oxen. (Num. 7. 7.)

3. The sons of Kohath: They had to carry the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. (Num. 3. 31.)

All these things had to be carried upon their shoulders and in the hands. Therefore they were not permitted to have wagons or oxen. (Num. 7. 9.)

In consideration of these details it can be seen that the service of the Levites was carefully arranged between the High Priest and the three main divisions of the tribe.

"the children of Aaron the priest,.." - As we have seen, Aaron was a Kohathite since Kohath was his grand-father. The immediate sons of Aaron were Nadab, Abihu, Eleazar and Ithamar. (1 Chron. 6. 3.) Of these Nadab and Abihu "died before the LORD" (Num. 3.4.) The Kohathites were divided into four families namely, Amram, Izhar, Hebron and Uzziel. Amram's family was divided into two branches of Aaron and Moses. Moses was known to have had two sons. See Acts 7. 29. See also Exod. 18.3, but there is no mention in Scripture of a family having been started by him. This is appropriate to the man he was and the work he did since he was a type of Christ and Jesus had no fleshly issue. Like Abel, another Type of Christ, he died without issue.

"out of the tribe of Judah - Simeon - Benjamin..." - We saw earlier that Judah's portion was very large so they gave Simeon and Benjamin land within their border. (Josh. 19. 1/9; and Josh. 18. 21/28.) Thirteen cities were to be allocated for these tribes.

The order of description as it appears in this chapter is:-

- Verses 4 - The sons of Aaron from Judah, Simeon and Benjamin.
 5 - Kohathites from Ephraim, Dan and Manasseh (in Israel)
 6 - The Gershonites from Issachar, Asher, Naphtali and half tribe of Manasseh in Bashan.
 7 - The Merarites from Reuben, Gad and Zebulun.

This completes the broad outline. The details are given as under:-

- Verses 9/16. To the sons of Aaron from Simeon and Judah.
 17/19. " " do do Benjamin.
 20/22. " " Kohathites do Ephraim.
 23/24. " " do do Dan.
 25/26. " " do do half tribe of Manasseh.

Verses 27/ -	To the Gershonites from the half tribe of Manasseh in Bashan.
28/29	" " do do Issachar.
30/31	" " do do Asher.
32/33	" " do do Naphtali.
34/35	To the Merarites from Zebulun.
36/37	" " do do Reuben.
38/40	" " do do Gad.

The number of cities and their allocation were:-

Verses 9/16	To the sons of Aaron from Simeon and Judah	9 cities	
17/19	" " " " " Benjamin	4 "	
	Total		13
20/22	To the Kohathites from Ephraim	4	
23/24	" " " " Dan	4	
25/25	" " " " 1/2 Manasseh	2	
	Total		10
27/	To the Gershonites from 1/2 Manasseh in Bashan	2	
28/29	" " " " Issachar	4	
30/31	" " " " Asher	4	
32/33	" " " " Naphtali	3	
	Total		13
34/35	To the Merarites from Zebulun	4	
36/37	" " " " Reuben	4	
38/40	" " " " Gad	4	
	Total		12
	Total number of cities to all divisions	<u>48</u>	<u>48</u>

The above chart will make the study of this chapter easier for us. Verses 4/7 make the following classification:-

Verse 4	Kohathites - the sub-division of the sons of Aaron from Simeon and Benjamin	13
5	Kohathites - the rest of the sub-division from Ephraim, Dan and half Manasseh	10
6	Gershonites - from Issachar, Asher, Naphtali and half half tribe of Manasseh in Bashan	13
7	Merarites - from Reuben, Gad and Zebulun. This closes the list.	12
	Total number of cities	<u>48</u>

Verse 5

As explained in the above charts, the children of Kohath were divided into two sections, one for the sons of Aaron and the other for the rest of Kohath. This verse states the number of cities received by the "rest of Kohath" and they were ten in number.

Verse 6

The above charts will show that the children of Gershon received their cities from Issachar, Asher, Naphtali and half of Manasseh in the east of Jordan. The number of cities allocated to them was 13.

Verse 7

Reference to the charts will show that the children of Merari received cities from Reuben, Gad and Zebulun. The total number of cities allocated to them was 12.

Verse 8

This verse is another of those epilogues which form part of the character of Biblical writing. See Josh. 19. 23; and verse 31, 40 and 48. All these apply the conclusion to what has gone before and separate the former section from what follows.

Verse 9

This verse forms a prologue to what is to follow. It introduces the subject which was dealt with broadly in the fore-going verses. Now the matter is to be treated in much greater detail. The names of the cities which are to follow are to be taken from the tribal lands allocated to Judah and Simeon. The tribe of Simeon received their inheritance from land which had previously been allocated to Judah. See Josh. 15. 20; Josh. 19. 1/9.

"which are here mentioned (called) by name," - indicating that broad descriptions having been made, more detail will now be given concerning the actual cities.

Verse 10

"the children of Aaron,.." - These were Kohathites as the verse states. In Num. 18. 1/7. the priesthood was given to Aaron and his sons for ever. God had taken them from among the children of Israel and they were given as a gift to God. In the anti-type, this fore-shadowed the time when the Redeemed of all nations would be given as fellow helpers to the enthroned Christ. Because of this, the family of Aaron had a special place in the nation of Israel and so were treated above all other families of the nation.

The children of Aaron were Kohathites and were descended from Levi as the verse states here.

"their's was the first lot". - This does not mean that the Kohathites were given cities first because they were the first-born. The indication of Scripture is that Gershon was the first born. See Gen. 46. 11; Exod. 6. 16; Num. 3. 17; 1 Chron. 6. 1. In each of these verses, Gershon is mentioned first. The point made here is that when drawing the lots, the lot of the sons of Aaron came out first. This then made it God's choice that they should be allocated cities before anyone else. In the anti-type, the Redeemed of all ages will be inherited with everlasting life first - before anyone else receives a reward.

Verse 11

"Arba..." - described here as "the father of Anak,.." This place is mentioned three times in Scripture under this name. The first was in Josh. 14. 15. and Josh. 15. 13. See notes to both those verses. The third mention is in the verse before us.

"the father of Anak,.." - He was the founder of the city of Arba and must have been a very great man. He was the fore-bear of the Anaks who were giants. The city is of great antiquity and is mentioned in Gen. 23. 2. as "Kirjath-arba which is Hebron"; and in Gen. 35. 27. where it is described as "the city of Arbah, which is Hebron,.." It is doubtful whether there was an individual named "Anak". It is more than likely that the name "Anak" described a race of people (giants). They must have been closely resembled the anti-diluvian "nephilim" of Gen. 6. 4. described in that verse as "giants". These were destroyed during the Flood. Both the "nephilim" and the Anakim were giants. There is nothing in Scripture to indicate that they were men of great intelligence so very likely relied upon their size and strength to overcome their enemies.

"which city is Hebron,.." - See note to Josh. 10. 3.

"the hill country of Judah,.." - The word "country" is in italics and if omitted as it should be, leaves the sentence as "the hills of Judah". The Heb. "har" means "mountains"

or "range of mountains".

"with the suburbs thereof round about it". - This included the grazing lands and agricultural fields as well.

Verse 12

"the fields of the city, and the villages thereof,.." - This clause has caused some confusion because in verse 11, it is stated that the suburbs round about the city were given to the Levites. Now we learn that the fields were given to Caleb. To solve the problem, we must look at the facts. In the previous verse, the suburbs were given to the Levites. In the verse before us we read that "the fields of the city and the villages thereof..." If we regard the word "thereof" as relating to the fields and suburbs of the city, then we are no nearer the solution. But if we connect the fields with the villages which were satellite to Hebron, then the statement makes sense. In verse 11 we have the city of Hebron and its lands and pastures given to the Levites. In the verse before us we learn that the satellite villages of Hebron were retained by Caleb and the fields attached to those villages were also retained by him. The answer appears to be that the Levites were given Hebron plus the 2,000 cubits of land all the way around it. The fields beyond those limits plus the adjoining villages remained the property of Caleb.

"gave they to Caleb..." - These had already been given to Caleb. See Josh. 14. 6/15. This statement leads us to admire Caleb more than ever. He had been given his inheritance as described in the reference given but he was grateful enough to God to offer Hebron, one of the major cities of the Bible, as a gift to the Levites. His humility and generosity is outstanding and is worthy of our fullest admiration. It is a lesson to every True Christian Believer to realise that earthly possessions are not of great importance. The most important point is how our heart are towards God.

The information given in this verse is of such importance in the story of the Bible that it is repeated in 1 Chron. 6. 49/57.

Verse 13

"...Hebron with her suburbs to be a city of refuge for the slayer:.." This verse makes a comparison with what was given to Caleb in the previous verse and what is now given to the Levites. The words "to be" which are not in the original spoil the translation and should be omitted. Rotherham's translation is accurate with "But unto the sons of Aaron the priest gave they the city of refuge for the manslayer even Hebron with the pasture lands thereof, ..."

"Libnah..." - See note to Josh. 10. 29.

Verse 14

"Jattir,.." - See note to Josh. 15. 48.

"Eshtemoa..." - See note to Josh. 15. 50. under the heading of "Eshtemoh" which is the same place under a different spelling.

Verse 15

"Holon..." - See margin "Hilen". See note to Josh. 15. 51.

"Debir,.." - See notes to Josh. 10. 3. and verse 38 and 39 of that chapter. See also Josh. 15. 49;

Verse 16

"Ain..." - See margin "Ashan". This is not the place mentioned in Josh. 15. 32. but see note to that verse. There are possibly three places with this name. The first of these is mentioned in Josh. 15. 32. and 1 Chron. 4. 32. It is always connected with Rimmon.

The second Ain is a city on the NW frontier of Canaan and is mentioned in Num. 34. 11. in the description of the northern border.

The third is the one we want. This is the Levitical city and should be read with "Ash-an" in the parallel list of 1 Chron. 6. 59.

"Juttah..." - See note to Josh. 15. 55.

"Beth-shemesh..." - See note to Josh. 15. 10.

"nine cities..." - The count is correct.

"out of those two tribes" - Out of Judah and Simeon.

Verse 17

Levitical cities from Benjamin

"Gibeon..." - See note to Josh. 9. 3 and 17; 11. 19; 18. 25;

"Geba..." - see margin "Gaba as in Josh. 18. 24. See note to Josh. 18. 24.

Verse 18

"Anathoth..." - This place is missing from the list of Benjamin given in Josh. 18. 21/28. It makes its first appearance in this verse and is also listed in the parallel passages in 1 Chron. 6. 60. and 1 Chron. 7. 8. When Solomon dealt with Abiathar the priest after his treachery, he sent him to Anathoth and spared his life because he had borne the Ark before David. See 1 Kings 2. 26. When Israel returned from the Babylonian captivity, 128 men of Anathoth came with them. (Ezra 2. 23.) Nehemiah compiled a register of all those who returned from Babylon to Jerusalem and noted that these 128 men of Anathoth were there. (Neh. 7. 27.) In Neh. 11. 32. it is recorded that the children of Benjamin dwelt at Anathoth. (The name appears as the name of a person in Neh. 10. 19.) The name is mentioned in Isa. 10. 30. Being a Levitical city, it was the home of priests and one of them named Hilkiyah, was the father of the prophet Jeremiah. He came from Anathoth. (Jer. 1. 1.) The prophet is called "Jeremiah of Anathoth" in Jer. 29. 27. The field that Jeremiah bought was in Anathoth. (Jer. 32. 7, 8, 9.) The place is also mentioned in Jer. 11. 21 and 23. The modern name of the place is "Ras el-Kharrubeh" and it is situated SW of Gibeah in Benjamin. The meaning of the name is "answer to prayer."

"Almon..." - See margin "Alemeth". The name as it is spelt here makes a solo appearance in Scripture. The margin suggests "Alemeth" and from its position in the parallel 1 Chron. 6. 60. where it is associated with "Anathoth" it is obvious that this is an alternative spelling for the same place. The modern name for the site is "Khirbet 'Almit" and it is situated slightly north of a line drawn from Gibeah moving due west. It is in the mountains. The meaning of the name is "hidden". The meaning of the alternative name "Alemeth" is "covering".

"four cities." - These are Gibeon; Geba; Anathoth and Almon.

Verse 19

This verse provides the epilogue to this section dealing with the cities out of Benjamin, Simeon and Judah. In the order given, the cities were Hebron; Libnah; Jattir; Eshtemoa;

Holon; Debir; Ain; Juttah; Beth-shemesh; Gibeon; Geba; Anathoth; Almon. The total is thirteen cities as the verse states.

All these cities were given with their suburbs which means that the grazing grounds and fields for growing crops were also available to the priests.

Verse 20

Cities out of Ephraim

The verse states that the Kohathites were still to receive more cities and these were to come from Ephraim. The Kohathites were a large family of priests and yet more tribes were to give them cities. These too were given by lot which is another way of saying that God chose which cities they should have.

Verse 21

"Shechem"..." - See notes to Josh. 17. 2. and 20. 7.

"Gezer.." - This parallel list is to be found in 1 Chron. 6. 67. See note to Josh. The modern name is "Tell Jezer" and the meaning of the name is "place cut off" or "precipice". See notes to Josh. 10. 33; 16.3.

Verse 22

"Kibzaim..." - Under this spelling the place makes its only appearance in Scripture. The parallel list in 1 Chron. 6. 68. spells the name "Jokmeam" and associates it with Gezer which appears at the end of the previous verse, and places it in Ephraim. Grollenberg does not recognise Kibzaim as being the same as Jokmeam but leaves it as a place whose situation is unknown. He associates "Jokmeam" with "Jokneam" of Josh. 19. 11. and admits the information given in verse 34 of the chapter we are looking at which states that Jokneam is in Zebulun. Whereas we hesitate to disagree with such a recognised authority as Grollenberg undoubtedly is, we feel he is in error here. Jokmeam cannot at the same time be in Ephraim and in Zebulun. It must be one thing and not the other. If 1 Chron. 6. 68. associates it with Gezer then we think that this is the other name of Kibzaim, and that Jokneam is another place altogether.

The situation of Kibzaim is unknown. The meaning of the name is "two heaps".

"Beth-horon..." - See notes to Josh. 10. 10; 16. 3;

"four cities." - These are Shechem; Gezer; Kibzaim and Beth-horon.

Verse 23

Cities out of Dan

"Eltekeh..." - See note to Josh. 19. 44.

"Gibbethon..." - See note to Josh. 19. 44.

Verse 24

"Aijalon..." - This is the first appearance of this spelling in Scripture but the place is also known as Ajalon and in this form, was mentioned in Josh. 10. 12. See note to this verse under "Ajalon". in Josh. 19. 42.

"Gath-rimmon..." - See note to Josh. 19. 45.

"four cities" - This completes the contribution from Dan. The cities are:- Eltekeh; Gibbethon; Aijalon and Gath-rimmon.

Verse 25

Cities out of the half tribe of Manasseh

"Tanach..." - This place spelt in this way makes a solo appearance at this verse. It is spelt "Taanach" in Josh. 12. 21. See note to Josh. 12. 21. under the name of "Taanach". The meaning of the name is "sandy soil". See also the note in Josh. 17. 11. It was one of the cities which were under Baana, one of the twelve officers who were appointed by Solomon to provide victuals for the king and his household. See 1 Kings 4. 12. The city of Taanach is also associated with Megiddo as a battle ground. See Judg. 5. 19. The modern name is "Tell Ta'annak".

In the parallel passage in 1 Chron. 6. 70. Tanach does not appear but in its stead we find "Aner". Grollenberg notes Aner as a city with "situation unknown" without attempting to connect it with some place of a different spelling. In a foot-note to the verse, the Afrikaans Bybel states that the spelling difference would not be great in Hebrew but is substantial when translated. It is considered that it is the same as Taanag - this being the Afrikaans way of spelling Tanach. The R.V; R.S.V; Rotherham and the LXX make no attempt to correct the error.

"Gath-rimmon..." - Here again there is a copyist's error because the parallel passage in 1 Chron. 6. 70. records the place as "Bileam". See note to Josh. 17. 11. Grollenberg did not note this error but accepts Gath-rimmon as being a place in Manasseh west of Jordan, the situation thereof being unknown. Keil & Delitzsch have observed the error and state that the name should be Bileam with the alternate "Jibleam".

"two cities". - These are Tanach and Bileam (ibleam).

Verse 26

"All the cities were ten..." - These were (from Ephraim) Shechem; Gezer; Kibzaim; Beth-horon; (from Dan) Eltekeh; Gibbethon; Aijalon; Gath-rimmon; (from half Manasseh) Tanach and Bileam (ibleam).

This now completes the list of all cities allocated to the sons of Kohath.

Verse 27

Cities for the sons of Gershon.

Those allocated from the half tribe of Manasseh east of Jordan.

"Golan" in Bashan... - See note to Josh. 20. 8. This was also appointed as a city of refuge.

"Beesh-terah..." - This is the only verse in Scripture where this name appears. It is another name for Ashtaroth for which, see note to Josh. 9. 10. The suffix "oth" indicates "worship" and the first portion is derived from "aster" meaning "a star" with reference to the planet Venus. Therefore the name means, phonetically, "the worship of the star" or "the worship of Astarte". The corresponding list in 1 Chron. 6. 71. gives the name as "Ashtaroth".

"two cities". The count is correct.

Verse 28

Cities from Issachar for Gershon.

"Kishon..." - This is the only appearance of this name by the spelling given. In Josh. 19. 20. it is given as "Kishion". See note to this verse. In the parallel list in 1 Chron. 6. 72. it is given as "Kedesh" but this is a spelling error.

"Dabareh..." - This is the only appearance of this name with this spelling. It appears in Josh. 19. 12. as "Daberath". See note to this verse.

Verse 29

"Jarmuth..." - This is not to be confused with the "Jarmuth" of Josh. 10. 3. in connection with Piram, king of Jarmuth. The Jarmuth mentioned there is in Judah whereas the Jarmuth we want is in Issachar. This is the place given as "Remeth" in Josh. 19. 21. See note to that verse.

"Engannim..." - See note to Josh. 19. 21. where it is mentioned with Remeth (Jarmuth). The parallel list in 1 Chron. 6. 73. gives the city by the name of "Anem". Grolenberg recognises that both Engannim and Anem are one and the same. The word is derived from "En" meaning "fountain" and "im" is plural.

"four cities..." - These are Kishon; Dabareh; Jarmuth and En-gannim.

Verse 30

Cities for Gershon out of Asher.

"Mishal..." - This is a one time appearance of this name with the spelling given. It appears in Josh. 19. 26. as "Misheal". See note to that verse. In the parallel list at 1 Chron. 6. 74. it is mentioned as "Mishal".

"Abdon..." - This is the first appearance in Scripture of this name with this spelling. It appears in Josh. 19. 28. See note to that verse under the sub-heading of "Hebron". The "Hebron" mentioned there is in error and should be Abdon.

Verse 31

"Helkath..." - See note to Josh. 19. 25.

"Rehob..." - See note to Josh. 19. 28. where "Hebron" (Abdon) also appears.

"four cities"..." - These are Mishal; Abdon; Helkath and Rehob.

Verse 32

Cities for Gershon out of Naphtali.

"Kedesh in Galilee..." - See note to Josh. 12. 22. For comparison see also Josh. 15. 23. and note thereon. This city was appointed as a city of refuge. The Kedesh we want is that mentioned in Josh. 20. 7. See note thereon.

"Hammoth-dor..." - With this spelling this place appears here and in no other place. In Josh. 19. 35. it is mentioned under the name of "Hammath". See note to Josh. 19. 35. In 1 Chron. 6. 76. it appears under the name of Hammon.

"Kartan..." - See last paragraph of the note to Josh. 19. 38. The parallel list of 1 Chron. 6. spells the name "Kirjathaim". The prefix "kirjath" means "city" and the whole word means "double city" or "two cities" (or towns). See note to Josh. 13. 19.

"three cities". - These are Kedesh (in Galilee); Hammoth-dor and Kartan (Kirjathaim).

Verse 33

This verse concludes the section devoted to the Gershonites.

"thirteen cities..." - These are:- Galan; Beesh-terah; Kishon; Dabareh; Jarmuth; En-gammin; Mishal; Abdon; Helkath; Rehob; Kedesh (in Galilee); Hammoth-dor; Kartan;

Verse 34

Cities for the sons of Merari
out of Zebulun

"Jokneam..." - See note to Josh. 12. 22; 19. 11; See also explanatory note to Josh. 21. 22. under the heading of "Kibzaim..."

"Kartah..." - This is the only place in which this city appears with this spelling. The usually reliable 1 Chron. does not list the place under the cities out of Zebulun. (See 1 Chron. 6. 77/79.) Strong suggests that it may be the same as "Kattah" which is listed in Josh. 19. 15. under the territory given to Zebulun. The note to that verse leads us to "Kitron" of Judg. 1. 30. Failing any connection between these places, Kartah, Kattah and Kitron must remain unidentified and separate within the borders of Zebulun. The name means "city" being similar in Hebraic form to Kijath which means the same. There is very likely a mutilation of the original text here because Dimnah which follows in the next verse is considered to be a mis-spelling for Rimmon. The parallel list of 1 Chron. 6. 77. omits two cities out of four and gives Rimmon and Tabor, which are not mentioned in the record from Joshua. Tabor refers to the mountain called Tabor but in so far as a city is concerned, this must be in the vicinity of Tabor or on the slopes of it.

Verse 35

"Dimnah..." - This is another name for Rimmon. See note to Josh. 19. 13. In the parallel list at 1 Chron. 6. 77. it appears as "Rimmon".

"Nahalal..." - See note to Josh. 19. 15.

"four cities." - These are Jokneam; Kartah; Dimnah and Nahalal.

Verse 36

Cities for Gershon out of Reuben.

"Bezer..." - See note to Josh. 20. 8. This was allotted as a city of refuge.

"Jahazah..." - The name in this spelling makes its bow here. It appears again in this form in Jer. 48. 21. q.v. in connection with a prophecy against Moab. We first met the name in Josh. 13. 18, where it was spelt "Jahaza". See note to this verse. The meaning of the name is "a place trampled down" or "threshing floor" figuratively.

Verse 37

"Kedemoth..." - See note to Josh. 13. 18. The meaning of the name is "beginnings".

"Mephaath..." - See note to Jer. 13. 18. The name means "beauty".

"four cities..." - These are Bezer; Jahazah; Kedemoth and Mephaath.

Verse 38

Cities for Gershon out of Gad.

"Ramoth in Gilead..." - See note to Josh. 20. 8. This was also a city of Refuge.

"Mahanaim..." - See note to Josh. 13. 26. The meaning of the name is "camps".

Verse 39

"Heshbon..." - See note to Josh. 12. 2; 13. 17;

"Jazer..." - See note to Josh. 13. 25. The situation of the city is east of Jordan about 22 miles north east of the point where the Jordan enters the Dead Sea. The meaning

of the name is "helpful", or "which Jahweh aids".

"four cities..." - These are Ramoth in Gilead; Mahanaim; Heshbon and Jazer.

Verse 40

This verse is the epilogue to the list of cities given to the sons of Merari.

"twelve cities..." - Jekneam; Kartah; Dimnah; Nahalal; Bezer; Jahazah; Kedemoth; Mephaath; Ramoth in Gilead; Mahanaim; Hishbon; Jazer.

The choice of Levitical cities is now complete.

"forty and eight cities..." - These cities were:-

For the KOHATHITES;- out of Judah

- | | | | |
|-----|---------------|-------|--|
| 1. | Arba (Hebron) | means | city of four (Hebron means joining) |
| 2. | Libnah | means | White or whiteness or transparency. |
| 3. | Jattir | means | height. (elevation) |
| 4. | Eshtemoa | | obedience |
| 5. | Holon | | strong |
| 6. | Debir | | city of palm trees |
| 7. | Ain | | spring or eye |
| 8. | Juttah | | stretched out or inclined |
| 9. | Beth-shemesh | | the sun house or the house of the sun |
| | | | out of Benjamin |
| 10. | Gibeon | | pertaining to a hill or built on a hill. |
| 11. | Geba | | height (with reference to a hill) |
| 12. | Anathoth | | answer to prayer |
| 13. | Almon | | hidden or covering |
| | | | out of Ephraim |
| 14. | Shechem | | back or turn the back (or shoulder) |
| 15. | Gezer | | place cut off or precipice |
| 16. | Kibzaim | | two heaps |
| 17. | Beth-horon | | house of hollowness |
| | | | out of Dan |
| 18. | Eltekeh | | to which God is fear |
| 19. | Gibbethon | | a lofty place |
| 20. | Aijalon | | place of deer |
| 21. | Gath-rimmon | | winepress of the pomegranate |

out of the half tribe of Manasseh

- | | | | |
|-----|-----------------|--|---|
| 22. | Tanach | | sandy soil |
| 23. | Bileam (ibleam) | | foreigner (ibleam means "devouring the people") |

For the GERSHONITES:- out of the half tribe of Manasseh

- | | | | |
|-----|-------------|--|---|
| 24. | Golan | | exile |
| 25. | Beesh-terah | | worship of the star or worship of Astarte |

out of Issachar

26. Kishon hardness
 27. Dabarch pasture
 28. Jarmuth high place
 29. Engannim fountain of gardens

out of Asher

30. Mishal prayer
 31. Abdon servile
 32. Helkath smooth - or slippery places (wickedness)
 33. Rehob open place

out of Naphtali

34. Kedesh in Galilee sanctuary
 35. Hammoth-dor hot springs
 36. Kartan double city or two cities

For the MERARITES:- out of Zebulun

37. Jokneam possessed by the people
 38. Kartah city
 39. Dimnah (Remmon) pomegranate
 40. Nahalal pasture (food)

out of Reuben

41. Bezer cut out (as a nugget from the matrix)
 42. Jahazah a place trampled down
 43. Kedemoth beginnings
 44. Mephaath beauty

out of Gad

45. Ramoth in Gilead heights
 46. Mahanaim camps
 47. Heshbon reckoning, account or device
 48. Jazer Jahweh aids or helpful

This completes the list of forty eight cities allotted to the Levites.

Verse 41

This verse supplies the epilogue to the verses dealing with the Levitical cities given to the priesthood out of all the tribes. 48 = 4 X 12 or stated in terms of Number in Scripture, the product of the four square of Israel and Government symbolising the fact that the world in the Age to come will be ruled by the nation of kings and priests. (Heb. 2. 5. and Rev. 5. 10.)

Verse 42

The explanation is given that the cities were elected with their suburbs. That is to say, they were given to the Levites together with their pasture lands round about them.

Verse 43

This verse is to be compared with Josh. 11. 23. q.v. From that verse to the preceding one in this chapter, the whole story of occupation is told. See also Josh. 1. 3/5. The fact that God gave the land to Israel must not be taken too far. Israel possessed it for a while until they turned away from God and lost their right to be there.

"they possessed it,.. " - took possession so as to dwell therein. Heb. "yaresh" meaning "to dwell and occupy."

The LXX adds the following to the text - "and Joshua ceased dividing the land by their borders: and the children of Israel gave a portion to Joshua because of the commandment of the Lord: they gave him the city which he asked: they gave him Thamnasachar in mount Ephraim; and Joshua built the city and dwelt in it: and Joshua took the knives of stone, wherewith he circumcised the children of Israel that were born in the desert by the way, and put them in Thamnasachar."

It is difficult to accept this addition by the LXX as the Word of God for the reason that it does not fit into the context of the story. What Joshua was given is quite irrelevant to the allocation of cities to the Levites. Furthermore, the treatment of the knives of stone is quite unlike anything one would expect Joshua to do. The circumcision was of far greater importance than the knives which were used to do it. The identity of the particular knives is of no importance whatsoever and it is certain that Joshua would have attached no importance or significance to them.

Verse 44

"the LORD gave them rest round about,.. " - The Hebrew word translated as "rest" in this passage (nuwach) is not the same as that used in Josh. 14. 15. which mentions "rest from war". The word there was "shaqat" and also appears in the past tense - "rested from war" - in Josh. 11. 23. The word "nuwach" in this verse is the same as that used in Gen. 8. 4. where we find the expression "the ark rested" in the seventh month. The sense then, is to rest from travels and carries the sense that the people were now given the chance to settle down. It could not mean that they rested from war because they did this in Josh. 11. 23, when the allocation of land was about to begin.

"according to all that he swore unto their fathers:.." - This is a very important qualification because it cancels any idea that the promises which God had made unto Abraham had now been fulfilled. The Divine Promise to Abraham was that

- (1) He would give them the land for an "everlasting possession". Gen. 17. 8. This they did not have. They did not drive out many of the nations (Judg. 1. 21/36.) so did not have full possession of the land but inasmuch as the nations had been subdued and put to tribute, it could truthfully be said that they were given possession of the land. As history turned out, the possession was temporary.
- (2) The singular seed of Abraham was to possess the gate of his enemies. That is another way of saying that the singular seed who is to be Christ (Gal. 3. 16.) will become the king of the land. This great fulfilment lies still in the future.

The final fulfilment is yet to come but in so far as Israel was concerned in the days of Joshua, the promise to the "fathers" which was mentioned in Josh. 1. 13. was fulfilled. They were given the land but not for an everlasting possession. The principle of "giving" without giving for an everlasting possession is referred to in Neh. 9. 8. and the subsequent rebellion of Israel is mentioned in Neh. 9. 26/30. The prayer of the Levites mentioned in this chapter tells how God gave Israel to the people to "eat the fruit thereof" but does not mention an "everlasting possession". (Neh. 9. 36.)

"unto their fathers:.." - When God promised to give the land to the people of Israel, he spoke to Joshua (Josh. 1. 1.) and later Joshua spoke to the "officers of the people" (Josh. 1. 10.) The "fathers" mentioned here are the same as that used in verse 1 twice. These refer to the fathers of the tribes and these are the same to whom Joshua spoke concerning God's promise to give them the land and drive out their enemies. It does not refer to the patriarchs.

"there stood not a man of all their enemies before them;.." - This is in accordance with God's promise to the fathers of the tribes as recorded in Josh. 1. 5. "There shall not any man be able to stand before thee all the days of thy life:.."

"the LORD delivered all their enemies into their hand." - This had been promised by God in Deut. 7. 16/26. See particularly verse 24 where God said "he shall deliver their kings into thy hand, and thou shalt destroy their name from under heaven:.."

Verse 45

"There failed not ought of any good thing which the LORD had spoken..." This statement has a slight enlargement in Josh. 23. 14. where it says "which the LORD your God spake concerning you". The words "concerning you" are important to the context because it refers to those things which God had spoken to Israel just before they were to enter the Promised Land. They had been given possession of the land and their enemies had been driven out. Not one of these promises had failed.

"all came to pass." - God's promises to the people before the crossing had been fulfilled. The usual Hebrew word translated as "came to pass" is "hayah" but this is not used here. The word used is "bow" which is used in Lev. 25. 22. to refer to a harvest coming in. In 2 Kings 19. 3. (Isa. 37. 3.) we read of children come to the birth. The meaning therefore, is that the promises of God came to fruition. By taking possession of the land, Israel came to the birth as a settled nation in a land of their own. This was the Divine Purpose and it was fulfilled in that day. The verb here is singular showing that it was Israel as a unified whole which came to the birth. It was not in any sense a large company of separate individuals who came to the birth. Thus the principle of unity of Israel is established in this phrase. Paul had the same idea about unity of the Israel by adoption when he spoke of their unity in Ephes. 4. 13.

EXHORTATION:

When reading about the priesthood in the days of the Old Testament, we are inclined to consider that it has now passed and must, therefore, have little of value for us who live in the Christian era. Paul would not have agreed with that point of view because he saw in such laws and ordinances, examples or types which apply to us. In writing about the Spirit of God which descended to man and then, having done His marvellous works, ascended again on high, the Psalmist writes "thou hast received gifts for men" (margin "in the man"). This was in reference to the Levitical Priesthood which was mentioned in Num. 3. 5/10. as being "wholly given" ("given ones") unto God out of the children of Israel. In other words, the Levitical priesthood was a gift to God. The same principle is applied in Num. 8. 9/19. and Num. 18. 6. The priesthood was a sort of freewill offering to God.

Translating this principle to the New Testament, we find that the True Christian Believers are a "royal priesthood, an holy nation,.." (1 Pet. 2. 9.) Paul also regarded the ecclesias as something to be sacrificed unto God as a freewill or meal offering which had to be burnt on the altar as a sweet smelling savour unto the LORD. He shows this by his frequent reference to his making mention of us always in his prayers. See Rom. 1. 9; Ephes. 1. 16; 1 Thess. 1. 2; Philem. 4. The Greek words for "make mention" are used in the LXX to replace a Hebrew word for Remembrance. See "memorial" in Lev. 2. 2. and 16; 5. 12; 6. 15; 24. 7; Num. 5. 26. It will be noticed that many of these "memorials" were sacrifices of thanksgiving to God for having given the increase of crops. Such offer-

ings of thanksgiving were acceptable to God and gave Him pleasure. It was under the same principle that at the baptism of Jesus when he offered himself as a dedication in His Father's service that the Divine voice was heard, "This is my beloved Son, in whom I am well pleased." (Matt. 3. 17.) When we are baptised, it is because God has given the increase and we then offer ourselves as a sacrifice of thanksgiving and dedication to Him. See 1 Cor. 3. 6/7.

Another thought for consideration is that the Priesthood was not numbered. In like manner, the kings and priests of the future will be "a multitude which no man can number".

In view of the fore-going testimony from Scripture, we understand that the Levitical priesthood were historical "examples" or types from which we can learn some very valuable and important lessons.

In the first place they were "gifts" to God and were acceptable to Him. As a body, they were the "increase" from Israel. In like manner we are "gifts" to God and the person who made the gift is Jesus. We are part of the body of Christ and came into the Covenants of Promise only because he sacrificed his life. His is the cleansing blood and it was "him that loved us, and washed us from our sins in his own blood." (Rev. 1. 5.) He was the greater Moses who led us up to the point of baptism and he was the Joshua who will lead us into the Land of Promise. As a "royal priesthood" we find ourselves given ecclesias all over the world. These were typified in the Levitical cities.

That the Tribe of Levi should have no allotment of land shows that we as a priesthood, should not mix spiritual and temporal things. The work that the Levites were called upon to do was the work of God. In like manner, the True Christian Believer is called upon to do the work of the Lord. (Matt. 5. 16.) It is fitting also, that the modern "royal priesthood" is not one where the members are ordained after a period of study. Rather are they elected to office through birth. Thus every modern "priest" must be "born again" into the True Faith.

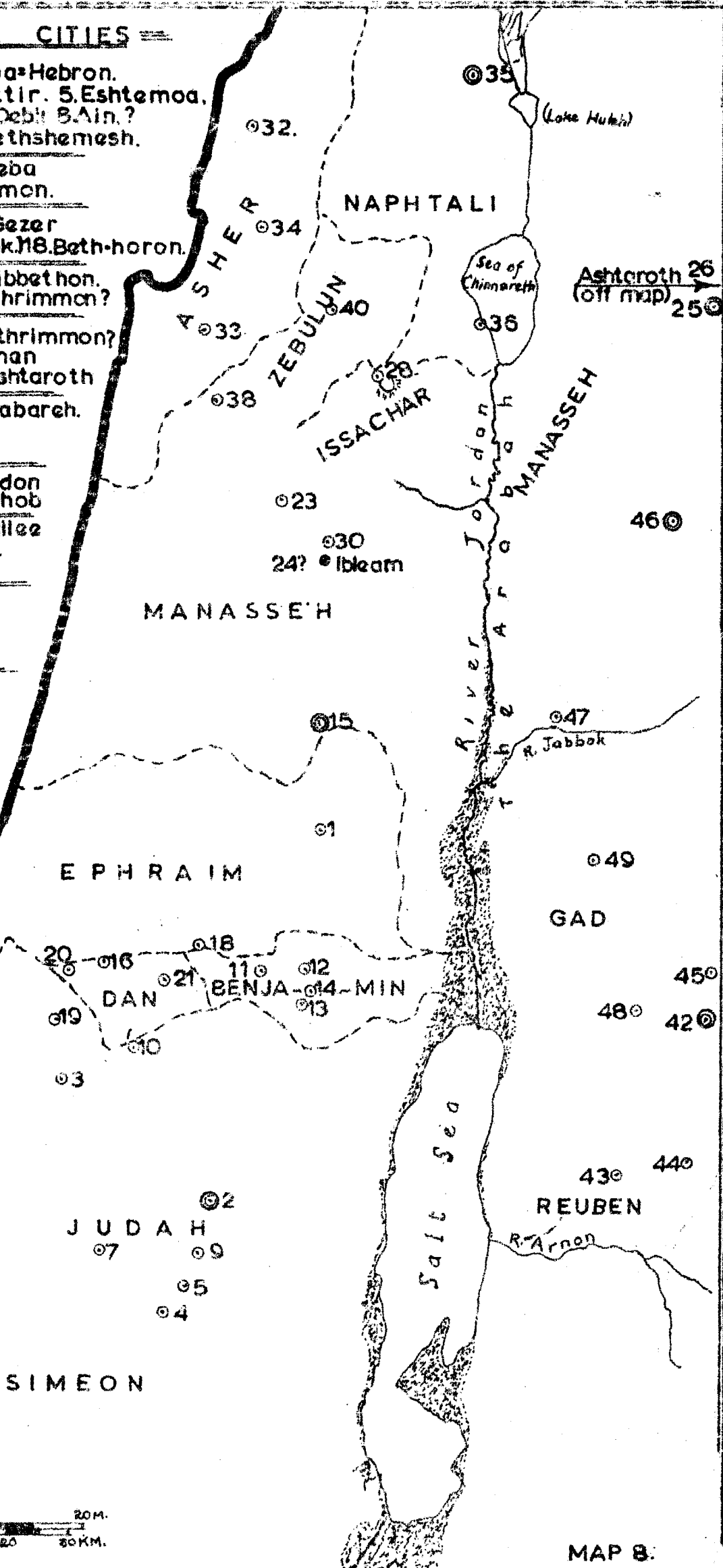
The tithes which were given to the Priesthood showed the compassion of God who cares for His own people. He has provided them with a spiritual home and maintains them while they are in His service. In the modern sense, a royal priesthood is a means of education for those who are to minister unto the world in the Age to Come. The allocation of Levitical cities therefore, was a means of showing this important part of the Divine Plan and Purpose.

≡ LEVITICAL CITIES ≡

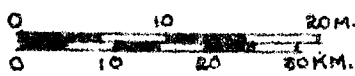
- 1. Shiloh. 2. Arba=Hebron.
- 3. Libnah. 4. Jattir. 5. Eshtemoa.
- 6. Holon (Silunk). 7. Debit. 8. Ain.?
- 9. Juttah. 10. Bethshemesh.
- 11. Gibeon. 12. Geba
- 13. Anathoth. 14. Almon.
- 15. Shechem. 16. Gezer
- 17. Kibzaim (Silunk). 18. Beth-horon.
- 19. Eltekeh. 20. Gibbethon.
- 21. Ajalon. 22. Gathrimmon?
- 23. Tanach. 24. Gathrimmon?
- 25. Golan in Bashan
- 26. Beeshterah=Ashtaroth
- 27. Kishon? 28. Dabareh.
- 29. Jarmuth?
- 30. Engannim.
- 31. Mishal? 32. Abdon
- 33. Helkath. 34. Rehob
- 35. Kedesh in Galilee
- 36. Hammothdor.
- 37. Kartan?
- 38. Jokneam
- 39. Kartah?
- 40. Dimnah
- 41. Nahalal?
- 42. Bezer
- 43. Jahazah.
- 44. Kedemoth
- 45. Mephaath
- 46. Ramoth in Gilead
- 47. Mahanaim
- 48. Heshbon
- 49. Jazer.

Joshua 21.

THE
GREAT
SEA



Ashtaroth 26
(off map) 25



MAP 8.

JOSHUA

Chapter 22

This chapter begins with the word "Then..." without indicating the time or period to which it refers. At a glance it would appear that in the sequence of reading, what follows in this chapter must have come after the allocation of cities to the Levitical priesthood. If we give a little thought to this we shall realise that the election of certain cities to the status of Levitical cities or even as cities of refuge did not come about while the tribes of Reuben, Gad and half Manasseh were there. They could not have contributed to the work which was done in this connection. The story about to be unfolded concerns the return of these tribes to the land that God had given them, therefore, if they had not been with the rest of Israel during the allocation of land to the tribes and to certain individuals, the problem arises, where were they? It is logical to assume that they had returned to their inheritances immediately their work in the armies of Israel had been completed. This conclusion requires us to date this chapter after the concluding words of chapter 11 which read, "And the land had rest from war."

The reason why the return of the two and a half tribes was not told after the end of the battles of occupation is simply because it would have broken into the continuity of the story of full occupation if it had been included. Now that the full story of occupation has been told, it seems logical to go back in history a little bit and record what happened when the two and a half tribes returned to their inheritances.

Verse 1

"Then..." - Heb. "'n" (aleph nun) also means "thereupon". This is very likely to be the meaning when it is used with a verb as it is in this verse - "Then...called" In Josh. 14. 11. it is used without a verb and in that case, refers to the past tense in a strictly temporal manner. In the verse before us it refers to logical sequence. Taking the words from Joshua 11. 23. we have the words "And the land had rest from war." and the sequence, "Then Joshua called the Reubenites,.." and later, said unto them, "now the LORD...hath given rest unto your brethren..." (verse 4) The idea of "rest" seems to connect the two sequences. This can at best, only be an assumption but it has the advantage of permitting the soldiers from the tribes mentioned to return to their wives and families. Failing this they must have been separated for a very long time.

"the Reubenites, and the Gaddites,.." - In the original this sentence reads "Reuben and Gad..." in the singular form. This does not apply to individuals but to the people who were called by those names.

Verse 2

"Ye have kept..." - The Heb. "shamar" translated here as "kept" carries the meaning of guarding carefully by building a hedge around it; protecting; treasuring in memory and similar meanings suggesting preserving, caring for and guarding. The idea behind what is said here is that the tribes had regarded the commandments of God with care and appreciation of their great value. In their actions they had shown great loyalty not only to Israel but also to God.

Verse 3

"Ye have not left your brethren..." - The Heb. "'azab" translated here as "left" does not mean to "leave" by going away from but has the more serious meaning of "forsake" or "leave destitute". This confirms their loyalty as suggested in the previous verse.

"many days..." - They had been in service for a long time and had left wives and families to obey God. It is to be noted to their credit that they did so without murmur. In fact, the settlement of so many people in the land was accomplished with great co-operation from everyone. This fact alone shows that the Book was written early in the history of

Israel's occupation of the land because subsequent histories show a dilatory and discontented people.

"kept the charge..." - The Heb. word "shamar" translated as "kept" here is the same word as that used in verse 2 q.v. "the charge" comes from Heb. "mishmereth" which means "watch" as a sentry post, or "duty". This is in reference to their faithful service.

"the LORD your God." - Heb. "Yahweh Elohakim" meaning "Yahweh Eloha of you".

The "charge" referred to here was given in Num. 32. 1/33. See also Josh. 1. 12/18. and notes to those verses.

Verse 4

The statement and the conditions of return as stated here were first given in Josh. 1. 15. It is to be noted that in Josh. 1. 15. the conditions included the following:- "Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them:.." From this it will be thought that they had to wait until the ten and a half tribes had been settled in the land. The Hebrew word for "possessed" is "yaresh" meaning "take possession by driving the others out". By the time God had given Israel rest in Josh. 11. 23. the Canaanites had to a large extent been driven out and Israel was then living in the land. The last details of establishment and settlement in the land was not contemplated in this instruction otherwise the two and a half tribes would have had to remain until all the nations mentioned in Judg. 1. 21/36. had been driven out. All that was required was that the nations had to be subdued and conditions for complete occupation had to be set up. The complete subjugation of the land was to be done little by little so it would be unfair to keep two and a half tribes waiting until all this had been done.

"unto your tents..." - If they occupied cities they would not return to tents. This was an ancient expression indicating "return to your homes". See Deut. 16. 7. and Judg. 7. 8. See also 1 Sam. 4. 10; 13. 2; 2 Sam. 18. 17. and 2 Chron. 25.22. In the days of the wars of the kings, the people lived in houses and not in tents.

"your possession..." - This is a different Hebrew word from "yaresh" mentioned above. This one is "schuzzah" meaning "land possessed (by force) by right of inheritance". The root word means to grasp or take hold of.

"other side Jordan." - Compare Num. 32. 19. which speaks of the inheritance being "on this side Jordan eastward". This shows that the speakers of Numbers and Joshua were on different sides of the river Jordan when they spoke.

Verse 5

"take diligent heed..." - The Heb. word translated here as "heed" is "shamar" which we saw in verse 3 was translated as "kept". The whole verb is "take heed". The Heb. "me'od" means "vehemently" or "superlatively" and is translated here as "diligently". The same verb "shamar" appears in Deut. 4. 6, 9 and 40; The meaning is that the people had to take heed to the laws of God with a burning enthusiasm.

"...love the LORD your God..." - This instruction also comes from Deuteronomy. See Deut. 6. 5; 10. 12; 11. 1; 13 and 22; 19. 9; 30. 6, 16 and 20. The manner in which God is to be loved is not merely affection but an affection which induces action which God describes as being "with all thy heart, and with all thy soul, and with all thy might." This has the character of calling upon lovers of God to make their lives a type of burnt offering to the LORD. The burnt offering by the priests had to consist of the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder. (Lev. 8. 25.) The "shoulder" comes from Heb. "showq" meaning

"thigh". The symbolism here was that "the breast" of verse 29, represented the inner man. This was his thoughts or his knowledge. The inner organs such as the kidneys, represented the understanding and the "shoulder" or thigh represented the energy which man will put into his service to God. Thus the three together represented the knowledge which led to an understanding and these in turn, leading to "works" of a spiritual nature in the service of God. Represented in other language, this is expressed in "with all thine heart, and with all thy soul, and with all thy might" of Deut. 6. 5. This required the mental, moral and physical dedication of God's people to His service. In fact, their lives had to be a continual burnt offering to the LORD.

It is only in this way that we can show our genuine LOVE for God. This is the lesson we can take from this verse.

"walk in his ways..." - This is another quotation from Deuteronomy. See Deut. 5. 33; 8. 6; 10. 12; 11. 22; 19. 9; 26. 17; 28. 9; 30. 16; This oft repeated injunction by God through Moses to the people of Israel was given frequently to show how important it was to walk in God's Ways.

"keep his commandments..." - The Heb. word translated here as "commandments" is "mitsvah" which appears in the singular form. It does not refer to the decalogue (ten commandments) which comes from the Heb. "dabar" which carries with it the sense of commandments in the form of words which come from God's mouth.

"cleave unto him..." - Here again is a quotation from Deuteronomy. See Deut. 10. 20; 11. 22; 13. 4; The Heb. is "dabaq" meaning "remain with" or "remain close to"; "be loyal to"; "cling to". The commandment is to cling to God and remain loyal to him as one man would be loyal to his wife. The word also is used with Adam in Gen. 2. 24. where the same word appears. Therefore when a man ceases to "cleave unto his wife" he commits adultery. In like manner, when a person ceases to remain true to God, they commit spiritual adultery.

"serve him..." - Yet again a quotation from Deuteronomy. See Deut. 6. 13; 10. 12, 20; 11. 13; 13. 4; The Heb. is "'abad" meaning to be in bondage; be enslaved. No bondsman had any right to freedom to do what he wanted to do. In the same way, every servant of God is in bondage to Him.

"with all your heart and with all your soul". - This is characteristic of the burnt offering character of our service to God. This is a service born of knowledge and understanding of His Plan and Purpose, a faith in that Plan and Purpose and the inducement which arises out of that knowledge, understanding and faith.

Verse 6

The manner of dismissal was to bless the tribes involved. This blessing very likely took the form of that composed by Moses when he blessed the people as recorded in Num. 6. 24/26.

"they went to their tents." - On this occasion they probably did go to their tents because they would not have had time to rebuild the cities which they had destroyed.

Verse 7

"one half of the tribe of Manasseh..." - This is the fourth time this information is given. See Josh. 13. 8; 14. 3; 18. 7. and the verse before us. This characteristic is also found in the case of the Levites who are said to have no inheritance. This information is given four times. See Josh. 13. 14 and 33; 14. 3; 18. 7. Why four times? Is it because of the four sided or four square character of Israel? Or does it have reference to the four faces of Christ? In the New Testament, the life of Jesus is told four times in the four

gospels - Matthew, Mark, Luke and John.

The reference is to the fact that half the Tribe of Manasseh received an inheritance on the east of Jordan and the other half received their inheritance on the west of Jordan.

When the half tribe of Manasseh of the west of Jordan were sent to their tents, Joshua blessed them. No doubt he used the same blessing as he gave to the eastern half of Manasseh.

Verse 8

"Return with much riches..." - The word for "riches" in Hebrew is "nekec" which makes its only appearance in Scripture at this verse. It is a word used in later Hebrew but it has been used in this place. The riches which Solomon did not ask for and which were later heaped upon him, were "osher" and not "nekec".

"divide the spoil..." - This was a just reward for their services. It says much for Joshua's integrity that there is no record of discontent at the division of spoil amongst the tribes. In the anti-type, this fore-shadows the equity with which the Returned Christ will judge the world. It is possible to stretch the analogy a bit further and say that Israel of the flesh will be the "goodly horse in the battle" when Christ comes (Zech. 10. 3.) and they will be rewarded for their work done in this connection. They will receive "gold and silver", the symbols of a trial of faith; the "brass" represents their mortal nature; the "iron" will represent their nationhood of Israel, and the "very much raiment" will be the new spiritual clothing with which they will be clothed after their meeting with Christ. (Zech. 12. 10/14.)

Verse 9

The children (sons) of Reuben, Gad and the half tribe of Manasseh departed out of Shiloh... The whole congregation of Israel had gathered at Shiloh (Josh. 18. 1.) so the blessing which Joshua gave them must have been given at the same place. See Note to Josh. 18. 1. under the heading of "Shiloh". It will be seen from the note to that verse that Shiloh was a place where the house of God was situated and where sacrifices were offered to Him. This being the case, the act of departing from Israel and going to their own homes was a very serious matter for them. It was a departure from the house of God and from an association of the sons of Israel who worshipped Him in truth.

"which is in the land of Canaan..." - This statement tends to accentuate the separation from the worship of Yahweh. He had chosen the land of Canaan in which to dwell with His people. Now the two and a half tribes were separating themselves not only from the place of worship but also the land.

"to the land of their possession, whereof they were possessed..." - This statement indicates that in doing so, they were not doing something that was wrong. Rather was it something which, if not carefully studied, could lead to something else which was wrong.

Verse 10

"when they came unto the borders of Canaan..." - "borders" comes from Heb. "galiylah" and the plural is "geliylowth". It means "circles". Lit: "they came to Geliloth which is in the land of Canaan..." (Geliloth means circles). This place was mentioned in Josh. 18. 17. (See note to Josh. 15. 7.) It is thought that the "circles" refer to round stones which would be near the river. In this connection it is interesting that in Josh. 18. 17. the boundary went from Geliloth to the "stone of Bohan". The only other places where this word "geliylowth" is used are in Josh. 13. 2. and in the next verse (Josh. 22. 11.) See note to Josh. 13. 2. Grollenberg and Hastings Dictionary acknowledge the existence of Geliloth in Bible days but cannot locate it now. The assumption is that the two and a

half tribes built their altar at a place called Geliloth but the locality of the place has been lost.

"a great altar to see to." - lit. "a great altar to sight". This means that it was visible from a great distance. It is claimed by some that the site of this altar has been found at a place called Kurn Sartabeh (or Surtubeh). This is at one of the fords of the River Jordan about 30 miles south of Galilee opposite ^{Jabesh-}gilead. In view of the great uncertainty regarding this identity, the fact is mentioned but not pursued.

Verse 11

"Behold,..." - Heb. "hinneh". This expression is used to express surprise at what follows.

"an altar..." - lit. "the altar".

"over against..." - Heb. "'el" (aleph lamed) usually denotes motion towards and is taken to mean "in front of". and "muwl" meaning "front", "before" or "opposite". The whole expression is hyphenated as "el-muwl" or "aleph lamed - mem waw lamed" (waw in Psa. 119 is given as "vau".) In Josh. 9. 1. the expression also occurs being translated "over against" in the sense that the Mediterranean Sea was "over against" Lebanon. That is to say it was in front of Lebanon.

"in the borders of Jordan,..." - See note to the previous verse.

"at the passage of the children of Israel." - This leads one to think that the place where the children of Israel crossed over is meant but this is not the case. The R.V. says "on the side that pertaineth to the children of Israel". The R.S.V. has "on the side that belongs to the children of Israel". The Afrikaans has "...teenoor die land Kanaan, by die klipkrale van die Jordaan, aan die kant van die kinders van Israel." (opposite - or before - the land of Canaan, at the stone corral of the Jordan, on the side of the children of Israel). The evidence is that the altar was built - possibly at a stone corral called Geliloth - on the side of the river Jordan which belonged to one of the tribes of the children of Israel.

Verse 12

The time taken for the news to spread would be considerable. The building of the altar would have to be confirmed first before any precipitate action was taken. Having made up their minds about it, they gathered at Shiloh which is the only place at which they could gather to seek the advice of the priesthood and to pray to Yahweh before going ahead with their plans.

It is to be noted that Joshua does not summon them but it appears that they all gathered spontaneously at Shiloh. This is significant, coming as it does after the story concerning the allocation of Levitical cities in chapter 21. Once the story circulated amongst the tribes that an altar had been built, the priesthood in the various Levitical cities would understand the violation of the relevant provisions of the Law of Moses. The Law prohibited the building of another altar. See Lev. 17. 8/9; (this being an extension of verses 3/4.) The Law which decided the matter would surely be that given in detail in Deut. 12. verses 5/14.

"to go up to war against them." - This intention seems more than that provided for by the Law which required offenders to be cut off from the people. That is to say, offenders had to be disfellowshipped from the body of Israel. Going to war against two and a half tribes seems to be carrying zeal to the limit. The people of Israel had not been noted at any time in their history for their zeal for the Law of Moses so it is surprising that they should wish to carry zeal to such a limit as is here indicated. The explanation is that the priests, in taking

over office in their newly allocated Levitical cities, were full of enthusiasm for their task of looking after the spiritual life of the various tribes to which they had been allocated. Therefore they called upon the tribes to start a sort of holy war of attrition to what appeared to be a violation of the Laws of Yahweh.

Verse 13

The man chosen to go to the offending tribes was Phinehas, the son of Eleazar the priest (high priest). He had shown himself in the past to be a man of vigour in stamping out any spiritual evil in Israel. When Balaam had caused the people of Israel to sin by associating with the Midianites, he was not above taking the lives of two offenders by driving a javelin through both of them. (Num. 25. 7/8.) His name means "mouth of brass" with special significance to the brazen serpent on a pole which represented the future Redeemer, Jesus. Thus, by analogy, he was the mouth of the serpent in bringing death upon sinners, but, in doing so, preserving the lives of Israel. Later in Israel's history, we find him leading the expedition which was to punish the men of Gibeah for their crime. (Judg. 20. but see verse 28 for mention of him.)

Verse 14

"ten princes,.." - These are described as being "of each chief house a prince". The margin gives "house of the father" instead of "chief house".

"tribes" - the Heb. is "mattah" which is the genealogical (family) word as opposed to "shebet" which is used to refer to the political tribe. Therefore the margin is correct in giving "house of a father". This means that the ten men accompanying Phinehas were the heads of the families. They were not the "princes" who were the political heads of the tribes. The reason why there were ten is that there were nine and a half tribes in Israel, making ten divisions.

"head of the house of their fathers." - This explanation is helpful in view of the opening sentence of the verse which leads us to believe that the princes - the political heads - went with Phinehas. This was not a political matter. It was a family affair.

Verse 15

This verse is the prologue to the next stage in the story. They had to cross over Jordan to the land of Gilead. This belonged to the half tribe of Manasseh. (Josh. 17. 6.) It says much for their fore-bearance that they were prepared to speak with the people rather than make an attack without seeking an explanation first.

Verse 16

"trespass..." - Heb. "Ma'al" meaning "treachery", "falsehood". It is not the same as a "trespass" in relation to the offering. The Hebrew in that word is "asham" meaning "guiltiness for a fault". The meaning in the verse before us is that the two and a half tribes had, apparently, committed something which was a treachery to all Israel in that it violated the Law of God.

"rebel..." - Heb. "marad". The rebellion had been against Yahweh and not against Israel but their rebellion could have brought the wrath of Yahweh against the whole nation.

Verse 17

"the iniquity of Peor..." - This speech must have been given by Phinehas. His reference here is to the sin of Peor in which he took so vigorous an action to quell. (Num. 25.)

"from which we are not cleansed until this day..." - Phinehas referred to the statement of Exod. 20. 5. where God said he would visit the sins of the fathers upon the children to the third and fourth generation. The sins of Baal-Peor were too recent for absolution to have come by this time.

"until this day..." - These words would indicate that the absolution had come at that day. The R.S.V. says "from which even yet we have not cleansed ourselves". This sin of Baal-Peor was to warn Israel for many centuries after it had taken place. Paul mentioned it in 1 Cor. 10. 8. q. v.

"although there was a plague..." - R.S.V. "and for which there came a plague..."

"a plague..." - Lit. "the plague". It was too well known to be dismissed in general terms with "a plague". This was "THE plague" which was so much in the memory of Israel.

Verse 18

"But that ye must turn away..." - The original says, "and ye are turning..." This denotes a continuous act. Not an act and then finished. This was an act which was continuous as long as the altar was there.

"ye..." - This pronoun is mentioned twice in this verse and is emphatic. "Ye" are the culprits.

God had shown his anger in the matter of Peor. He had shown his anger when Israel had departed from His ways in the wilderness journey. Now there was no journey. There were no wilderness hardships. If God had shown his anger in the past, how much more would he not show His anger at this indiscretion.

Verse 19

"if the land of your possession be unclean..." - A land was unclean not because of the land itself, but because of the wickedness of the inhabitants. See Lev. 18. 24/25. See also vs. 27.

In the event of the land being unclean, they should pass over Jordan and return to the Land of Promise "wherein the LORD'S tabernacle dwelleth".

"nor rebel against us..." - R.S.V. "nor make us as rebels..." - There was to be only one altar. If their altar was the accepted one in the eyes of Yahweh, then the children of Israel in Canaan would appear to be as rebels.

The fear was that expressed at the conclusion of verse 18 where it says, "he will be wroth with the whole congregation of Israel." This was a reminder of what happened with Peor. Simeon sinned and Israel was punished.

Verse 20

Again Phinehas draws an example from the history of Israel. In the sin of Peor, Simeon sinned and all Israel was punished. Before that Achan sinned in the matter of the accursed thing, and all Israel was punished.

"commit a trespass..." - The verb is the same as that of verse 16. This was a treachery to all Israel and there was now a possibility that all Israel would be punished.

"that man perished not alone in his iniquity." - The record is that Achan did perish alone but if the matter of his iniquity is pursued, then many died in the first assault against Ai. Many lives were lost subsequently to his sin so if no lives had been lost in the alleged

sin of the altar, then there was a possibility that many lives would be lost in the near future. The sin of Peor was not exactly like that of Achan.

Verse 21

This verse marks another stage in the development of the story. It prepares the way for the reply that the sons of Reuben, Gad and half Manasseh gave to Phinehas and his ten companions.

"the thousands..." - This expression first appeared in verse 14. The Heb. is similar to the name of the first letter of the Hebrew alphabet. It is "aleph". The meaning is - apart from the numeral 1000 - a family. This usage is found in Judg. 6. 15. which reads "my family is poor in Manasseh". In the margin we find in place of "my family, "my thousand". The word also appears in 1 Sam. 10. 19. where it refers to families.

Verse 22

"The LORD God of gods,.." - This title is repeated. Heb. "El elohim Yahweh". To an Israelite in the days of Joshua, this would have been an expression of awe. To have repeated it would have added to the great solemnity with which it could have been uttered. The sound of such a sequence of titles would have a profound effect upon those who heard it.

The same expression appears in Psa. 50. 1. where it is translated "The mighty God, (even) the LORD,.." This is the opening phrase in the first of the twelve Asaph Psalms and is a call to the Judgment Seat. It is only men who knew of Yahweh and who knew of His mighty power, that could use such an expression.

"El..." - pronounced in Hebrew "Ail", is the Essence of Divine Power, the Source of All Being, the Creative Power. This is not a description of Him who we call God or Yahweh because God is beyond any description by man. It is His Infinite Power centred in Himself.

"Elohim..." - the Mighty Ones who are strengthened and empowered by God.

"Yahweh..." - The Creator who has a Divine Plan and Purpose which is centred in the many manifestations which He has established. Israel of the flesh is a manifestation of Yahweh; Israel after the spirit is also a manifestation of Yahweh; Jesus was the greatest manifestation and will yet be a greater manifestation than he was before.

Having mentioned these three, the spokesman calls upon the Great Creator to witness to the truth of what he is about to say. He does this by the words:-

"he knoweth,.." - the present tense used here does not indicate merely that God is aware of what their intentions were. It carries the sense that He is constantly aware of what we think and at this moment is aware that we are speaking the truth. He is now called upon to witness to the truth of what is being said.

"and Israel he shall know;.." - Lit. "and Israel shall know..." that is to say, in the course of time Israel shall know that God is a witness to what they are saying because if what they say is not true, then Israel will know by the punishments which will come upon them.

"save us not this day..." - The brackets are supplied by the translators for they are not part of the original. It is an appeal - "if we have transgressed, then may Yahweh not save us this day." It may be wondered to whom these words were addressed because Phinehas was not in a position to save or not to save. The fact is that it was an appeal and not a direct statement or speech to God.

It is to be noted that the R.S.V. translates the opening phrase, "The Mighty one, God, the LORD!"

Verse 23

"That we have built us an altar..." - This follows from "if it be in rebellion...that we have built..."

"to turn from following Yahweh..." - This could be the purpose of building the altar but as we shall see, it was not to be used as an altar in the accepted sense, therefore there was no motive in turning away from Yahweh.

"or if to offer thereon..." - It may have been thought that if they did not intend to turn away from God they may have intended to offer sacrifices on the altar. This they did not intend to do as there could be only one altar just as there is only one Saviour Jesus Christ and he is our only mediator. See 1 Tim. 2. 5. Those people who worship Peter, Mary and other figures who are long since dead would do well to ponder these passages.

"let Yahweh himself require it;.." - Lit. "Yahweh, he shall exact..." That is, he shall exact the penalty that will be due to us if we do this thing.

Verse 24

"if we have not rather done it for fear of this thing..." - The R.V. has "And if we have not rather out of carefulness done this, and of purpose,..". The R.S.V. says, "Nay, but we did it from fear that in time to come..." Rotherham has, "if, indeed, we have not rather out of anxiety and of purpose done this thing,..". The Afrikaans has "Maar waarlik, ons het dit uit 'n sekere besorgheid gedoen..." ("But truly, we did this out of a positive concern...") The point they make is that they did not do this thing haphazardly but out of a serious anxiety for their children in the years to come.

"In time to come..." - Margin "Tomorrow..." This is the figurative tomorrow which applies to many years hence.

"your children might speak unto our children..." - The fact that their children would speak to other children was not the point as much as if this were to happen, how would our children reply unless they had a constant reminder that they were part of the people of Israel? They must have a knowledge of these things.

Verse 25

"For Yahweh hath made Jordan a border between us and you,.." - Now they are coming to the main point. This was the basic argument. It is to be noted that Yahweh is referred to here. This is the God with the Plan and Purpose concerning His people Israel. We shall let the argument develop.

"ye have no part in Yahweh:.." - The Divine Promise made unto Abraham was that the land of Canaan would be given to his multitudinous seed. This was not as much as was told to Joshua in Josh. 1. 4. where it was said that the people of Israel would be given the land up to the River Euphrates. The people were more concerned with the blessing which was attached to the Promise. If they were to lose contact with Israel, they felt they would lose whatever may flow from God's Promises. Yahweh was concerned with this Promise because this was the Covenant Name for the Covenant people. The words quoted here are what it was anticipated the children of Israel would say to them in the years to come.

"shall your children make our children cease from fearing Yahweh." - If this were to happen, their descendants would forget that they were the Covenant people and they may therefore, lose the blessings.

Verse 26

"Let us now prepare to build us an altar,.." - Lit. "Let us make now to build to us an altar,.."

In the latter half of the verse a distinction is drawn between a burnt offering and a sacrifice. In the first, all was burnt and in the second, part was consumed as a token of fellowship. There is also the distinction between a compulsory offer and a willing or free will offering.

Verse 27

"a witness between us, and you,.." - This would be the witness that they had a right to perform the worship as laid down by the Law of Moses. In other words, it would be a witness to the fact that they were part of the Covenant People.

"do the service of Yahweh before him..." - That is, do the service before His face. If done before his face it would be done in the place where he dwells and that was the tabernacle.

"that your children etc.,..." - This is a repetition of the possibility mentioned in verses 24 and 25.

Verse 28

"Behold the pattern of the altar of Yahweh,.." - The visitors were called upon to look at the copy of the altar which had been made. If this was an exact copy, then there would be no doubt in the years to come that they had got this from Israel. This being the case, they would undoubtedly be the people of Israel.

Although they do not mention the point, they had also built the altar on Israel territory as a token of their belonging to Israel.

The copy of the altar would be made according to the design given in Exod. 20. 24. q.v. This would bear no relation to the altars of the heathens round about.

Verse 29

"God forbid,.." - This is the translation given in the R.V. as well but the R.S.V. has "Far be it from us,.." This is Rotherham's rendering as well as the Afrikaans. The expression is one of horror that they should have been accused of doing such a thing. See the following occurrences of this expression in Gen. 44. 7; and Gen. 44. 17; 1 Sam. 14. 45; 20. 2; Josh. 24. 16. compare with Gen. 18. 25. "be far from thee"; 1 Sam. 2. 30; 20. 9; 22. 15; yet "God forbid" in 1 Sam. 12. 23; but "Be it far from me" in 2 Sam. 23. 17. The same Hebrew expression appears in all of these.

The reaction of the two and a half tribes to the insinuation is highly commendable. One can imagine modern ecclesias taking offence and standing on their dignity over such an assertion. Their explanation, given as humbly as it was, provides us with a lesson in how to deal with criticism. The ten and a half tribes were justified in doing what they did and they were wise to consult the others first before openly charging them. Many years later, the Lord Jesus was to advise his followers in these words, "...if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Matt. 18. 15.)

Verse 30

Phinehas and his companions were pleased when they heard the explanation. One

characteristic which emerges from this confrontation is the unity there was in Israel at that time. The accusers accepted the explanation without question and did not seek to justify what they had done in calling for an explanation. Once they were shown that their suspicions were unfounded, they did not attempt to explain why they had acted as they did. The two sides found that they were still friends. The greatest point is that the unity of the Household of Faith was preserved. Regardless of there being twelve tribes, there was still one God, one religion, one tabernacle, one Hope, one altar, one priesthood and one people.

Verse 31

"...we perceive that Yahweh is among us,.." - This expression and thought was also expressed by Jesus when he told his disciples to tell their brother his fault against them. They should always remember that in any quarrel between brethren, Jesus is in the midst of them. As he said, "For where two or three are gathered together in my name, there am I in the midst of them." See Matt. 18. 20. This follows upon the instruction given in verse 15. and quoted in verse 29 above. It is possible that Jesus had this meeting between the tribes in mind when he said what he did.

"now ye have delivered the children of Israel..." - The word "now" should be "then" relative to one event following upon another and not relative to time. By proving themselves innocent, they had saved the others from being punished. This means that if they had been guilty, the punishment from Yahweh would have been visited upon the entire nation. By being innocent, they had saved the nation from this punishment.

Verse 32'

Phinehas and his party returned to Israel and brought them the joyful news that all was well with their brethren of the House of Israel on the other side of the river. This would put them at ease for they too, would anticipate punishments from Yahweh to come upon the entire nation if the others had turned away from his laws.

Verse 33

"the children of Israel blessed God,.." - That is they praised Him for having preserved their brethren on the other side of the river Jordan from having been rebellious.

"did not intend..." - Lit. "did not speak". R.V. "spake no more"; R.S.V. "spoke no more"; Rotherham "spake not..." The Afrikaans agrees with this translation. The project of destroying the land on the other side of the river was no more discussed.

Verse 34

"Ed:.." - The word is in italics showing that it is not in the original Hebrew text. The R.V. makes no attempt to correct the translation. The R.S.V. has "The Reubenites and the Gaddites called the altar Witness; "For", said they, "it is a witness between us that the LORD is God." The Afrikaans has the better translation with "En die kinders van Ruben en die kinders van Gad het die altar genoem: Hy is getuie tussen ons dat die HERE God is." (And the children of Reuben and the children of Gad named the altar "It is a witness between us that Yahweh is God".)

"the LORD is God." - Lit. "Yahweh ha Elohim". Yahweh has manifested himself in the Elohim (angels) who are looking after Israel. This is very similar to 1 Kings 18. 39. which interpolates "he is" between Yahweh and Elohim. The word "ha" means "of".

This action in regarding a building of stones to be a witness is not unusual in Eastern countries. A similar treatment is found in Gen. 31. 47. where Jacob and Laban built an heap and called it Jegar-sahadutha. Jacob called it Galeed. The meanings of these

names according to the languages were "The heap of witness". See margins. The languages were Chaldee and Hebrew respectively.

EXHORTATION:

There are a number of exhortations to be drawn from this chapter. In the first place, we must all recognise that the incident between the tribes west of the river Jordan and those of the eastern bank, is typical of ecclesial quarrels the world over. A difference of opinion rears its ugly head or one person takes offence against another, and a quarrel is under way which may never be solved. This sort of thing happens in all families and such family quarrels are often sorted out by the Father of the family. If he is just in his decision, he will not take sides but will settle the matter so that each side can be extricated with the least embarrassment to themselves. An enforced settlement through a power of authority never really settles a matter. How then is one to judge? What factors must be taken into account?

The first point that all people engaged in a quarrel should realise is that the Faith they have is a high calling indeed. See 1 Cor. 1. 26/31. and when these verses have been read, note carefully the teaching of verses 30/31. Then a reading of Ephes. 2. 19/22. will help. When we give consideration to these things we shall understand that we have wealth above all wealth in true value. It is riches beyond price or value. When we think of the prize before us and the glories of the Kingdom to Come, we shall understand that anything this life has to offer is of little importance. Therefore let us be prepared to be buffeted for our faults and take the buffeting patiently. Furthermore if we are buffeted for faults we do not have, then the more patience and restraint is required.

RICHES: The children of Reuben and Gad and half Manasseh were sent home with riches.

To them this was material wealth such as they, over a period of about seven years, had been able to acquire as the spoils of victory. But relating this to spiritual wealth, we also can go into isolation with riches such as this world never dreams of.

ISOLATION: When we go into isolation, we take with us the treasures of Biblical understanding. We should keep this in mind all the time and take positive steps to ensure that however long we may be isolated, we should always have a way back to fellowship with the Household of Faith. We should take the Word of God with us and keep it before us as a constant reminder to ourselves and our children that we are the Covenant people.

RELIGIOUS ZEAL: Whereas our religious zeal may cause us to be critical of others, we should not permit our zeal to go beyond reasonable limits. To do so would lead to a misunderstanding of the problems of other people. If we see any departure from the Truth we should investigate it, not as a critic but as a helping brother.

CRITICISM: Criticism is a destroyer. There is one big lesson everybody should learn and that is that if criticism turns out to be a censure, it is a destroyer. We should repeat again and again that criticism destroys friendly relationships between husband and wife or between brother and brother within the Household of Faith. Once we open our mouth in censure, we leave a scar. It is much better to make enquiries first in a friendly way because there is always the possibility that a way out may be found without uttering the criticism. A criticism should never be based upon animosity towards the person to be criticised otherwise there will be a tendency to be vindictive and gain a point over a supposed antagonist rather than admit that no criticism was justified. If proved wrong, the critic should accept the fact and not search for some other point upon which a criticism may be gained. If necessary, an apology should be given. It is much better to settle differences quietly and give the guilty one a chance to emerge from the situation with his feelings unharmed. We should never criticise a person in the presence of another otherwise his feelings are sure to be hurt and we shall lose a brother. The Master said, "...if thy brother shall trespass against thee, go and tell him his fault between thee and him

alone: if he shall hear thee, thou hast gained thy brother." (Matt. 18. 15.) The manner in which Phinehas handled his problem was a lesson to us all.

GRATITUDE FOR BLESSINGS RECEIVED: In view of the high calling to which we have been called, we should be eternally grateful to our Heavenly Father for His mercy towards us. As Israel was grateful to God for His mercy towards them, so we should express our thanks to Him in prayer. Our thanks however, should extend over all our activities. We should always be thanking God in prayer for the continual blessings which we receive from Him. In this we acknowledge that He is the giver and we are the receivers. We are always in His debt.

THE UNITY OF THE HOUSEHOLD: The story of the altar is a beautiful story. It shows the true Household of God in action, doing things the proper ~~Christian~~ way. It was most fitting that the people should have said, "we perceive that Yahweh is among us". In these days of the Christian era, we have the assurance from Jesus that he, the manifestation of his Father, will be amongst us where two or three are gathered together in his name. Jesus said this in relation to differences of opinion so if we can always remember when we have a difference of opinion with a brother that the Lord Jesus is with us as we quarrel, it will help us to conduct the meeting in a friendly spirit. (Matt. 18. 20.) If we are to be the "body of Christ" and each one is a member of that "body", then we should remember the words of Paul when he said, "...the eye cannot say unto the hand, I have no need of thee:.." (1 Cor. 12. 21.) In like manner, the person with whom we have a difference of opinion is just as essential to the spiritual "body of Christ" as we are.

Arising out of these lessons, we should make every conscious effort to support and build the unity of the faith throughout the ecclesias. We shall do well if we can bring to bear upon our relationships with others the kind and thoughtful understanding which Phinehas brought to bear upon the problems confronting him. If we remember that Jesus is always there with us, we shall make every effort to be like him and manifest him in all that we do, say or think.

The first part of the report deals with the general conditions of the country, and the second part with the details of the various districts. The first part is divided into two sections, the first of which deals with the general conditions of the country, and the second with the details of the various districts. The second part is divided into two sections, the first of which deals with the details of the various districts, and the second with the details of the various districts.

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JOSHUA

Chapter 23

Throughout his life as a leader of Israel, Joshua had shown no ambition and no thought for himself. His sole concern was to do the best for Israel and in so doing, to serve his God, the God of Israel. Now that his work was about to be accomplished, he showed no concern for himself but gave his last thoughts to the welfare of the people whom he had led with such wisdom and energy. His unselfish character in this way was sufficient to establish him as a Type of Christ because Jesus, the "Joshua" of the New Testament, also showed great concern for his disciples at a time when he did not have long to live. In fact it is very likely that Jesus lived as long after his prayer of John 17 as Joshua lived after the exhortation which he gave before he died. God raises up men to work for Him and wants them to do work in His service, not for themselves alone but for others of a new generation who will follow them after their death. To this end God raised up Moses, Joshua, Samuel and many others. He raised up Jesus as He had promised in Deut. 18. 18. and Jesus did what was prophesied of him in that verse - he spoke unto the people all that God commanded him. (Compare John 3. 34; 7. 16; 12. 49; 14. 10, 24.) All these did work in the development of the Divine Plan and Purpose and all showed concern for those who were to follow them. Peter, too, in New Testament days, showed similar concern when he wrote:-

- 2 Pet. 1. 10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.
 13. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
 14. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.
 15. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance."

Here then is a worthy apostle, following in his Master's footsteps, making sure that the people will have guidance from him even after he is dead. This was Joshua's desire too as it was the desire of Jesus before he died. The chapter we are about to study records how the desire of Joshua in this connection was put into effect. The exhortation to us all is to work during our life in the Lord's service so that we may leave some benefit to those who follow after us. This service need only be the love and understanding we have instilled into our ecclesia.

Verse 1

"a long time after that the LORD had given rest unto Israel..." - The time is not stated but it can be calculated with reasonable accuracy. Joshua was 40 years old when Moses sent him from Kadesh-barnea to spy out the land. The exodus had then been in progress for 2 years. The exodus came to an end 38 years later which would make Joshua 78 at that time. The occupation of the land probably took 7 years making Joshua 85 at the time when the land had rest from war. Compare Josh. 14. 7; and verse 10 and verse 15 to show that the land had rest from war at that time. The allocation of land, and the establishment of cities of refuge and Levitical cities very likely took 5 years. This would bring Joshua's age to 90 when he retired to his inheritance at Timnath-serah in Mount Ephraim. (Josh. 19. 50.) If he died at the age of 110, then he lived another 20 years.

"waxed old and stricken in age." - This is similar to the statement in Josh. 13. 1. where Joshua was described as being "old and stricken in years". The Hebrew original in the two statements are identical. It is literally, "was old, advanced in days."

Verse 2

"all Israel,..." - This means all the official representatives of all Israel. Naturally it would have been quite impracticable to have called the nation to listen to him. No one voice could address such a multitude. The official representatives are about to be described.

"their elders,..." - Heb. "zaqen" meaning the old men. These were further divided into heads, judges and officers who are further described in this verse.

"their heads,..." - Heb. "ro'sh" meaning captains, these being the heads of the tribes, families and fathers' houses. See Deut. 1, 15.

"their judges..." - Heb. "shaphat" being those chosen for this office according to ability, from the "heads".

"their officers" - Heb. "shoterim" being scribes, rulers, chosen for their ability from the "heads".

These "heads" of Israel would hear what Joshua had to say and would communicate the gist of it to the people throughout all Israel.

"I am old and stricken in age:" - This is different from the words of Moses where, under similar circumstances, he did not say he was old but left the people to guess that by telling them his age. (Deut. 31, 1.) The big difference between Moses and Joshua was that whereas both were old, Joshua felt his age more than Moses felt his. Joshua was "stricken in age" whereas Moses was still full of vigour. (Deut. 34, 7.) That he was unable to go out and come in (Deut. 31, 2.) meant that he could no longer lead Israel because they had come to the end of the wilderness journey and he would not be allowed to cross over Jordan with them. He had to die.

Joshua was not to hand over the reins of leadership to another as Moses did but was to tell the people that from now on, Yahweh would lead them. In the anti-type, Jesus Christ will subdue the world and occupy the land during the Millennial period but after that, he will hand over the kingdom to God. See 1 Cor. 15, 24 and 28.

Verse 3

"...ye have seen all that the LORD your God hath done..." - Paul also reminded the believers that historical happenings had their value as exhortations to the people. He wrote, "Now all these things happened unto them for ensamples:..." (1 Cor. 10, 11.) meaning that what had happened in the past were types of what would happen in the future. In regard to the other nations, the disasters that befell them were due to their worship of idols. The lesson for Israel then, was that they should continue to follow Yahweh in all his ways so that similar disasters would not befall them. They had previously been warned of such things in Deut. 28, 15/46.

"because of you;..." - The disasters which had happened to other nations had come about because of God's care for Israel. The other nations were worshippers of idols so God destroyed them lest the worship of idols and the other evil methods of worship would extend to and engulf Israel. The warning was given to Israel for Israel's sake and if Israel were to ignore it, the punishments would fall upon them. All this had been made clear to Israel in the prophecy of Deut. 28.

Verse 4

"Behold,..." - Used to introduce something unexpected.

"I have divided unto you..." - Lit. "I have caused to fall to you..."

"these nations that remain..." - A list of those which were not driven out is given in Judg. 1. 21/36. God had said that He would drive them out little by little "lest the beasts of the field increase upon them". (Deut. 7. 22.) Nevertheless the land where these nations dwelt had been divided by lot amongst the Tribes of Israel. All those remaining had been put under tribute and Israel had been warned not to make mixed marriages with them.

"I have cut off..." - The record of this "cutting off" (destroying utterly) is recorded in Josh. 6. 21; 8. 26; 10. 28, 30, 32, 33, 35, 37, 39, 40; 11. 8, 11, 12, 14, 20/22. This fore-shadows the work of the Returned Christ, the warlike manifestation of the wrath of God, Yahweh Tsvaoth, the LORD God of hosts. The people of Israel at that time would not appreciate this point in prophetic history. All they would know was that Yahweh fought for them and destroyed the nations before them.

In recounting history in this manner, Joshua is giving the people an under-lying hint that if they turned away from God, then he was quite able to destroy them as well. This can be drawn from the warnings of Deut. 28.

Verse 5

"the LORD your God..." - This is the same title given in verse 3 b. The Hebrew is "Yahweh Elohakem" meaning Yahweh your Elohim.

"he shall expel them from before you..." - The word translated here as "expel" comes from Heb. "hadaph" meaning "thrust out" or "drive out". It is used in Deut. 6. 19; and 9. 4. which shows that Joshua is quoting from the Book of Deuteronomy. It also appears in the passive form in Job 18. 18. It appears also in Isa. 22. 19, and Jer. 46. 15. In the reference from Isaiah quoted, it means to depose from office. Other appearances are Num. 35. 20, 22; where it is used as "thrust"; Prov. 10. 3. as "casteth away"; 2 Kings 4. 27; Ezek. 34. 21. where both references give "thrust". It is an unusual word which the author might have taken from Deuteronomy. It carries the sense of violently thrusting away.

"ye shall possess their land..." - quotation from Num. 33. 52/53.

Verse 6

"Be ye therefore very courageous..." - as in Josh. 1. 7. This is also a quotation from Deut. 31. 6/7. The word "very" is a bit too mild an expression for Heb. "me'od" which carries a sense of "exceedingly".

"the book of the law of Moses..." - See Deut. 31. 24/26. See also Josh. 1. 8. The Heb. is "sephar" meaning a scroll. The scrolls were collected and kept together. This establishes the existence of the Law from early times.

"turn not aside therefrom to the right hand or to the left". - Quoted from Deut. 5. 32. and 28. 14; q.v. See also Josh. 1. 7.

Verse 7

"come not among these nations..." - This summarises the instructions given in Deut. 7. 2/5. These instructions were also given in Num. 23. 32/33. Political contact would be necessary where they took tribute, if tribute were allowed. But all civil and social contact was forbidden because it could so easily lead to Israel following in the ways of the nations. The principle was expressed in Psa. 1. 1. q.v.

The FOUR forms of worship are now outlined. These are:-

"neither make mention of the name of their gods." - This follows the instructions given in Exod. 23. 13. Heathen temples were places IN which their gods were worshipped. The

tabernacle of the LORD was a place AT which Yahweh was worshipped. This made a big difference because the heathen could associate himself with the temple, the ritual - as evil as it was - and the great beauty which characterised some of them. The Hebrew had a religion of ritual which constantly reminded him of his need for a Redeemer. On the surface, it would appear to some to be more attractive.

"nor cause to swear by them..." - To acknowledge their existence. If an oath was taken by a pagan god, it was tantamount to acknowledging that the god existed. An oath taken by a god, requires allegiance to that god and an acknowledgement that the god sworn by is able to punish if the oath is in vain.

"neither serve them..." - One would serve the pagan gods by offering a sacrifice to them. Deut. 11. 16; 7. 16; 13. 2; 28. 14;

"nor bow yourselves unto them." - By doing this, they would be petitioning the god in prayer. The God of Israel alone is able to answer prayer. See Deut. 4. 19; 5. 9; 8. 19; 30. 17/18.

Any fellowship with the other nations would induce an Israelite to associate himself with their forms of worship.

Verse 8

"cleave unto Yahweh..." - quoting from Deut. 10. 20; 13. 4; To cleave indicates a deep and emotional association. It carries the sense of forsaking all others. See note headed "cleave unto him..." in 22. 5.

"as ye have done unto this day." - Israel had led faithful lives while the victories were theirs'. From now on they would be put under trial. It remained to be seen how faithful they would be to their God when life became a little difficult.

Verse 9

"...the LORD hath driven out from before you great nations and strong." This is a reminder of the Divine assurance given in Deut. 11. 23; and 7. 23.

"no man hath been able to stand before you..." - a reminder of Yahweh's words in Deut. 7. 24 b; 11. 25; see also Josh. 1. 5; 10. 8.

The extent to which Joshua makes reference to Deuteronomy is very noticeable. See also Deut. 4. 38; 7. 1; 9. 1; 11. 23;

It is to be noted that for the words "For Yahweh hath driven out from before you..." the margin alters to the future tense. None of the better known versions give the future form here but Knox and Moulton do. If this is correct then the promise of God to drive out the nations which were still there was still valid if the Israelites behaved themselves. The future seems to tie in with the tense employed in the next verse.

Before we leave this verse an interesting thought can be noted. It is considered that Psalm 44. 1/3. is based upon this speech by Joshua.

Verse 10

"One man of you shall chase a thousand..." - This is a quotation from Deut. 32. 30. which comes from the Song of Moses. See Lev. 26. 8. for a similar verbal image.

"he it is that fighteth for you..." - This refers to Deut. 3. 22. and Deut. 20. 4.

Verse 11

"Take good heed therefore unto yourselves,.. " - quotation from Deut. 4. 15. Gesenius in his Lexicon, page 838 a translates Deut. 4. 15. as "take heed diligently, as ye love your life, not to act wickedly". He translates the verse before us as "take heed to observe diligently and do..."

"that ye love the LORD your God." - quoted from Deut. 6. 5. and from Exod. 20. 6. by inference.

The warnings and quotations are designed to show Israel as plainly as possible that they are a peculiar people and an holy nation. As such they would receive loving treatment from Yahweh but at the same time, the high calling put them under an obligation to serve their God and forsake all others. Joshua must have sensed that a weakness existed in Israel so he was trying hard to prevent it from manifesting itself.

Verse 12

"Go back..." - Heb. "shuwb" has a wide variety of meanings. The idea of "going back" is not one of bodily movement from here to there but a spiritual return to the heathen gods they left in Egypt. Joshua must have had in mind Deut. chapter 4 wherein several false gods are mentioned. In Egypt they worshipped Ra the sun-god. This is forbidden in Deut. 4. 19. The god Dagon was a fish-god and the making of a god in the likeness of a fish is prohibited in Deut. 4. 18. They used to bow to Beelzebub, the god of flies, and the making of a god from anything that flies is prohibited in Deut. 4. 17.

"make marriages with them,.." - This is tantamount to what is termed these days as "marrying out of the Faith". In any marriage, whether in or out of the Faith, the mother has the greatest influence in the development of thought patterns in her children. If they are well taught in religion from an early age, they will not depart from it when they are old. See Prov. 22. 6. If a man were to marry a woman who was a heathen, her children would be brought up in her ways and not the ways of Israel. Not only would Israel learn false doctrines but they would also learn of the heathen ritual of worship, much of which served the lusts of the flesh and was an abomination to God. The classic example of what harm can be done by marrying out of the Faith is in the story of Solomon whose wives led him to worship pagan gods. (1 Kings 11. 1/8.)

"go in unto them,.." - Lit. "go among them..." referring to friendly intercourse such as visiting one another. This could lead to an introduction to the false worship and evil ritual of the heathens.

Verse 13

"the LORD your God will no more drive out..." - This will reverse the assurance of Deut. 11. 23. It should be noted that the promise to drive out followed the commandment to "lay up God's words" in their hearts and teach their children the same. (Deut. 11. 18/19.) If they had done this, they would not be influenced by the heathens around them. They would then bring up their children in the way they should go.

"snare..." - Heb. "pach" is defined by Young as being the metal spring which closes a trap. Gesenius says it is a snare used by a fowler and is spread out to catch a bird. Metaphorically it is that by which anyone falls and is led to destruction. Brown, Driver and Briggs say it is a bird-trap and figuratively, it is the source or agent of a calamity.

"traps..." - Heb. "moqesh" or "mowqesh" meaning "a noose" or "snare" by which animals are caught. From the usage in Amos. 3. 5. it can also be used to catch birds. It is used figuratively in Psa. 18. 5. "the snares of death". Brown, Driver and Briggs define it as being the bait or lure which is put in a trap or snare to catch both birds and animals. It is

also used of a person who leads one away. See Exod. 10. 7. where Moses was referred to in this way. In the verse before us Joshua was most likely quoting from Deut. 7. 16. this having been based upon Exod. 23. 33. q.v.

"scourges..." - Heb. "shotet". This is the only verse in which this word is used. Brown, Driver and Briggs prefer the form "showt" which is often used in the plural "showtyim". This form appears in 1 Kings. 12. 11. where it is translated as "whips". The use of the word has a prophetic character about it because slaves were "scourged" in those days so if Israel were to be "scourged", it means that they would go into captivity.

"thorns in your eyes..." - Heb. "tsaniyn" which is used here as being "in your eyes". In Num. 33. 55. the same word is used as being "in your sides". This is also used in Judg. 2. 3. as being "in your sides". In Num. 33. 55. we also get the expression "thorns in your eyes" but in this case, the Hebrew word translated as "pricks" is "sek" meaning "thorns from a branch". It is possible that Jesus used this metaphor when giving the parable called "The Parable of the Sower", saying that "thorns sprung up" and choked the newly planted "word". (Matt. 13. 7.)

"until ye perish from off this good land..." - quoted from Deut. 4. 26; 8. 19; 11. 17;

Verse 14

"I am going the way of all the earth"... - Heb. "erets". This means the "earth" which was without form and void" in Gen. 1. 2. It is extended figuratively to mean all those of the earth. That is all mankind. He was of the dust and was about to die so that in the course of time, he would turn to dust again. See David's words "I go the way of all the earth" in 1 Kgs. 2. 2. It is to be noted that neither Joshua nor David had any thought that they might go to heaven. David a man after God's own heart, was to turn back to dust. See Acts 2. 34.

"not one thing hath failed..." - See Josh. 21. 43/45. The important point about this statement is that it refers to the things which Yahweh had spoken to them and not to the fathers of Israel. See note to Josh. 21. 43/45.

Verse 15

"Therefore..." - No Hebrew original.

"all good things..." - Lit. "all good words..." The Heb. "dabar" can also mean "promises". The word "dabar" is also used as a verb and appears later in this verse in this form. Therefore it is safe to regard the "all good things" as "promises". These promises must be regarded within the limitations of the previous verse. See note headed "not one thing hath failed..."

"so shall the LORD bring upon you all evil things,..." - Here again Heb. "dabar" is used. The good words of Yahweh had come to pass. His further good words would still come to pass if the people listened to His words and obeyed them. On the other hand, if they disobeyed God, then all the evil things he had spoken about would come upon them. There were many such warnings in the Book of Deuteronomy and the most comprehensive was that given in Deut. 28. The incredible thing was that in spite of all that Yahweh had done for them, and in spite of all the warnings that had been given, the Israelites turned to apostasy within a very short time of Joshua's death. This tragic failure is recorded in Judges and at the end of that Book it is recorded that "every man did that which was right in his own eyes." (Judg. 21. 25.)

It is more incredible that the people of Israel did not realise why such calamities had befallen them. Perhaps the answer is to be found in the pages of Scripture and the trouble

was that they did not read nor study the Word of God as they had been commanded to do. (Josh. 1, 7/8,) Yet modern Israel can read Deut. 28. and never for one moment think that it applies to them. The diaspora which they deplore, the terrible punishments they have suffered throughout the centuries, their constant survival as the people of God, and latterly, their return to the land of their fathers, is written in the pages of Scripture. They can read of these things yet never apply it to themselves. Lev. 26. and Deut. 28. are interesting chapters to read in regard to Jewish history.

Verse 16

"When ye have transgressed the covenant..." - The covenant Joshua refers to is contained in Deut. 7. In this chapter, God undertook to drive out the nations from before Israel but Israel had to obey God's commandments and destroy all the graven images of the heathen. Israel had "transgressed" - this word means "trans" - "across" and the rest of the word means "to pass". Therefore Israel had "passed over" the commandments of God and had gone to the gods of the heathen.

"served other gods..." - offered sacrifices unto them.

"bowed yourselves to them..." - bow in supplication and entreaty.

"ye shall perish quickly..." - This is a quotation from Deut. 11. 17.

It is at this point that Joshua's speech comes to an end. There is no doubt that the record we have been given in this chapter is a precis of the original speech which would deal with these matters much more fully. Yet sufficient has been given for us to search into Deuteronomy and gather further information on the blessings and cursings which God fore-told.

EXHORTATION:

It was the apostle Paul who wrote:-

- 2 Cor. 6. 14. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?? and what communion hath light with darkness?
 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,"

This is not the theme of the chapter from Joshua which we have studied but it is one of the principles made clear in that chapter. God is taking out of the Gentiles a people for his name (Acts 15. 14.) The people so taken out are "a chosen generation, a royal priesthood, an holy nation, a peculiar people..." (1 Peter 2. 9.) in view of the high calling to which the True Christian Believers have been called, it is essential for all of us to behave as though we were the people of God. Such people should devote themselves to God's service and should try at all times to do that which is pleasing in his sight.

Joshua was much in the same position as Jesus just before his death. Jesus knew he was going to die but he was more concerned with the spiritual welfare of his disciples than he was about himself. His long speech which extends over chapters 13, 14, 15 and 16 of John is the greatest exhortation to be found anywhere. The big theme of his appeal to his disciples was love one for the other, obedience to his commandments and steadfastness in their service towards God. Only in this way could they bring forth fruit in themselves.

A great future awaits the faithful but the way is always hard. There is one thing which will always help us and that is the Word of God which must be read and studied every day. Without this daily intake of spiritual food, the task is beyond us. In striving along that narrow path, we should never have anything to do with the apostacy. We should not at any time nor under any pretext whatsoever, attend any of their church services. Whatever we have to do with the apostacy around us, we shall always find them to be snares, and traps for us. The world does not know God nor Jesus Christ whom he has sent. The task of leading a religious life requires a mental effort which should cause us to strive earnestly for godliness. The historical examples which the Bible gives us are many and show us the dire necessity for a daily examination of ourselves and a constant assessment of what we are achieving. Whereas we should never forget the wonderful things that God has promised us, we should also remember the warnings of punishment which we have been given. The exhortations of Hebrews chapters 12 and 13 are worth reading again and again.

JOSHUA

Chapter 24

The speech of Joshua which is recorded in this chapter is not the same as that reported in chapter 23. The same people were addressed, namely, the elders of Israel, the heads, the judges and their officers.

Verse 1

It is stated that Joshua gathered the assembly at Shechem. In this connection, the LXX states that the assembly was at "Selo" which is the manner in which the name was spelt. The Septuagint Version cannot be put against all other accepted versions such as the A.V.; R.V.; R.S.V.; Rotherham; Moffat; Knox; Moulton; and the Afrikaans Bybel. There seems to be no manuscript authority for the LXX's use of "Shiloh" spelt "Selo". The Hebrew text in use in these studies also has "Shechem".

It is appropriate that the people should be called to Shechem because of the following associations:-

1. After God had made his first call of Abram from Haran (Gen. 12. 1/4.) and when he had received this promise, Abram went to Shechem. (Vs 6.)
2. Gerizim and Ebal, where the blessings and cursings were uttered, were near Shechem, this place having been chosen for this solemn and important event.
3. When Jacob returned to Canaan, he bought a parcel of a field at Shechem. (Gen. 33. 19.)
4. All the teraphim which Jacob took from his household were buried under the oak at Shechem. (Gen. 35. 4.) In doing this, Jacob cleansed his household of all false worship.

Joshua now chooses the same place for the renewal of the Covenant which involved the renunciation (burying) of all Israel's idolatry of the past. We shall see in verse 26 that having done all this, Joshua wrote those words in the book of the Law of God and set it under the oak at Shechem.

"they presented themselves before God". - The phrase "before God" must not be taken too far. It is not the same as "before the LORD our God" of Josh. 18. 6. nor is it the same as "before the LORD" of Josh. 19. 51. It is not "before Yahweh" but "before the elohim". Therefore it was not at a place where the Ark was nor was it at the sanctuary. It simply denotes the gathering at an appointed place such as in the presence of the priests and, no doubt, Eleazar, the High Priest. Shechem was not only a Levitical city but it was also a city of refuge and therefore, of some importance.

Verse 2

The evidence of history.

"Joshua said unto all the people,.." - He spoke to the representatives who would then carry the message to all the people. See note to Josh. 23. 2.

"Thus saith the LORD God of Israel,.." - Lit. "Yahweh the Elohim of Israel". The addition "Thus saith..." denotes that he must have received a Divine message in a manner which is not described. The point is that he was not speaking his own words.

"Your fathers..." - In view of what follows immediately, this referred to Terah and his family.

"other side of the flood,.." - The Hebrew word from which "flood" is the translation is "nahar" meaning "stream or river". It is translated "river's" in Num. 24. 6; and "flood"

in Job. 14. 11; and "river" in Job. 40. 23. and Psa. 105. 41. and Isa. 48. 18; It is used to describe particular rivers such as "the river of Eden" in Gen. 2. 10. , the river Euphrates of Gen. 15. 18. and Deut. 1. 7; Josh. 1. 4; Without naming the river, it refers to the Euphrates in Gen. 31. 21; Exod. 23. 31; Num. 22. 5; and in the chapter before us in verses 2, 3, 14 and 15. In Dan. 10. 4. the river Hiddekel (Tigris) is named.

"old time" - The two words here come from one Hebrew word, namely, "'olam" which has a variety of meanings which must be gathered from the context. The meaning here is "age", "hidden period", "old times", "an undefined duration of time".

"Terah, the father of Abraham, and the father of Nachor:.." - See Gen. 11. 27/32.

"they served..." - Heb. "'abad" - meaning to serve in bondage and, by inference, to offer sacrifices to.

"other gods". - Heb. "other Elohim". These were "mighty ones" which had been given a manufactured "power" by their makers and worshippers. Where the "gods" worshipped were not manufactured, such as the sun, moon and stars, these were given imaginary powers by the worshippers.

Verse 3

The First Act

"...I took your father Abraham..." - It is a Rabbinical tradition that Abraham was driven from the land of the Chaldees because he refused to worship idols. This statement disproves that tradition. If Abraham had acted under his own initiative, or if he had been driven out, then God did not call him and the Scripture record must be untrue. This statement shows that it was Yahweh who called him out of Chaldea. Apart from any proof from Scripture, it is certain that Abram must have left because of a call because if he had refused to worship the pagan gods, he would have been killed. There would not have been a punishment of expulsion. It is as well that we remember that it is YAHWEH who is speaking so it was His Plan and Purpose to call Abram out of Chaldea and lead him into Canaan.

The points which Joshua makes here are:-

1. Yahweh called Abram to come away from pagan gods. Yahweh is now calling his people Israel to come away from all forms of pagan worship. It is a call from Yahweh to His people just as he had called Abram.
2. "led him throughout all the land of Canaan,.." - God had promised to give to Abraham and his seed all the land of Canaan for an everlasting possession. (Gen. 17. 8.) When Abram reached Canaan, he found it teeming with people and they were all worshippers of false gods. If there were so many people, and if they were so powerful and Abram's household was so small, how would the promise to give him the land come about? Abram did not falter because he was a man of faith and believed that what God had promised, he was able also to perform. (Rom. 4. 20/21.) Yahweh now called upon his people to show the same degree of faith.
3. "and multiplied his seed,.." - This was the promise of a multitudinous seed. (Gen. 22. 17.) Abraham was barren in himself, being very old. His wife was shown to be barren and was very old. Yet Yahweh fulfilled his promise in this first aspect. The inference here was that Israel would be multiplied only if they served Yahweh. Unless Yahweh gave the increase, they would die out as a nation. Yahweh was the power behind all things. Jesus acknowledged this principle when he said, "I can of mine own self do nothing." (John 5. 30.)
4. "and gave him Isaac." - This is the singular seed of Gen. 22. 17. in the first aspect. In the second, the anti-type is Jesus, the Redeemer who was raised from the dead. In

Isaac was the assurance of the resurrection. (Heb. 11. 17/19.)

Verse 4

"And I gave unto Isaac Jacob and Esau:.." - If God gave Jacob and Esau unto Isaac, then God was the creator of the two nations, Israel and Edom. If either of these nations thought about their origin as a people, they would have nothing to boast about other than that God willed that they would come into being. They owed their existence to Him.

"I gave unto Esau mount Seir,.." - If God had given mount Seir unto Esau, he could give mount Zion unto Israel. The people of Esau could not boast that they came into possession of their land by their own power, because it was God who gave them the land in which they were living.

"but Jacob and his children went down into Egypt." - They went down to Egypt to survive the great drought which lasted seven years. (Gen. 46. 1/7.) It was God who caused them to go there.

Verse 5

The Second Act

"I sent Moses also and Aaron,.." - God sent a political leader to give them the Laws of God. He sent them a high priest that they might have access unto God. God had continued to send them political and spiritual leaders and Joshua and Eleazar were evidence of this fact.

"I plagued Egypt,.." - This showed more forcibly than ever that Israel belonged to God. They were His people. He had plagued Egypt because of their refusal to let God's people go. Furthermore, all those plagues showed that the God of Israel was more powerful than any of the so-called heathen gods. For instance, God was more powerful than Ra the sun-god because God had brought a darkness that could be felt. He was more powerful than Beelzebub, the god of lice because God had brought the plague of lice which the magicians could not do.

"according to that which I did among them:.." - referring to the many acts of Divine Power which he did.

"afterward I brought you out." - God showed His power first so that all Israel could see the power of the God who was leading them. Having seen His power they should have had great faith in Him.

Verse 6

"I brought your fathers out of Egypt:.." - referring to the event recorded in Exod. 12. 41/42. This followed immediately upon the Passover. The promise of Exod. 3. 20. had been fulfilled.

"and ye came unto the sea;.." - The reference to "ye" is a reference to the people of Israel to whom Joshua was then speaking. They had been in the loins of their fathers at the time of the exodus. See 1 Cor. 10. 1/2. where Paul refers to the same historical incident.

"the Egyptians pursued after your fathers..." - The inference here is that it would be possible for enemies of Israel to arise who would also pursue them.

"with chariots and horsemen..." - The pursuing armies were well equipped and far better equipped than were the fathers. Yet God saved Israel by His mighty power.

"unto the Red Sea." - unto the "sea of reeds". Israel had been pursued and chased

until a great barrier was reached - the Red Sea. How were they to be saved? They could not turn and fight against such a mighty army.

Verse 7

"when they cried unto Yahweh,.." - Many years later Solomon was to ask Yahweh in his prayer of dedication of the temple, to hearken unto the prayer of Israel if they found themselves at the brink of national defeat. (1 Kgs. 8. 33.) Israel had cried unto Yahweh in the days Joshua is referring to. (Exod. 14. 10.)

"he put darkness between you and the Egyptians,.." - See Exod. 14. 20. Whereas the people of Israel would not understand it at the time, this incident showed that the rest of the world is in darkness but the people of Yahweh are in light - the light which He provides.

"and brought the sea upon them,.." - Exod. 14. 26/30. symbolising what the Returned Christ will do to the warring nations when he comes.

"your eyes have seen what I have done in Egypt:.." - Many of those present would not have seen as they were too young but they would have received first hand information from their fathers. (Exod. 14. 31.)

"ye dwelt in the wilderness a long season." - They could have dwelt there only if God had given them water and food which He did. At all times they were utterly dependant upon Him. See Josh. 5. 6., also Num. 14. 33/34.

This portion of the speech was very similar to that which was to be given several centuries later by Nehemiah. See Neh. 9. 6/38.

Verse 8

The Third Act - the Amorites.

"I brought you into the land of the Amorites,.." - When the Amorites would not allow the Israelites to pass through their land, God smote them, using Israel as His army. See Num. 21. 21/25. - also Deut. 2. 26/37. In the Psalm of Praise of Yahweh - Psa. 135, - this event is mentioned in verse 11. This was a very important battle in the history of Israel and may still be used as a type of which some latter-day battle will be the anti-type.

"they fought with you..." - They fought against you.

"I destroyed them..." - It was Yahweh who destroyed them. Israel may think that the victory was their's but it was Yahweh's power that gave them the victory.

Verse 9

The Fourth Act - The Moabites

Joshua now turns to the war against the Moabites and the evil intentions of Balaam against Israel. See Num. 22, 23 and 24 - three chapters devoted to the history of Barak who was unwilling to fight against Israel with weapons of war so tried to fight against them with spiritual weapons by calling upon Balaam to curse Israel. Instead of this being successful, God turned the cursing into a blessing.

Verse 10

As Paul said when writing about the great historical events which had happened to Israel, "Now all these things happened unto them for ensamples: and they are written for our admonition,.." (1 Cor. 10. 11.) so Joshua was recounting the great historical events to use them as examples for Israel. God would not hearken to Balaam but caused him to bless Israel, thus showing how strong God was to save Israel. The phrase "I would not" means "I willed not" showing how God's Plan and Purpose must always prevail.

"blessed you still." - This statement is emphatic.

"I delivered you out of his hand." - See Num. chapters 22/24. The inference here is that God looked after Israel but it was quite within His power to deliver them to their enemies if He felt that they deserved such a fate. If Israel thought about this, it would be an incentive to them to obey Yahweh in all that he had commanded them to do.

Verse 11

The Fifth Act

"...ye went over Jordan,.." - This accomplishment was a miracle equal to that of the parting of the Red Sea at the time of the exodus. Joshua makes no references to the miraculous nature of the crossing because it must have been in everyone's mind at the time.

"came unto Jericho:.." - This was a fortress and the people worshipped the god of fortresses. If Israel were to turn to pagan worship, they could remember this victory of Yahweh, and the god of fortresses was one god they would not turn to.

"the men of Jericho fought against you,.." - The mighty men of Jericho had "fought" against Israel by shutting themselves up in their fortress.

"the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, Jebusites." All these comprised the Seven Nations of the apostasy. Each had to be dealt with in separate campaigns.

"I delivered them into your hand". - The inference here is that Yahweh could quite easily have delivered Israel into the hands of any one or more of these nations. There was a warning here to make sure that they obeyed Yahweh in all his commandments.

Verse 12

The Sixth Act

"And I sent the hornet..." - See Exod. 23. 28. where God speaking through Moses, promised to send the hornets before them to drive out the Hivite, the Hittite and the Canaanite. See also Deut. 7. 20. where a similar promise is recorded. There is no mention in the historical record that hornets were actually sent but this does not eliminate the possibility that they were.

The unusual is something commentators find difficult if not impossible to accept. Therefore, the use of hornets is so unusual that many commentators have attempted to find something else which would fit the facts given here. The following suggestions have been made:-

- (a) An attack by the Egyptians before Israel reached the land of the Amorites. This attack softened up the resistance of the people of the land so that they were unable to stand up against Israel. THE NEW BIBLE COMMENTARY on page 235 quotes the suggestion of Garstang that after the sack of Megiddo by Thutmose III in 1479 B.C. Egypt carried on what seems to have been a deliberate policy of devastation over sixty years, until the accession of Amenhotep III in 1411 B.C. This invasion caused an internal weakness which helped Joshua and Israel in their attacks. This theory cannot be accepted because the prophecies of Exod. 23. 28. and Deut. 7. 20. show that the coming of the "hornets" was future and the mention of them in the verse before us is past. Therefore the hornets must have come during the period between Moses prophesying of them and the statement that they had already come.
- (b) The "hornets" are symbolical of a fear that God put in the hearts of the nations which occupied the land. It is argued that the "terror of God" had appeared before and was recorded in Gen. 35. 5., Exod. 15. 16; 23. 27; Deut. 11. 25; Josh. 2. 9; This "fear" however, is spoken of by Rahab when she admitted that the God of Israel had shown his power over the gods of the nations. There is no doubt that God did send

fear amongst the nations but the evidence of the historical record is that the amazing victories given to Israel and the collapse of the walls of the famous Jericho were sufficient to put terror into the heart of the other nations. Yet it can be argued that the Gibeonites did not show signs of having been stung by hornets yet they showed signs of fear.

- (c) It is tentatively suggested that the Biblical record is true after all and that hornets did actually sting the nations. There is historical evidence of the fact that there have been plagues of hornets in the past.

"not with thy sword, nor with thy bow." - This is confirmed in Psa. 44. 3 and 6. Although the sword and the bow were undoubtedly used, it was God who guided them so that victory was gained.

Verse 13

The Seventh Act

The cities were there for the taking; the land was there and had been cleared of wild animals by the former occupants of the land; the vineyards and oliveyards were part of the spoil which God had given them.

The good that God had given them was very like that which he had promised them in Deut. 28. 7/11. There is a hint that if they did not obey God, he was able to take it away from them.

Verse 14

"fear Yahweh..." - This is the lesson which has been given in all those historical events which were brought to mind in Joshua's speech. Where victory had been given, defeat could just have easily been inflicted upon Israel.

"serve him in sincerity and truth:..." - This is the natural outcome of having received such mercies from Yahweh.

"sincerity..." - Heb. "tamiym" meaning "without blemish", "faultless", "blameless", "with integrity".

"truth" - Heb. "emeth". This word has a variety of meanings amongst which are "firmness", "stability", "faithfulness", "fidelity", "uprightness", "integrity of mind". If the meaning of "truth" is to be ascribed to it, it must not be confused with "amen" which is "truth" in so far as it applies to the Plan and Purpose of God. Paul's use of the expression in 1 Cor. 5. 8. has the same meaning.

"put away the gods..." - A suggestion here that they still had brought some of their gods with them.

"other side of the flood..." - See verse 2 and note thereon.

There were three types of apostasy they were to guard against. These were (1) Chaldean, which their fathers had followed when they were on the other side of the Euphrates. (2) Egyptian with which they would soon come into contact because of Egyptian influence throughout the land. (3) Canaanite which was already established in the land.

The people had probably surrendered all idols to Joshua during his leadership but they had not given up their idolatrous ways of giving thought to their former idols. This was the main point of Joshua's speech. All that they had received had been given them by Yahweh. The other gods which they thought had power, had no power at all and had given them nothing.

"serve ye Yahweh." - This was to be the theme of many of the leaders and prophets of Israel for many centuries.

Verse 15

Having shown the people how powerless the heathen gods had been, he now asks them if they are going to continue to worship such useless things. There is a note of absurdity in what Joshua says here, showing how absurd it would be for Israel to reject Yahweh who had done so much for them as compared with the heathen gods who had done nothing. Joshua does not mention the gods of the Egyptians.

"we will serve Yahweh." - Joshua makes this statement as a challenge for Israel to follow. There was more to "serving other gods" than acknowledging the existence and supposed power of strange gods made with men's hands. The worship of idols can extend to worshipping gain, wealth, power for one's self, acquisition of goods and so on. Anything which takes away our full attention from the service of God is something of an idol to us. In the wilderness the people had "worshipped the fleshpots of Egypt". (Exod. 16. 3.) Joshua shows his understanding of the character of the people he had been chosen by God to lead. They were spiritually weak and would turn away from Yahweh for little inducement. They had shown this lamentable tendency while they were in the wilderness. What reason did Joshua have now to think that they would be any different from what they had always been?

Verse 16

The people make a solemn affirmation of their intention to serve Yahweh. There is no doubt that this declaration by the people was made in all sincerity. Bible students who read about the people of Israel at this time in their history are appalled that Israel should so soon forget about their determination to serve Yahweh. But in doing so, we forget that we have to a certain extent, lost much of that fire which inspired us when we first came to a knowledge of the Truth. As time went by and we became used to ecclesial security, we became slack about the daily reading of portions of Scripture; we may have become slack about saying our daily prayers; and we may have lost that habit of mind which caused us to give constant attention to God's Word. The story as the author of Joshua is unfolding it is an exhortation to us to look to ourselves and see if we are not much the same in inconsistency as were the Israelites.

"God forbid..." - See note to Josh. 22. 29.

Verse 17

"the LORD our God..." - Heb. "Yahweh our Elohim..." - The accent is constantly upon Yahweh, since it was the Plan and Purpose of Yahweh that Israel had been brought to the land. This declaration by the people showed that they were aware that it was Yahweh who had brought them to the land. All through their history Israel were to acknowledge Yahweh but in doing so, they often disobeyed him and turned to other gods, thinking to obtain further favours from them. At this time however, they were full of gratitude to Him for what He had done for them.

The people acknowledge:-

- (1) Yahweh had brought them out of the land of bondage which was Egypt.
- (2) He had done great signs in their sight (the plagues of Egypt and the parting of the Red Sea.)
- (3) He had preserved them during their wilderness journey;
- (4) He had protected them from the people whom they passed;

Verse 18

The people continue in their acknowledgements:-

(5) He had driven out the Amorites from the land.

"Therefore we will serve Yahweh,.." - They will serve Him who has a Plan and Purpose.

"for he is our Elohim." - Yahweh has His mighty angels who will protect Israel wherever they go.

It was Yahweh who had brought them to where they were because this was His Plan and Purpose. It was the Elohim who, acting in accordance with the Will of Yahweh, who had dealt with their enemies and protected them in all places where they had been. In all this they showed a full acknowledgement of the God of Israel.

(Note the italics in regard to the word "therefore". It does not exist in the original Hebrew.)

Verse 19

Joshua now makes an extraordinary statement. "Ye cannot serve Yahweh:.." It was not that Israel were unable to serve Yahweh under any circumstances but that by themselves and without His help, they could not do so. This principle is found in the words of David when he said, "Create in me a clean heart, O God; and renew a right spirit within me". (Psa. 51. 10.) It is only if they put their trust in God that he would help them in their service. Jesus acknowledged his utter dependence upon God when he said, "I can of mine own self do nothing". (John 5. 30.)

In order to receive the Divine help in this way, Israel had to separate themselves as an holy nation and cast out all forms of idols whether they were artefacts or desires of the mind. They had to give themselves wholly to God. As the story develops we shall see that this is what Joshua had in mind. Verse 23 shows clearly the thoughts that were going through his mind.

"for he is an holy God;.." - Heb. "qadowsh" meaning "set apart" or "separate". The concept of being separate from marking is to be compared with the false gods of the heathen. Such gods were made by hand and if they fell over, they would require men to put them back on their feet again. See 1 Sam. 5. 3. where this happened to the fish god Dagon. The existence of Yahweh required a degree of Faith that he existed. Not having seen him, the people of Israel had to believe that he existed by the mighty acts which he did in their presence. Just as Yahweh was holy, so his people had to be an holy nation and separate themselves from others of the human race. See Lev. 11. 44/45.

"he is a jealous God;.." - This repeats the information given in the Second Commandment. See Exod. 20. 5. In the Mosaic Law, there was a provision for jealousy but it applied only to the husband. The analogy of God being a husband to Israel is given in Hos. 2. 2, 13, 16. Under the Law of Jealousy, only the faithless wife was put under trial. In the analogy of that Law, the husband took the part of God and the woman took the part of Israel. See Num. 5. 12/31. Infidelity ended in the death of the woman. As Israel would understand the words of Joshua, they would know that spiritual infidelity to Yahweh would end in their death and there would be no escape.

"he will not forgive your transgressions,.." - Heb. "pesha" meaning "rebellion". This word must be distinguished between that translated as "transgressed" in Josh. 7. 15. That word is "abar" which carries the sense of "crossing over" from one course of behaviour to another. The word in the verse before us carries the sense of committing a breach of the

covenant which Yahweh had made with Israel. The point is that Yahweh is the only "god" with a Plan and Purpose. All other "gods" are made by man or exist only in the imagination of man, such as the sun-god, the moon-goddess and so on. Such "gods" have no plan and Purpose at all. They were put there by man to be petitioned for the satisfaction of the desires of man. When man turns to other gods, he turns away from the Plan and Purpose of Yahweh which has been sealed by His Covenants of Promise, therefore such a sinner must come under the punishments of Yahweh.

"nor your sins." - Heb. "chatta'ah" meaning an offence. Brown, Driver and Briggs prefer the spelling "chatta'th" and define it as meaning sin which can be pardoned as in Psa. 25. 18. The lesson then is that if Israel offend Yahweh then the sins which can be forgiven will not be forgiven and they will lose that priceless advantage of the mercy of God.

The use of the word "God" here, must be understood. The first use in the verse is "an holy God,". The Hebrew word is "Elohim" which refers to the manifestation of Yahweh by the Mighty ones which are empowered by Him. They watch what Israel does.

The second "God" comes from Heb. "El" and refers to the mighty Power of Yahweh manifested in an angel of very high standing. This is surely the angel promised in Exod. 23. 20/25. It is to be noted that after the promise to send his angel before them to protect them, God warns Israel not to provoke Him because if they did, He would not pardon their transgressions. Then later in verse 24 God warns His people not to bow down to false gods. This is what Joshua is saying to the people in the verses before us so it is obvious that he must have had these verses from Exodus in mind as he spoke.

In Joshua's speech so far, he has mentioned several thoughts that occur in Exod. 23. The fear that would go before Israel (vs 27) and the hornets, (vs 28) the warnings against transgressions (vs 21) the appeal to keep away from false gods (vs 24) and the appeal to serve Yahweh (vs 25).

Verse 20

"If ye forsake Yahweh, and serve strange gods,.." - This is the greatest sin man can commit. To forsake Yahweh is to despise His Covenants of Promise. Man is born a sinner and will sin all his life because God made him a sinner. As long as man confesses his sins and tries to forsake them, his sins will be forgiven. This endeavour to overcome sins must be induced by a desire to partake in the Promises which Yahweh has made. This brings a desire to worship Yahweh the Covenant God of Israel. But any disregard of this Covenant will bring the wrath of Yahweh upon the sinner.

"then he will turn..." - Heb. "shuwb" translated here as "turn" has a wide variety of meanings but underlying these is a sense of returning to a former state or way of thinking. The same word is used in God's many appeals to His people to "Turn, O ye backsliding children,.." (Jer. 3. 14.) In the verse just quoted from Jeremiah, there is a play on words because "Turn" comes from "shuwb" and "backsliding" is derived from the same root being "showbab". The sense of the passage is "slide back you backsliders"! Paul uses the same idea of turning in 1 Thess. 1. 9. where in commending the Thessalonians, he says, "ye turned to God from idols.." It is a turning to face another way - to Zion, and not to turn back to Egypt. The sense of the passage is that if Israel turned away from God he would turn away from them and do them hurt.

James' use of the analogy of "turning" in Jas. 1. 17. draws upon the daily turning of the world upon its axis. During the 24 hours of each day, we live in light and in darkness. With God there is always light and never darkness. Therefore He expects His children to to live in light and not turn to darkness. It is interesting to note that James appreciated the diurnal turning of the world upon its axis. At the time he lived, the great Grecian and Roman philosophers did not agree that the world turned in this manner!

"and consume you,.. " - Heb. "kalah" meaning to cause to cease. See Gen. 41. 30. where the same verb is used in regard to the famine consuming the land.

"after that he hath done you good." - The choice is between good and evil but the choice rested with Israel. As James said, God is without variableness (Jas. 1. 17.) It was Israel who was variable so the lesson here for Israel is that they were to be consistent in their service to-wards Him.

Verse 21

"And the people said unto Joshua, Nay;.." - This is very similar to what the people said unto Moses in the days when the exodus was about to start. See Exod. 19. 8. See also Exod. 24. 3 and 7. Deut. 26. 17; This is also the gist of what we said when we were first baptised into Christ. The moment was a solemn one where the nation of Israel, duly impressed by what Joshua had said, and by the many mighty acts of Yahweh which had been done in their presence, now declared their intention of keeping to the straight and narrow way. All this was done in full knowledge of their sins of the past. The people were speaking from their hearts and did not repeat anything that Joshua had asked them to say. Joshua obviously realised the solemnity of the occasion and the great responsibility Israel had taken upon themselves by that declaration. His next words show this.

Verse 22

"Ye are witnesses against yourselves..." - Keil and Delitzsch explain this statement by Joshua by assuming the following corollary, "ye will condemn yourselves by this your own testimony if ye should now forsake the LORD." (op. cit. page 232.)

This declaration stood for all time. Israel never forgot it and they never at any time subsequently, sought to evade their responsibility by saying that they never knew what their responsibilities were. The same principle applies to those who are in the Household of faith. We can never say at the Judgment Seat of Christ that we never knew our responsibilities. Having made our declaration at our baptism, we must never forsake it.

"ye have chosen you the LORD,.." - In other words they had chosen to serve the God of Promise, the God with a Plan and Purpose. The words "ye have chosen..." must not be misunderstood. Israel had never chosen Yahweh but he had chosen them. The choice Israel made at this time was one of service. They were the chosen of God therefore they chose to serve Him.

"We are witnesses." - an irrevocable confirmation of their declaration.

Verse 23

"Now therefore..." - There is no Hebrew equivalent in the text for "therefore". It should be omitted.

"said he,.." - omit.

"put away the strange gods which are among you..." - Heb. "nekar" means "foreign" thus referring to gods imported from other nations.

"which are among you..." - The tense here indicates that the foreign gods were still amongst them. This is not to say that they were worshipped. In Gen. 35. 2. we read that Israel carried teraphim about with them, not as objects of worship but as something which may have had intrinsic value or as has been suggested, those who had possession of the teraphim had the title deeds to other property. Hence Laban's anxiety to recover his household gods (teraphim). See Gen. 31. 30. Joshua recommends that these be put away in case they would lead their thoughts to other gods. All this leads to separation from the

world which is around us. Many would make a god of a cinema, or the radio or perhaps T.V. or golf or any other occupation which could draw them away from the service of Yahweh. To hold such things in veneration or in sustained interest is to serve other gods. Paul discusses this very fully in 1 Cor. 10. 19/33.

"incline your heart unto Yahweh, Elohim of Israel." - In Judg. 17. 5. we read of a man of Ephraim named Micah who had a house of gods. By so doing he led himself into apostasy which led to great trouble in Israel. The Hebrew word translated as "incline" is "natah" meaning to "stretch out"; "spread out"; "extend". The sense here is the same as that in Deut. 4. 34. where the same Hebrew word is used and the translation is "stretched out arms". Therefore we get the picture of Israel stretching out its arms towards Yahweh as a child would do to a father, imploring him to carry it. See also 1 Kings 8. 42. for "thy stretched out arm" where Solomon used the same analogy of God stretching out his arm to Israel as a father would stretch out an arm and beckoning hand to a stumbling child. The Psalmist used the same beautiful figure in Psa. 136. 12; The verse closes appropriately with "for his mercy endureth for ever."

Verse 24

The people now, for the third time, make an affirmation. This time it is a double affirmation. They declare that they will

(1) "serve Yahweh our Elohim,.." - That is to say they will worship Him alone and no other.

(2) "hear His voice." - This gives an undertaking to obey His commandments.

This brought the meeting with Israel to a close. The end of the matter was not as dramatic as that when Moses addressed the people before his death, but the declarations by the people were no less solemn. They had engaged themselves to serve Yahweh and brought upon themselves a tremendous responsibility.

Verse 25

So Joshua made a covenant... - Heb. "karath" translated here as "made" means "cut". When used with a "covenant" it refers to "dividing the pieces" as in Gen. 15. 10. and in Jer. 34. 18. It also refers to making a covenant by sacrifice where the sacrificial animal has its throat cut. (Psa. 50. 5.) In Gen. 15. 18. we read that Yahweh made a covenant with Abraham. This is the first of three usages of the word "karath" in Genesis, the other two being at Gen. 21. 27 and 32. The Covenant with Abram was later confirmed by the cutting off of the flesh, namely, circumcision. (Gen. 17. 10/14.)

The Covenant of Promise made unto Abraham were sealed with the ritual of circumcision. The giving of the Law was sealed with the Covenant of the sabbath. In regard to the latter, see Exod. 34. 27. where again the word "karath" is used. When the Law fell away, the need for sabbath observance fell away but if one wishes to keep it, they may. See Romans chapter 14. Circumcision has also fallen away and given place to circumcision of the heart. See Rom. 2. 25/29. and 1 Cor. 7. 18/19.

"and set them a statute..." - Heb. "choq" translated as "statute" here comes from the same root as the word "chaq" meaning to "hack" or "engrave". This means that whatever it was he wrote, it was engraven on stones.

"and an ordinance..." - The phrase "a statute and an ordinance" also appears in Exod. 15. 25; 1 Sam. 30. 25; Whenever these two words are used together, the Hebrew for Ordinance is "mishpat" meaning "Divine decree". The setting up of stones for a memorial was common practice in the Middle East in those days as we see from Deut. 27. 4. where the words of the law were written on stones and the stones were set up on mount

Ebal. J. J. Lias, writing in the PULPIT COMMENTARY, Vol. 3, section JOSHUA page 353 says, "The word rendered 'ordinance' is far more frequently rendered "judgment" in our version, and seems to have the original signification of a thing set upright, as a pillar on a secure foundation."

"in Shechem." - See note to Josh. 24. 1.

Verse 26

"Joshua wrote these words..." - The Heb. "dabar" is often translated "word" but often means "things". It can also mean "commandments", "decrees", "promises" and so on. The "things" referred to here would be the declaration by Israel of their promised fidelity to Yahweh. They would not refer to his writing the Book of Joshua but, no doubt, they would be added to it eventually and we are studying those words now. The verses we have studied cover the matters written in stones, but they are not the actual words on those stones. Those words written on stones have not come down to us but Joshua's summary of the matter has and this has been given in the verses before us.

"set it up..." - Heb. "qwm" translated here as "set up" also has the meaning of "erect" or "make to stand up" which means that Joshua set it up as a monolith. In this position it would be a constant reminder to Israel of their serious undertaking to serve Yahweh and obey His commandments.

"under an oak,.." - It is very likely that this was the place where Jacob hid his teraphim. (Gen. 35. 4.) This stone is referred to as a "pillar" in Judg. 9. 6.

"by the sanctuary of the LORD". - This point has puzzled some scholars because the sanctuary was supposed to be at Shiloh. It is not to be regarded as the place where the Ark was kept nor is it to be regarded as the official altar of worship. It was not the place of the tabernacle. The answer to the problem seems to be that Shechem, being a Levitical city, had a place of worship within its borders and that was where the tree was.

Verse 27

Joshua now makes provision for the years to come when the people of Israel might consider turning to the heathen gods. This stone which was set up in an erect position would remind them of the solemn undertaking which they had made that day in Shechem.

"it hath heard all the words of Yahweh..." - Here Joshua uses figurative language applying an ability to the stone which it did not possess. This is poetic licence and is used with telling effect here.

There is a subtle change of thought here from "which he spake unto us:.." to "it shall be a witness unto you". In the first thought, Yahweh had spoken and he had commanded. In the second thought, it was a witness because they also had spoken and pledged themselves to obey Yahweh's words. The "marriage" of the one thought with the other adds tremendous impact to Joshua's words.

"lest ye deny your God." - The final warning. If they turned away to other gods, it would be tantamount to denying Yahweh. To deny is to say "he is not". By going to other gods, they would be saying in effect, that Yahweh no longer lives or Yahweh no longer has an interest in His people. To acknowledge the existence of other gods, is to deny the existence of Yahweh.

Verse 28

This verse very probably marks the end of the narrative as written by Joshua. The people were permitted to return to the piece of land which had been given to them for an

inheritance. They would take with them an account of what had happened at Shechem and would remind the people of the solemn undertaking which had been given by their representatives. It is on this note that the work of Joshua comes to an end. The record from verse 29 to the end of the chapter is an epilogue to this magnificent book.

Verse 29

Epilogue

The narrative now records the death of Joshua. This means a change of writer if we are to assume that Joshua wrote the history recorded in his book. It would not have been proper in the pattern of things for Joshua to have lain down his office. He was a type of the Returned Christ who will reign for the millennial period. If Christ is to hand over his office he will give it up to God in terms of Paul's statement at 1 Cor. 15. 24/28. To fit this pattern, Joshua did not hand his rulership over to another. The rulership of Moses and Joshua came to an end with the death of each of them. No man was to arise subsequently of the character of Joshua.

"the servant of Yahweh,..." - Joshua died in a state of high esteem in Israel. He was full of years and beloved of the people. Although he despaired of Israel's ability to serve God as he should be served, he did his best to teach them their responsibilities towards the God of Israel. His influence upon the people is shown in verse 31.

"an hundred and ten years old." - This was the same age at which Joseph died. (Gen. 50. 22 and 26.) In Egyptian philosophy, this was the ideal age at which to die.

Verse 30

"they buried him..." - The people of Israel buried him.

"in the border of his inheritance..." - Lit. within the border.

"Timnath-serah,..." - This is in mount Ephraim. See note to Josh. 19. 50.

"hill of Gaash." - This is the first mention of this place in Scripture. It appears again in Judg. 2. 9. with reference to the burial of Joshua. In 2 Sam. 23. 30. we read of one of the mighty men of David, namely, Hiddai of the brooks (margin "valleys") of Gaash. These would be the valleys on the slopes of mount Gaash where some brooks flowed. In 1 Chron. 11. 32. the same mighty man is mentioned but by a different spelling, namely, "Hurai (margin Hiddai) of the brooks of Gaash". This is all the information the Bible gives of this place. The situation is unknown but it must obviously be at Timnath-serah. The meaning of the name is "shaking" or "earthquake".

Lieutenant (afterwards Colonel) Conder (1789 - 1855) who is one of the authorities in the Research into Biblical Sites, claimed to have discovered a tomb which, in the character of ornamentation inside and the lack of ornamentation outside, was in harmony with the burial site of a noble warrior of the ancient days. In his later years, he did not abandon his theory that the tomb was the grave of a warrior but modified his assessment of its probable age. The point is of interest to us only in that the tomb was found in the area of Timnath-serah. It is just as well that there is a great uncertainty in the identification of the person buried there because it might have turned out to be a shrine if it had been identified as Joshua's burial place. No importance must be attached to a burial place, even if it were known to be the tomb wherein Jesus lay. It is far more important to us that Jesus is at present sitting at the right hand of His Father in heaven.

The wording of the verse before us is almost identical to Judg. 2. 9. In the original Hebrew, the only difference between the verses is the inclusion of "'asher" in Josh. 24. 30., this word meaning "which is". (By a slightly different pointing, this word also means "Asher" which is "happy".) The difference between the two texts is due to translators' caprice.

From a point of view of literary criticism, the position of these verses shows that the Book of Judges was written after the Book of Joshua. This fact establishes the authenticity of the historical books.

Verse 31

"Israel served Yahweh..." - Heb. "abad" means to serve as a subject. It also means to serve by labour as a bond-slave and this meaning does apply here. The sense is that Israel were subject to the Laws of God and that they obeyed them all the days of Joshua.

"all the days of the elders that overlived Joshua,..." - This refers to the generation that was living when Joshua was the ruler of Israel. Once that generation had died out, the people turned to apostasy. This is confirmed in Judg. 2. 10. q.v.

"overlived..." - This expression appears here and in no other place in Scripture. The Hebrew words from which it is derived are "arak" meaning "lengthen", "yowm" or "yom" meaning day (or "days" in the plural as it appears here), and "achar" meaning "after" thus giving the expression "lengthened out their days after". Thus a Hebrew expression of three words is condensed into one English word, "overlived".

"known all the works of Yahweh,..." - Heb. "yada" translated as "known" carries the sense of "ascertaining by seeing" which means "to have had actual personal experience of". Brown, Driver and Briggs supply the definition to this phrase in this passage as "know by experience".

"the works" - Heb. "ma'aseh" from the root "asah" carries a much wider sense than just "works". It refers to Yahweh's works and that which flowed from it. This includes his commandments, his mighty acts, his performing signs, his goodness and severity. They knew he was a God to be obeyed. cf. Judg. 2. 7.

Verse 32

"the bones of Joseph..." - Although Abraham, Isaac and Jacob were the men to whom the Divine Promises were made, Joseph was a great figure in Israel. From Gen. 50. 25. we learn that Israel had made an oath to Joseph that they would carry his bones to Israel and bury them there. The fact that they did this faithfully throughout the difficult wilderness journey showed the great importance the people of God attached to an oath.

In the type, Joseph represented Israel in their scattered condition. He had been sent into Egypt and Jewry had been scattered in latter-day Egypt. Just as his bones were brought back to Israel, so the Jews of the latter days represented by the valley of dead bones of Ezek. 37. were revived and brought back to Israel.

"buried they in Shechem..." - This shows the importance of Shechem in a study of Jewish history. The name Shechem means "back" as opposed to the front. It is a speculation as to whether there is a clever play on words here in that Israel have returned to Palestine but they still turn the back on Yahweh who has brought them there. It must be connected with Israel because Jacob whose name was changed to Israel, erected an altar at Shechem and called it "el-elohe-Israel" (God the God of Israel). Here the bones of the anti-type of Israel of the flesh are buried.

Another thought is that in addition to Joseph's bones symbolising Israel in their banishment and wandering, their latter day "resurrection" shown in their return to their land, is the outcome of Ezekiel's prophecy of the latter days in connection with the "valley of dry bones". It also represents the fact of verse 1 where Israel gathered together to present themselves to God (elohim - the mighty ones). This will happen again when Christ comes. At that time, at Shechem, meaning "back" or "shoulder" the "elohim" or "mighty ones" will be led by Him of whom it was prophesied in Isa. 9. 6. that "the government shall be

upon his shoulder". The Hebrew word from which "shoulder" is translated is "shekem".

"a parcel of ground..." - Heb. "chelqah" means "portion of ground". The same portion of ground is mentioned in Gen. 33. 19. q.v. In Ruth 4. 3. we read of a parcel of land which Naomi wanted to sell. In 1 Chron. 11. 13/14. we read of the feat of Israel under Eleazar, son of Dodo, who was one of David's mighty men. The last use in Scripture of this word "parcel" is to be found in John 4. 5. which records the occasion when Jesus came to "Sychar" - i.e. "Shechem" - and reference is made to the parcel of ground that Jacob gave to his son Joseph. The Greek word is "chorion" meaning a plot of ground. The English use of the word "parcel" is peculiar to the age in which the A.V. was published (1611.) The English word "parcel" comes from the Latin "particula" from which is derived the word "particle". This gives it the sense of "little".

"which Jacob bought of the sons of Hamor..." - See Gen. 33. 19. This transaction is also referred to in Gen. 48. 22. which reads, "I have given to thee one portion..." The word "portion" comes from the Hebrew word "Shechem". See also the reference to this "portion" in Acts. 7. 16. where it is mentioned by Stephen.

"an hundred pieces of silver..." - Heb. "qesiytah" which is the name given to a unit of unknown value or weight. There is no Hebrew equivalent for "pieces". The Hebrew word appears only three times in Scripture, in the verse before us, in Gen. 33. 19. where it is translated "money", and in Job. 42. 11. where again it is translated as "money". Therefore the price paid was one hundred pieces of "silver" which is now an unknown weight or value. Gesenius defines it as being "something weighed out". Brown, Driver and Briggs list a word in their Chaldee section which is similar to the root of "qesiytah". This is "qesiyt" which, in the Chaldee language, means "truth". This is connected with an Arabic word which is similar and means "scales" with the inference of "justice". Combining all these meanings we find that "truth" comes from "justice" represented by the "scales", and we arrive at the inference that whatever it was that was represented by the word "silver" - which meaning the original Hebrew does not have - had been weighed out and was truthfully representative of a pre-determined weight and value. In other words, it most probably was a coin of a consistent size and weight and was of a purified metal and not a cheaper alloy. Rabbinical tradition says that the Hebrew word means "lambs" and this alternative meaning is given in the margin. This shows how careful one must be in accepting marginal alternatives. There is positively no foundation whatsoever either by root or usage to support the notion that "lambs" were referred to. There is the possibility that on one side of the "coin" or "token" was an impression of a lamb. In the days of Joshua, the Mycenaean people had perfected the art of making dies and had raised this art to a standard which would equal that achieved by machinery. Therefore the presence of an image of a lamb on one face of the coin is not beyond the bounds of possibility. Moffat translates the word as "ingots" which carries the idea of "cast metal". The state of being "cast" in a mould would also fit the idea of a coin.

"it became the inheritance of the children of Joseph." - The children of Joseph were Ephraim and Manasseh. That the "parcel of ground" became the inheritance of the children of Joseph meant that it would have to be shared between them. This could easily be done as Shechem was on the border between Ephraim and Manasseh.

Verse 33

It is appropriate that the deaths of Eleazar and Joshua should be recorded together. Since Joshua was a type of Christ and Christ, the future king of all the earth will be a king and a priest at one and the same time, (Zech. 6. 13.) the disappearance of them both from the narrative is right. It would not fit the anti-type if the priest were to continue in office while the ruler was dead.

"a hill that pertained to Phineas..." - The first point to notice is that the words "that pertained to" are in italics and are therefore not in the original. This leaves the words "a

hill...Phineas". The Hebrew from which "hill" is translated is "gib'ah" which comes from the root "Geba" which is the name "Gibeah". The R.V. translates "the hill of Phineas"; the R.S.V. has "at Gibeah, the town of Phineas"; Rotherham agrees with the R.V. and the Afrikaans has "die heuwel van...Pinchas..." (the hill of Phineas). The LXX has "in Gabaar (Gibeah) of Phineas." Keil and Delitzsch suggest that the place meant is "Geba of Benjamin" (Josh. 18. 24; see note to that verse.) The priests did not possess the land which was allocated to them but it is possible that the people gave to the son of Phineas a portion of the city not occupied by the priests. This is speculation so the exact site of the burial must always remain a mystery.

The LXX adds a verse to the narrative, as follows, "In that day the children of Israel took the ark of God, and carried it about among them; and Phineas exercised the priest's office in the room of Eleazar his father till he died, and he was buried in his own place Gabaar: but the children of Israel departed everyone to their place, and to their own city: and the children of Israel worshipped Astarte, and Ashtaroth, and the gods of the nations round about them; and the Lord delivered them into the hands of Eglam king of Moab and he ruled over them eighteen years."

The information given in that addition to verse 33 is obviously made up from information taken from the Book of Judges. It is definitely not part of the Book of Joshua. It is foreign to the types which are being drawn and goes beyond the scope of the history of Joshua. The names Astarte and Ashtaroth are two names for the same heathen goddess, and have no part in the history of Joshua.

CONCLUSION: Joshua's work was not complete. In all types which establish Jesus as the anti-type, none were complete. All left something yet to be done. This anti-typical work will be finished by the Returned Christ. No period in Old Testament history sees its work complete. In future, when Christ comes, he will fulfil all things. In the days of Joshua, his work was a "rest" begun but not completed. 'Oshea ("saves") of Num. 13. 8. will become Joshua or Jehoshua (Yahweh saves) and this will bring about the fulfilment of the promise given to Mary by God through his angel, Gabriel. Matt. 1. 21 and Luke 1. 31/33. Thus Joshua's work pointed forward to the fullness of Christ.

EXHORTATION

Whereas, for the most part, the Book of Joshua records events which fore-shadow the work of the Returned Christ in the Age to Come, the last chapter summarises the whole Plan and Purpose of God from the very beginning. It starts from the days on the other side of the River Euphrates when God called Abram to come to a land which he would show him. At that time, Yahweh made SEVEN Promises to Abram and these were:-

- | | | |
|----|---|-------------|
| 1. | "a land, I will shew thee..." | Gen. 12. 1. |
| 2. | "I will make of thee a great nation" | 2. |
| 3. | "I will bless thee" | 2. |
| 4. | "(I will) make thy name great" | 2. |
| 5. | "thou shalt be a blessing" | 2. |
| 6. | "I will bless them that bless thee, and curse him
that curseth thee" | 3. |
| 7. | "in thee shall all families of the earth be blessed" | 3. |

This great occasion which occurred about 2,000 years before Christ was the most important advance in the development of the Plan and Purpose of God up to that time. It was the very beginning of the calling out of the Gentiles of a people for the name of Yahweh. To the descendant of Abraham, namely, Isaac, a repetition of the promise was given but it was in Isaac and his near sacrifice that Abraham saw the figure of the resurrection and because of this, "he rejoiced to see my day and was glad" as Jesus was later to say. (John 8. 56.) (See also Heb. 11. 17/19.)

The next great milestone in this mighty narrative as Joshua explained it, was the birth of Jacob and Esau. The rejector Esau was given Seir but Jacob went down to Egypt. His name was later changed to Israel and the sojourn in Egypt establishes the people of Israel as the people of Yahweh. "Out of Egypt have I called my son" said Yahweh through the prophet (Hos. 11. 1.) showing that he was a Father to Israel and that they were his sons and daughters. Yahweh put darkness between Israel and Egypt so that symbolically Israel saw the light of the Gospel (Heb. 4. 2.) but Egypt, actually and symbolically remained in a world of spiritual darkness lit only by the false light of their sun-god Ra.

Israel came out of Egypt because of their belief and their baptism, (1 Cor. 10. 1/2.) as the True Christian Believers of modern times come out of the spiritual darkness of latter-day Egypt by their belief and baptism. During their lives in the wilderness, the people of Israel were beset by many enemies. There were the Amorites, the Moabites and the many false prophets such as Balaam yet Yahweh helped them whenever they were in trouble. Likewise the modern Believer in Truth is beset by many enemies. He has his false prophets to contend with, the modern Balaams yet he is always helped by God, provided he seeks his God and obeys Him.

Yahweh calls us to live a spiritual life which is separate from the world around us. We must go into that world to earn our living and we must associate with that world so as to be able to preach to them, but at all times must we remember that we are a "chosen people", "an holy nation" and "a royal priesthood" (1 Pet. 2. 9.). Before we joined the faith we were in the bondage of our sins but now we are in Christ through whom forgiveness is possible.

As Joshua said of Israel, so may it be said of us that "we cannot serve Yahweh". We cannot do without the help that Yahweh gives us. In ourselves there is no good thing. We are utterly dependent upon Yahweh and upon His Son, Jesus Christ. When we were baptised we vowed within ourselves that we would keep to the straight and narrow path all through our wilderness journey. At the beginning of the journey we were full of vigour and enthusiasm but as time wore on, we gradually lost that initial enthusiasm and fell away. As we read the Bible we come across the appeals by God to return unto Him and He will turn unto us and abundantly pardon. There is a beautiful figure here. From the Hebrew words used we learn that God is asking us to come to Him with out-stretched arms as a child will run to a father when in distress. If we do this, He will greet us with out-stretched arms and abundantly pardon us.

The recurring theme in Joshua's exhortation is that we should forsake the false gods which we worship from day to day. These gods are not always gods such as images. They are the gods we carve out for ourselves such as a game like golf which becomes an obsession; the pressure of business which occupies our attention more than it should; the garden we care for and which takes up so much of our time that we have little left in which to read God's Word and study it. When we made our vows at our baptism, we were a witness to ourselves as to what we set out to do. If we fail, we can blame ourselves.

God raised a stone of remembrance for us on the "shechem" (back or shoulders) of him who died for us. Let that sacrifice remain with us all our lives so that we ever keep him in mind and follow in his ways.

There is no reward in our life time. There is no reward at death. The reward is that which is to be given when Christ comes. (2 Tim. 4. 1 and 8.) This is one of the pillars of our Faith that when Christ comes there will be a resurrection. All the indications are that at the end of our wilderness journey, we shall die for that is the portion of all mankind. Thus it is that the Book of Joshua appropriately ends with the burial of three characters. The body of Joshua, the body of Eleazar and the bones of Joseph. How like the old patriarchs they were of whom it was written,

Heb. 11. 13. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."