

SECTION II
THE HISTORY OF THE PEOPLE
OF ISRAEL

BY
ISAIAH-BEN-AMUZ, THE PROPHET
(SEE II CHRON. CH. 32, V. 32)

FROM THE CONQUESTS OF JOSHUA TO
THE DEATH OF KING HEZEKIAH

In six books

TRANSLATED DIRECT FROM THE HEBREW INTO ENGLISH

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INTRODUCTION TO THE STUDY OF THE HISTORY OF ISRAEL AND JUDAH.



IN my study of the Historical Books of the Bible I had frequently wished for some clue to their writer, or writers, for I could never feel satisfied that the various sections of the first six of them, from Joshua to the Second Book of Kings, were each the product of separate Authors, living in long-divided ages, or that those of Joshua and Samuel were autobiographic memorials of those two statesmen, for internal evidence was against such a conclusion, and was decidedly impossible in the case of the Second Book of Samuel, which deals with events after that Prophet's death. The Book of Joshua also I could not regard as an Autobiography, for in more than one passage the Writer refers for the accuracy of his statements to older writers and public records. The style and evident object of the whole series impressed me as being the same, and to clearly indicate a single writer as the Author of the whole history from the death of Moses to that of Hezekiah. However, no critic or commentator I had come across in my reading seemed to throw any light on the question, either from tradition or analysis of the various sections of the narrative. I was puzzled, but the solution of my anxiety arrived in a most unexpected manner.

One day, whilst reading the Second Book of Chronicles in the Hebrew, I met that solution in its 32nd Chapter and the 32nd verse, like a sudden flash of electric light, in the following words ;—"The remainder of the actions of Hezekiah and his beneficent rule, are recorded in the Visions of Isaiah-ben-Amotz, the Prophet, upon the History of the Kings of Judah and Israel." ¹

The flood of mental light from those three lines dispelled my perplexities, and enabled me to see the great object of the six-sectioned History, by discovering its Writer. Wondering that none had previously seen this, as far as I was aware, I turned and went to my book-shelf and took down the Authorised Version, and found that its translators had entirely, by inserting the little word "and" after the name "Isaiah the son of Amoz," altered the structure and purport of the sentence as it stands in the original Hebrew, and thus destroyed the key it gave to the moral object and lessons of the historian, and to the identity of the Writer of the Six Books.

I was delighted at the discovery, and a renewed study of those six books confirmed in my mind the accuracy of my conclusion by enabling me more clearly to see the unity of style and aim of their writer, Isaiah, which undoubtedly was for them to serve as an introduction to the two succeeding volumes of his Exhortations to the Hebrews, and the adjacent Nations, to religious moral and political Reformation, contained in the First Book of his Prophecies ; which also denounce swift-coming punishment as the result of a rejection of his warnings.

¹ II. Chronicles, Ch. 32, v. 32.

INTRODUCTION.

And also in the Second Book, in which he records the opening of his mind, by Divine inspiration, to foresee in the far-distant future of human history the advent of a Consecrated Messenger from God, the Messiah, who would bring renewed hope to the souls, and consequently to the minds and bodies, not only of Israel, but of all Peoples, who having taken warning by the exhortations of the Prophet's First Book had changed their minds from a desire for Sin to a desire for Righteousness. By that change of mind Isaiah announces to mankind the gift of a renewed Divine life, communicated through the Messiah, and thus men would be evolved in the course of progressive ages, by the hereditary practice of the laws of God, back into the original state from which they had fallen by the practice of ages of hereditary sin.

I therefore now suggest that Isaiah wrote this History of the Hebrews as an introduction to his warnings to his Nation, and to explain what would be the blessings he foretold, if it repented; for had he not done so by showing its former glorious condition and subsequent crimes, those warnings and promises would have been incomprehensible to the mass of his readers in his own day, and far more so to us. Consequently it is a mistake to read the books from Joshua to the end of the 20th Chapter of the 2nd Kings as merely a political History of Israel and Judah by several different writers, as all former students have done, for they were clearly composed for a single purpose, and meant to be the Philosophy of the History of the Hebrew Race, and to point out the sources of their national prosperity, and the causes of their decay, paralysis, and ruin at the time of the Teacher and Prophet,—for he was both,—and not only to them, but to the whole human race, by a special Divine Inspiration.

In his history he tries to make this object clear, by constantly referring his readers to the National Records, or to former historians whom he cites, for any information they might desire about merely political events.

This point of view, I think, is well worth the attention of students and critics, as well as theologians. In the old Hebrew arrangement of the Books of the Bible these Historical Books stand immediately before the Prophecies of Isaiah; which confirms my view, and the statement of II. Chron., Ch. 32, v. 32, already cited.

After long study of Isaiah's History of Israel, and also comparing it with the historical writers of every other land, whether Asiatic or European, Ancient or Modern, I have come to the conclusion that he was the Father of Historical Philosophy, and of the Analysis of the principles of Sociology. Personally, he was a man of the highest birth, a Statesman, Philosopher and Poet of the greatest genius and highest literary culture, and all these gifts brought to their perfection by a Divine Inspiration, which gave him clear insight into the times in which he lived, and also lifted him in Spiritual Vision to search into the future and to see and record for long ages of the human race the paths which would lead it, or nations of it, to ruin and destruction, and those which would bring all nations to prosperity, happiness and salvation; his visions closing in rapture as he was shown the coming of the Messiah, the Consecrated Messenger of God, who would restore Mankind from their long devolution to misery, through the hereditary practice and devotion to Sin, by recommunicating a new life to their paralysed minds and souls; and thus lead them by ages of progressive evolution, through the practice of righteousness and virtuously beneficent life and resistance to Sin, to the ability to gain a restoration to the condition of their creation. That

left upon my mind during study of that great Apostle, and by several definite statements of his.

But even viewing Isaiah simply as a Philosophic Historian, the handling of his matter is masterly. It will be seen that he does not deal with history by the lives of persons, as if history consisted of a series of biographies. On the contrary, he divides the whole course of Hebrew history into well-defined periods of Evolution or Decay, according to the mental objects of the people and its Leaders, as indicated to his reflective student's eye. The Period of Conquest is summed up under the title of The Book of Joshua and his Generals, probably running for 100 years after that great Commander's death, of which year he gives no details.

In Judges we have what I would call the Colonial Period, during which the Israelites were engaged in a desperate struggle with the Aborigines of Canaan for life and safety in every village and farm, until all leisure for national cohesion was lost, and the hero of a few villages, who during his lifetime kept the natives at bay around his farm, was looked upon as a wonder. In this period frightful anarchy and crime seem to have been rampant, except in such petty temporary Chieftainships, till at last the whole of the Hebrew Colonies seem to have sat down in despair under the restored tyranny of Aboriginal Despots. Here Isaiah closes his Second Period, with the Book of Judges.

With the appearance of Samson, who, by his furious strength of mind and body, showed his Race that the Philistine was not invincible, Isaiah's philosophic eye saw the re-awakening of the National spirit and hope; and in the life and policy of Samuel, that the idea of Social and Political Organisation, founded upon a restoration of the Faith of their Fathers, had begun to breathe again in the long-paralysed minds and souls of the Children of Israel. He consequently begins a fresh Book with the name of the Period of Samuel, and divides it into two sections. The First, recording up to the death of Saul and the Defeat at Gilboa, which practically ended what, for want of a better name for the fact, I would call the Parliamentary Period of Hebrew life, during which the Civil President of the Commonwealth, called THE MAN OF GOD, with the advice of an elected Parliament of seventy-two men, chosen by sixes from each Tribe, governed the Nation, and appointed, as Moses had done, a Generalissimo to execute his orders in war.

This was the appointed Constitution given through Moses, but seems to have practically lapsed after the death of Joshua and Kaleb, owing to the general insurrection of the Aborigines, and the life and death struggle of the Colonists¹ to ward off their own extermination. Samuel, also, after the inhabitants of the District around his home at Shiloh, which he seems to have freed from the Philistine oppression, had demanded from him the appointment of a General, or Military Leader—for that is the meaning of the title "Melek" in Hebrew—appears to have had inspired into his mind the idea of restoring the old Constitution in practice, and attempted it by the appointment of Saul as his Generalissimo. But Saul, as soon as he felt the elation of military success, evidently conceived the design of seizing supreme power and abolishing the Civil President's authority. This struggle between him and Samuel, the President, came to a crisis and open rupture by Samuel forcing Saul to show his object through the order he gave to him in the

The name "Hebrim," the Hebrews. means Colonists. if we translate it into

campaign against Agag to deprive the Army of their accustomed prize distribution, their only pay, by commanding the slaughter of not only the captives, but of all the cattle, of every kind, as recorded in Chapter 15th of 1st Samuel. Saul undoubtedly found it impossible to make his men obey such an order, and probably never tried to enforce it. But this open disregard of the Civil Authority showed Samuel that, as he had feared, the Military Leader had determined to become his master, or at least only to leave him the position of a nominal President. The skilful old Statesman was not, however, to be shaken off, and he and the Generalissimo to the end of his life were at deadly feud, and the Constitutional form of Government continued to drag on a feeble life until the death of Saul, and the seizure of Absolute Power by the great military genius of David, who united to the talents of a warrior even greater talents as a Statesman and Organiser. But still an acknowledged Despotic Monarchy was not established in full swing, until after David had nominated his son Solomon to the Throne without the slightest consultation with the National Parliament, or Priesthood. There the philosophic eye of Isaiah saw the end of the Representative Constitution, and accordingly made his record of it and his Fourth Book.

However, in the Monarchical Period, dealt with in the First Book of Kings, Isaiah saw the Ideal of the divine Hebrew Statesmanship; the establishing of an organised National Government over a wide extent of territory, and various pre-existing Tribes*, the object of whose Statesmen should be the promotion of Industry, as the first aim of National Policy; and the pure administration of Justice between all classes, to give the necessary security to industrial life and pursuits; and whose Administrators should never forget, or violate, the Divine Doctrine that Governments were made for the benefit of the Governed, and not for that of the Governors, who are to regard themselves as the servants of GOD appointed for the benefit of His people. In Solomon he saw its glorious fulfilment in practice as well as theory, and he delights in the sublime spectacle, as shown by the exultant tone of his narrative.

In this Divine Revelation of Constitutional Government war was never Deified or worshipped, as it always was, and is, in all Pagan lands, and in our Modern Half-Pagan European ones and their offshoots—except the English-speaking ones—as the Chief object of Nations; nor is it condemned as totally illegal; but ordered only to be used as a means of obtaining peace and protecting Industry by the punishment, and, if needed, the extermination of men of violence and bloodshed. Our Statesman Poet, John Milton, epitomised this doctrine as the National British motto, when he dictated the superscription for Cromwell's coinage, PAX PER BELLUM;—the securing an extended area of PEACE THROUGH WAR, to be its only legitimate use, as directed from GOD Himself.

In the Second Book of Kings Isaiah deals with the terrible punishments inevitably brought upon his people, and all nations, by a disregard of the Divine Principles of National Polity revealed to Moses, and with tragic sobs follows the fall of his Race to corruption and ruin through that disregard which he was given to foresee brooding over them, in spite of the noble efforts at reform and restoration made by his friend and relative, Hezekiah, with whose death his narrative ends.

In concluding my introduction to the reading of Isaiah's work, I will only add that I consider it the most perfect model of philosophical history, and of analysis of the principles of national life and death, the writers of the world ever produced.

History," directing all its events upon Eternal laws of equity, and by equally eternal laws punishing the breach of the laws of morality and equity upon all nations; and that the repudiation of Divine Laws by Statesmen is shown to be the sin of the Nation, for as statesmen are simply the servants of the national will, without the tacit sanction of the people they could never disregard those laws. Isaiah's whole induction from the facts he tried to deal with may be indeed summarised in the epigram of his Ancestor, the great Thinker and Statesman, Solomon,—

"Righteousness exalts Races,
But Vice destroys the nations."

—Prov., Ch. 14, v. 34.

The student of Isaiah must not, however, suppose that the prophet was simply a Moralist dealing with the personal acts of the wicked or vicious, or criminal;—fields of instruction that no one saw more clearly than he were those of the Priest, Preacher, and Administrator. He was by no means blind, however, to the necessity of education in social and domestic morals, but he himself was essentially a Statesman, and as a Statesman dealt with the fundamental laws of life and social organisation, as Moses had done, seeing, under the expansion of his genius by Divine inspiration, that the moral life and habits of the individuals constituting a Nation are originated or repressed by the acts and policy of the Governing Class, or it may be by the personal influence of the holder of the chief Representative power in a State for the time being.

In fact this is the great doctrine upon which he never ceases to insist throughout his History, and in his Prophecies. His teaching is that contained in the rule of our modern Law of Nations, "Religion follows the Government"; but Isaiah carries the doctrine to a yet wider sweep, and adds to it, "and Morality follows Religion; and the prosperity and happiness of Nations is the outcome of their religion, and their ruin inevitably follows vice and sin." His doctrine was not new, but simply a revival of the Divine Law revealed to Moses at Sinai, and it is as true now, and as vital to the life and happiness of nations, as it was then. To enforce the fact is the great object in the eyes of the Prophet from the beginning to the end of his History of his race. He illustrates it in action by showing how the depreciation of its ancestral religion invariably brought national disaster and social misery. He does not, however, teach, as all commentators have foolishly attributed to him, that at a minute's notice, upon the personal whim or vicious inclination of a Chief or King abandoning public respect to JEHOVAH, and professing devotion to Baal, or some other heathen Imagination, that the whole of the Hebrew nation did the same; or that when his successor at the head of public affairs upon attaining the chief Magistracy reverted to the public profession of the worship of GOD, that all the population followed in a moment. Such an idea and doctrine is that of idiots, or monks, whose minds have been narrowed by isolation and ignorance of the facts, of life to the condition of children. Isaiah's teaching is, on the contrary, twofold: first, that the Government of a Nation being in all cases the Incarnation of the National Thought and Will, its acts are mentally those of the People it represents, and therefore the Nation is guilty of its sins, and is consequently rewarded or punished for them by GOD. The absolute truth of this doctrine is witnessed for by all human records.

consequently is to support, teach, and practise the Religion of the Nation, by public recognition and honour paid to it in the outward forms of its worship, and by using it as the groundwork of the education of the people; and by putting a social stigma upon all deviation from it. If this is not done, the Prophet-Statesman shows that from the tendency of men to follow the mode of life of the Court and those socially above them, the irreligion of the Monarch or President rapidly spreads to the lower strata of social life; while at the same time an opposite current is developed amongst the people, especially of the lower classes, who, in their earnest desire to preserve the faith of their fathers, separate themselves from the Constituted Authorities, and make the destruction of those Authorities the devouring passion of their lives, even if such destruction involves the ruin of their Nation; and in opposition to them the apostate or sceptically indifferent Governors become, step by step, savage persecutors, and call foreign allies to assist in suppressing the old National Faith which alone they find themselves unable to suppress.

Thus the Nation becomes divided into two parties, whose objects are, not the defence of their Country, but the extermination of each other; and in its distraction the land becomes the prey of its neighbours and rivals, with all the horrors of national degradation and personal slavery to follow.

To listen to these lessons and be taught by them is as important to ourselves as it was to the Hebrews of Isaiah's time, and if we neglect them, or turn in scorn to ridicule them, the same fate will be ours as fell upon the Hebrews.

These may not be the fashionable doctrines of our day, but are those of the great Prophet whose teachings I am endeavouring to point out.

The work of Isaiah, then, would seem to end with the 20th Chapter of II. Kings, and the remaining four chapters to be the product of a later hand, of a date after the Babylonian Captivity.

Probably they were by Nehemiah, written as a supplement to Isaiah's history. The style and tone is different, and the wide views of the lessons and philosophy of history contained in the work from Joshua to the 21st of Kings are wanting, and the difference in the dramatic power of the narrative in the four concluding chapters is also noticeable. I would, therefore, head them "Supplementary Chapters to Isaiah's History of Israel."

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LONDON, ENGLAND.

THE HISTORY OF ISRAEL.

BY ISAIAH, THE SON OF AMOZ.

BOOK I.

THE PERIOD OF JOSHUA.

(B.C. 1451.) God's Command and Promises to Joshua.

- 1 **I**T was after the death of Moses, the Servant of the EVER-LIVING, that the EVER-LIVING spoke to Joshua the son of Nun, the Lieutenant of Moses, saying;
- 2 "My Servant Moses has died;— therefore you arise, cross the Jordan, —you and all the people,—to the
- 3 country I will give to them. To the children of Israel, I give all the extent
- 4 that you can march over, as I said to Moses, from the desert to Lebanon; and from the Great River Frath¹ all the country of the Khithites² to the Great Sea, at the setting of the
- 5 sun, shall be your boundaries. No man shall be able to stand before you all the days of your life. As I was with Moses, I will be with you. I
- 6 will never leave nor desert you. Be strong and bold! for you shall divide that country among this People, as I promised to their fathers to give it
- 7 to them. Therefore be very strong and bold! Keep and practise all the laws that I commanded to My servant Moses! Turn not from them to the right hand or the left, but act
- 8 prudently wherever you go. You must not remove the book of these laws from before you, but think about it day and night, for you must carefully practise all written in it, for then your career will prosper,—so reflect upon it.
- 9 "Have I not commanded you to be strong and bold? Be not afraid or shrink! for your EVER-LIVING GOD is with you wherever you go!"

¹ Euphrates.—F. F.

² Hitites.—F. F.

Joshua Prepares to Advance.

Joshua consequently ordered the 10 officers of the People saying;—

"Go through the midst of the camp and command the People, thus;

"Prepare yourselves to march; for 11 at three days from now you must pass over the Jordan, to go to possess the country that your EVER-LIVING GOD has given you to hold."

The Tribes of Reuben and Gad to form the Vanguard.

But to the Reubenites, and to 12 the Gadites and the half tribe of Manasseh, Joshua issued this order: "Remember the command that 13 Moses, the servant of the EVER-LIVING, gave to you saying, 'Your EVER-LIVING GOD measured out and gave you this country. Your wives 14 and children and flocks shall remain in the country which Moses gave to you on this side Jordan, but you must pass over armed before your brothers, with all the strength of your army, and help them, until the 15 EVER-LIVING has measured out to your brothers, as He has to you, and they also are put into possession of the country which your EVER-LIVING GOD has given to them; then you may return to the country you possess, and hold that which Moses, the servant of the EVER-LIVING, gave to you, on the side of the Jordan toward the sun-rising."

And they replied to Joshua,— "We 16 will do all that you order us, and wherever you send us we will go. Exactly as we listened to Moses we 17 will listen to you, because your EVER-LIVING GOD is with you, as He was with Moses. Every man who rebels 18

against you, and will not obey your commands in whatever you order, shall die! Therefore be strong and bold!"

(B.C. 1451.) **Joshua sends Spies to Jeriko.**

- 2 Joshua then sent two men from his Officers with secret instructions, saying; "Go examine the country of Jeriko." So they went and arrived at the house of a woman named Rahab, an innkeeper, and lodged there. But it was reported to the King of Jeriko that "men have arrived from the sons of Israel to-night to explore the country!"
- 3 The King of Jeriko consequently sent to Rahab to say; "Bring to me the men who have come to your house, for they have come to examine the country." But the woman took the two men and hid them, and replied;—"Some men certainly came to me, but I do not know where they came from. However, when the gates were shut at dark, the men went away, and I myself do not know where the men went. Go after them quickly, so as to catch them!"
- 6 She had, however, taken them up to the roof, and covered them over with cotton she had stored there upon the roof.
- 7 The messengers accordingly pursued after them towards the Jordan, to the fords, and the gates were shut after them as soon as they went out in pursuit. But they were in hiding. She then went up to the roof to them, and said to the men, "I know that the EVER-LIVING will give this country to you, because a terror has fallen upon us, and all the population of the land will melt away before you, for we have heard how the EVER-LIVING caused the waters of the Red Sea to dry up when you came out from the Mitzeraim, and what you have done to the two kings of the Amorites, who were beyond the Jordan,—to Sihon and to Og,—how you gave them to destruction. We have heard these things and our hearts melt, and the spirit of a man will never rise against you, for your EVER-LIVING GOD is GOD in heaven above, and on the earth beneath. Therefore now listen, I pray, to me. When the EVER-LIVING shows favour to you, you also show favour to my father's

family, and give me a pledge of your truth that you will preserve the lives of my father and mother, and my brothers and sisters, and all belonging to them, from death." 13

The men therefore said to her, "May our lives sink in death if we do not keep this promise! if when the EVER-LIVING gives us the country we do not act fair and true to you!" She then let them down by a rope from the window, for her house was on the wall of the fortifications, and she lived on the wall. Then she said to them, "Go to the hills, for fear your pursuers should meet you; and conceal yourselves for three days until the pursuers return; and after that go your own way." 14 15 16

The men also replied to her, "We will stand by the oath we have sworn to you. When we arrive at this country, tie this scarlet cord to your window which we are going through, and collect your father and mother, and brothers, and all your father's family with you into the house, and it shall be that all who come outside the doors of your house,—his blood shall be upon his own head;—for all who are in your house,—their blood be upon our heads if a hand touches them. And if you attend to this instruction we will stand by the oath we have sworn." 17 18 19 20

She accordingly answered, "It shall be as you say." So she dismissed them, and they went; and she tied the scarlet cord to the window. So they proceeded and arrived at the hills, and stayed there three days, until the return of the pursuers, who sought them in all the roads but found them not. Then the two men descended from the hills, and crossed the fords and came to Joshua the son of Nun, and reported to him all these events. And said to Joshua, "The EVER-LIVING will give all the country to our hands, and will also dissolve the whole of the population of the land before us." 21 22 23 24

(B.C. 1451.) **Joshua marches from The Acacia Woods.**

Joshua accordingly arose in the morning and marched from The Acacia Woods and advanced to the Jordan, and all the sons of Israel with him, and halted near the fords. And there, three days afterwards, the 2

officers mustered the camp at day-break, and ordered the People;—
 3 “When you see the Ark of the Covenant of your EVER-LIVING GOD, and the priests and Levites carrying it, march from your stations and follow
 4 it. However the EVER-LIVING interposes between you and it, two thousand cubits space. Approach not to it, except so that you may know the way that it goes,—for you will not proceed by the way you did yesterday.”

Order of the Day to the Army.

5 Joshua also commanded the People to sanctify themselves, for on the next day the EVER-LIVING would do
 6 wonders among them. Then Joshua commanded the priests;—“Take the Ark of the Covenant and proceed, and march before the people carrying the Ark of the Covenant.”

7 The EVER-LIVING also said to Joshua; “I will begin to make you Great to-day in the eyes of all Israel, who shall learn that as I was with
 8 Moses, so I am with you; so now command the priests who bear the Ark of the Covenant, and say; ‘When you come to the middle of the stream of the Jordan, stand still in the torrent!’”

9 Joshua consequently said to the sons of Israel, “Now approach and hear the commands of your EVER-LIVING GOD!” Then Joshua added,
 10 “By these you will learn that a LIVING GOD is amongst you, and that He will drive the Cananites, and the Hitites, and the Hivites, and the Perezites, and the Ghergashites, and the Amorites, and the Jebusites from
 11 before you. Look! the Ark of the Covenant of the PRINCE of the whole earth passes before you to the Jordan;
 12 so now select for yourselves twelve men from the tribes of Israel, 13—one man from each,—and when the soles of the feet of the priests who bear the Ark of the Covenant of the EVER-LIVING, the PRINCE of the whole earth, touch the stream of the Jordan, the waters will cease coming
 14 down from above. Then the People shall march from their camps, and pass over the Jordan, with the priests bearing the Ark of the Covenant before the People.”

(B.C. 1451.) Passage of the Jordan.

15 So when the bearers of the Ark arrived at the Jordan, and the feet of

the priests who bore the Ark were splashing in the middle of the waters of the Jordan (and the Jordan is full over all its banks during the time of harvest), the waters descending from
 16 above stood still; below they also stood, for a distance from Adam, to the wood which is near Zarthan. But the water flowed down from off the ford at the King’s stream completely, and the People crossed over towards Jeriko. And the priests who carried
 17 the Ark of the Covenant of the EVER-LIVING stood firmly on dry land in the middle of the torrent;—and all Israel passed over on dry land until all the forces had passed the Jordan. But when all the forces had finished
 4 passing the Jordan, then the EVER-LIVING said to Joshua; “Select for
 2 yourself from the People twelve men, a man from each Tribe, and order
 3 them to take from the bed of the Jordan, from where the feet of the priests stand, twelve stones, and carry them over with you, and place them at the lodgment where you will lodge to-night.”

Twelve Stones taken from the Bed of the Jordan for a Monument.

Joshua consequently summoned 4 twelve men, men whom he appointed from the sons of Israel, a man from every tribe, and Joshua said to them; 5 “Pass after the Ark of your EVER-LIVING GOD to the middle of the Jordan, and let each man lift a stone upon his shoulder, as a record to the Tribes of the sons of Israel, so that
 6 they may be an evidence in the midst of you when your children shall ask you in the future, ‘What are these stones to us?’ that you can say, ‘The
 7 waters of the Jordan were divided before the Ark of the Covenant of the EVER-LIVING. When it passed into the torrent, the waters of the Jordan were divided, and these stones are as a memorial to the children of Israel for ever.’”

The children of Israel, therefore, 8 did as Joshua commanded, and carried twelve stones from the middle of the Jordan as the EVER-LIVING commanded to Joshua, to the number of the Tribes of the sons of Israel, and they carried them to the lodgment, and fixed them there. And 9 Joshua set up the twelve stones from the middle of the Jordan, where the feet

of the priests had stood who carried the
 10 Ark of the Covenant.¹ But the priests
 who carried the Ark stood still in the
 middle of the Jordan until the accom-
 plishment of all the things that the
 EVER-LIVING commanded Joshua to
 instruct the people to do, exactly
 as Moses had commanded Joshua.
 Then the forces hastened and passed
 11 over. When, however, the whole of
 the forces had finished crossing, then
 the Ark of the EVER-LIVING and the
 priests passed in the presence of the
 12 forces. But the heroes of the sons of
 Reuben, and the sons of Gad, and the
 half tribe of Manasseh, preceded the
 children of Israel, as GOD had com-
 13 manded Moses. Their army of forty
 thousand armed men passed before
 the EVER-LIVING to the war, by the
 fords of Jeriko.
 14 On that day the EVER-LIVING made
 Joshua great in the eyes of all Israel,
 and they feared him, as they had
 feared Moses all his life.
 15 Then the EVER-LIVING spoke to
 16 Joshua, saying;—"Order the priests
 who carried the Ark into the ford to
 come up from the Jordan."
 17 So Joshua ordered the priests;—
 18 "Come up from the Jordan." And
 when the priests who carried the Ark
 of the Covenant of the EVER-LIVING
 ascended from the middle of the
 Jordan—when the soles of the feet of
 the priests touched the dry land,—then
 the waters of the torrent returned
 from above and went as formerly over
 all its banks!

(B.C. 1451.)

19 Thus the forces ascended from the
 Jordan on the tenth of the first month,
 and encamped in Gilgal to the east of
 20 Jeriko; and the twelve stones that
 were taken from the Jordan Joshua
 21 erected in Gilgal, and spoke to the
 sons of Israel saying; "When your
 children ask you hereafter enquiring,
 22 'What are these stones?' you shall
 inform your children that they are a
 memorial that the Jordan was dried
 up at the passage of the sons of
 23 Israel, when our EVER-LIVING GOD
 caused the water of the torrent to
 dry before us until we crossed, as our
 EVER-LIVING GOD did to the Red
 Sea, which He caused to dry up before

us until we had crossed over, so that 24
 all the Peoples of the country might
 learn how strong the hand of the
 LORD is;—so that they might fear
 our EVER-LIVING God at all times."

(B.C. 1451.) Terror of the Kings of Canaan.

But when all the kings of the 5
 Amorites who are beyond the Jordan
 towards the west, and all the kings of
 the Cananites who were along the
 sea, heard how the EVER-LIVING had
 caused the waters of the Jordan to
 dry before the children of Israel, until
 they had passed over, their hearts
 melted, and there was no spirit left
 in them before the children of Israel.

Joshua's Circumcision of the People with Stone Knives.

At this time the EVER-LIVING said 2
 to Joshua, "Make for yourself stone
 knives, and remove the foreskin of
 the children of Israel again." So 3
 Joshua prepared stone knives and
 circumcised the children of Israel at
 the Hill of Circumcision. And this
 event was Joshua's circumcision.¹

All the full-grown who came out 4
 from among the Mitzeraim,—the men
 of military age,—died in the desert
 on the journey coming from Mitzeraim,
 for all the people who came out were 5
 circumcised—but all the people who
 were born in the desert during the
 journey from Mitzeraim, were not
 circumcised. For the children of 6
 Israel travelled for forty years in the
 desert until all the generation of men
 of military age, who came out of
 Mitzeraim, had died, because they
 would not listen to the voice of the
 EVER-LIVING; so the EVER-LIVING
 swore to them that they should not
 see the country which He had pro-
 mised to Abraham to give to us,—a
 land flowing with milk and honey.

Therefore Joshua circumcised the 7
 children that had grown up after
 them, for they were foreskinned,
 because they had not been circum-
 cised during the journey. But whilst 8
 they were completing the circumcision

¹ Note on v. 2, ch. 5. May not the flint
 knives found in ancient graves be those used
 by tribes who also practised circumcision, and
 not knives for domestic use, as archæologists
 imagine?—F. F.

V. 9. "And they are there to this day" is
 an editor's note, probably by Ezra.—F. F.

of all the nation they kept quiet in the camp until they were restored.

9 Then the EVER-LIVING said to Joshua, "To-day I have rolled away the reproach of Mitzeraim from off you," therefore the name of that place is called Gilgal,¹ to this day.

The Passover celebrated.

10 The children of Israel afterwards camped in Gilgal and sacrificed the Passover on the fourteenth day of the month, after passing the fords of
11 Jeriko, and they ate cakes from the corn of the land the day after the Passover, and baked oats the same
12 day, and the mana ceased from the morning they ate of the corn of the land, and the children of Israel never again had mana, but they ate the produce of the land of Canan from that year.

Joshua's Vision.

13 While Joshua was resting near Jeriko, he raised his eyes, and saw a man stand near him, with a drawn sword in his hand. So Joshua went to him and asked, "Are you our
14 enemy or no?" When he replied; "No! for I am the Chief of the Army of the EVER-LIVING who have come to you."

Then Joshua bowed his face to the earth and paid him reverence, and said; "What would my master say to his servant?"

15 And the Chief of the EVER-LIVING'S Army replied to Joshua, "Put your shoes from off your feet, for the place you stand upon, is Holy;" and Joshua did so.

(B.C. 1451.) The Town of Jeriko resists Joshua.

6 But Jeriko shut itself up;—and it was shut up before the children of Israel,—none came out, and none went in.

2 Then the EVER-LIVING said to Joshua, "I have given Jeriko to your hand, with the royal commanders of
3 its power. Therefore let all the troops march round the walls of the city in a circle. Do this for six days.

4 But on the seventh let the priests take the seven trumpets of the Jubilee from before the Ark, and on the

seventh encirclement of the city, after the seventh time, the priests shall sound with the trumpets, and at
5 the crash of the horns of Jubilee,—at the sound of the voice of the trumpets, all the forces shall shout with a great shout, when the walls of the city will fall down, and the people shall go up, each ahead of himself."

Joshua the son of Nun consequently 6 summoned the priests, and said to them; "Take up the Ark of the Covenant, and let seven priests carry the seven Jubilee Trumpets before the Ark of the EVER-LIVING." And
7 he himself commanded the forces; "March and surround the city!" He then passed before the Ark of the
8 EVER-LIVING, and Joshua said to the People and the seven priests who carried the seven Jubilee Trumpets before the EVER-LIVING; "March on and blow the trumpets, and the Ark of the Covenant of the EVER-LIVING shall follow you."

So part marched before the priests 9 who blew the trumpets and the others marched after the Ark,—marching and blowing the trumpets. But
10 Joshua commanded the force; "Do not shout, and let not your voice be heard, and let no word come from your mouth, until the day when I tell you to shout—then shout out!"
11 Thus the Ark of the EVER-LIVING marched round the city with measured step once. Then they returned to the camp, and rested in the camp.

When Joshua arose next morning 12 the priests took up the Ark of the EVER-LIVING, and seven priests took
13 the seven Jubilee Trumpets from before the Ark. Marching, they marched and sounded the trumpets, and the vanguard marched before them, and the rear marched after the Ark of the EVER-LIVING, marching and blowing trumpets, and circuited the
14 city the second day, once, and returned to the camp. They did the same for six days. But when the
15 seventh day arrived, at the departure of darkness, they circled the city as instructed seven times;—yes! they circled the city seven times, and, at
16 the seventh time, the priests sounded the trumpets, and Joshua said to the people; "Cheer! for the EVER-LIVING has given you this city! and
17 the city shall be devoted, it, and all that is in it, to the EVER-LIVING, except Rahab the innkeeper, she

¹ Rolled-away.—F. F.

shall live; she and all who are in her house, for she concealed the messengers whom we sent. But except
18 them, keep yourselves from the devoted things, lest you should be tempted to take some from the devoted, and put it in the camp of Israel, and bring destruction and
19 trouble to it. For all silver, and gold, and brass, and iron, are sacred to the EVER-LIVING. It must come to the treasury of the EVER-LIVING."

The Walls of Jeriko fall.

20 Then the People cheered, and the trumpets sounded!—and when the People heard the sound of the trumpets, then the people cheered with a loud cheering; then the walls fell down, and the men went into the city, each before himself and
21 captured the town, and destroyed all who were in the city, both men and women, from the young to the old, and even cattle and sheep, and asses,
22 by the edge of the sword. But Joshua had said to the two men who spied the country; "Go to the house of the innkeeping woman, and bring that woman from there, and all who are with her, as you promised to her."
23 Consequently the young spies went and brought out Rahab, and her father and mother, and brothers, and
24 all who were with her; however, the silver and gold, and furniture of brass and iron, they gave to the treasury of
25 the House of the EVER-LIVING. But Joshua granted life to Rahab the innkeeper, and the family of her father, and all belonging to her (and they are resident in the heart of Israel to this day), because she concealed the messengers whom Joshua had sent to spy Jeriko.

A Curse put upon the Site of Jeriko.

26 At the same time Joshua swore saying; "Let the man be accursed before the EVER-LIVING who raises and builds this city of Jeriko! Let him lay the foundation on his first born and set up the gates on his youngest!"
27 Thus the EVER-LIVING was with Joshua, and his fame spread over all the country.
7 But the children of Israel were faithless,—faithless about the devoted property,—and Akan the

descendant of Karmi, the descendant of Zabdi, the son of Zarakh, of the tribe of Judah, took some of the devoted, and the anger of the EVER-LIVING burnt at the children of Israel.

(B.C. 1451.) The Town of Ai Assaulted; but the Israelites repulsed.

Joshua then sent men from Jeriko 2 to Ai, which was near Bethaven, to the east of Bethel, and instructed them, "Go and examine the country."

So the men went and spied about the country of Ai, and returned to
3 Joshua and said to him; "It is not necessary for all the People to go up—only two or three thousand men need go to capture Ai. All the people need not march there, for it is small." So about three thousand
4 men of the troops went up,—but they fled before the men of Ai, and
5 the men of Ai killed about thirty-six persons, and drove them from before their gates to Shebarim, and defeated them at Morad, so that the heart of the people melted and became like water.

Joshua's Anguish over the Defeat.

Joshua consequently tore his robes, 6 and fell upon his face to the earth before the Ark of the EVER-LIVING, until the dusk,—he and the judges of Israel also threw dust on their heads. And Joshua exclaimed; 7 "Ah! LORD OF LIFE! Why have You brought the People over the Jordan to give us to the hand of the Amorites to destroy us, when we would have been content to remain on the other side of the torrent? For myself, ALMIGHTY, what can
8 I say when Israel turns to flight before its enemies? When all the
9 Cananites and the population of the country hear it, and surround us, and cut off our name from the earth? Who will then make Your Name great?"

(B.C. 1451.) The Cause of Defeat revealed.

But the EVER-LIVING replied to
10 Joshua; "Arouse yourself! Why are you fallen on your face? Israel
11 has sinned, and has broken the covenant I commanded them, and

have taken from the devoted property, and plundered it, and hidden it, and put it amongst the baggage!

12 Therefore the sons of Israel were not able to stand before their enemies;—they fled before the faces of their enemies,—because there is sacred property with them. Let it not continue with them, if they would not be destroyed by the sacred property amongst you. Arise! Sanctify the People! and say, 'Sanctify yourselves for to-morrow; for thus says the EVER-LIVING GOD of Israel! "There is sacred property in your breast, Israel! You will not be able to stand before your enemies, until you have cast out the sacred things from your breast!"' Therefore let

14 them approach in the morning by tribes, and families. And the tribe that is intercepted by the EVER-LIVING, let it approach by families; and the family that is intercepted by the EVER-LIVING, let it approach by houses; and the house that is intercepted by the EVER-LIVING,

15 let it approach by individuals, and he who is intercepted shall be burnt in fire, with all belonging to him, for he has broken the covenant of the EVER-LIVING; and whoever has done it shall be destroyed from Israel."

Seeking the Rebel.

16 Joshua accordingly arose at day-break, and Israel marched past by its tribes, and the tribe of Judah was intercepted.

17 Then the families of Judah approached, and the families of the Zarakhites were intercepted; then the family of Zarakh approached by houses, and Zabdi was intercepted; then the house of Zabdi approached by individuals, and Akan, the son of Karmi, the son of Zabdi, the son of Zarakh, of the tribe of Judah, was intercepted.

19 Joshua then said to Akan;—"My son, return thanks now to the EVER-LIVING GOD of Israel! and giving thanks to Him, confess, I pray, to me what you have done?—hide it not from me."

Akan the Rebel confesses.

20 So Akan answered Joshua and said, "I have certainly sinned against the EVER-LIVING GOD of Israel! and I have done like this,—and like this,

—when I saw a cloak of Shinar 21 peculiarly beautiful, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, I desired and took them, and hid them in a box in my tent, and the silver is in it."

Joshua therefore sent messengers 22 who ran to the tent, and saw the box in the tent and the money in it; so 23 they took it from within the tent and brought it to Joshua, and to all the sons of Israel, and they poured it out before the EVER-LIVING. Then 24 Joshua took Akan the son of Zarakh, and the money, and cloak, and the wedge of gold, and his sons and daughters, and his cattle and asses, and his sheep, and his tent, and all that he had, and all the forces of Israel with him took them to the valley of Sorrow,¹ where Joshua said, "Why, to our sorrow, did 25 you grieve the EVER-LIVING at this time?" Then all Israel slew them with stones, and burnt them with fire, and covered them up with stones, and piled upon them 26 a great heap of stones to this day. Thus the EVER-LIVING turned away His anger; therefore they call the name of that place, the Vale of Sorrow, to the present time.

(B.C. 1451.) Joshua assails Ai with his whole Forces.

Then the EVER-LIVING said to 8 Joshua, "Fear not! and do not delay to take all the forces with you to the war, but advance upon Ai, for I will give the king of Ai to your hand, with his people and city and land, when you shall do to Ai 2 her king, as you did to Jeriko and her king; except that you may plunder the booty for yourselves.—Place an ambush behind the town."

Joshua and all the forces consequently advanced to the war, ascending to Ai. Joshua, however, selected thirty thousand men, the best of the army, and sent them by night, 4 instructing them thus;—"Be careful to lie in ambush behind the town, not very far from the city. And all of you be steady. While I and the 5 main body of the forces with me will advance to the town, and when they come to oppose us, as formerly, we will retreat before them, so that 6

¹ In Heb., Akar.—F. F.

they may follow after us till we separate them from the city. For they will say 'We are driving them before us, as we formerly drove them before us.' Then you must rise up from the ambush, and rush into the town;—for your EVER-LIVING GOD will give it to your hand. But when you have seized the place, set the city on fire, as the EVER-LIVING commands you to do.—Mind, I have instructed you!"

Joshua despatched them thus, and they went to the ambuscade, and halted there between Bethel and Ai, to the west of Ai, but Joshua remained that night in the midst of the forces.

Joshua, however, arose at day-break and brigaded the army, and he and the officers of Israel advanced against Ai, and the whole body of the army that was with him advanced, and approached, and came near to the city, to assail Ai from the north. Now there was a valley between them and Ai.

He had previously taken about five thousand men, and placed them in ambush between Bethel and Ai on the west of the town. Thus the main body of the army rested on the north of the town, with its ambuscade at the west of the city, whilst Joshua marched by night through the valley.

But when the king of Ai perceived it, he hastened and arose, and the man came out of Ai to oppose Israel in battle with all his forces in the open plain. But he knew not of the ambush behind the city. Joshua and his Israelite army, however, retreated before them, and retired towards the desert. Then all the people who were in the town shouted to run after them;—so they ran after Joshua, and separated themselves from the city, and there was not a man left in Ai and Bethel, who did not go out after Israel; thus they left the city unguarded to chase after Israel.

Then the EVER-LIVING said to Joshua; "Extend the javelin that is in your hand towards Ai, for I will give it into your power." So Joshua extended the javelin which was in his hand to the city, and the ambush arose immediately from its place, and ran with outstretched hand to the town, and captured it, and instantly fired the city. Then the men of Ai turned and looked, and saw the

smoke go up from the city to the sky, and that there was no direction in which they could fly, one way or the other; so our forces, retreating to the desert, turned from their retreat,—when Joshua and the Israelite army saw that the ambuscaders had captured the city, because the smoke went up from the town,—they turned and charged on to the men of Ai, and the others came out from the city to attack them. Thus they were with Israel on both sides, front and rear, and they fought until only a remnant fled and escaped. But the king of Ai was taken alive and brought to Joshua, and when Israel had finished slaying all the people of Ai in the field of the desert to which they had fled, and all had fallen to death by the edge of the sword—the army of Israel turned back to Ai, and struck it with the edge of the sword; and the number who fell on that day, of men and women, were twelve thousand,—all people of Ai,—for Joshua did not withdraw his hand with the extended javelin until they had destroyed all the population of Ai. However the cattle and the furniture of the town Israel plundered for themselves, as the EVER-LIVING had said, when He instructed Joshua. Joshua also burnt Ai, and made it a ruin for ever, (as it is to this day,) and he hung the king of Ai on a tree until the dusk. But when the sun went down Joshua commanded and they lowered the corpse from the tree, and laid it at the open gate of the city, and piled upon it a great heap of stones. (They remain to this day.)¹

Joshua builds an Altar upon Mount Ebal.

Afterwards Joshua built an altar to the EVER-LIVING GOD of Israel on Mount Ebal, as Moses the servant of the EVER-LIVING commanded the children of Israel, and such as Moses described in the Book of the Law for the children of Israel, of Whole Stones, to which no chisel had been applied, and he offered upon it a Burnt Offering to the EVER-LIVING, and sacrificed a Thankoffering. He also carved upon the stones there a

¹ The words in brackets are an editor's notes.—F. F.

copy of the Law of Moses, which he wrote for the sons of Israel.

- 33 Then the army of Israel, and the senators, and officers, and judges stood on each side of the Ark, next to the priests and Levites, who carried the Ark of the Covenant of the LORD, together with the foreigners and natives, on Mount Gherizim, and half on Mount Ebal, as Moses the servant of the EVER-LIVING commanded, to bless the Nation of Israel at the start. After that he read the whole of the Law of Blessing and Cursing, with all that was written in the Book of the Law. There was not a word of all that Moses commanded which Joshua did not read before all the Parliament of Israel, with the men and children, and the foreigners who marched with them.

(B.C. 1451.) **All the Kings of Canan make Alliance to fight Israel.**

- 9 When all the kings who were beyond the Jordan, in the hills, and on the slopes, and on the shore of the Great Sea opposite Lebanon,—of the Hitites, and the Amorites, the Cananites, the Perizites, Hivites, and the Jebusites, — heard it, they allied together for war with Joshua and Israel.

The People of Gibeon make a Treaty of Peace.

- 3 The inhabitants of Gibeon, also, heard what Joshua had done to Jeriko and Ai, but they acted with cunning, and went and took worn saddles on their asses, and old wine-skins broken and patched, and old patched shoes on their feet, and worn clothes upon them, and all their bread and provisions were mouldy.
- 6 They came thus to Joshua in the camp at Gilgal, and said to him and to the princes of Israel; "We have come from a distant country, and wish you to make a treaty with us."
- 7 But the Leader of Israel replied, "Do you reside amongst the Hivites? If so I cannot make a treaty with you!"
- 8 They, however, answered Joshua, "We are your servants."
- When Joshua enquired "Who are you? and whence do you come?"
- 9 they answered, "Your servants come from a very distant country to the

Name of your EVER-LIVING GOD; for we have heard what He has done, —all that He did in Mitzeraim;¹ and all that He did to the two kings 10 of the Amorites who were beyond the Jordan,—to Sihon king of Heshbon, and to Og king of Bashan, who was in Ashtaroth,—so all the chiefs 11 and people of our country commanded us to take provisions for our journey, and go to meet you, and say; 'We are your servants, therefore make a treaty with us.' We 12 consequently prepared new biscuits at our homes on the day we began to travel to you,—and now, see, they are bad and mouldy! And these wine- 13 skins were new when we filled them, and now they are broken! And these clothes and shoes of ours are worn out from the great length of the journey." So they accepted the men 14 from their provisions, and did not enquire of the mouth of the EVER-LIVING. Joshua therefore made 15 peace with them, and concluded a treaty to preserve their lives, and the chiefs of the Parliament swore it to them. But at the end of the three 16 days after they had made the treaty with them, they learnt they were neighbours, who resided in the vicinity! For the children of Israel 17 marched and came to their towns on the third day,—the villages of Gibeon —Kaphirah, and Baroth, and Kirzath of the Woods, but the sons of Israel 18 did not strike them, because the Lords of Parliament had sworn to them by the EVER-LIVING GOD of Israel.

The Public condemn the Parliament for the Treaty with Gibeon.

All the public, however, complained 19 of these lords. But they replied, "All we, the Lords of the Parliament, swore to them by the EVER-LIVING GOD of Israel, so you cannot now injure them.—Do this, however, and let 20 them live, that there may not be anger upon us because of the oath which we have sworn to them." The lords 21 therefore said to them, "You shall live; but you shall be hewers of wood and drawers of water to all the Parliament, as the lords promised you."

¹ Egypt.—F. F.

Joshua confirms the Treaty on Conditions.

- 22 Joshua consequently summoned them, and addressed them thus, "Why did you deceive us, asserting, 'We are from a very great distance, when you reside in the vicinity?"
- 23 However since you have deceived, and the result cannot be taken from you, you shall be hewers of wood and drawers of water to the House of the EVER-LIVING."
- 24 They, however, answered Joshua and said; "Because it was clear to your servants that your EVER-LIVING GOD had promised to His servant Moses to give all this country to you, and to destroy all the inhabitants of the land before you, we feared greatly for our lives in your presence, therefore we did this. And now we are in your hand for good, do with us what is right in your eyes to do."
- 26 So he showed kindness to them, and protected them from the hands of the children of Israel, that they
- 27 should not kill them. But Joshua gave them at the same time to be hewers of wood and drawers of water for the Parliament, and for the altar of the EVER-LIVING, to this day, at the place which might be chosen.

(B.C. 1451.) **Adon-i-Zedik, King of Jerusalem, forms an Alliance to resist Israel.**

- 10 But when Adon-i-Zedik, king of Jerusalem, heard that Joshua had captured Ai, and had burnt it, and as he had done to Jeriko and her king, so he had done to Ai and her king, and that the inhabitants of Gibeon had made peace with the children of Israel as they were approaching
- 2 them, he feared much, for Gibeon was a great city, like one of the Capital Cities, because it was larger than Ai, and all its leaders were
- 3 brave. Adon-i-Zedik, the king of Jerusalem, consequently sent to Hoham, king of Hebron, and to Piram, king of Yarmath, and to Yaphia, king of Lakish, and to Debir,
- 4 king of Aglan, saying;—"Come to me and help me, and we will attack Gibeon, for it has made peace with Joshua and the children of Israel."
- 5 They assembled in consequence. And the five kings of the Amorites,—the king of Jerusalem, the king of

Hebron, the king of Yarmath, the king of Lakish, the king of Aglan,—they, and all their forces,—encamped against Gibeon, and made war upon it. But the men of Gibeon 6 sent to Joshua at the camp in Gilgal, saying; "Drop not your hands from your servants. Come immediately to us, to save us, and help us, for all the kings of the Amorites in the hills have collected against us."

Joshua advances to attack Adon-i-Zedik.

So Joshua ascended from Gilgal, 7 he and all the army with him, and all the generals of the forces.

The EVER-LIVING also said to 8 Joshua, "Fear not for them, for I have given them into your hand. Not a man shall stand before you!" So Joshua came upon them suddenly, 9 marching all night from Gilgal, and 10 the EVER-LIVING defeated them before Israel, and routed them with a great rout from Gibeon, and pursued them towards the ascent of Beth-Horan, and defeated them at Azraka, and at Makdah. And as 11 they fled before Israel in the plain of Beth-horon, the EVER-LIVING sent great stones upon them from the skies at Azrakah, and more were killed by the stones that hailed down, than the children of Israel slew with the sword.

Joshua also called to the EVER- 12 LIVING on that day;

"JEHOVAH! give the Amorites to the face of the children of Israel!" and he added,

"Sun! in the eyes of Israel be still at Gibeon,

And Moon! in the valley of Ailan!"

And the sun and moon stood still, 13

Till the nation had mastered its foes!

Is not this recorded in the true Records?¹—that the sun stood still in the mid sky, and hastened not to set for about a full day? and there 14 has not been such an event before it, or since it, for the EVER-LIVING to listen to the voice of a man. But the EVER-LIVING fought for Israel.

1 V. 13. Or "Book of the Just"; or it would also read, "In the accurate records"—that is, the National Archives. The last clause of verse 13, and all of verses 14 and 15, are an editorial note, of Isaiah or Ezra, his subsequent editor, upon the fact recorded in the National Archives, and quoted just above.—F. F.

15 Joshua and the forces of Israel afterwards returned to the camp at Gilgal.

The Five Kings retreat to a Cave.

16 But those five kings retreated and hid themselves in a cave in Makedah,
17 and it was reported to Joshua "The five kings have been found concealed
18 in a cave in Makidah." So Joshua said "Roll great stones to the mouth
19 over it to watch it; but you others stop not following your enemies, and cut off their rear.

"Do not attack their towns, for the EVER-LIVING GOD will give them to your hand."

20 So when Joshua and the sons of Israel had completed the conquest of them by absolute defeat, and the raiders had raided them; then they
21 attacked the fortified cities. And afterwards all the force returned to Joshua at the camp of Makedah in peace, and no man sharpened his tongue against the children of Israel.

22 After that Joshua commanded to
23 open the mouth of the cave, and they did so, and to bring out those five kings from the cave to him. They did so,—and brought the five kings to him—the king of Jerusalem, the king of Hebron, the king of Yarmath, the king of Lakish, the king of
24 Aglan. And when the kings were brought out to Joshua, Joshua summoned all the leaders of Israel, and ordered the commanding Officers of the army to approach and put their
25 feet upon their necks. Joshua also addressed them saying;—"Fear not and let not your courage fail, for the EVER-LIVING will do thus to all your enemies, when you fight with
26 them." And after that Joshua degraded them and hung them on five trees,—and they hung upon the trees
27 until the dusk, but when the time of sunset came, Joshua commanded and they were lowered from the trees, and laid in the cave where they had concealed themselves, and they piled great stones at the mouth of the cave. (They remain to this day.)¹

¹ V. 27. The words in brackets are an ancient editor's note. The reader must not suppose that all the events recorded here happened in twelve hours or so, as the impress left by the old translators leaves on the mind. They would occupy several months, or years, as the country traversed and towns captured cover several hundreds of miles.—F. F.

(B.C. 1451.) Joshua captures Makedah.

At the same period Joshua captured Makedah, and he devoted its territory, and all its population he spared not from ruin, but did to the king of Makedah as he had done to the king of Jeriko.

(B.C. 1451.) Joshua besieges and captures Libnah.

Joshua afterwards advanced with the forces of Israel from Makedah to Libnah and besieged Libnah, and the EVER-LIVING also gave that into the hand of Israel with its territory. And he struck with the edge of the sword all the persons in it. He did not reserve it from plunder, and did to its king as he had done to the king of Jeriko.

(B.C. 1451.) Lakish Besieged and Captured.

Joshua next advanced, and the forces of Israel with him, from Libnah to Lakish, and encamped against, and besieged it; and the EVER-LIVING gave Lakish into the power of Israel, and they captured it on the second day, and gave no quarter to the people in it, exactly as to Libnah.

Horam advancing to help Lakish is Defeated.

At this period Horam the king of Ghezar advanced to help Lakish, but Joshua defeated him, and the people with him, until nothing but a wreck was left.

(B.C. 1450.) Aglan Besieged and Captured.

Joshua, and the army of Israel with him, next advanced from Lakish to Aglan, and encamped against, and assaulted, and captured it at once, and gave no quarter to all the men in it. At the same time he devoted them as he had done to Lakish.

(B.C. 1450.) Hebron Besieged and Taken.

Afterwards Joshua, and the forces of Israel with him, marched from Aglan to Hebron, and besieged, and

37 captured it, and gave no quarter to all the garrison in it,—he did not reserve it from ruin,—exactly as he had done to Aglan,—but devoted it and all the garrison in it.

(B.C. 1449.) **Dibrah Besieged and Taken.**

38 Next Joshua and all the Israelite forces with him turned towards
39 Dibrah, and besieged it, and captured it, and its territory, and all its towns, and gave no quarter, but devoted all the garrison who held it. They did not refrain from plunder. They did to Dibrah as they did to Hebron and her king, and as they had done to Libnah and its king.

(B.C. 1448.) **The Highlands Conquered.**

40 Joshua afterwards subjected all the country of the hills, and the desert, and the plains, and the farming country, and all their kings. He did not refrain from plunder, but he devoted all the animals, as the EVER-LIVING GOD of Israel ordered.

(B.C. 1447.) **Joshua in a Campaign conquers Kadish-Barna and Goshenland.**

41 Joshua afterwards subdued from Kadish-Barna to Gazah, and all the land of Ghoshen, as far as Gibeon,
42 and all its districts, and the country around them, in one campaign, because the EVER-LIVING GOD of Israel fought for Israel.
43 Joshua afterwards returned with all the Israelite force to the camp at Gilgal.

(B.C. 1446.) **North Palestine unites against Israel.**

11 But when Jabin the king of Tzor heard it, he sent to Yobab, king of Madon, and the king of Shrimron,
2 and the king of Akshaf, and the kings who were to the north in the hills, and in the pastures, to the south of Kineroth, and in the grass-lands, and
3 in the marshes about the lake; the Cananites of the east, and the west, and the Amorites, and the Hitites, and the Perizites, and the Jebusites, in the Hill, and the Hivites below Hermon, in the land of Mizpah,—
4 who came and all their camps with

them, a great army like the sand on the shore of the sea for number, with very many horses and chariots. So 5 all these kings appointed a rendezvous, and came and encamped together at the Lake of Merom to fight with Israel.

(B.C. 1446.)

Then the EVER-LIVING said to 6 Joshua, "Fear not for their presence, for by to-morrow at this time I will give them to be broken before Israel. Hamstring their horses, and burn their chariots with fire."

(B.C. 1446.) **Joshua advances against the Northern Confederacy.**

Then Joshua rapidly advanced and 7 all the forces of the people with him to the Lake of Merom, and fell upon them, and the EVER-LIVING gave 8 them to the hand of Israel, who defeated, and pursued them at Zidon the Great, and on the shore of the sea, and at the gorge of Mizpha on the east, where he defeated them until only a wreck was left. And 9 Joshua did to them as the EVER-LIVING commanded him; he hamstrung their horses and burnt their chariots with fire.

(B.C. 1445.) **Joshua captures Tzor (Tyre) the Suzerain of the Northern Chiefdoms.**

Joshua also turned in this cam- 10 paign and captured Tzor and conquered its king by the sword, for Tzor was before that the head of all these chiefdoms. Therefore he gave 11 no quarter to its garrison, he devoted all to the edge of the sword, he left not a breath, but burnt Tzor with fire. And all the chiefdoms and all 12 the districts around it Joshua captured, and subdued them by the sword, devoting them as Moses the servant of the EVER-LIVING commanded. But the plunder of all 13 these towns, and the cattle, the 14 children of Israel looted for themselves, except that they put the men to the sword to destroy them. There remained none breathing. As the 15 EVER-LIVING commanded to Moses His servant, so Moses commanded to Joshua,—and so Joshua did. He did not reject a word that the EVER- 16 LIVING commanded to Moses. Consequently Joshua obtained possession

of all the country of the hills, and all the south, and all the land of Goshen, and the slopes, and the desert, and the hill of Israel with its slopes, from the border hills to the ascent of Sair, and from Bal-gad, to the gorge of Lebanon below the hill of Hermon, he captured and completely subdued the whole of their territories. Joshua was a long period making war against those districts. No city came peaceably to the children of Israel except the Hivites who inhabited Gibeon. The rest were taken by war. But this was from the EVER-LIVING, Who emboldened their hearts to oppose Israel in war to devote them, so that they might not find mercy, for they were to be destroyed, as the EVER-LIVING commanded Moses.

About the same period Joshua went and conquered the Anakim in the Highlands, in Hebron, in Debir, in Anab, and in all the Highlands of Israel—Joshua devoted them with their cities. He left none of the Anakim in the country of the children of Israel, except they were left in Azah, in Gath and Ashdod. Thus Joshua took possession, in the way the EVER-LIVING commanded to Moses. After which Joshua allotted to Israel the districts for their tribes, and the country rested from war.

(B.C. 1451 to 1444.) **Lists of the Conquests of Joshua and Moses.**

Now these are the kingdoms of the country which the children of Israel conquered, and seized their territories, on the other side of Jordan towards the rising sun.—From the river Arnon to Mount Hermon, and all the pastures to the east.

Sihon, king of the Amorites, who resided in Heshbon, ruling from Aroar, which is on the banks of the river Arnon, and on an island in the river, and half of Gilead, as far as the river Yabok which river bounds the Amonites to the pastures on the Lake of Kineroth towards the east, and to the Lake of the Pastures, the Salt Lake, easterly, as far as Yashimoth and Bethiman, below the torrents of Pisgah.

And the boundaries of Og king of Bashan were, from the border of the Rephaim, who resided in Ashteroth and Adrai, who ruled in Mount

Hermon, and in Salkah, and in all Bashan to the boundaries of the Geshurites, and the Makathi, and the half of Gilead: to the bounds of Sihon king of Heshbon.

Moses the servant of the EVER-LIVING, and the children of Israel conquered them, and Moses the servant of the EVER-LIVING gave them into the possession of the Reubenites, and Gadites, and the half tribe of Manasseh.

(B.C. 1451 to 1445.) **Joshua's Conquest West of Jordan.**

These, however, are the kingdoms of the country which Joshua and the children of Israel conquered on the west side of the Jordan, from Bal-gad to the gorges of the Lebanon, and to the Boundary Hills of the ascent to Sair, and which Joshua gave to the tribes of Israel to possess in their divisions, on the hills, and the slopes, and on the pastures, and in the prairies, and in the desert, and in dry-lands;—the Hitites, the Amorites, the Cananites, the Perizites, the Hivites, and the Jebusites.

- The king of Jeriko, one. 9
- The king of Ai, who resided in Bethel, one. 10
- The king of Jerusalem, one.
- The king of Hebron, one.
- The king of Yarmath, one. 11
- The king of Lakish, one.
- The king of Aglan, one. 12
- The king of Gezer, one.
- The king of Debir, one. 13
- The king of Gader, one.
- The king of Harmah, one. 14
- The king of Arad, one.
- The king of Libnah, one. 15
- The king of Adlam, one.
- The king of Makdah, one. 16
- The king of Bethel, one.
- The king of Thaphokh, one. 17
- The king of Khephir, one.
- The king of Aphas, one. 18
- The king of Lashron, one.
- The king of Madon, one. 19
- The king of Khatzer, one.
- The king of Shimron-Merom, one. 20
- The king of Akshaf, one.
- The king of Anak, one. 21
- The king of Megido, one.
- The king of Kadesh, one. 22
- The king of Yaknan in Carmel, one.
- The king of Dor in Nafath-dor, 23
- one.

The king of the nations in Gilgal, one.

- 24 The king of Thirzah, one.
All the kings were thirty-one.

(B.C. 1420.)

- 13 But Joshua grew old and advanced in days, when the EVER-LIVING said to him—

“You are old and advanced in days, and the remainder of the country 2 to be conquered is very large, that is the country of Nashareth, all Galilee, the Philistines, and all the Gheshu-rites, from the Nile¹ which bounds 3 the Mitzeraim, and from thence as far as the borders of Akron northward, belonging to the Cananites; with the five lordships of the Philistines, the Azathir, the Ashdodi, the Ashkaloni, the Gathi, the Akrani, 4 and the Airi, on the south. All the country of the Canani and Marah, near Zidon, to Afak on the borders of 5 the Amori, with the district of the Ghibli, and all eastern Lebanon toward sunrise;—from Bal-gad below Mount Hermon to the pass of 6 Hamath; all the regions of the highlands from Lebanon to the shores of the sea,—and all the Zidonians,—whom I will drive out before the face of the children of Israel;—therefore assign to Israel their allotments as I 7 command you. Consequently divide this country into districts, for the nine and a half tribes to possess, 8 because the Reubenites and the Gadites took their districts, which Moses gave them over the Jordan eastward.”

Moses the servant of the EVER-9 LIVING fixed for them, from Aroar, that is on the bank of the river Arnon, and the town in the middle of the river, and all the plain of 10 Midba to Diban, with all the towns of Sihon king of the Amorites, who was king in Heshbon to the border of 11 the Beni-Aman; with Gilad and the borders of the Gergushites, and the Makathites, and the Hill of Hermon, 12 and all Heshbon, to Salcah: All the territories of Og in Bashan, who was king in Ashtaroth and Adrai,² with

¹ Ch. 13, v. 3. The Hebrew name for the Nile was “Shikhor” = Black-water. The name Nile means in Arabic “Dark-blue,” an equivalent description.—F. F.

² (“That is Mashir”) is an old commentator’s note, inserting the then modern name for the older one.—F. F.

the remains of the Rephaim, which Moses subdued and seized:¹

Moses also gave to the tribe of 15 Reuben by their families; and their 16 boundary was from Aroar, which is on the bank of the river Arnon, and the town that is in the middle of the river, and all the plain to Midba. Heshbon and all the villages that 17 are in the plain; Dibon and Bamoth-Bal, and Beth-Bal, the Inner, with 18 Zahtzah, and Kadmoth, and Mephath; with Kirzathaim, and Sibma, and all 19 the districts of Sihon king of the 20 Amorites, who reigned in Heshbon, 21 whom Moses executed with the princes of Midian,—Air, and Rekem, and Tzur, and Khor, and Reba lords of Sihon, residents in the country, and Bilam the son of Beor, the 22 Diviner, whom the children of Israel slew with the sword for cursing them.

These were the boundaries of the 23 sons of Reuben. They began at the Jordan, which completed the boundary of the allotments of the sons of Reuben for their families,—in their towns and in their suburbs.

Moses also gave to the tribe of Gad, 24 —the sons of Gad,—for their families. And their boundary was Jazer, and 25 all the towns of Gilad, and half the country of the children of Amon to Aroar, which is opposite Rabah; and 26 from Heshbon to Ramath, to Mizpha and Betonim, and from Makhanim to the boundary at Debir; then from 27 the vale of Beth-aram, and Beth-minrah, and Sukoth, and North Zather, from the districts of Sihon king of Heshbon, to the Jordan, and the boundary ended at the Lake of Kineroth, on the eastward beyond the Jordan.

This was the district of the sons of 28 Gad for their families. With the villages and their suburbs.

Moses also gave to the half tribe 29 of Manasseh, for the families of the half tribe of the sons of Manasseh. And their boundaries were from 30 Makhanim to Bashan, all the king-

¹ Ch. 13, v. 13. (But the children of Israel did not seize the Gheshuri, and the Makathi, but they reside in Gheshur and Makath, in the breast of Israel to this day. The tribe of Levi were not given a portion,—the EVER-LIVING GOD of Israel is their Portion as He said to them.) 14

Vv. 13, 14, are a note of some editor, probably Ezra or Nehemiah. I, therefore, put them as a note at the foot of the page.—F. F.

dom of Og king of Bashan, with all the villages on the river which is in
 31 Bashan,—sixty towns; with the half of Gilad, and Ashteroth, and Adrai, villages of the kingdom of Og in Bashan, to the sons of Makir, the son of Manasseh,—for division to the sons of Makir for their families.
 32 This was the district of Manasseh from Arboth of Moab beyond the Jordan, eastward of Jeriko.
 33 But to the tribe of Levi Moses gave no portion;—the EVER-LIVING GOD of Israel is their Portion, as He said to them.

(B. C. 1430.)

14 But these are the portions of the children of Israel which were allotted to them by Aliazer the priest, and Joshua the son of Nun, and the chiefs of the tribes of the children of Israel.
 2 They assigned them by lot, as the EVER-LIVING commanded by the medium of Moses, to the nine and
 3 a half tribes, because Moses had given portions to two and a half tribes beyond the Jordan, and to the Levites no portion was given amongst
 4 them. The sons of Joseph, however, were two tribes, Manasseh and Ephraim, but no portion was given to the Levites in their country, except towns for residence, and
 5 pastures for their cattle. As the EVER-LIVING commanded Moses, the children of Israel did, when they divided the country.

(B. C. 1426.) *Kaleb demands Hebron as given him by Moses.*

6 The sons of Judah, however, approached Joshua in Gilgal, and Kaleb the son of Jefunneh the Kenezite said to him, "Probably you will remember the word which the EVER-LIVING spoke to Moses the Man of GOD about you and myself
 7 at Kadesh-barnea. I was forty years old when Moses the servant of the EVER-LIVING sent me from Kadesh-barnea to spy the country, and I brought him back a report such as
 8 was in my heart. But my companions who went with me melted the heart of the People, whilst I was strong for
 9 my EVER-LIVING GOD. So Moses swore in that day saying;—'The country that you have been to survey shall be your estate, and your children's for ever, for you are full after

the EVER-LIVING GOD.' And now, look! as JEHOVAH lives with me, 10 since that word was spoken, it is forty-five years from the time the EVER-LIVING commanded that promise by Moses, while Israel wandered in the desert. So look now, I am to-day eighty-five years old,—yet I am 11 to-day as strong as on the day Moses sent me out. I am strong yet, and as bold now for war, both to march out and to return again. Therefore give 12 to me that highland that the EVER-LIVING promised at that time,—for the Anakim are there and have great fortified cities. If the EVER-LIVING is with me, then He will drive them out, as the EVER-LIVING promised."

So Joshua blessed him, and gave to 13 Kaleb the son of Jefunneh Hebron as an estate; consequently Hebron 14 has belonged to Kaleb the son of Jefunneh, the Kenezite, as his portion to this day, because he was full after the EVER-LIVING GOD of Israel.¹

The country then was quiet from 15 war.

And the boundary of the tribe of 15 Judah for their families was from the border of Eden,—from the desert of Zin on the south, to the limits of Thiman; and their southern border 2 ran from the side of the Salt Sea, on the bay running south of the ascent of Akra bin, and passing over at Tzin, 3 and ascending from the south to Kadesh-barnea, then passing from Khatzehon, and ascending to Ader, where it turned to Karkah; thence 4 passing to Alzman and ascending the river of Mitzeraim, and the termination of the boundary is at the sea. This is their southern boundary.

But the eastern boundary is the 5 Salt Lake to the mouth of the Jordan; and the boundary on the north side is from the bay of that lake at the mouth of the Jordan, where the 6 border ascends to Beth-Khaglah, and passes on the north of Beth-arba, where the boundary ascends to Abenbahn of the Beni-Reuben. Thence the boundary ascends to 7 Debir, from the vale of Akor, and to the northward to Gilgal, where it touches the ascent of Admin, which

¹ Ch. 14, v. 15. ("But the name of Hebron was formerly Krith-arba,—it was the land of the Great Anakim.")

This is a note, probably of Ezra, not part of the original text.—F. F.

is to the south of the river; whence the border passes to the brook of the Sun-well,¹ and its termination is at the Spies-well. Thence the boundary ascends by the vale of Ben-hinom to the cliff of the Jebusites which is south of Jerusalem, whence the line ascends to the top of the hill which is opposite the vale of Hinom, westward, which is the boundary of the Rephaim, northwards. Then the line is drawn from the top of the hill to the source of the brook Nefthokh, and goes to the village of Mount Afron, where the boundary ascends to Krith-Jarim, where the line turns from the ascent westwards to Mount Sair, and passes the cliff of Mount Jarim from the north to Kisalon and descends to Beth-shemesh, and passes to Thimnah. Then the boundary comes to the cliff of Akron on the north, and the line draws on to Shrikron, and passes the Hill of Balah, and comes to Jabnal, which is the termination of the boundary on the west. But the western boundary is the Great Sea. This is the boundary of the sons of Judah, including their families.

(B. C. 1426.)

13 But to Kaleb the son of Jefunneh an estate was given amongst the sons of Judah, by command of the EVER-LIVING to Joshua, of the four cities of Ani the Anak,²—and Kaleb drove out from there the three sons of Anak, Shishi and Akhiman, and Thalmi,—the descendants of Anak. 15 Then he descended from there to the people of Debir,³ where Kaleb said, "Whoever conquers Krith-sefer and captures it, I will give him Aksah my daughter for a wife." And Athnial the son of Kenez, the brother of Kaleb, captured it, and he gave him Aksah his daughter as a wife. But when she came he persuaded her to ask her father for a farm; so she dismounted from her ass,—when Kaleb asked her "What is it?" And she replied, "Give me a blessing

with the southern land you have given me;—give me springs of water." He therefore gave her the upper springs and lower springs.

These are the possessions of the 20 sons of Judah, for their families.

These villages were on the borders 21 of the tribe of the children of Judah on the border of Edom towards the south: Kebzal and Adar, and Jagir; and Kinah, and Dimonah, and Adadah, and Kadesh, and Khatzor, 23 Ithran; Zuf, and Telem, and Baloth; 24 Khatzer and Khadathah, and Kiriioth, 25 —Khatzron¹; Amam, and Shima, and 26 Molda, and Khatzer-Gadah, and 27 Khashman and Bethfalit; and Khatzer the lower, and Bar-Sheba, and Biziothiah; Balah, and Azim, and 29 Atzam; and Altholad, and Kesil, 30 and Kharmah; and Ziklag, and 31 Madmanah, and Sinsanah; and 32 Libanth and Shilkhim, and Ain, and Rimon, Kal-admah, Asrim, and Thisha, and Khatzihan; Bashfilah, 33 Ashthaul, and Tzurah, and Ashuah; and Zinokh, and Ani-banim, Thafokh, 34 and Ainam; Jarmoth and Adlam, 35 Sokah, and Azkah; and Sharim, 36 and Arithaim, and Gadrah, and Gadothaim, fourteen towns, and Khazriben; Tzinan, and Khardashah 37 and Migdal-Gad, and Dilan, and 38 Mitzpha, and Zakthal; Lakish, and 39 Batzkath, and Aglon; and Kabon, 40 and Lakhmas, and Kithlish; and 41 Gaderoth, Beth-dagon, and Namah, and Makedah, sixteen towns and villages; Libnah, and Athar and 42 Ashan; and Jafthakh, and Ashna, 43 and Netzib; and Kailaph, Aktzite, 44 and Marashah, nine towns and villages; Akron and its daughters 45 and villages. From Akron and westward all that is about Ashdod, and 46 its villages. Ashdod and its daughters and villages; Azah, and its 47 daughters and villages to the river of Mitzeraim, and the shore of the Great Sea; and in the highlands 48 Shamir, and Jether, and Sokah; Danah, and Kiriah-sana,² and Anab, 49

1 ("Which is Khatzer.") The bracketed words are an old editor's note.—F. F.

2 Ch. 15, vv. 48—60. All the following bracketed explanations are later editorial notes. Therefore I remove them from the text to the page foot, their proper place.—F. F.

("Which is Debir.")

("Which is Hebron.")

("Which is Krith-Jarim.")

¹ Ain-Shemsh.—F. F.

² V. 14. ("Which is Hebron.") These words are a very ancient editorial note, probably by Ezra.—F. F.

³ V. 15. ("But the name of Debir was formerly Krith-sefir.") These words are a very ancient editorial note, probably by Ezra.—F. F.

50 and Ashthenah, and Anim, and
 51 Ghoshen, and Kholon, and Ghilah,
 —eleven towns and their villages.
 52 Arad and Dinnah, and Ashon, and
 Janum, and Beth-tafokha, and Afa-
 53 kah; and Khumtah, and Kiriath-
 54 arba,¹ and Izair. Nine towns with
 55 their villages; Inner Carmel, and
 56 Zif, and Yotah, and Izraal, and
 57 Jakdom, and Zankoh; Hakin, Ghibah,
 and Thimna, ten towns with their
 58 villages. Khalkhul, Beth-tzur, and
 59 Ghider, and Marth, and Beth-Anoth,
 and Althekon,—six towns and their
 60 villages. Krith-bal,¹ and Arbah,—
 two towns and their villages.
 61 In the Wilderness, Beth-arbah,
 62 Midin, and Skakah; and Nibshan,
 63 and Air-amalakh, and Ain-ghedi. But
 the Jebusi continued in Jerusalem.
 The children of Judah were not able
 to expel them; so the Jebusi con-
 tinue to reside amongst the sons of
 Judah in Jerusalem to this time.
 16 The lot for the sons of Joseph
 came from the Jordan at Jeriko.
 From the east of the brook of Jeriko
 in the desert, it ascended from
 2 Jeriko to the Hill of Bethel; then
 went from Bethel to Luz, where the
 boundary passed as far as Ataroth,
 3 where the boundary descended west-
 ward towards Zaffeti to the border of
 Beth-horon the lower, and then to
 Ghezer, and that was its termination
 4 to the west, and the sons of Joseph,
 Manasseh and Ephraim, inherited it.
 5 But there was a boundary for the
 sons of Ephraim with their families;
 and the limit of their portion from
 the east was Ataroth-Ader, to Beth-
 6 horon the upper, and the boundary
 went towards the west to Mikina-
 thath; from Tzefon, where the line
 turned eastward to Thanath-shiloh,
 7 and passed from it to Janokha, and
 descended from Janokha to Ataroth,
 and Naratha, and Faga, to Jeriko,
 8 and arrived at the Jordan. From
 Thafokha, the boundary went west
 of the river Kana, and its termina-
 tion was west of this river for the
 tribe of the sons of Ephraim with
 9 their families. These towns were
 assigned to the sons of Ephraim
 amongst the portion of the sons of
 Manasseh,—all the towns with their
 10 villages. They did not, however,
 expel the Cananites who dwelt in
 Ghezer, consequently the Cananites

reside among Ephraim to this time,
 and they are tributaries.¹

But the bounds of the tribe of 17
 Manasseh, who was the first-born
 son of Joseph, were: To Makir, the
 elder son of Manasseh, the father of
 Gilad, who was a great general, was
 given Gilad and Bashan, and to the 2
 other sons of Manasseh with their
 families.—To the sons of Aliazer and
 the sons of Kholek, and the sons of
 Asrail, and the sons of Shekem, and
 the sons of Khefer, and the sons of
 Shemida, the sons of Manasseh, the
 son of Joseph the Great, with their
 families.

(B.C. 1444.) *Tzilafkhad's Heiresses*
given Estates as if they were
Sons.

And Tzilafkhad the son of Khafir, 3
 the son of Gilad, the son of Makir,
 the son of Manasseh, had no sons,
 but only daughters. The names of
 his daughters were Makha and Noah,
 Khagla, Milka, and Thirza, who 4
 approached the presence of Aliazer
 the priest, and the presence of
 Joshua the son of Nun, and the
 presence of the princes, saying:

“The EVER-LIVING commanded
 to Moses to give us an estate amongst
 our relatives,” consequently they gave
 them an estate amongst the relatives
 of their father.

But there fell ten districts to 5
 Manasseh, beside those in the land
 of Gilad and Bashan, which are be-
 yond the Jordan; for the daughters 6
 of Manasseh inherited an estate
 amongst the sons, but the land of
 Gilad came to the other sons of
 Manasseh.

However the bounds of Manasseh 7
 were from Mikmethath to opposite
 Shikem, where the line runs to the
 right to the hamlets of Ain-Thafokh.
 The district of Thafoka belongs to 8
 Manasseh, and at Thafoka Manasseh
 and the sons of Ephraim are con-
 tinuous. Thence the line descends 9
 to the river Kanah. South of that
 river the towns belong to Ephraim
 amongst the towns of Manasseh.
 There the border of Manasseh runs
 from the river, and its termination is

¹ Ch. 16, v. 10. This statement of Isaiah the
 historian absolutely refutes the common libel
 on the Israelites of having massacred the
 whole population.—F. F.

¹ See note (1), p. 16, col. 2.

10 the lake. On the south is Ephraim's and northward is Manasseh's, and the lake is the boundary, and it is alongside Ashur from the north, 11 and to Issakar on the east. But to Manasseh, and Issakar, and Ashur belonged Bethshon, and her daughters, and Zablan and her daughters, and the people of Dar and her daughters, and the people of Anidor and her daughters, and the people of Anak and her daughters, and the people of Megido and her 12 daughters,—three tablelands. For the sons of Manasseh were unable to seize these towns, so they permitted the Cananites to remain in this district. But the children of Israel 13 were dominant, and they placed the Cananites under tribute, and did not expel them.

(B.C. 1430.) *The Tribe of Joseph demand more Extensive Territory.*

14 The sons of Joseph, however, came to Joshua asking, "Will you only give to us a single district by lot, and a line, for I am a numerous people, since the EVER-LIVING has blessed me so much?"

15 Joshua answered them, "If you are a numerous people go up to the forest, and acquire for yourself in the country of the Perizites and the Rephaim, since Mount Ephraim is nothing to you."

16 But the sons of Joseph replied, "We cannot acquire the Highlands, for all the Cananites who retain the tablelands have chariots of iron; as well as the inhabitants of Bethshan, and her daughters, and those in the valley of Jezraal."

17 Joshua however answered the house of Joseph,—Ephraim and Manasseh—saying; "You are a great people, and have great power; there shall not be another allotment to 18 you. However the highland shall be yours, for it is a forest,—so acquire it. But you must go and expel the Cananites, although they have chariots of iron,—for you are able."

(B.C. 1430.)

18 Afterwards all the Parliament of the children of Israel assembled at Shiloh and erected there the Hall of Assembly, for the country had been subjected before them.

(B.C. 1429.) *Joshua plans a Complete Conquest of the Country.*

But there remained seven tribes of 2 the children of Israel who had not received their districts, so Joshua 3 said to the sons of Israel;—

"Till when will you delay to go and seize the country which the EVER-LIVING GOD of your fathers gave to you? Choose for yourselves 4 three men, princes from each tribe, and I will send them, and they shall go over the country and map it into districts for you, and then come to 5 me. They must divide it into seven portions. Judah has had his bounds fixed from the south, and the house of Joseph has had its bounds fixed from the north. So you must map 6 out the country into seven parts, and come back to me here, and I will draw the lots for you before your EVER-LIVING GOD. However there 7 is no share for the Levites amongst you;—the EVER-LIVING is their share;—and Gad and Reuben and the half tribe of Manasseh have taken their shares beyond the Jordan, to the eastward, which Moses the servant of the EVER-LIVING gave them."

(B.C. 1429.) *The Surveyors examine and map out the Unconquered Parts.*

The princes then arose and went, 8 and Joshua appointed their routes to map out the country, saying, "Go and travel through the land and map it, and return to me, and then I will throw the lots for you before the EVER-LIVING in Shiloh." The 9 princes thereupon went, and passed over, and mapped out the land with its towns into seven shares on a sheet, and then returned to Joshua to the camp in Shiloh, where Joshua 10 threw the lots for them in Shiloh, before the EVER-LIVING. Thus Joshua divided the country to the children of Israel,—to each a share.

And he threw the lot for the tribe 11 of the sons of Benjamin, with their families; and the lot came fixing them between the sons of Judah 12 and the sons of Joseph. And their boundaries were, on the north side, from the Jordan, whence the line ascended to the cliff of Jeriko on the

north, and went up the hill westward, and terminated at the Desert of Beth-aven; and the boundary passed from there to Luz, at the cliff of Luz, southward of Bethel, whence the line descends to Ataroth-adar, upon the hill that is to the south of Beth-horon the Lower. Thence the border extends, and turns to the side of the lake southward from the hill which is opposite Beth-horon the Southern, and terminates at Krith-bal,¹—this is the side towards the Lake. But the southern side is from the bound of Krith-bal, whence the line goes westerly, and comes to the source of the Brook Nefthokh; thence the border descends the side of the hill which is opposite the valley of Ben-Hinom, where the gully of the Rephaim is, to the north, and descends the vale of Hinom to the cliff of the Jebusi, southward, and runs down to the Well of Roghel, then runs from the north and comes to the Suns Well,² and goes on to Ghililoth, where it touches the ascent of Admam, and descends to Abenbahu of the sons of Reuben; where it passes the cliff opposite the Drylands to the north and descends to Arabath, where the border passes the cliff of Beth-khagla to the north, and the terminus of the boundary arrives at the bay of the Salt Lake on the north, by the mouth of the Jordan. This is the south border southerly. But the Jordan bounds it on the eastern side. This was the share of the sons of Benjamin with its boundaries for their families. The towns of the sons of Benjamin for their families were, Jeriko, and Beth-khagla, and Amak-Katzitz, and Beth-arbah, and Zimeraim, and Bethel, and Hairim, and Parah, and Afrah, and Kefir, Amom, Afur, and Gaba,—twelve towns with their villages; Ghiban, and Harmah; and Baroth, and Mitzfah, and Kefirah, and Motzah; and Rekim, and Irfal, and Thiralah; and Tzela, Alef, and Jebusi,³ Gibrab, and Krith,—fourteen towns with their villages. This was

the share of the sons of Benjamin for their families.

The second lot, however, came out for Simeon:—for the sons of Simeon with their families,—but their share was in the middle of the sons of Judah, and that district ran from Barsheba, and Sheba, and Moladah, and Fort Shoal, and Balah, and Atzem, and Altholah, and Bethul, and Khar-mah, and Tziklag, and Beth-mara-bath, and Fort Susah, and Beth-libanth, and Rashokum — thirteen towns with their villages.

Ain, Rimon, and Ather, and Ashan, —four towns with their villages, and all the districts that surrounded the cities, which were Abdulath, Bar, and Ramah to the south. This was the share of the tribe of the sons of Simeon, for their families. The share of the tribe of the sons of Simeon was within the lines of the sons of Judah, for the district of the sons of Judah was too much for them, so the sons of Simeon shared with them.

But the third lot fell to the sons of Zebulon for their families, and the boundary of their district began at Sarid. And these are the boundaries to the westward, Maralah, and Faga on the Hill, and Gefa on the River, which is opposite Zaknon; but it turns from Sarid eastwards, towards the rising sun, at the border of Kisloth-Thabor, and goes to Dabareth, and the ascent of Jaghia; and from there it passes eastward, towards the sunrise, to Ghith-Khafer, Atha, and Katzin and goes to Rimon, to Mithar, to Nah, where the line rounds from the north of Kanathan, and its terminus is at the valley of Jathfakh-el, and Katath, and Nahlal, and Shimron, and Yadulah, and Beth-liklam;—twelve towns with their villages. This was the share of the sons of Zebulon, with their families,—these towns and their villages.

The fourth lot came to the sons of Issakar for their families, and its boundaries were, to Izraal, and Kisloth, and Shonam, and Kafarim, and Shiaun, and Anakhrath, and Rabith, and Kishion, and Abetz; Ramath, and Ain-ghinmi, and Ain-khadah, and Beth-fatzatz; and Faga the Great, by Thabor, and Shakhaztamah, and Beth-shems; and the terminations of the boundaries were at the Jordan;—sixteen towns and their villages. This was the district of the

¹ V. 14. Bracketed parts are the explanatory notes of an ancient editor.—F. F.

("Which is Krith-yarim, a city of the sons of Judah.")

² Ain-shemsh.

³ Old editor's note, probably Ezra's.

("That is Jerusalem."—F. F.)

tribe of the sons of Issakar, for their families, the towns and their villages.

24 And the fifth lot came to the tribe of the sons of Ashur, with their families. And the boundaries of the district were;—Khali, and Beten, and

25 Akshaf, and Ahualek, and Amad, and Misheal, and Faga in Karmel; towards the west were Bashighor, with

26 her daughters. Then it turned eastward towards the sun by Beth-ghadon, and Faga in Zebulon and by the

27 vale of Jafthakh-al, and Abron and Rekhob, and Khamron, and Kanah,

28 to Zidon the Great. There the boundary turned to Ramah, and Adair, and Mibtzar-tzor, where the line turns to Khosah, and its western terminus is by the line of Akzibah, and Amah, and Afek, and Rekhob;—

30 twelve towns with their villages.

31 This is the district of the tribe of the sons of Ashur, with their families,— these towns and these villages.

32 Then came the sixth lot for the sons of Naphthali:—for the sons of

33 Naphthali with their families; and the boundaries from Khalaf, and Alon, to Tzanarim, and Adim to Nekob, and Zabual, to Lakum, and

34 its terminus was the Jordan. Then the border turned westward to Aznoth-Thaber, and went from there to Khukka with Faga of Zebulon on the south, but Ashur had Faga on the Lake, and with Judah and the

35 Jordan towards the sunrise. And the towns were Mibtzar, Tzadim, Tzor, with Khamath, Rakath, and

36 Kineroth; and Adma, and Romah

37 and Khatzor, and Kadesh, and Ade-roi, and An-khatzer; and Iram, and Migdad-al, Kharem, and Beth-anath,

38 and Beth-shemsh;—nineteen towns with their villages.

39 The seventh lot came to the tribe of the sons of Dan; with their families,

40 and the boundary of their district was, Tzarah, and Ashthaul, and Airshemsh, and Shabalm, and Ailon,

41 and Zathlali, and Ailan, and Thimnathah, and Akron, and Athlakab,

42 and Ghibethon, and Balath, and Yahd, and Beni-bekr, and Gathrimon, and Mi-Zerkon, and Rakan, to the bound of the cape of Yaf^o.

43 This was the district of the tribe of the sons of Dan, for their families,— these towns with their villages.¹

¹ Ch. 19, v. 47—("But the sons of Dan extended beyond this boundary, for the sons of Dan

(B.C. 1428.)

Thus the division of the country 49 was completed, with the boundaries, and the children of Israel were given their shares by Joshua the son of Nun, whilst with them.

A Village granted to Joshua.

They gave to him by command of 50 the EVER-LIVING the city that is called Thimnath-Serakh on Mount Ephraim, and he built the town and resided in it.

These are the districts which Ali- 51 azer the priest and Joshua the son of Nun assigned, with the chiefs of the tribes of the children of Israel, by lot, at Shiloh, before the EVER-LIVING in the open Hall of Assembly, when they made the division of the country.

(B.C. 1428.)

The EVER-LIVING afterwards spoke 20 to Joshua, commanding;— 2

"Speak to the children of Israel to say, 'Fix for yourselves the Cities of Refuge, which I commanded you by the medium of Moses, so that the man-slayer who 3 has struck a life by accident unintentionally may fly there; so that you may have a refuge for yourselves from the avenger of blood, by flying to one 4 of those cities. He can then stand in the Open Court of the city, and state in the hearing of the magistrates of that town his case, when they shall admit him to the town to themselves, and appoint him a place and residence with them. But if the avenger 5 of blood pursues after him, then they must protect the man-slayer from his hand, if he struck his neighbour unintentionally, and did not hate him before it. He shall, however, stay in 6 that city until he can be placed before the Court to be judged, or until the death of the High Priest who may be in those days, when the man-slayer may return, and go to his own village,

ascended and besieged Leshem, and captured and conquered it at the point of the sword, and seized and dwelt in it, and called it Leshem-Dan, after the name of their ancestor Dan")—

is an ancient editor's note, not part of the original text. Probably Ezra added it to explain the extended limits of Dan. See Judges, Ch. xvii., date about 1120 B.C., for the event.—F. F.

and house, — to the village from whence he fled.'”

- 7 They consequently consecrated Kudsh, in Galilee, in the highlands of Naphthali, and Shekem in Mount Ephraim, and Krith-arba,¹ in the highlands of Judah; and beyond the Jordan, east of Jeriko, they gave Betzer in the Desert of the Plain, for the tribe of Reuben, and Ramoth Gilad, for the tribe of Gad, and Ghilan, in Bashan, for the tribe of Manasseh. These cities were to be open to all the children of Israel, and to the foreigner, to fly to,—whoever struck a life, so that they might not die by the hand of the avenger of blood, until they had been placed before a Court of Justice.

(B.C. 1428.) **Cities granted to the Levites.**

- 21 The chief fathers of the Levites also approached Aliazer the Priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, and addressed them in Shiloh in the land of Canan, saying;—
- “The EVER-LIVING commanded by the medium of Moses to give residential towns to us, and pasture for our cattle.” So the children of Israel gave to the Levites from their districts, by command of the EVER-LIVING, these cities and their pasture lands.
- 4 When the lot was drawn for the family of the Kahthi, it came for the sons of Aaron the priest of the Levites, from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin,—sixteen towns by lot.
- 5 But for the other sons of Kahth, with their families, from the tribe of Ephraim, and from the tribe of Dan, and from the half tribe of Manasseh,—ten cities by lot.
- 6 But to the sons of Ghershon with their families, from the tribe of Issakar, and from the tribe of Ashur, and from the tribe of Naphthali, and from the half tribe of Manasseh,—thirteen cities.
- 7 To the sons of Merari, with their families, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulon,—twelve cities.
- 8 So the children of Israel gave these

cities by lot to the Levites, with their pasture lands, as the EVER-LIVING commanded, by means of Moses.

But the tribe of the sons of Judah, 9 and the tribe of the sons of Simeon, gave these towns, which are recited by name, and they were for the sons 10 of Aaron of the family of the Kahthi, of the sons of Levi, for the first lot came to them. Consequently they 11 gave to them Krith-arba,—he was the father of Anak,¹ in the highlands of Judah. But the pastures around it, and the farms of the city, and the villages around it, they gave to Kaleb 12 the son of Jefunneh, as his own estate.

But to the sons of Aaron the priest, 13 they gave the City of Refuge for the manslayer, (at Hebron,)¹ with its pasturage, and Libnah, with its pasturage, and Ither, with its pasturage; 14 and Ashtemoa, with its pasturage, and Kholan, with its pasturage, and 15 Debir, with its pasturage; and Ain, 16 with its pasturage, and Juta, with its pasturage; and Beth-shems, with its pasturage; ten towns from those two tribes.

And from the tribe of Benjamin 17 Gibeon, with its pasturage, and Gheba, with its pasturage, and Anathoth, 18 with its pasturage, and Almon, with its pasturage; four towns. All the 19 towns of the sons of Aaron the priest were thirteen towns with their pasturage.

And to the family of the sons of 20 Kahath, with the other Levites, beside the sons of Kahth, towns were allotted to them from the tribe of Ephraim; and they gave them the 21 Cities of Refuge for the manslayer, Shekem, with its pasturage in Mount Ephraim, and Ghezir, with its pastures; and Kibtzin, with its pastures, 22 and Beth-horon, with its pastures;—four towns.

And from the tribe of Dan, Althaka, 23 with its pastures; and Ghibthon, with its pastures; and Ailon, with its 24 pastures; Beth-Rimon, with its pastures;—four towns.

And from the half tribe of Manasseh, 25 Anak, with its pastures; and Gath-rimon, with its pastures;—two towns. In all ten towns, with their pastures, 26 to the family of the sons of Kahath with others.

¹ (“That is Hebron”), in brackets, is an ancient editorial note.—F. F.

¹ V. II. (“It is Hebron”) is an ancient editorial note.—F. F.

27 And to the sons of Gherшон, of the family of the Levites, they gave from the half tribe of Manasseh, as a City of Refuge for the manslayer, Golan in Bashan, with its pasturage, and Bashtherah, with its pasturage;—
 28 two towns. And from the tribe of Issakar, Kishion, with its pastures;
 29 and Dabrath, with its pastures; Jar-moth, with its pastures; Ain-ganim, with its pastures;—four towns.

(B.C. 1428.)

30 And from the tribe of Ashur, Mishal, with its pastures; Abdon, with its
 31 pastures; Khilkath, with its pastures; and Rekhob, with its pastures;—four towns.

32 And from the tribe of Naphthali, as the City of Refuge for the manslayer, Kadish in Galilee, with its pastures; and Khamoth-dad, with its pasturage; and Karthan, with its pasturage;—
 33 three towns. All the towns of the family of Gherшон were thirteen towns with their pasturage.

34 And to the family of the sons of Merari, with other Levites, they gave from the tribe of Zebulon Jaknam, with its pasturage; Kartha, and its
 35 pasturage; Dimnah, with its pasturage; Nahlal, and its pasturage;—four towns.

36 And from the tribe of Gad, a City of Refuge for the manslayer, Ramoth in Gilad, with its pastures; and
 37 Makhnim, with its pastures; Heshbon, with its pastures; Jazer, with its
 38 pastures;—in all four towns. All the towns of the sons of the Merari with their families, and other families of the Levites, which were allotted them, were twelve towns.

39 All the towns of the Levites distributed amongst the possessions of the children of Israel were forty-eight,
 40 with their pastures, and those towns were, town by town, pasture by pasture, proportionate to all the towns.

41 Thus the EVER-LIVING gave to Israel all the country which He had promised to their ancestors to give them, and they possessed and resided in it.

42 And the EVER-LIVING made all quiet around them, exactly as He promised to their fathers, and no man of all their enemies stood before them. The EVER-LIVING gave all their
 43 enemies into their power. Not a word failed of all the good things that the EVER-LIVING promised to the House of Israel. They all came.

(B.C. 1428 to 1427.) **Manasseh, Reuben, and Gad's Contingents sent Home from the Army.**

Joshua afterwards summoned the 22 Reubenites, and the Gadites, and the half tribe of Manasseh, and said 2 to them;

"You have done all that Moses the servant of the EVER-LIVING ordered you, and you have listened to my voice in all that I commanded you. You have not forsaken your brothers 3 during this long period, until this day, and you have done the work your EVER-LIVING GOD ordered you. Therefore, since your EVER-LIVING 4 GOD has given quiet to your brothers, as He promised them, you can now return and go to your homes, in the country you possess, which Moses the servant of the EVER-LIVING gave you beyond the Jordan. Take special 5 care, however, to practise all the commands, and the law which Moses the servant of the EVER-LIVING ordered you,—and love your EVER-LIVING GOD, and walk in all His ways, and guard His instructions, and seek Him, and serve Him, with all your heart and with all your soul."

Then Joshua blessed and dismissed 6 them, and they departed.

But to the half of the tribe of 7 Manasseh Moses had given Bashan; and to the other half Joshua gave with their brothers on the westward side of the Jordan. Joshua also dismissed them to their houses, and blessed them, and addressed them 8 saying;

"You return to your homes with great wealth, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much clothing,—your share of the prizes, along with your brothers, from your enemies."

(B.C. 1428.) **The Contingents of Reuben and Gad march for Home and build a Memorial Altar.**

So the sons of Reuben turned and 9 went with the sons of Gad, and the half tribe of Manasseh, from the children of Israel at Shiloh in the land of Canan, marching to the land of Gilad, to the country they possessed, which they possessed by command of the EVER-LIVING through the medium of Moses. When the sons 10

of Reuben, and the sons of Gad, and the half tribe of Manasseh, however, came to the rapids of the Jordan, in the land of Canan, they built there an Altar near the Jordan,—a Great Memorial Altar. But the children of Israel heard the report that the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh had built an altar on the confines of the land of Canan, at the rapids of the Jordan, near the Ford of the children of Israel. When the children of Israel heard it they convoked all the Parliament of the sons of Israel to Shiloh about going up against them to war.

(B.C. 1427.) **The Parliament send to ask an Explanation of that Act.**

13 But the children of Israel sent to the sons of Reuben, and to the sons of Gad, and to the half tribe of Manasseh, to the land of Gilad, Phinehas the son of Aliazer the priest, and ten princes with him, a single prince for each ancestral house of all the tribes of Israel, and a Headman of ancestral family of the regiments of Israel, who went to the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, in the land of Gilad, and said to them;—

16 "All the Parliament of the EVER-LIVING says thus;—'What perversity is this which you have erected against the GOD of Israel? turning to-day from following the EVER-LIVING, to build for yourselves an altar, revolting at once from the EVER-LIVING? Was the offence of Peor a small matter for us,—which has not been cleansed from us to this day? and it brought a stroke from the EVER-LIVING to the assembly. Yet you would turn to-day from following the EVER-LIVING! and you would revolt to-day from the EVER-LIVING, and to-morrow He will be angry with all the assembly of Israel!

19 "If, however, the country you own is unclean, pass over to the country possessed by the EVER-LIVING, where the dwelling of the EVER-LIVING is placed, and you shall possess amongst us. But revolt not from the EVER-LIVING. We will not, however, refuse you to build for

yourselves an altar, but let it be a special altar to our EVER-LIVING GOD.

"Was not Akan, the descendant of Zerakh, very offensive in the devoted thing, and anger came upon all the assembly of Israel? and did not that same man die for his fault?"

The sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, however, replied to the heads of the regiments of Israel:—

"By the GOD of GODS! By the EVER-LIVING GOD of GODS! The EVER-LIVING Himself knows! and Israel itself should know if it is for revolt, or if it is for offence to the EVER-LIVING—then let us not be spared to-day for building for ourselves an altar, if we have turned from following the EVER-LIVING. But it is not sought for the object of offering offerings and gifts, and to make offerings and sacrifices of thanks to the EVER-LIVING Himself.—Was it not for the following event we did it, saying:—'To-morrow if your children say to our sons, What is the EVER-LIVING GOD of Israel to you? When the EVER-LIVING gave boundaries to our children and your children,—the sons of Reuben, and the sons of Gad, at the Jordan? You have no part in the EVER-LIVING!' And thus your children might prevent our children from ever seeing the EVER-LIVING. So we said to ourselves, Let us build this Altar, not for offerings and not for sacrifice, but for it to lie between us and you, and to the generations after us, to serve as a witness of our rights in the service of the EVER-LIVING to present to Him our offerings, and sacrifices, and peace offerings, that your children may not say to our children to-morrow,—'You have no part in the EVER-LIVING!' So that it may be replied, when they say thus to us, or to our descendants hereafter, we can answer, 'Look at this building in the form of the altar of the EVER-LIVING which our fathers made,—not for offering, or for sacrifice, but as a bond between us and you.' We reject the idea from us of revolting from the EVER-LIVING, or turning to-day from following the EVER-LIVING, or building an altar for offering and sacrifice, apart from the Altar of the EVER-LIVING GOD Who dwells before us."

30 When Phinehas the son of Aliazer the Priest, and all the Princes of the Parliament, and the heads of the regiments of Israel with them, heard the declarations of the sons of Reuben, and the sons of Gad, and the sons of

31 Manasseh, Phinehas, the son of Aliazer the Priest, said to the sons of Reuben, and the sons of Gad, and the sons of Manasseh ;

“ We learn to-day that the EVER-LIVING is in the midst of us, since you have not offended the EVER-LIVING with an offence,—thus you have saved the children of Israel from the hand of the EVER-LIVING.”

32 Then Phinehas, the son of Aliazer the Priest, returned, accompanied by the Princes, from the sons of Reuben, and the sons of Gad,—from the land of Gilad to the land of Canan to the children of Israel, and reported the

33 business to them, and the affair was considered to be right in the opinion of the children of Israel and they thanked GOD, and decided not to go up to war against them, or waste the country where the sons of Reuben

34 and the sons of Gad resided, because the sons of Reuben and the sons of Gad declared “ The Altar is a witness for itself between us that the EVER-LIVING is GOD.”

(B.C. 1425.) Joshua convokes a Special Parliament.

23 It was some time after the EVER-LIVING had given to Israel rest from all its enemies around, and Joshua had become by that time old, that Joshua convoked the Representatives of Israel by its magistrates and chiefs, and judges, and registrars, and said to them ;

Joshua's Speech to the Parliament.

“ I am old ;—I am advanced in

3 days, and you have seen all that your EVER-LIVING GOD has done to all these nations before you, for your EVER-LIVING GOD has apportioned

4 them to you. You have seen how I have subdued to you these different nations for your tribes to divide. All the nations that I conquered from the Jordan to the Great Sea of the Setting

5 Sun : your EVER-LIVING GOD Himself terrified them, and drove them before you, and expelled them from the country, as your EVER-LIVING GOD

6 promised you. Therefore set yourselves firmly to keep and to do all

that is written in the books of the Laws of Moses, and never turn from them to the right hand or the left ; and never go with the remnant of 7 these different nations amongst whom you reside, to remember the name of their gods ;—or to swear by them, or serve them, or worship them, but 8 adhere to your EVER-LIVING GOD, as you have done until to-day. For the 9 EVER-LIVING has driven before you great and strong nations, and none have stood before you to this day. Every man of you has chased a 10 thousand, for your EVER-LIVING GOD Himself fought for you as He promised. Therefore carefully guard your souls 11 to love your EVER-LIVING GOD ; for 12 if you turn and degrade yourselves like these other nations,—these men amongst you,—and worship with them, and intermix yourselves with them, know for a certainty that your EVER- 13 LIVING GOD will not continue driving these nations out before you, but they will become a trap and a snare, and a whip to torture you, and thorns in your eyes, to destroy you from off this beautiful land which your EVER- LIVING GOD has given you.

“ But now, for myself, I am soon 14 going the way of all the earth, so assure yourselves with all your heart, and all your soul, that not a single word will fail of all the beautiful promises that your EVER-LIVING GOD has promised to you ;—all will come ! —not a single word of them will fail ! But it will happen that as all the good 15 promises which your EVER-LIVING GOD promised will come to you, in the same way the EVER-LIVING will bring upon you the whole of His threats until He wastes you from off this beautiful land, which your EVER-LIVING GOD has given you, upon your aban- 16 doning the Covenant of your EVER-LIVING GOD, which He made with you, and you go and serve other gods, and bow down to them ;—then the anger of the EVER-LIVING will burn against you, and destroy you quickly from off the beautiful land He has given you ! ”

(B.C. 1425.) A National Assembly summoned by Joshua.

Joshua afterwards collected all the 24 tribes of Israel at Shekem, and summoned the nobles of Israel, and the chiefs, and the judges, and the registrars, and stationed them before the

2 **EVER-LIVING.** Then Joshua again addressed all the People;—

Joshua's Address to the National Assembly.

“ Thus says the **EVER-LIVING** Who is the **GOD** of Israel;—Your ancestors dwelt beyond the river from of old, until Terah, the father of Abraham, and father of Nahor,—where they
3 served other gods. But I took Abraham your ancestor from the other side of the River and caused him to travel over all the country of Canan; but I held back his race,—yet gave
4 him Isaac. I also gave Isaac, Jacob and Esau, and gave to Esau Mount Sair to reign over, but caused Jacob and his sons to descend to the Mitzeraim.¹ I afterwards sent Moses and Aaron and struck the Egyptians, by what I did, to their very souls, and
6 after that I brought you out. When I was bringing your fathers out from the Mitzeraim and they arrived at the sea, with the Mitzerites pursuing after them with chariot and horse to the
7 Sea of Weeds,² then they cried to the **EVER-LIVING**, and He placed a darkness between them and the Mitzerites, and it advanced with them as far as the sea, and your sons saw what I did to the Mitzeraim. Afterwards you remained in the desert a long time,
8 until I brought you to the country of the Amorites who were settled beyond the Jordan, whom you made war with, and whom I gave into your power, and you seized their country, and laid it waste before you.
9 “ Then Balak, the son of Zippor, king of Moab, arose and made war with Israel, and sent and invited Balaam the son of Reor to curse you,
10 but I was not willing to listen to Balaam, and he blessed you; and I delivered you from his hand.
11 “ Then you crossed the Jordan and came to Jeriko, and the Prince of Jeriko with the Amorites, the Perizites, the Cananites, the Hitites, the Ghergashites, the Hivites, and the Jebusites made war against you; but
12 I gave them into your power, and sent the hornet in advance, and drove out the kings of the Amorites before you,—not with your sword, nor with

your bow,—and gave you a country 13 you had not reclaimed, and towns you had not built, and you live in them; vineyards and olive-groves which you had not planted, and you ate of them. So now look to the 14 **EVER-LIVING** and serve **HIM**, with sincerity and truth! But the gods your ancestors served over the River and among the Mitzeraim,—turn away from them — and serve the **EVER-LIVING**.

“ But if it is hateful in your sight 15 to serve the **EVER-LIVING**,—choose for yourselves to-day whom you will serve?—whether the gods your ancestors served when beyond the River, or the gods of the Amorites amongst whom you live in these countries? I, and my family, however, will serve the **EVER-LIVING**!”

The People promise only to worship God.

But the People answered, “ Let it 16 be a curse to us to forsake the **EVER-LIVING**, or to serve other gods! for 17 our **EVER-LIVING GOD HE** brought us up—we and our fathers—from the land of the Mitzeraim, from the House of Bondage; and He did the great wonders before our eyes, and guarded us in all the way we travelled, and amongst all the nations through whose midst we passed. And the 18 **EVER-LIVING** has driven out all the Peoples, and the Amorites who occupied the country before,—therefore we will serve the **EVER-LIVING**, for He is our **GOD**!”

Joshua expresses a Fear of their Fidelity to God.

But Joshua replied to the People, 19 “ You are not able to serve the **EVER-LIVING**, for **HE** is a **HOLY GOD**! He is a **JEALOUS GOD**! He will not endure your sins and your offences! For you will forsake the **EVER-LIV-** 20 **ING**, and you will serve seducing gods, and change and degrade, and destroy yourselves by following after what seems delightful to you!”

The People, however, answered 21 Joshua, “ No! for we will serve the **EVER-LIVING**!”

Then Joshua replied to the People, 22 “ You are witnesses to yourselves that you have chosen for yourselves the **EVER-LIVING**,—to serve **HIM**?” And they said, “ We are witnesses.”

¹ Egypt.

² That is, in its modern name, the Gulf of Suez of the Red Sea.—F. F.

23 "Then, turn out those seducing gods which are in your breasts and bend your heart to the EVER-LIVING GOD of Israel."

24 And the People responded to Joshua; "We will only serve our EVER-LIVING GOD, and listen to His voice!"

Joshua records the National Oath upon the Tablets of the Laws of God.

25 So Joshua made a Covenant on that day with the People, and enacted it as a Constitution and Decree at

Shekem. Joshua also engraved the 26 words upon the Tables of the Laws of GOD, and took a great stone and erected it there, along with those which are in the Sanctuary of the EVER-LIVING.

Then Joshua said to all the People, 27 "Look at this stone! which you have erected as a witness that you have heard all the words of the EVER-LIVING which I have spoken to you, and it shall be a witness to you against slipping away from your GOD!"

And then Joshua sent the People 28 each to his own house.

CONCLUSION OF THE HISTORY OF JOSHUA.

(B.C. 1425.) **Death of Joshua. Isaiah's Reflection upon him.**

29 After these events had taken place, Joshua the Son of Nun, the servant of the EVER-LIVING, died, being one
30 hundred and ten years of age, and they buried him within the bounds of his estate in Thimnath-serakh, which is in Mount Ephraim, on the
31 north of the Hill of Gash. Israel served the EVER-LIVING all the time of Joshua, and all the time of the Elders who outlived Joshua, and who knew all the acts of the EVER-LIVING that He had done for Israel.

The bones of Joseph, which the 32 children of Israel had brought up from Mitzeraim, they buried in Shekem in the piece of land which Jacob bought of the sons of Hamor the father of Shekem for a hundred kestars, and which became the property of the sons of Joseph.

(B.C. 1420.) **Aliazar the Priest dies.**

Then Aliazar the son of Aaron 33 died and they buried him in Gubath, the estate of Phinehas which had been given to him in Mount Ephraim.

END OF THE BOOK OF JOSHUA—BOOK I. OF THE HISTORY OF ISRAEL.