

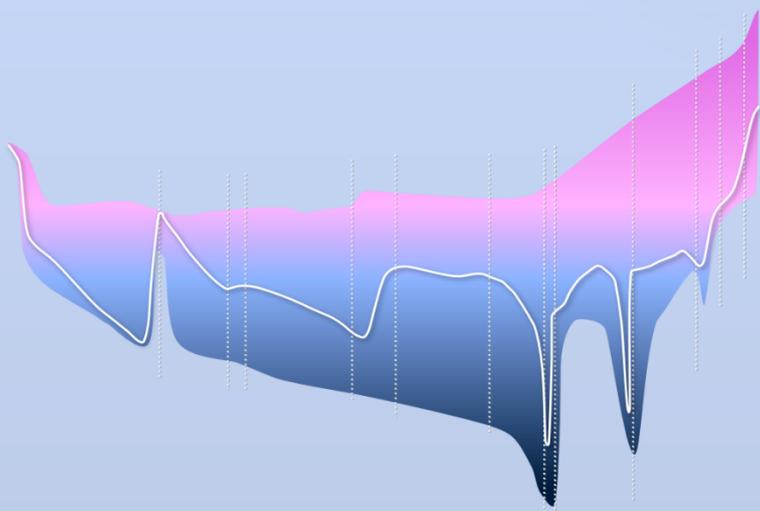
The Holy Scriptures

OLD TESTAMENT
SETTLING CANAAN
Joshua to Ruth

The Living Voice Bible

This text uses colour and indentation to indicate who is speaking with whom, leaving the surrounding text to act as a narrator. Turn to any page and the dialogues leap forward, helping us to recall the context and the events.

In the resurrection, we will meet some of the great servants of the Almighty - the Daniels, the Deborahs and others - and might even work along side them. This text helps us to familiarise ourselves with our future friends, so that when we meet we will be satisfying a genuine longing to see them.



The

Holy Scriptures

SETTLING CANAAN
Joshua, Judges, Ruth

Dedication

To Our Heavenly Father

יהוה

and in deference to His son

Jesus Christ

who leads all fine hearts
safely to God's kingdom

The prospect of reading the Bible can be daunting. When presented as flat monotone text, its dialogues can seem unclear, and this – combined with it being an historical text – make it difficult to read an arbitrary book or chapter in its true context. However once the dialogues are clearly marked, it becomes easy to open the scriptures at any page and appreciate who is speaking to whom.

This text has been designed to give the reader a good feeling for the understanding of the God's Word by making it easy to know who is speaking. On turning to any page, the reader will immediately see named characters in action. The historical context leaps to mind, and the remaining flat text becomes that of a background narrator.

In this edition, speech is prefaced with an identification:

- *Prime speaker* — *audience, or secondary speaker*

together with similarly coloured text for the conversation; for example:

- *King Mel-chiz'e-dek of Sa'lem (later "Jerusalayim")* — *A'bram*

◀ *Blessed be A'bram of the Most High God, Maker of heaven and earth*

The icon marks the text as an announcement (◀ or ▶), initial statement (⇒ or ⇐), reply (⇨ or ⇩), or speaking to oneself (⤿) – with its orientation showing the direction of speech from the prime- or from the secondary speaker. Where a conversation quotes others, the text is indented and changes colour to reflect who is being quoted – (see for example Isaiah 36:4-11 where Rab'sha-keh taunts the envoys of Hez-e-ki'ah). This helps the user to see – at any time – who is speaking, who is their audience, and the complexity of quotations within the speech.

When a sacred text is overtly quoted, it appears with its reference – an example being Joshua 8:30-32:

Then Joshua proceeded to build an altar to Jehovah the God of Israel, in Mount E'bal – just as Jehovah's servant Moses had commanded the sons of Israel, as it is written in the book of the law of Moses:

...An altar of whole stones, upon which no iron tool has been wielded...'



Exodus 20:25

Moses (words of **Almighty God**) — sons of Israel

and presented burnt offerings upon it to Jehovah and offered communion sacrifices.

and where a sacred text is *less* overtly quoted, it may not include the grey box around the text.

This text maintains the standard verse numbering, even where it is shown to have been unwise. However in some places where the text customarily treats separate verses as separate entities (for example Ecclesiastes 7:1-4) rather than a continuation to earlier verses, this text continues the flow to ensure the reader sees them as related, while maintaining the traditional verse divisions.

As a further aid, some supplementary words are included *[in brackets]* – these are words which do not explicitly appear in the manuscripts, but are there to aid the flow and will often be trivial conjunctions (*and, but, whereby, therefore*) or concise amplifications of the true meaning of the underlying Hebrew and Greek – and as such do not compromise a verbal reading of the text. Others *[in raised brackets]* are explanations which are too small for a footnote – such as the meaning of a Hebrew name – but useful enough to include in the immediate flow of the text. All Hebrew names have their meanings explained by this device at their first instance.

As is standard in other Bibles, plurals are in CAPITALS. Where the speech identification clearly denotes a

plural and the text does not include a mixture of singular and plural associations, the plurals are reduced to standard lower-case form and are treated as implicit plurals.

We have included “leitmotif” markers to indicate a point which is repeated in a book – these are especially useful in letters, where the author would, in later verses, build upon themes which he had established earlier. The initial point is marked in grey [^] and all references to it in red ^{A-23-11} where the numeral indicates the chapter number and verse. A grey leitmotif marker declares that this verse holds a notion which will be repeated elsewhere in that particular book of the scriptures. Examples would be Sol’o-mon’s repeated use of the phrase “...a vanity, and a striving after the wind”.

Some expressions appear in the appendix and are marked^[r7] to avoid repeating the meaning in footnotes – an example is the letter chi ^z to denote a verse which is prophetic of the Mes-si’ah. Footnotes are marked in the customary¹ way.

The Divine Name יהוה has been rendered as Jehovah – the standard English representation of the Name Yahweh.

Any translation of the Holy Scriptures will fail to portray the true meaning of the Word, so much subtlety in the original languages cannot be smoothly translated. God’s Word deserves that we – the readers – translate ourselves into reading the original languages, rather than cause all of that beauty to bend to our own. However since this is too difficult for most lovers of God, we have translations. It is hoped that you will find this version easy to read, and will forgive the inevitable flaws which remain in it. As for any benefits, all credit is due to our Heavenly Father, the Almighty – praised be His Name – Who kindly provided Holy Spirit through His Son to support this endeavour.

The Living Voice Bible

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¹ footnote

Old Testament – Hebrew Scriptures

Histories

Ca'naan: Joshua
Judges
Ruth

Supplements: Glossary

The testament of the

Hebrew Covenants

to set apart a people called to be Holy to Almighty God

in anticipation of the seed of Promise, the Messiah the son of David.

Joshua

1

God gives instructions to Joshua

¹ And it came about after the death of Jehovah's servant Moses that Jehovah proceeded to say to Joshua the son of Nun, Moses' minister:

- *Almighty God* ——— *Joshua*

⇒ ² My servant Moses is dead;

↳ and now rise – you and all this people – [and] cross this Jordan into the land that I am giving to the sons of Israel. ³ Every place upon which the sole of YOUR foot will tread, I have given it to YOU people, just as I promised to Moses: ⁴ from the wilderness and this Leb'a-non to the great river, the river Euphra'tes – that is, all the land of the Hit'tites¹ – and to the Great Sea toward the setting of the sun will become YOUR boundary.

⁵ Nobody will take a firm stand before you [*Joshua*] all the days of your life – just as I proved to be with Moses, [*so*] I shall prove to be with you.

“I shall neither desert you nor leave you entirely... ⁶ Be courageous and strong”



Deuteronomy 31:7-8
Almighty God through Moses ——— *Joshua*

for you are the one who will cause this people to inherit the land that I swore to their forefathers to give to them.

⁷ Only be steadfast and very courageous so that you may take care to do according to all the law that My servant Moses commanded you. Do not turn aside from it to the right or to the left, in order that you may act wisely everywhere you go. ⁸ This scroll of the law should not leave your mouth, and you must read from it in an undertone day and night², in order that you may protect and perform all that is written in it; for then, you will make your way successful, and then you will act wisely. ⁹ Have I not commanded you:

“Be courageous and strong”



Deuteronomy 31:7
Almighty God through Moses ——— *Joshua*

– [*so*] do not tremble or be dismayed, for Jehovah your God is with you wherever you go.

Joshua Prepares the People to Cross the Jordan

¹⁰ And Joshua proceeded to command the officers of the people, saying:

- *Joshua* ——— *officers of the people*

↳ ¹¹ Pass through the camp and command the people, saying:

- *officers of the people (words of Joshua)* ——— *the people*

↳ ‘Get provisions ready for yourselves, because after three more days YOU will cross this Jordan to go in and occupy the land that Jehovah YOUR God is giving YOU to take possession of.’

¹² And Joshua said to the Reu'ben-ites and the Gad'ites and the half tribe of Ma-nas'seh:

¹ Quite a phrase – the Hit'tites were fearsome warriors! feared even by the Egyptians whose land the Hebrews had left behind

² Must exercise the same respect as would a king *Deuteronomy 17:18-20*

- Joshua ——— *Reu'ben-ites, Gad'ites, and the half tribe of Ma-nas'seh*

← ¹³ Recall to yourselves the word that Moses the servant of Jehovah commanded YOU, saying:

'Jehovah YOUR God is giving YOU rest and has given YOU this land. ¹⁴ YOUR wives, YOUR little ones and YOUR livestock will dwell in the land that Moses has given YOU on this side of the Jordan; but YOU strong men will pass over in battle formation before YOUR brothers – all YOU valiant mighty men – and YOU must help them...
¹⁵ until Jehovah gives rest to YOUR brothers – the same as [He has] to YOU – and [until] they also have occupied the land that Jehovah YOUR God is giving them... Then YOU must return to the land of YOUR holding and occupy that which Moses the servant of Jehovah gave to YOU on the side of the Jordan toward the rising of the sun.'



Deuteronomy 3:18-20 (paraphrased)
 Moses ——— men of Israel

Sons of Israel urge Joshua to Lead them in Valour

¹⁶ Accordingly they answered Joshua, saying:

↔ We shall do all that you have commanded us, and we shall go wherever you may send us. ¹⁷ As we listened to Moses in everything, so we shall listen to you... only may Jehovah your God prove to be with you just as He proved to be with Moses. ¹⁸ Any man that behaves rebelliously against your order and does not listen to your words in all that you may command him will be put to death... however you must be courageous and strong.

2

¹ Then Joshua the son of Nun sent out two men secretly from Shit'tim as spies, saying:

- Joshua ——— *2 Israelite spies*

← GO, take a look at the land and Jer'i-cho.³

So they went and came to the house of a prostitute woman whose name was Ra'chab⁴ ["broad", "proud"], and they went in there. ² But it was said to the king of Jer'i-cho:

- King of Jer'i-cho ——— *messenger*

➤ Look! Men from the sons of Israel came in here tonight to search out the land!

³ At that the king of Jer'i-cho sent to Ra'chab, saying:

- Ra'chab ——— *King of Jer'i-cho (via messengers)*

➤ Bring out the men that came to you – [the ones] that came into your house – for they have come to search out the whole land!

⁴ – but the woman took the two men and concealed them, and she said:

↔ Yes, the men did come to me, but I did not know where they were from. ⁵ And at the closing of the gate, the men went out in the darkness. I just do not know where the men have gone. CHASE after them quickly, if YOU want to overtake them.

⁶ (...she, though, had taken them up to the roof, and she hid them among stalks of flax laid in rows for her upon the roof.)

⁷ – so the men chased after them in the direction of the Jordan at the fords, and they shut the gate immediately after those chasing after them had gone out.

⁸ But before they [the Hebrew spies] could lie down, she came up to them on the roof. ⁹ And she said to the men:

- Ra'chab ——— *2 Israelite spies*

⇒ I know that Jehovah has given the land to YOU, and that dread of YOU has fallen upon us, and that

³ Evidently meaning: "the land surrounding– and the walled city– of Jer'i-cho"

⁴ For her loyalty, she was rewarded – though a Ca'naan-ite – by becoming an ancestor of the Christ *Matthew 1:5*

all the inhabitants of the land have become disheartened because of YOU, ¹⁰ for we have heard how Jehovah dried up the waters of the Red Sea from before YOU when YOU came out of Egypt, and what YOU did to the two kings of the Am'or-ites across the Jordan – namely, Si'hon and Og, whom YOU exterminated.⁵ ¹¹ When we heard of it, our hearts began to melt, and no renewed spirit has arisen in anybody because of YOU, because Jehovah – YOUR God – is God in the heavens above and on the earth beneath.

¹² And now please, swear to me by Jehovah that because I have exercised loving-kindness toward YOU, YOU also will certainly exercise loving-kindness toward my father's household – and give me a token of YOUR trustworthiness – ¹³ and preserve alive my father and my mother and my brothers and my sisters and all who belong to them, and deliver our souls from death.

¹⁴ At that the men said to her:

↔ *Our souls will die instead of YOU people if YOU will not tell about this matter of ours, and when Jehovah gives us the land, we will exercise loving-kindness and trustworthiness toward you.*

¹⁵ After that she had them descend by a rope through the window, for her building was on a side of the [city] wall, and she was dwelling on the wall. ¹⁶ And she said to them:

↔ *Go to the mountainous region [NOT back towards the fords of the river], for fear those in pursuit may happen upon YOU. Hide there for three days until those in pursuit have returned, then YOU can go on YOUR way.*

¹⁷ In turn the men said to her:

↔ *We are free from guilt respecting this oath of yours that you have made us swear. ¹⁸ Look! we [ourselves] are going into the land by this cord of scarlet thread which you must tie in the [very] window from which you have let us down. And you must assemble your father and your mother – and your brothers and all of your father's household – to yourself in [this] house. ¹⁹ And it must be that anyone who goes out of the doors of your house into the open, his blood will be upon his own head, and we shall be free from guilt; and whoever is with you in the house, his blood will be on our heads if a hand should come upon him. ²⁰ And if you should report this matter of ours, we shall be exempt from this oath of yours that you have made us swear.*

²¹ To this she said:

↔ *It will be as YOU say.*

With that she sent them off, and they went their way. After that she tied the scarlet cord in the window.

²² They went and came toward the mountainous region and stayed there for three days, until the pursuers had returned (...the pursuers looked for them on every road, but they did not find them.) ²³ So the two [Hebrew] men turned back, came down from the mountainous region and crossed over [the Jordan] and they came to Joshua the son of Nun, and told him all the things that had happened to them. ²⁴ And they told Joshua that

● Joshua — 2 Israelite spies

↔ *Truly Jehovah has given all the land into our hand, and moreover all the inhabitants of the land have grown disheartened because of us.⁶*

3

¹ Then Joshua got up early in the morning, and he and all the sons of Israel pulled away from Shit'tim and came as far as the Jordan; and they lodged there before their crossing.

² Then at the end of the three days the officers passed through the camp ³ and instructed the people, saying:

⁵ Numbers 21:21-35

⁶ This would be good news to Joshua, because he would remember that 40 years' earlier the returning spies had brought a bad report and hindered God's purpose

- *Army officers of Israelites (order of Joshua) — the people*
 - ↳ As soon as YOU see the Ark of the covenant of Jehovah YOUR God – and the priests, the Le´vites, bearing it – then YOU [your camp] must pull away from YOUR place, and YOU must follow it. ⁴ However keep a distance between YOU and it measuring about two thousand cubits [over half a mile]; do not get near to it, in order that YOU may know by its route which way YOU should go, for YOU had not passed this way before three days' ago.⁷
 - ⁵ Joshua now said to the people:
- *Joshua — the people*
 - ↳ Purify yourselves, for tomorrow Jehovah will do wonderful things in YOUR midst.
 - ⁶ Then Joshua said to the priests:
- *Joshua — the priests*
 - ↳ TAKE up the Ark of the covenant and cross over in front of the people.
 - so they took up the Ark of the covenant and set off before the people.
 - ⁷ And Jehovah proceeded to say to Joshua:
- *Almighty God — Joshua*
 - ↳ This day I shall start to make you great in the eyes of all Israel, so that they may know that just as I proved to be with Moses I shall prove to be with you. ⁸ And you yourself⁸ should instruct the priests who are carrying the Ark of the covenant, by saying:
 - ↳ “As soon as YOU have come as far as the edge of the waters of the Jordan, YOU should stand still in [those faint waters of] the Jordan.”
 - ⁹ And Joshua went on to say to the sons of Israel:
- *Joshua — sons of Israel*
 - ↳ COME near and listen to the words of Jehovah YOUR God.
 - ¹⁰ After that Joshua said:
- *Joshua (words of Almighty God) — sons of Israel*

By this YOU will know that the living God is among YOU, and that He will without fail drive away the Ca´naan-ites and the Hit´tites, the Hi´vites and the Per´iz-zites, the Gir´ga-shites and the Am´or-ites and the Jeb´u-sites from before YOU.

¹¹ Look! The Ark of the covenant of the Lord of the whole earth is passing before YOU into the Jordan.

¹² And now TAKE for yourselves twelve men from the tribes of Israel – one man from each tribe – ¹³ And this will occur at the instant that the soles of the feet of the priests carrying the Ark of Jehovah – the Lord of the whole earth – rest in the waters of the Jordan: the waters of the Jordan will be cut off – [that is] the waters descending from above – and they will stand still, as a wave.

¹⁴ And it happened: the people pulled up their tents in order to cross over the Jordan, as did the priests carrying the Ark of the covenant before the people. ¹⁵ And at the instant that the carriers of the Ark came as far as the Jordan and the feet of the priests carrying the Ark were immersed in the edge of the waters – for the Jordan overflows all its banks all the days of harvest – ¹⁶ then the waters descending from above began to stand still. They rose up as a single wave very far away at the city of Adam [“red”] – beside Zar´e-than [“their distress”] – while those descending [southward] toward the sea of the Ar´a-bah, the Salt Sea, became exhausted. They were cut off... and the people crossed over in front of Jer´i-cho.

¹⁷ Meanwhile the priests carrying the Ark of Jehovah’s covenant kept standing immovable on dry ground in the middle of the Jordan while all Israel were passing over on dry ground, until the whole nation [600,000] had finished passing over the Jordan.

⁷ ½ mile seems a lot, but this was the entire assembly of the Hebrews – over 600,000 of them – and a ½ mile distance would enable the front groups of the masses to see which way to go

⁸ The priests must turn to Joshua for instruction, just as they turned to Moses

4

¹ And it came about that as soon as the whole nation had completed crossing over the Jordan, Jehovah spoke to Joshua to instruct him:

● *Almighty God* — *Joshua*

↳ ² Take for yourselves twelve men from the people, one man from each tribe, ³ and command them, saying:

↳ “Take up for yourselves twelve stones from the midst [*very middle*] of the Jordan – from the place where the priests’ feet stood motionless – and YOU must carry them across with YOU and deposit them in the encampment in which you will lodge tonight.”

⁴ So Joshua called twelve men whom he had appointed from the sons of Israel, one man from each tribe; ⁵ and Joshua went on to say to them:

● *Joshua* — *12 representative men, one from each tribes*

↳ Pass over to before the Ark of Jehovah YOUR God to the middle of the Jordan, and each one of you lift up a stone upon his shoulder, according to the number of the tribes of the sons of Israel, ⁶ in order that this may serve as a sign in YOUR midst, so that when YOUR future sons ask:

● *sons in the future* — *their fathers*

⇒ ‘Why do YOU have these stones?’

⁷ then YOU must answer them:

↔ ‘The waters of the Jordan were cut off from before the Ark of Jehovah’s covenant when it crossed the Jordan. The waters of the Jordan were cut off, and these stones became a memorial [*of that event*] to the sons of Israel to time indefinite.’

⁸ Accordingly the sons of Israel did so, just as Joshua had commanded: they took up twelve stones from the middle of the Jordan, just as Jehovah had stated to Joshua – to the number of the tribes of the sons of Israel – and they took them over with them to the encampment and deposited them there.

⁹ ...and there were [*another*] twelve stones that Joshua set up in the middle of⁹ the [*River*] Jordan on the standing place of the feet of the priests carrying the Ark of the covenant, and they remain there until this day.

¹⁰ And the priests carrying the Ark remained standing in the middle of the Jordan until the whole instruction had been completed which Jehovah had commanded Joshua to command the people – in accord with all that Moses had commanded Joshua – while [*like fast-flowing water*] the people flowed across... ¹¹ It was only when all the people had finished crossing over that the Ark of Jehovah and the priests passed over before the eyes of the people.

¹² And the sons of Reu’ben and the sons of Gad and the half tribe of Ma-nas’seh did proceed to pass over in battle formation in the sight of the sons of Israel, just as Moses had stated to them¹⁰ – ¹³ about forty thousand equipped for the army passed over before Jehovah for the war, toward the desert plains of Jer’i-cho.

¹⁴ On that day Jehovah made Joshua great in the eyes of all Israel, and they began to revere him – just as they had revered Moses – all the days of his life.

¹⁵ It was then that Jehovah said to Joshua:

● *Almighty God* — *Joshua*

↳ ¹⁶ Command the priests who are carrying the Ark of the testimony to come up out of the Jordan.

¹⁷ so Joshua commanded the priests, saying:

⁹ See Matthew 3:9; John 1:28

¹⁰ Deuteronomy 32:25-33

- *Joshua (words of Almighty God) — the priests*

← *Come up out of the Jordan.*

¹⁸ – and it came about that when the priests carrying the Ark of the covenant of Jehovah came up out of the middle of the Jordan and the soles of the feet of the priests were drawn out onto the dry ground [at the side of the river], then the waters of the Jordan began returning to their place and went overflowing all its banks as formerly.

¹⁹ The people came up out of the Jordan on the tenth [day] of the first month and encamped at Gil'gal on the eastern border of Jer'i-cho, ²⁰ and Joshua set up at Gil'gal those twelve stones which they had taken out of the Jordan. ²¹ And he went on to say to the sons of Israel:

- *Joshua — sons of Israel*

⇒ *When YOUR sons ask their fathers in time to come, saying:*

- *sons in the future — fathers*

⇒ *'What do these stones mean?'*

²² *YOU must teach YOUR sons, saying:*

↔ *'Israel passed over this Jordan on dry land, ²³ when Jehovah YOUR God dried up the waters of the Jordan from before them until they had passed over – just as Jehovah YOUR God had done to the Red Sea when He dried it up from before us until we had passed over – ²⁴ in order that all the peoples of the earth may know that Jehovah's hand is strong, in order that YOU may revere Jehovah YOUR God always.'*

5

¹ And it came about that as soon as all the kings of the Am'or-ites who were on western side of the Jordan – and all the kings of the Ca'naan-ites who were by the sea – heard that Jehovah had dried up the waters of the Jordan from before the sons of Israel until they had crossed over, then their hearts began to melt, and there was no spirit in them anymore because of the sons of Israel.¹¹

² At that particular time Jehovah said to Joshua:

- *Almighty God — Joshua*

← *Make for yourself flint knives and circumcise the sons of Israel again.*

³ Accordingly Joshua made flint knives for himself and circumcised the sons of Israel at Gib'e-ath-ha-Ar'a-loth [“the hill of the foreskins”]. ⁴ And this was why Joshua did the circumcising:

...all the people that came out of Egypt – the males, all the men of war – had died in the wilderness on the road when they were coming out of Egypt. ⁵ Whereas all the people who came out were circumcised, all the people who had been born in the wilderness on the road when they came forth from Egypt had not been circumcised¹² – ⁶ for the sons of Israel had walked forty years in the wilderness, until all the nation of the men of war who came out of Egypt that did not listen to the voice of Jehovah had come to its finish – [those] to whom Jehovah swore that He would never let them see the land that Jehovah had sworn to their forefathers to give to us

“a land flowing with milk and honey”.



Exodus 3:7

Almighty God — Moses at mount Ho'reb

¹¹ The parting of the Reed Sea led the exodus out of Egypt, but here the parting of the Jordan led these 600,000 INTO Ca'naan – and seeing God's power to enable this would be very frightening to the people of the land

¹² Prophetic of Christ's reign. There were two circumcised, or sealed loyal ones: Joshua and Caleb, while the rest of the uncursed people were a great crowd in waiting to see if they would die through rebellion in the wilderness like their forefathers. (Note: the young male children left on the eastern side would not be circumcised... their parents in choosing the land of Gilead had effectively retired them before entering the Promised Land.) The wilderness proved to be a womb to the people, awaiting their birth on the banks of the Promised Land. This is prophetic of Christ's reign, as circumcision comes on the 8th day ^{1st} *Corinthians 15:24-28* – the start of God's possession – and all those alive during Christ's reign must wait to see how they survive to that reign before being given the token of the covenant

7. However, He raised up their sons¹³ instead of them, and Joshua circumcised these because they were uncircumcised, for they had not circumcised them on the road.

8. And it came about that when they had completed circumcising the entire nation, they remained under cover in the camp until they revived.

9. Then Jehovah said to Joshua:

● *Almighty God* ——— *Joshua*

◀ *Today I have rolled away the reproach of Egypt from off YOU.*

so the name of that place came to be called Gil'gal¹⁴ x until this day.

1st Passover in the Land of Ca'naan¹⁵

10. And the sons of Israel continued to camp in Gil'gal, and they proceeded to carry out the Passover on the fourteenth¹⁶ day of the month, in the evening, on the desert plains of Jer'i-cho.¹⁷ 11. And they began to eat some of the yield of the land the day after [the start of] the Passover¹⁸ – unfermented cakes and roasted grains – on this same day. 12. Then the Manna ceased on the following day when they had eaten some of the yield of the land, and Manna did not occur anymore for the sons of Israel, and they began to eat some of the produce of the land of Ca'naan in that year.¹⁹

13. And it came about when Joshua happened to be by Jer'i-cho that he raised his eyes and look! there was a man standing in front of him with his drawn sword in his hand. So Joshua walked up to him and said to him:

● *"man with sword drawn", "Prince of the Army of God", possibly the archangel Mi'cha-el* ——— *Joshua*

◀ *Are you for us or for our adversaries?*

14. To this he said:

↪ *No, but I have come now as prince of the army of Jehovah.²⁰*

With that Joshua fell on his face to the earth and prostrated himself and said to him:

↪ *What is my lord saying to his servant?*

15. In turn the prince of the army of Jehovah said to Joshua:

↪ *Draw your sandal from off your foot, because the place on which you are standing is Holy.²¹*

– at once Joshua did so.

6

Ark and Army Marches around Jer'i-cho for Seven Days

1. Now Jer'i-cho was tightly shut up because of the sons of Israel – no one was leaving and no one entering – 2. and Jehovah said to Joshua:

¹³ (*Matthew 18:2-3; John 3:3*) *Numbers 8:6-16* "reborn" indicates coming out of the womb again – the womb a euphemism for the abyss, as is the Jordan valley built up on both sides)

¹⁴ "wheel" – reminiscent of a large circular rock used to seal the entrance to a tomb. Mes-si'ah's resurrection and his action to remove our sins – see *Mark 16:1-3* at Jesus' tomb

¹⁵ *Exodus 12; Numbers 9; Numbers 28:16-27; Deuteronomy 16; 2nd Kings 23; 2nd Chronicles 35*

¹⁶ Lambs slaughtered on the 14th, Passover festival from the 15th to the 22nd

¹⁷ 1st Passover in the Promised Land on the desert plains of Jer'i-cho (meaning "its moon" – perhaps from the 1st Passover there – compare with *Matthew 20:29* at Jesus' entrance there

¹⁸ Symbolic of the way opened to Gentiles after Jesus' death, which ended on the evening before the 1st day of Passover. The Manna which never again came for the sons of Israel was replaced by eating of the land of the Gentiles

¹⁹ Prophetic of our time. Christ – our Passover *1st Corinthians 5:7* – will not eat of the fruit of the vine (*Matthew 26:27; Mark 14:25; Luke 22:17-18*) until he eats it with his brothers in the Kingdom. We are in the wilderness now! – we have the Holy Spirit *John 16:5-8* – the Manna – which will end when we have the fruit of the Promised Land at the end of his reign when he hands the Kingdom over to his Father *1st Corinthians 15:24-28*

²⁰ Quite likely this is the archangel Mi'cha-el *Daniel 10:21* Compare the incident at the threshing floor of Or'nan *1st Chronicles 21:16*

²¹ Almost the same words said to Moses from out of the fiery thorn-bush (*Exodus 3:4,5*) – however this is a *single* shoe... indicative perhaps of not performing brother-in-law marriage- possibly that no bride should be taken from among the people of the land, or more prophetically, of the nations of Israel refusing to adopt the bride of the Lamb of God after his execution

● *Almighty God* — Joshua

↳ Look! I have given Jer'i-cho and its king – the valiant mighty men – into your hand.

³All the men of war must march around the city – fully encircling the city once [each day] for six days – ⁴and seven priests should carry [blow] seven rams' horns [lit. seven trumpets of leading (people)] before the Ark. On the seventh day YOU should march around the city seven times and [then only] the priests should blow the horns. ⁵And when they make a long sound with the ram's horn [and] YOU hear the sound of the horn, all the people should shout a great war cry. And the wall of the city must fall down flat, and the people must go up, each one straight before him.

⁶Accordingly Joshua the son of Nun called the priests and said to them:

● *Joshua* — the priests

↳ Take up the Ark of the covenant, and seven priests should carry seven rams' horns before the Ark of Jehovah.

⁷– and he went on to say to the people:

● *Joshua* — the people, the army of Israel

↳ Pass on and march around the city, and those equipped for war should pass on ahead of the Ark of Jehovah.

⁸So it came about just as Joshua said to the people: and seven priests carrying seven rams' horns before Jehovah passed on and blew the horns, and the Ark of the covenant of Jehovah was following them. ⁹And the armed men went ahead of the priests who were blowing the horns, while the rear guard was following the Ark and the blasts of the horns.

¹⁰Now Joshua had commanded the people, saying:

YOU must neither shout nor let YOUR voices be heard – no word should come out of YOUR mouths until the day²² when I say to YOU:

'Shout!'

then YOU must shout.

¹¹And he had the Ark of Jehovah go marching round the city – going around once – after which they went to the camp and stayed overnight in the camp.

¹²Then Joshua got up early in the morning, and the priests lifted up the Ark of Jehovah, ¹³and seven priests carrying seven rams' horns were walking continually before the Ark of Jehovah, blowing the horns, and the armed force was walking ahead of them, while the rear guard was following the Ark of Jehovah and the blowing of the horns. ¹⁴Then they marched around the city once on the second day, after which they returned to the camp. That was the way they did for six days...

Silent Army Shouts on the Seventh Circuit

¹⁵And it came about on the seventh day that they rose early as soon as the dawn ascended, and they went marching round the city in this manner seven times – on that day alone they marched round the city seven times. ¹⁶And it came about on the seventh time that the priests blew the horns, and Joshua said to the people:

● *Joshua* — army of Israel

↳ Shout! For Jehovah has given YOU the city. ¹⁷And the city must become devoted – it along with everything that is in it – to [the will of] Jehovah [that is, destroyed]. Only Ra'chab the prostitute may keep on living, she and all who are with her in the house, because she hid the messengers whom we sent out.

¹⁸However, be wary of the devoted thing, for fear YOU may become accursed when YOU take some of the devoted thing and inundate the [whole] camp of Israel with a curse. ¹⁹Instead, all the silver and the

²² Compare with 7th trumpet blast of Revelation Revelation 11:15

gold and the articles of copper and iron are consecrated to Jehovah. It should go into the treasury of Jehovah.

²⁰ So the people shouted when they ^[the priests] blew on the horns ^[the seventh time]; as soon as the people heard the sound of the horn, the people shouted a great war cry, then the wall fell down flat. After that the people went up into the city, each one straight ahead of himself,²³ and they captured the city. ²¹ And they destroyed everything that was in the city – from man to woman, from young man to old man, and to bull and sheep and ass – by the edge of the sword.

²² And Joshua said to the two men who had²⁴ spied-out the land:

● Joshua — 2 Israelite spies

↳ Go into the house of the woman, the prostitute, and bring out from there the woman and all who belong to her, just as YOU swore to her.

²³ so the young men who had done the spying went in and brought out Ra'chab and her father and her mother and her brothers and all who belonged to her, yes, they brought out all her kindred family; and they set them down outside the camp of Israel.

²⁴ And they burned the city with fire and everything that was in it.²⁵ Only the silver and the gold and the articles of copper and iron they gave to the treasury of the house of Jehovah. ²⁵ So Joshua preserved alive Ra'chab the prostitute and the household of her father and all who belonged to her; and she dwells in the midst of Israel down to this day,²⁶ because she hid the messengers whom Joshua sent out to spy on Jer'i-cho.

²⁶ Then Joshua had an oath pronounced at that particular time, saying:

● Joshua — army of Israel

↳ Cursed before Jehovah be the man who gets up and ^{[re]builds this city Jer'i-cho. Let him lay its foundation at the forfeit of his firstborn, and let him put up its doors at the forfeit of his youngest.}²⁷

²⁷ So Jehovah proved to be with Joshua, and his fame came to be in all the earth.

7

A'chan sins, and is protected by his family and friends

¹ ...But the sons of Israel covered up a sin respecting the thing devoted ^[to Jehovah] in that A'chan ^["Bringer of Ostracism", "troubler"] ^[aka A'car "troublesome"] ^{28 sa} the son of Car'mi, the son of Zab'di ^["endowment"], the son of Ze'rah, of the tribe of Judah, took some of the devoted thing... and Jehovah's anger was kindled against the sons of Israel.

² Meanwhile Joshua sent men out from Jer'i-cho to A'i,²⁹ which is close by Beth-a'ven ^["house of vanity"], to the east of Beth'el, and spoke to them, saying:

● Joshua — Israelite spies sent to A'i

↳ GO up and spy on the land.

– and accordingly the men went up and spied on A'i. ³ After that, they returned to Joshua and said to him:

↔ We should not let not all the people go up. Let about two thousand men or about three thousand men go up and strike A'i. Do not weary all the people with going there, for they are few.

⁴ So about three thousand men of the people went up there... but they took to flight from before the men

²³ Picture this: the wall falls down, and the Hebrew warriors rush at the city from all sides at the same time!

²⁴ See fn to A'chan Joshua 7:1

²⁵ Joshua 10:28

²⁶ For her loyalty, she was rewarded – though a Ca'naan-ite – by becoming an ancestor of the Christ Matthew 1:5

²⁷ Fulfilled by Hi'el the Beth'el-ite in the days of King A'hab – see 1st Kings 16:34 Prophetic of Christ (murdered) and the adversary (judged and executed) (Jer'i-cho being the obstacle standing in the way of access to God)

²⁸ This name is based on the Hebrew word – אֲחָן [A'chan] – meaning inundate, or roll water over, the warning given in Joshua's warning Joshua 6:18. His name was probably not A'chan before this act. See 1st Chronicles 2:7 where he is called 'A'char' ["troublesome"] (A'char אֲחָר and A'chan אֲחָנָן – a common copyist slip of writing rhes for nun)

²⁹ It seems that Joshua is keen to reach Beth'el, the place of the altar to Jehovah, which was on the way to the hills of Mt. Ger'i-zim and Mt. E'bal where Joshua was to set up the declarations of the blessings and the malediction as God had commanded (Deuteronomy 11:29)

of A'i. ⁵ And the men of A'i got to strike down about thirty-six³⁰ men of them, for they pursued them from before the gate as far as the breaches³¹ [Sheb' a-rim "the breaches"] and continued striking them down on the descent.³² Consequently the heart of the people began to melt and became as water.

⁶ At this Joshua ripped his mantles and fell upon his face to the earth before the Ark of Jehovah until the evening – he and the older men of Israel – and they kept putting dust upon their heads. ⁷ And Joshua went on to say:

● *Almighty God* ——— *Joshua*

↩ *Alas, Sovereign Lord Jehovah, why did You bring this people all the way across the Jordan, just to give us into the hand of the Am'or-ites³³ for them to destroy us? If only we had [all] agreed to dwell on the other side of the Jordan!³⁴*

↩ *Excuse me, O Jehovah, but what can I say after Israel has turned his back before his enemies? ⁹ And the Ca'naan-ites and all the inhabitants of the land will hear of it, and they will surround us and cut our name off from the earth – and what will You do for Your Great Name?*

¹⁰ In turn Jehovah said to Joshua:

↪ *Raise yourself up! Why are you falling upon your face? ¹¹ Israel has sinned... and they have also overstepped My covenant that I laid as a command upon them... and they have also taken some of the devoted thing and have stolen and acted deceptively by putting it among their own belongings.*

¹² That is why the sons of Israel are not able to rise up against their enemies – even turning the neck to their enemies – because they have become cursed.³⁵ I shall not prove to be with YOU again unless YOU annihilate the accursed out of YOUR midst. ¹³ Get up! Make the people sanctified. You must say:

● *Joshua (words of Almighty God)* ——— *the people*

↩ *“Sanctify yourselves ready for tomorrow, for this is what Jehovah the God of Israel has said:*

● *Almighty God (via Joshua)* ——— *the people*

↩ *“There is a devoted thing in your midst, O Israel. You will not be able to rise up against your enemies until YOU have removed the cursed one from YOUR midst.”*

¹⁴ And YOU must be brought near in the morning, tribe by tribe, and the tribe that Jehovah will pick must approach. Then family by family, and the family that Jehovah will pick must approach. Then household by household, and the household that Jehovah will pick must approach... warrior by warrior. ¹⁵ And the one picked with the devoted thing will be burned with fire – he and all that belongs to him – because he has overstepped the covenant of Jehovah and acted disgracefully in Israel.”

¹⁶ Then Joshua rose early in the morning and had Israel come near, tribe by tribe of it, and the tribe of Judah was picked out. ¹⁷ Next he had the families of Judah come near and He [Jehovah, through Joshua] picked the family [line] of the Zar-hites, after which he had the family³⁶ of the Zar-hites come near, able-bodied man by able-bodied man, and [the family branch of] Zab'di was picked out. ¹⁸ Finally he had his household come near – warrior by warrior – and A'chan the son of Car'mi, the son of Zab'di, the son of Ze'rah, of the tribe of Judah, was picked out. ¹⁹ Then Joshua said to A'chan:

³⁰ Prophetic (?) 36 years after Jesus' conquering the world – when the Traditionalists took, for their own pleasure, the thing devoted to God (the Mes-si'ah) – was the year 70 CE, when Ma-sa'da fell

³¹ Likely this is not a place-name at-all, but – knowing that A'i is ruins – it may be an outer walled area which had been breached in previous years

³² The word for “descent” really means an architectural festoon over a gateway. Since the Hebrews were chased to the breaches (“Sheb'a-rim”) it could mean that the men were caught and then executed on the stones of this architectural feature. Alternatively – if in reference to an actual descent – it could refer to a well-known feature of the terrain “the descent”, a descent from the ridge on which A'i, Beth-a'ven and Beth'el lie, and that they fired arrows and threw rocks at the Hebrews as they descended in retreat

³³ Joshua would know that the Am'or-ites were supposed to be vanquished before the Hebrews! *Genesis 15:16*

³⁴ Joshua is showing his exasperation – in the manner of those murmurers in the wilderness – because just as Israel is entering the land, he feels the same frustration at their failure and feels the need of Moses' leadership to take the responsibility away from his shoulders

³⁵ This is in accord with the Law – see *Leviticus 27:29; 1st Corinthians 5:6-8*

³⁶ Just as Jacob was divided into twelve separate families, the family of the Zar-hites consisted of several separate sub-families

● *Joshua — deceitful A'chan*

↳ *My son, render glory now to Jehovah the God of Israel and make confession to Him, and tell me now: What have you done? Do not hide it from me.*

²⁰ At this A'chan answered Joshua and said:

↳ *For a fact I personally have sinned against Jehovah the God of Israel, and I have done these things.*

²¹ *When I got to see an official garment from Shi'nar among the spoil – a good-looking one – and two hundred shekels of silver and one gold bar weighing fifty shekels, then I wanted them... and I took them. See! they are hidden in the earth in the midst of my tent with the silver underneath it.*

²² At once Joshua sent messengers, and they went running to the tent, and look! It was hidden in his tent with the silver underneath it. ²³ So they took them from the midst of the tent and brought them to Joshua and all the sons of Israel and melted them ^[the silver pieces] down before Jehovah. ²⁴ Then Joshua and all Israel with him took A'chan the son of Ze'rah and the silver and the official garment and the bar of gold and his sons and his daughters and his bull and his ass and his flock and his tent and everything that was his... and they brought them up to the low plain of A'chor ^["trouble, disturbance"]. ²⁵ Then Joshua said:

↳ *Why have you brought trouble upon us? Jehovah will bring trouble upon you today.*

– with that all Israel went pelting him with stones; they burned them ^[his entire belongings and family] with fire after they had stoned them with stones. ²⁶ And they raised up a big pile of stones over him down to this day, at which Jehovah turned away from His hot anger. That is why the name of that place has been called “Low Plain of A'chor” down to this day.

8

¹ Then Jehovah said to Joshua:

● *Almighty God — Joshua*

↳ *You must neither be afraid nor terrified. Take all the people of war with you and get up – go up to A'i. See, I have given the king of A'i and his people, and his city and his land into your hand. ² And you must do to A'i and to its king just as you did to Jer'i-cho and its king. However YOU people may plunder its spoil and its domestic animals for yourselves.³⁷ Set your ambush against the city at its rear.*

³ Accordingly Joshua and all the people of war rose to go up to A'i, and Joshua proceeded to choose thirty thousand valiant warriors, and sent them off by night. ⁴ And he instructed them, saying:

● *Joshua — 30,000 valiant army men*

↳ *See, YOU will ambush the city from its rear.³⁸ Do not go very far away from the city, YOU must all be prepared. ⁵ As for me and all the people who are with me, we shall go close to the city. And it must occur that they will come out to meet us just as at the first, then we will flee from before them, ⁶ and they will come out after us until we have drawn them away from the city, for they will say:*

● *army of A'i —*

↳ *'They are fleeing before us just as at the first.'*

so we will flee before them!... ⁷ Then YOU – YOU will rise up from the from where you are lying and YOU must take possession of the city; for Jehovah YOUR God will give it into YOUR hands. ⁸ And as soon as YOU have seized the city, YOU should set the city on fire. YOU should do according to Jehovah's word – see, I have instructed YOU.³⁹

⁹ After that Joshua sent them out and they marched to the place of ambush and took up quarters between Beth'el and A'i to the west of A'i, while Joshua kept lodging on that night in the midst of the people.

¹⁰ Then Joshua rose up early in the morning and reviewed the people and went up – he and the older

³⁷ Jer'i-cho was a passive city – all to be destroyed – whereas A'i had attacked God's people and thus His Name, and so it could be plundered

³⁸ Whereas the first assault which was thwarted was a frontal attack, this time Joshua sends his men around behind the city also

³⁹ A reminder of A'chan's sin and its consequences – and an important re-establishing of Joshua's leadership before them

men⁴⁰ of Israel – to face the people to A'i. ¹¹ And all the people of war who were with him went up, that they might approach close up to the city, and they camped to the north of A'i, with the valley between them and A'i. ¹² In the meantime he [Joshua] took about five thousand men and set them as an ambush to the west of the city – between Beth'el and A'i. ¹³ So the people set the main camp that was to the north of the city and the extreme rear of it that was to the west of the city – and during the night Joshua went into the middle of the low plain.⁴¹

¹⁴ And it came about that, as soon as the king of A'i saw it, then the men of the city hurried to rise early and went out to meet Israel in battle – he and all his people – at the appointed time on the desert plain. As for him, he did not know that there was an ambush against him to the rear of the city. ¹⁵ When Joshua and all Israel suffered a blow before them, then they took to flight by the way of the wilderness. ¹⁶ At that all the people in the city were called out to chase after them, and they did chase after Joshua and got to be drawn away from the city – ¹⁷ there was not a man remaining in A'i – or in Beth'el⁴² – that did not go out after Israel, so that they left the city wide open and went chasing after Israel.

¹⁸ Jehovah now said to Joshua:

● *Almighty God* ——— *Joshua*

◀ *Stretch out the javelin that is in your hand toward A'i, for I shall give it into your hand.*

Accordingly Joshua stretched out the javelin that was in his hand toward the city. ¹⁹ And the ambush rose up quickly from its place; they began to run at the instant that he stretched out his hand, and they entered the city and captured it. Then they hurriedly set the city on fire.

²⁰ And the men of A'i began to turn back and look! smoke ascended from the city to the heavens,⁴³ and there was no power in them to flee this way or that, and the people that were fleeing to the wilderness turned upon the pursuers. ²¹ And Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city ascended, and so they turned around and went striking down the men of A'i. ²² And these others [the ambush force] came out of the city to meet them [men of A'i], so that they got to be in the midst of Israel – these on this side and those on that – and they went striking them down until there did not remain [to A'i] either a survivor or an escapee. ²³ And they caught the king of A'i alive and brought him near to Joshua.

²⁴ And it came about that when Israel was finishing killing all the inhabitants of A'i in the field in the wilderness in which they had pursued them – [and] all of them kept falling by the edge of the sword until they came to their end – that all Israel returned to A'i and struck it with the edge of the sword. ²⁵ And the whole [number] of those who fell on that day, from man to woman, amounted to twelve thousand – all the people of A'i. ²⁶ And Joshua did not draw back his hand with which he stretched out the javelin⁴⁴ until he had devoted all the inhabitants of A'i to destruction. ²⁷ Only the domestic animals and the spoil of that city did Israel plunder for themselves, according to Jehovah's word that He had laid in command upon Joshua.

²⁸ Then Joshua burned A'i and reduced it to an indefinitely lasting mound, as a desolation down to this day.

²⁹ And he hanged the king of A'i upon a stake until the evening time; and as the sun was about to set Joshua gave the command, and then they took his carcass down from the stake and pitched it at the entrance of the gate of the city and raised up a great pile of stones over him, down to this day.⁴⁵

³⁰ Then Joshua proceeded to build an altar to Jehovah the God of Israel, in Mount E'bal⁴⁶ – ³¹ just as Jehovah's servant Moses had commanded the sons of Israel, as it is written in the book of the law of Moses:

...an altar of whole stones, upon which no iron tool has been wielded...'

⁴⁰ A'i had driven back 3,000 warriors, so they would be tempted to attack what must look like the remnants of Israel – a lone warrior with a collection of old men! However there is the ambush to the east, 5,000 men further west behind Joshua and the elders, and more warriors to the north!

⁴¹ A'i would see them first thing in the morning – nearby, prominent, exposed – and attack them

⁴² Joshua – in full view in the low plain looked very vulnerable, but the ambush was higher, to the west of A'i

⁴³ The men of A'i would have to run uphill to their city in order to defend it

⁴⁴ Compare Moses against the A-mal'ek-ites *Exodus 17:10-13*

⁴⁵ That would serve as a warning to others – seeing the inglorious burial place of the king of A'i in the very gateway of his own city

⁴⁶ See the command at *Deuteronomy 11:29*



and presented burnt offerings upon it to Jehovah and offered communion sacrifices.

³² Then he wrote there upon the stones a copy of the law of Moses which he had written before the sons of Israel. ³³ And all Israel and their older men and the officers and their judges were standing on this side and on that side of the Ark in front of the priests – the Le´vites who were carrying the Ark of the covenant of Jehovah – the alien resident as well as the native, with one half of them in front of Mount Ger´i-zim and the other half of them in front of Mount E´bal just as Jehovah’s servant Moses had commanded, to bless the people of Israel first of all. ³⁴ And after this he read aloud all the words of the law – the blessing and the malediction – according to all that is written in the book of the law.⁴⁷ ³⁵ There was not a word of all that Moses had commanded that Joshua did not read before all the congregation of Israel, together with the women and the little ones and the alien residents who walked among them.

9

¹ And as soon as all the kings heard of it – those who were on the side of the Jordan in the mountainous region and in the She-phe´lah and along the whole coast of the Great Sea and in front of Leb´a-non: the Hit´ites and the Am´or-ites, the Ca´naan-ites, the Per´iz-zites, the Hi´vites and the Jeb´u-sites – ² they began to assemble themselves all together with one thought to make war against Joshua and Israel.⁴⁸

Gib´e-on-ites Deceive Joshua into a Peace Covenant

³ But when the inhabitants of Gib´e-on [^{“hill city”}] heard what Joshua had done to Jer´i-cho and A´i, ⁴ they – of their own accord – acted with shrewdness... They went and fashioned themselves as ambassadors [^{mere} functionaries], took worn-out sacks for their asses, and worn out wine skins – burst and tied up – ⁵ and worn-out and patched sandals on their feet, and worn-out garments upon themselves, and all of their bread provision was dry and mouldy. ⁶ Then they approached Joshua at the camp at Gil´gal and said to him and the men of Israel:

- *Joshua (and other men of Israel) — “wanderers” (Hi´vites, inhabitants of Gib´e-on)*

← *We have come from a distant land. And now CONCLUDE a covenant with us.*⁴⁹

⁷ At this the men of Israel said to the Hi´vites:

↔ *Perhaps you are dwelling in our vicinity,⁵⁰ so how could we conclude a covenant with you [your nation]?*

⁸ In turn they said to Joshua:

- *Joshua — “wanderers” (Hi´vites, Inhabitants of Gib´e-on)*

➤ *We are your servants.*

But Joshua said to them:

↔ *Who are YOU, and where do YOU come from?*

⁹ At this they said to him:

↔ *Your servants have come from a very distant land in regard to the Name of Jehovah your God, because we have heard of His fame and of all that He did in Egypt, ¹⁰ and of all that He did to the two kings of the Am´or-ites who were on the other side of the Jordan – namely, Si´hon the king of Hesh´bon and Og the king of Ba´shan, who was in Ash´ta-roth.⁵¹ ¹¹ Hence our older men and all the inhabitants of our land said this to us:*

- *older men & inhabitants of Gib´e-on — Hi´vites (Inhabitants of Gib´e-on)*

⇒ *‘Take provisions in YOUR hands for the journey and go to meet them, and YOU must say to*

⁴⁷ Deuteronomy 30:19; compare the more immediate decision needed at the approach of the Babylonians Jeremiah 21:8

⁴⁸ Revelation 16:14-16; Revelation 17:12-14

⁴⁹ As their opening line, they would indeed sound like travelling ambassadors

⁵⁰ Jehovah had ordered that the inhabitants of the land should be ousted, so it would be forbidden to form an alliance with any nation “in the vicinity”

⁵¹ Numbers 21:21-35

them:’

- *men of Israel* — *Hi’vites (Inhabitants of Gib’e-on) (words of the older men)*

⇐ ‘We are YOUR servants. And now conclude a covenant with us.’

¹² This bread of ours – it was hot when we took it as our provisions from our houses on the day we set off to come here to YOU, and now look! it is dry and has become mouldy. ¹³ And these wine skins that we filled were new, but look! they have burst – and these garments and our sandals... they have worn out because of the great length of the journey.

¹⁴ Upon that the men took some of their provisions [as evidence]... but they did not inquire at the mouth of Jehovah⁵²... ¹⁵ so Joshua made peace with them and concluded a covenant with them to let them live, and so the chieftains of the assembly swore to them [also].

¹⁶ ...and it came about that at the end of three days after they had concluded a covenant with them that they got to hear that they were [from] near to them and that they were dwelling in their vicinity. ¹⁷ Then the sons of Israel pulled out and came to their [the Gib’e-on-ites’] cities on the third day, and their cities were: Gib’e-on and Che-phi’rah [“lioness”] and Be-er’oth [“wells”] and Kir’i-ath-Je’a-rim. ¹⁸ And the sons of Israel did not strike them, because the chieftains of the assembly had sworn to them by Jehovah the God of Israel – but all the assembly began to murmur against the chieftains. ¹⁹ At this all the chieftains said to all the assembly:

- *chieftains of the assembly* — *assembly*

⇒ We have sworn to them by Jehovah the God of Israel, and now we are not allowed to hurt them.

²⁰ This is what we shall do to them while letting them live, that no indignation may come upon us over the oath that we have sworn to them:

²¹ – so the chieftains said to them:

Let them live... but let them become gatherers of wood and drawers of water for all the assembly, just as the chieftains have promised them.

²² Joshua now called them and spoke to them, saying:

- *Joshua* — *Hi’vites (Inhabitants of Gib’e-on)*

⇒ Why did YOU trick us, saying:

⇒ ‘We are [from] very far away from YOU’,

whereas YOU are dwelling in our very midst? ²³ And now YOU are cursed people, and none of YOU will be freed from a servant’s [life] as wood-gatherers and water-bearers for the house of my God.

²⁴ Then they answered Joshua and said:

⇐ It was because your servants were plainly told that Jehovah your God had commanded Moses His servant to give YOU all the land and to annihilate all the inhabitants of the land from before YOU – and we became very much afraid for our souls because of YOU.... so we did this thing. ²⁵ And now here we are, in your hand; do to us just as it is good and right in your eyes.

²⁶ And he did so to them and delivered them from the hand of the sons of Israel, and they did not kill them. ²⁷ Accordingly on that day Joshua constituted them as wood-gatherers and water-bearers for the assembly and for Jehovah’s altar down to this day, at the place that He should choose.

10

¹ And it came about that as soon as A-do’ni-Ze’dek [“my lord is righteous”] the king of Jerusalem [“teaching of peace”] heard that Joshua had captured A’i and devoted it to destruction – that he had done to A’i and its king just as he had done to Jer’i-cho and its king – and that the inhabitants of Gib’e-on had made peace⁵³ with Israel and were continuing in their midst – ² they [his people in Jerusalem] became very frightened, because Gib’e-on was a great city – like one of the royal cities – and because it was greater than A’i, and all of its

⁵² This mistake was to force Joshua’s hand – see *Joshua 10* and the consequences in *Joshua 11*

⁵³ *Joshua 9:3-27*

men were mighty ones.

³ Consequently A-do'ni-Ze'dek the king of Jerusalem sent to Ho'ham [*whom Jehovah impels*] the king of He'bron and to Pi'ram [*like a wild ass*] the king of Jar'muth [*heights*] and to Ja-phi'a [*shining*] the king of La'chish [*invincible*] and to De'bir [*sanctuary*] the king of Eg'lon [*calf-like*], saying:

- *A-do'ni-Ze'dek, king of Jerusalem — 4 Kings: Ho'ham (He'bron), Pi'ram (Jar'muth), Ja-phi'a (La'chish), De'bir (Eg'lon)*

⇒ ⁴ *COME up to me and help me and let us strike Gib'e-on, because it has made peace with Joshua! and the sons of Israel.*

⁵ At this they gathered together and went on up – five kings of the Am'or-ites:

the king of Jerusalem,
the king of He'bron,
the king of Jar'muth,
the king of La'chish,
the king of Eg'lon

– these and all their armies, and they proceeded to camp against Gib'e-on and began to devour it.

⁶ Upon that the men of Gib'e-on sent to Joshua at [*his*] camp toward Gil'gal, saying:

- *messengers of men of Gib'e-on — men of Joshua*

◀ *Do not relax your hand from your servant; come up to us quickly and save us and help us, for all the kings of the Am'or-ites which live in the mountainous region have collected together against us!*

⁷ So Joshua went on up from Gil'gal – he and all the people of war with him, and all the valiant warriors.

⁸ Then Jehovah said to Joshua:

- *Almighty God — Joshua*

⇒ *Do not be afraid of them, for I have given them into your hand. Not a man of them will stand against you.⁵⁴*

⁹ So Joshua came against them all of a sudden – he had travelled out from Gil'gal all night long – ¹⁰ and Jehovah went throwing them into confusion before Israel, and he [*Israel*] slew them with a great slaughter at Gib'e-on...⁵⁵



Joshua's pursuit of five Kings of the Amorites

...and [*he*] pursued them by way of the ascent of Beth-ho'ron [*house of hollowness (caves?)*], slaying them as far as A-ze'kah [*dug over*] and Mak-ke'dah [*place of shepherds*].¹¹

And it came about that while they⁵⁶ [*armies men*] were fleeing from before Israel and were on the descent of Beth-ho'ron, Jehovah hurled great stones from the heavens upon them as far as A-ze'kah! so that they died; more died from the hailstones than those whom the sons of Israel killed with the sword.⁵⁷

¹² ...It was then that Joshua spoke to Jehovah on the day of Jehovah's abandoning the Am'or-ites to the sons of Israel, and he called out before the eyes of Israel:

⁵⁴ Genesis 15:16

⁵⁵ Gib'e-on is some 25km from Gil'gal, and some 800m higher. The 5 kings will have seen Joshua's ascent to higher ground from a distance and become afraid, and eventually confronted them at Gib'e-on

⁵⁶ The men of the armies were fleeing anywhere – toward the coast – but the Kings would not want to leave their own cities undefended, so these fled further south toward them

⁵⁷ Isaiah 28:17-21

- “sun” — *Joshua (a request to the Heavens)*

➤ *Sun, be motionless over Gib’e-on, and moon over the low plain of Ai’ja-lon* [^{“field of deer”}],⁵⁸

¹³ accordingly the sun remained motionless and the moon stood still, until the nation could take vengeance on its enemies.⁵⁹ Is it not written in the book of Ja’shar⁶⁰ [^{“the upright”}]? And the sun kept standing still in the middle of the heavens and did not hasten to set for an entire day. ¹⁴ And no day has proved to be like that one, either before it or after it, in that Jehovah listened to the voice of a man, for Jehovah Himself was fighting for Israel.

¹⁵ After that Joshua and all Israel with him returned toward Gil’gal to the camp.

¹⁶ ...Meantime these five kings fled and went hiding themselves in the cave at Mak-ke’dah. ¹⁷ And it was reported to Joshua, saying:

- *Joshua — bearer of report*

← *The five kings have been found! – hiding themselves in the cave at Mak-ke’dah.*

¹⁸ At that Joshua said:

- *Joshua — sons of Israel*

↪ *Roll great stones up to the mouth of the cave and assign men over it to guard them. ¹⁹ As for YOU men, do not stand still – chase after YOUR enemies, and YOU must strike them from behind. Do not allow them to enter into their cities, for Jehovah YOUR God has given them into YOUR hands.*

²⁰ And it came about that as soon as Joshua and the sons of Israel had finished slaying them with a very great slaughter – until these came to their end, while those of them who did escape survived by entering into fortified cities – ²¹ [then] all the people began to return safely to Joshua to the camp at Mak-ke’dah; no man [^{on the journey}] even spoke against the sons of Israel. ²² Then Joshua said:

⇒ *OPEN the mouth of the cave and bring these five kings out from the cave to me.*

²³ At that they did so and brought out to him from the cave these five kings – the king of Jerusalayim, the king of He’bron, the king of Jar’muth, the king of La’chish, the king of Eg’lon. ²⁴ And it came about that as soon as they had brought forth these kings to Joshua, that Joshua called all the men of Israel and said to the commanders of the men of war that had gone with him:

- *Joshua — commanders of army*

← *COME forward. Place YOUR feet on the back of the necks of these kings.*

so they came forward and placed their feet on the back of their necks. ²⁵ And Joshua went on to say to them:

“Do not be afraid or be terrified, be courageous and strong!”



*Deuteronomy 1:21 ; Deuteronomy 31:5
Moses — people of Israel*

for Jehovah will act like this to all YOUR enemies whom YOU are consuming.

²⁶ – and after that Joshua struck them and put them to death and hung them upon five trees, and they continued hanging upon the trees until the evening. ²⁷ And at the time of the setting of the sun Joshua commanded, and they took them down off the trees and threw them into the cave where they had hidden themselves. Then they placed big stones at the mouth of the cave – until this very day.⁶¹

²⁸ And Joshua captured Mak-ke’dah [*itself*] on that day and went striking it with the edge of the sword;⁶² he killed its king and every soul that was in it; he let no survivor remain. So he did to the king of Mak-ke’dah just as he had done to the king of Jer’i-cho.⁶³

⁵⁸ A plea made while the morning moon was still in the sky as he attacked Gib’e-on, before the attack on Mak-ke’dah of vv 10b-11

⁵⁹ This extended the light so that the enemies – of five major Am’or-ite kings – could be thoroughly routed

⁶⁰ Acts 9:11

⁶¹ Genesis 15:16

⁶² Because Mak-ke’dah had given sanctuary to the retreating kings

⁶³ Joshua 6:24

²⁹ Then Joshua and all Israel with him passed on from Mak-ke'dah to Lib'nah and warred against Lib'nah. ³⁰ Accordingly Jehovah also gave it and its king into Israel's hand, and he [^{Joshua}] went and struck it and every soul that was in it with the edge of the sword; he did not let a survivor remain in it. So they did to its king just as they had done to the king of Jer'i-cho.

³¹ Next Joshua and all Israel with him passed on from Lib'nah to La'chish and encamped against it and warred against it. ³² Accordingly Jehovah gave La'chish into Israel's hand so that they captured it on the second day, and he went striking it and every soul that was in it with the edge of the sword, according to all that they had done to Lib'nah.

³³ – it was then that Ho'ram [^{exalted}] the king of Ge'zer [^{portion}] went up to help La'chish, so Joshua struck him and his people until he had let no survivor of his [^{Ho'ram, king of Ge'zer}] remain.

³⁴ Then Joshua and all Israel with him passed on from La'chish to Eg'lon and encamped against it and warred against it. ³⁵ And they captured it on that day and struck it with the edge of the sword; he killed every soul that was in it on that day, according to all that he had done to La'chish.

³⁶ Then Joshua and all Israel with him went up from Eg'lon to He'bron and began to war against it. ³⁷ And they captured it and went striking it and its [^{replacement}] king⁶⁴ and all its towns and every soul that was in it with the edge of the sword; he did not let any survivor remain, according to all that he had done to Eg'lon. So he devoted it and every soul that was in it to destruction.

³⁸ Finally Joshua and all Israel with him came back to De'bir and began to war against it. ³⁹ And he captured it and its king and all its towns, and they struck them with the edge of the sword and killed every soul that was in it; he did not let any survivor remain. Just as he had done to He'bron, so he did to De'bir and its king, and just as he had done to Lib'nah and its king.

⁴⁰ And Joshua proceeded to strike all the land of the mountainous region and the Neg'eb and the Shephe'lah and the slopes and all their kings. He did not let a survivor remain, and everything that breathed he slaughtered, just as Jehovah the God of Israel had commanded. ⁴¹ Joshua went striking them from Ka'desh-Bar'ne-a to Ga'za and all the land of Go'shen⁶⁵ and up to Gib'e-on. ⁴² And Joshua captured all these kings and their land at one time, because it was Jehovah the God of Israel Who was fighting for Israel. ⁴³ After that Joshua and all Israel with him returned to the camp toward Gil'gal.⁶⁶

11

Northern Kings Mass against Joshua at Mt. Mer'om

¹ And as soon⁶⁷ as Ja'bin [^{whom God observes}] the king of Ha'zor⁶⁸ [^{castle}] heard of it, he sent to Jo'bab [^{howler}] the king of Ma'don [^{strife}] and to the king of Shim'ron and the king of Ach'shaph [^{I shall be bewitched}], ² and to the kings that were to the north in the mountainous region and in the desert plains south of Chin'ne-reth [^{Sea of Gal'i-lee}] and in the Shephe'lah and on the mountain ridges of Dor [^{generation}] to the west, ³ the Ca'naan-ites to the east and the west, and the Am'or-ites and the Hit'tites and the Per'iz-zites and the Jeb'u-sites in the mountainous region and the Hi'vites at the base of Her'mon in the land of Miz'pah. ⁴ So they went out – they and all their armies with them – a people as numerous as the grains of sand on the seashore, with a great many horses and war chariots. ⁵ All these kings met together by appointment and came and encamped together at the waters of Mer'om [^{high place}] to fight against Israel.⁶⁹

⁶ At this Jehovah said to Joshua:

● *Almighty God* — *Joshua*

◀ *Do not be afraid because of them, for tomorrow about this time I am abandoning all of them slain to Israel. You will hamstring their horses, and you will burn their chariots in the fire.*

⁷ And Joshua and all the men of war with him came against them along the waters of Mer'om and fell upon

⁶⁴ The king of He'bron was one of the 5 kings *Joshua 10:5* who fled to the cave, so this king is a replacement king

⁶⁵ NOT northern Egypt, but a district in southern Palestine between Ga'za and Gib'e-on

⁶⁶ All of this fighting was forced upon Joshua by his rash covenant with the people of Gib'e-on, but in the process Jehovah surrendered numerous mighty kings and their peoples to the Israelites

⁶⁷ Joshua would have had time to gradually fight these, had he not been so rash in concluding a covenant with Gib'e-on

⁶⁸ 5 miles north of the Sea of Gal'i-lee

⁶⁹ Mer'om – a natural reservoir in the mountain of the same name. The kings had come from as far north as Syria because 600,000 Hebrews were enough to populate the cities and entire regions in central Palestine which Joshua had vanquished. They amassed to fight him at a lake 10 miles NW of the Sea of Gal'i-lee (Chin'ne-reth)

them suddenly! ⁸ Jehovah gave them into Israel's hand, and they went striking them and pursuing them as far as populous Si'don and Mis're-photh-Ma'im [*"burnings of water"*] [near Zar'e-phath] and the valley plain of Miz'peh [*"watchtower"*] to the east; and they kept striking them until they had not let a survivor remain to them. ⁹ After that Joshua did to them just as Jehovah had said to him: he hamstrung their horses, and he burned their chariots in the fire.

¹⁰ More than that, Joshua turned about at that time and captured Ha'zor [*7 miles east of Mt. Mer'om*] and he struck down its king with the sword, because Ha'zor had previously been the head of all these kingdoms.

¹¹ And they went striking every soul that was in it with the edge of the sword, devoting [*them*] to destruction – not a single breathing thing was left over – and he burned Ha'zor in the fire. ¹² And Joshua captured all the cities of these kings together with all their kings and struck them with the edge of the sword. He destroyed them, just as Moses the servant of Jehovah had commanded. ¹³ However Israel did not burn all of the cities standing on their own mounds, ¹⁴ although Joshua did burn Ha'zor by itself. ¹⁴ And the sons of Israel plundered all the spoil of these cities and the domestic animals for themselves, only they struck every person with the edge of the sword until they had annihilated them; they did not let anyone breathing remain. ¹⁵ Just as Jehovah had commanded His servant Moses, so Moses commanded Joshua, and so Joshua did: he did not remove a word from all that Jehovah had commanded Moses.

¹⁶ And Joshua proceeded to take all this land, [*and*] the mountainous region and all the Neg'eb and all the land of Go'shen and the She-phe'lah [*"lowland valley, maritime slopes of Palestine"*] and the Ar'a-bah and the mountainous region of Israel and its lowland region [*a shephelah*] ¹⁷ from Mount Ha'lak [*"smooth"*] – which goes up to Se'ir – and as far as Ba'al-Gad [*"lord of fortune"*] in the valley plain of Leb'a-non at the base of Mount Her'mon, and he captured all their kings and struck them to death. ¹⁸ Joshua waged war many days with all these kings; ¹⁹ no city made peace with the sons of Israel but the Hi'vites inhabiting Gib'e-on⁷¹ – they took all the others by war, ²⁰ because Jehovah allowed them [*Ca'naan-ite cities*] to let their hearts become stubborn so as to declare war against Israel, in order that He might devote them to destruction, so that they would not find favour, but that he [*Joshua*] might annihilate them, just as Jehovah had commanded Moses.

²¹ Furthermore, at that particular time Joshua went and cut off the An'a-kim⁷² from the mountainous region – from He'bron, from De'bir, from A'nab [*"fruit"*] and from all the mountainous region of Judah and from all the mountainous region of Israel. Joshua devoted them to destruction along with their cities. ²² No An'a-kim were left in the land of the sons of Israel; they only remained in Ga'za, in Gath⁷³ [*"winepress"*] and in Ash'dod [*"powerful"*]. ²³ So Joshua took all the land, according to all that Jehovah had promised Moses, and Joshua then gave it as an inheritance to Israel by their shares according to their tribes. And the land had no disturbance from war.

12

Summary of Lands Taken In Their Lifetimes

¹ Now these are the kings of the land whom the sons of Israel struck and whose land they then took possession of on the [*eastern*] side of the Jordan toward the rising of the sun, from the torrent valley of Ar'non up to Mount Her'mon and all the Ar'a-bah toward the sunrise:

...by the hand of Moses

² Si'hon the king of the Am'or-ites, who dwelt in Hesh'bon, ruling from A-ro'er, which was on the bank of the torrent valley of Ar'non, and [*up to*] the middle of the torrent valley, and half of Gil'e-ad as far as the torrent valley of Jab'bok – the boundary of the sons of Am'mon – ³ and the Ar'a-bah as far as the eastern shore of the sea of Chin'ne-reth [*Gal'i-lee*] and as far as the [*actual*] sea of the Ar'a-bah – the Salt Sea – to the east in the direction of Beth-jesh'i-moth, and toward the south under the slopes of Pis'gah. [*or "Ash'doth Pis'gah"*]

⁴ – also the territory of Og the king of Ba'shan, of what was left over of the Reph'a-im, who dwelt in Ash'ta-roth and Ed're-i, ⁵ and who ruled in Mount Her'mon and in Sal'e-cah and in all Ba'shan, as far as the boundary of the Gesh'ur-ites and the Ma-ac'a-thites, and half of Gil'e-ad – up to the boundary of Si'hon the king of Hesh'bon.

⁷⁰ Perhaps in thought of the sin of Sim'e-on and Le'vi, when they burned She'chem *Genesis 34:25-31*

⁷¹ *Joshua 9:3-27*

⁷² Those who frightened the 10 fearful spies in Moses' day. *Numbers 13:28; Deuteronomy 1:28*

⁷³ From where the Goliaths came to fight. These three cities close to the Mediterranean coast, therefore at the limit of the Promised land.

⁶ – it was Jehovah’s servant Moses and the sons of Israel who defeated them, after which Jehovah’s servant Moses gave it as a holding to the Reu’ben-ites and the Gad’ites and half of the tribe of Ma-nas’seh.

...by the hand of Joshua

⁷ And these are the kings of the land whom Joshua and the sons of Israel defeated on the side of the Jordan toward the west – from Ba’al-Gad in the valley plain of Leb’a-non and as far as Mount Ha’lak which goes up to Se’ir – after which Joshua gave it to the tribes of Israel as a holding by their shares, ⁸ in the hilly region and in the She-phe’lah and in the Ar’a-bah and on the slopes and in the wilderness and in the Neg’eb:

the [^{kings of the}] Hit’tites, the Am’or-ites and the Ca’naan-ites, the Per’iz-zites, the Hi’vites and the Jeb’u-sites [*being*]:

- ⁹ The king of Jer’i-cho, one; the king of A’i, which was beside Beth’el, one;
- ¹⁰ the king of Jerusalayim, one; the king of He’bron, one;
- ¹¹ the king of Jar’muth, one; the king of La’chish, one;
- ¹² the king of Eg’lon, one; the king of Ge’zer, one;
- ¹³ the king of De’bir, one; the king of Ge’der [*“wall”*], one;
- ¹⁴ the king of Hor’mah, one; the king of A’rad, one;
- ¹⁵ the king of Lib’nah, one; the king of A-dul’lam, one;
- ¹⁶ the king of Mak-ke’dah, one; the king of Beth’el, one;
- ¹⁷ the king of Tap’pu-akh [*“the apple tree city”*], one; the king of He’pher, one;
- ¹⁸ the king of A’phek [*“enclosure”*], one; the king of Las-shar’on [*“Region of Shar’on”*], one;
- ¹⁹ the king of Ma’don, one; the king of Ha’zor, one;
- ²⁰ the king of Shim’ron-Me’ron⁷⁴ *sa* [*“watch-height of Me’ron” – prob. Shim’ron*], one; the king of Ach’shaph, one;
- ²¹ the king of Ta’a-nach [*“sandy”*], one; the king of Me-gid’do [*“place of assembly of troops”*], one;
- ²² the king of Ke’desh [*“holy place”*], one; the king of Jok’ne-am [*“the people lament”*] in Car’mel [*“garden-land”*], one;
- ²³ the king of Dor on the mountain ridge of Dor, one; the king of Goi’im in Gil’gal, one;
- ²⁴ the king of Tir’zah, one;

all the kings being thirty-one.

13

¹ Now Joshua was old, being advanced in years. So Jehovah said to him:

● *Almighty God* — *Joshua*

◀ *You yourself have grown old and have advanced in years, and yet very much of the land remains to be taken in possession.* ² *This is the land yet remaining:*

all the regions of the Phi-lis’tines and all the Gesh’ur-ites...

³ *from Shi’hor* [*“dark” – a branch of the Nile*] *that is before Egypt and up to the border of Ek’ron* [*“emigration” or “torn up by the roots”, “eradicated”*] *to the north which is reckoned as belonging to the Ca’naan-ites*

– five axis lords of the Phi-lis’tines:

the Ga’zites and the Ash’dod-ites, the Ash’ke-lon-ites [*“the fire of infamy: I shall be weighed”*], *the Git’tites* [*“belonging to Gath”*] *and the Ek’ron-ites;*

...and also the Av’vim.

⁷⁴ Probably means “King of Shim’ron at Mer’om” by verbal scribal error (“Mer’om” is not mentioned in the scriptures) – see *Joshua 11:1-5*

⁴ to the south all the land of the Ca'naan-ites; and Me-ar'ah [^{"cave"}], which belongs to the Si-do'ni-ans as far as A'phek [*in Ash'er*], as far as the border of the Am'or-ites;

⁵ and the land of the Ge'bal-ites [^{"a boundary" – from its mountainous terrain}] and all of Leb'a-non toward the rising of the sun: from Ba'al-Gad at the base of Mount Her'mon as far as to the entrance⁷⁵ of Ha'math;

⁶ all the inhabitants of the mountainous region, from Leb'a-non to Mis're-photh-Ma'im, all the Si-do'ni-ans.

I Myself shall dispossess them from before the sons of Israel; however [*you should*] divide it as lots to Israel as an inheritance, just as I have commanded you. ⁷ And now apportion this land as an inheritance to the nine tribes and the half tribe of Ma-nas'eh,

⁸ – those with whom the Reu'ben-ites and the Gad'ites with the other half tribe took their inheritance that Moses gave them on the side of the Jordan toward the east, just as Jehovah's servant Moses had given them:

⁹ from A-ro'er which is on the bank of the torrent valley of Ar'non and the city that is in the middle⁷⁶ of the torrent valley, and all the plain of Med'e-ba as far as Di'bon;

¹⁰ all the cities of Si'hon the king of the Am'or-ites, who reigned in Hesh'bon, up to the border of the sons of Am'mon; ¹¹ and Gil'e-ad to the border of the Gesh'ur-ites and the Ma-ac'a-thites and all of Mount Her'mon and all Ba'shan as far as Sal'e-cah;

¹² all the royal realm of Og in Ba'shan, who reigned in Ash'ta-roth and in Ed're-i – he [*alone*] remained [*in that region*] of what was left of the Reph'a-im – and Moses went striking them and dispossessing them.

¹³ ...and yet the sons of Israel did not dispossess the Gesh'ur-ites and the Ma-ac'a-thites, but Gesh'ur [^{"proud beholder, "join or bridge"}] and Ma'a-cath keep dwelling in the midst of Israel down to this day.

¹⁴ It was only to the tribe of the Le'vites that He did not give an inheritance. The offerings of Jehovah the God of Israel made by fire are their inheritance, just as He has promised them.

¹⁵ Then Moses made a gift to the tribe of the sons of Reu'ben by their families:

¹⁶ and the territory came to be theirs from A-ro'er, which is on the bank of the torrent valley of Ar'non, and the city that is in the middle of the torrent valley, and all the tableland by Med'e-ba; ¹⁷ Hesh'bon and all its towns that are on the tableland, Di'bon and Ba'moth-Ba'al and Beth-Ba'al –Me'on [^{"dwelling place of Ba'al"}], ¹⁸ and Ja'haz and Ked'e-moth and Meph'a-ath [^{"splendour" or "height"}], ¹⁹ and Kir-i-a-Tha'im and Sib'mah [^{Se'bam}] and Ze'reth-Sha'har [^{"splendour of the dawn"}] in the mountain of the low plain, ²⁰ and Beth-Pe'or and the slopes of Pis'gah and Beth-jesh'i-moth, ²¹ and all the cities of the tableland and all the royal realm of Si'hon the king of the Am'or-ites who reigned in Hesh'bon

– [*those*] whom Moses struck, together with the chieftains of Mid'i-an: E'vi and Re'kem and Zur and Hur and Re'ba – the dukes of Si'hon, who were dwelling in the land; ²² and the diviner Ba'laam, the son of Be'or whom the sons of Israel killed with the sword along with their slain ones.

²³ – and the Jordan became the boundary of the sons of Reu'ben. This as a territory was the inheritance of the sons of Reu'ben by their families, with the cities and their settlements.

²⁴ Furthermore, Moses made a gift to the tribe of Gad, the sons of Gad by their families,

²⁵ and their boundary came to be Ja'zer and all the cities of Gil'e-ad and half of the land of the sons of Am'mon as far as A-ro'er, which is in front of Rab'bah; ²⁶ and from Hesh'bon to Ra'math-Miz'peh [^{"high place of the watch tower"}] and Bet'o-nim [^{"pistachio nuts"}] and from Ma-ha-na'im to the border of De'bir; ²⁷ and in the low plain Beth-ha'ram [^{"place of the height"}] and Beth-Nim'rah and

⁷⁵ Numbers 13:21

⁷⁶ A city built in the middle of the torrent valley – perhaps for protection – just as Nippur in Babylonia was sited between the Tigris and the Euphrates, cut off during the flood season

Suc'coth and Za'phon [^{north}] – the rest of the royal realm of Si'hon the king of Hesh'bon – the Jordan being the border as far as the extremity of the sea of Chin'ne-reth on the side of Jordan toward the east.

²⁸ This was the inheritance of the sons of Gad by their families, with the cities and their settlements.

²⁹ Further, Moses made a gift to the half tribe of Ma-nas'seh, and it became that of the half tribe of the sons of Ma-nas'seh by their families.

³⁰ And their territory came to be from Ma-ha-na'im, all of Ba'shan – all the royal realm of Og the king of Ba'shan, and all the tent villages of Ja'ir that are in Ba'shan: sixty towns.

³¹ Also half of Gil'e-ad, and Ash'ta-roth and Ed're-i – the cities of the royal realm of Og in Ba'shan – went to the sons of Ma'chir⁷⁷ the son of Ma-nas'seh, [*that is*] to half of the sons of Ma'chir by their families.

³² These were what Moses divided [*to them*] to inherit on the desert plains of Mo'ab on the side of the Jordan across from Jer'i-cho, toward the east.

³³ And Moses did not give an inheritance to the tribe of the Le'vites. Jehovah the God of Israel⁷⁸ is their inheritance, just as He has promised them.

14

¹ Now these are what the sons of Israel took as a hereditary possession in the land of Ca'naan, which El-e-a'zar the priest and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel allotted to them. ² Their inheritance was by lot, just as Jehovah had commanded by means of Moses for the nine tribes and the half tribe

³ – for Moses had given the inheritance of the two other tribes and the other half tribe on the other side of the Jordan. He did not give an inheritance to the Le'vites in their midst ⁴ because the sons of Joseph had become two tribes – Ma-nas'seh and E'phra-im – so they [*Moses, El-e-a'zar, Joshua*] had not given a share in the land to the Le'vites, except cities to dwell in and their pasture grounds for their livestock and their subsistence. ⁵ The sons of Israel did just as Jehovah had commanded Moses, and they proceeded to apportion the land.

Ca'leb approaches Joshua for a Measure of Land⁷⁹

⁶ ...also the sons of Judah approached Joshua in Gil'gal, and Ca'leb the son of Je-phun'neh the Ken'iz-zite said to him:

● Joshua — Ca'leb

⇐ You yourself well know the word that Jehovah spoke to Moses the man of the [*true*] God with regard to me and with regard to you at Ka'desh-Bar'ne-a. ⁷ I was forty years old when Jehovah's servant Moses sent me out of Ka'desh-Bar'ne-a to spy out the land, and I brought back word to him⁸⁰ – just as it was in my heart. ⁸ And my brothers who went up with me caused the heart of the people to melt – but as for me, I followed Jehovah my God fully. ⁹ Consequently Moses swore on that day, saying:

'The land upon which your foot has trod will become yours and your sons' as an inheritance to time indefinite, because you have followed Jehovah my God fully.'



Deuteronomy 1:34-35 (paraphrased)
Moses (words of **Almighty God**) — men of Israel

¹⁰ And now here Jehovah has preserved me alive, just as He promised, these forty-five years since Jehovah made this promise to Moses when Israel walked in the wilderness, and now here I am today eighty-five years old. ¹¹ Yet I am today as strong as on the day of Moses' sending me out. As my power was then, so my power is now for the war, both to go out and to come in [*return safely*].

⁷⁷ The direct sons of Ma-nas'seh are hard to find in the scriptures. Ma'chir was the prominent son of Ma-nas'seh – see Numbers 26:29 – but there was also Ja'ir (Numbers 32:40-41) However, see Joshua 17:2

⁷⁸ See Jesus' covenant to his disciples – no part of the world, no inheritance in it – at John 15:19

⁷⁹ This event was early in the conquest of the Promised Land – Ca'leb has only been there for 5 years, being 85 years old (vv 7-10)

⁸⁰ Numbers 14:5-24

¹² And now: give me this mountainous region that Jehovah promised on that day, for you yourself heard on that day that there were An'a-kim there and great fortified cities. Likely Jehovah will be with me, and I shall certainly dispossess them, just as Jehovah promised.

¹³ At that Joshua blessed him and gave He'bron to Ca'leb the son of Je-phun'neh as an inheritance.⁸¹

¹⁴ – that is why He'bron has come to belong to Ca'leb the son of Je-phun'neh the Ken'iz-zite as an inheritance down to this day, because he had followed Jehovah the God of Israel fully. ¹⁵ The name of He'bron before that was Kir'i-ath-Ar'ba – [the said "Ar'ba" was] the great man among the An'a-kim. And the land had no disturbance from war.

15

¹ And the lot of the tribe of the sons of Judah by their families came to be:

[eastern boundary pf territory] up to the boundary of E'dom – the wilderness of Zin – to the Neg'eb at its southern end.

² Their southern boundary came to be from the extremity of the Salt Sea, from the bay that faces southward. ³ And it went out southward to the ascent of A-krab'bim and passed over to Zin and went up from the south to Ka'desh-Bar'ne-a and passed over to Hez'ron⁸² and went up to Ad'dar [“exceeding glorious”] and went around to Kar'ka [“floor”]. ⁴ And it passed on to Az'mon and went out to the torrent valley of Egypt;⁸³ and the boundary's termination proved to be at the sea. This became their southern boundary.

⁵ And the eastern boundary was the Salt Sea up to the end of the Jordan, and the boundary at the northern corner was at the bay of the sea, at the end of the Jordan.

⁶ the boundary went up to Beth-hog'lah⁸⁴ [“house of the partridge”] and passed over at the north of Beth-Ar'a-bah [“house of the desert valley” or “place of the depression”], and the boundary went up to the stone of Bo'han [“thumb-thick (setb)”] the son of Reu'ben. ⁷ And the boundary ascended to De'bir [higher ground] at the low plain of A'chor, turning northward to Gil'gal, which is in front of the ascent of A-dum'mim which is south of the torrent valley; and the boundary passed over to the waters of En-She'mesh [“fountain of the sun”], and its termination proved to be En-Ro'gel [“fount of the traveller”]. ⁸ And the boundary went up to the valley of the son of Hin'nom to the slope of the Jeb'u-site at the south, that is to say, Jerusalem; and the boundary went up to the top of the mountain that faces the valley of Hin'nom to the west, which is at the extremity of the low plain of Reph'a-im to the north. ⁹ And the boundary was marked out from the top of the mountain to the spring of the waters of Neph-to'ah [“opening”], and went out to the cities of Mount E'phron; and the boundary was marked out to Ba'al-ah [“mistress”] – that is to say, Kir'i-ath-Je'a-rim. ¹⁰ And the boundary went around from Ba'al-ah westward to Mount Se'ir [“rough mountain”] and passed over to the slope of Mount Je'a-rim [“forests”] at the north – that is to say, Ches'a-lon [“hopes”]; and it went down to Beth-she'mesh [“house of the sun”, “sun-temple”] and passed over to Tim'nah. ¹¹ And the boundary went on the slope of Ek'ron to the north, and the boundary was marked out to Shik'ke-ron [“drunkenness”] and passed over to Mount Ba'al-ah and went out to Jab'ne-el [“God causes to build”]; and the boundary's termination proved to be at the sea.

¹² And the western boundary was at the Great Sea and its boundary – this was the boundary all around the sons of Judah by their families.

¹³ ...however he gave a share in the midst of the sons of Judah to Ca'leb the son of Je-phun'neh, by the order of Jehovah to Joshua – namely: Kir'i-ath-Ar'ba ([the said “Ar'ba” being] the father of A'nak) that is to say: He'bron. ¹⁴ So Ca'leb drove away from there the three sons of A'nak, namely: She'shai and A-hi'man and Tal'mai, those born of A'nak.⁸⁵

⁸¹ See Ca'leb's generosity at *Joshua* 21:9-12

⁸² Hez'ron means “surrounded by a wall”. This might not be a city at-all, but a border – the Princes Wall (not a complete wall and not all wall) which Egypt set up to defend its norther side against the Hit'tites. At some point travelling along this, the border for Judah moved up to Ad'dar

⁸³ Not the Nile Delta – the land of Go'shen – but to the coastal city of Arish, the point of a river which marked the northern boundary of Egypt *Genesis* 15:18

⁸⁴ The place where Joseph and the Egyptians wept over the deceased Israel – also known as Go'ran A'tad and A'bal-Miz'ra-im *Genesis* 50:10

⁸⁵ *Numbers* 13:21-22

Ca'leb gives Daughter Ach'sah for conqueror of Kir'i-ath-Se'pher⁸⁶

¹⁵ Then he went up from there to the inhabitants of De'bir (the name of De'bir prior to that was "Kir'i-ath-Se'pher".) ¹⁶ ...and Ca'leb said:

- Ca'leb — inhabitants of De'bir (Kir'i-ath-Se'pher)

↳ **Whoever strikes Kir'i-ath-Se'pher** [^{"city of the book"}] **and captures it, I shall give him Ach'sah** [^{"ankle chain" or "anklet"}] **my daughter as a wife.**

¹⁷ At that Oth'ni-el⁸⁷ [^{"lion of God"}] the son of Ke'naz – Ca'leb's brother – captured it. Accordingly he [Ca'leb] gave him Ach'sah his daughter as a wife. ¹⁸ And it came about that when she was going home, she stirred him to ask a field from her father... and got off the ass. At this Ca'leb said to her:

- Ca'leb — Ach'sah, his daughter

⇒ **What do you want?**

¹⁹ So she said:

↔ **Give me a blessing, for you have given me a piece of land to the south... you must [also] give me springs of water** [Gul'loth-ma'im]⁸⁸ ...

– accordingly he gave her Upper Gul'loth and Lower Gul'loth.⁸⁹

²⁰ This was the inheritance of the tribe of the sons of Judah by their families.

²¹ And the cities at the extremity of the tribe of the sons of Judah toward the boundary of E'dom in the south came to be:

Kab'ze-el [^{"God gathers"}] and E'der [^{"a flock"}] and Ja'gur [^{"he lodges"}], ²² and Ki'nah [^{"dirge"}] and Di-mo'nah [^{"river bed" or "silence"}] and A-da'dah [^{"festival" or "boundary"}], ²³ and Ke'desh and Ha'zor and lth'nan [^{"hire"}], ²⁴ Ziph [^{"battlement", "smelter"}] and Te'lem [^{"oppression"}] and Be-a'loth [^{"mistresses"}], ²⁵ and Ha'zor-ha-Dat'ah [^{"Ha'zor gave it", or "new Ha'zor"}] and Ke'ri-oth-Hez'ron [^{"city by the wall"}] – that is to say: Ha'zor⁹⁰ sa – ²⁶ A'mam [^{"gathering spot", "their mother"}] and She'ma [^{"hear"}] and Mo-la'dah [^{"birth" or "race"}], ²⁷ and Ha'zar-gad'dah [^{"village of good fortune"}] and Hesh'mon [^{"rich soil, perh. opulent"}] and Beth-pel'et [^{"house of escape" or "place of escape"}], ²⁸ and Ha'zar-shu'al [^{"jackal village"}] and Be'er-she'ba and Biz-i-o-thi'ah [^{"contempt of Jehovah"}], ²⁹ Ba'al-ah and I'im [^{"ruins"}] and E'zem [^{"bone"}], ³⁰ and El-to'lad [^{"God's generations"}] and Che'sil [^{"foolish"}] and Hor'mah, ³¹ and Zik'lag [^{"winding"}] and Mad-man'nah [^{"dunghill"}] and San-san'nah [^{"palm branch"}], ³² and Le-ba'oth [^{"witness"}] and Shil'him [^{"fountains"}] and A'in and Rim'mon [^{"pomegranate"}] – all the cities being twenty-nine, together with their settlements.

³³ In the She-pher'lah there were:

Esh'ta-ol [^{"entreaty"}] and Zo'rah [^{"hornet"}] and Ash'nah [^{"I will cause change"}], ³⁴ and Za-no'ah [^{"cast off, rejected"}] and En-Gan'nim [^{"fountain of the garden"}], Tap'pu-akh and E'nam [^{"double spring"}], ³⁵ Jar'muth and A-dul'lam, So'coh [^{"bushy"}] and A-ze'kah, ³⁶ and Sha'a-ra'im [^{"double gate"}] and Ad-i-tha'im [^{"double ornament"}] and Ge-de'rah [^{"wall"}] and Ged-e-ro-tha'im [^{"two walls"}] – fourteen cities and their settlements.

³⁷ Ze'nán [^{"pointed" or poss. "sheep pasture" (Za'a-nan)}] and Ha-dash'ah [^{"new"}] and Mig'dal-Gad [^{"tower of Gad – the god of fortune"}], ³⁸ and Di'le-an [^{"gourd"}] and Miz'peh and Jok'the-el [^{"the blessedness of God"}], ³⁹ La'chish and Boz'kath [^{"rocky height"}] and Eg'lon, ⁴⁰ and Cab'bon [^{"hilly", "the builder"}] and Lah'mam [^{"provisions"}] and Chit'lish [^{"a man's wall"}], ⁴¹ and Ge-de'roth [^{"walls"}], Beth-Da'gon [^{"house of Da'gon"}] and Na'a-mah and Mak-ke'dah – sixteen cities and their settlements.

⁴² Lib'nah and E'ther [^{"abundant"}] and A'shan [^{"smoke"}], ⁴³ and Iph'tah [^{"he opens"}] [named after Jeph'thah] and Ash'nah and Ne'zib [^{"garrison" or "pillar"}], ⁴⁴ and Kei'lah [^{"fortress"}] and Ach'zib [^{"deceitful – winter torrent"}] and Ma-re'shah [^{"crest of a hill"}] – nine cities and their settlements.

⁴⁵ Ek'ron and its dependent towns and its settlements – ⁴⁶ from Ek'ron sea-ward [^{west-ward}] all that is alongside Ash'dod and their settlements.

⁸⁶ This is a report of the incident – see Judges 1:11 for the actual timing, which was after the death of Joshua

⁸⁷ 1st of the Judges Judges 3:9

⁸⁸ "Gul'loth-ma'im" means "springs of waters – thus upper– and lower– Gul'loth, the land which held these vital sources

⁸⁹ This has to be prophetic – the bride to the conqueror asking for sustenance from her father, and receiving it – perhaps the bride of Christ having a role after the 1,000 year reign

⁹⁰ Possibly a scribal error – Hez'ron being intended – or this might be a sub district of Ha'zor

⁴⁷ Ash'dod, its dependent towns and its settlements; Ga'za, its dependent towns and its settlements, down to the torrent valley of Egypt, and the Great Sea and the adjacent region.

⁴⁸ and in the hill region:

Sha'mir [*"a point" or "thorn"*] and Jat'tir [*"plenty"*] and So'coh, ⁴⁹ and Dan'nah [*"thou hast judged" or "judgement"*] and Kir'i-ath-San'nah [*"city of the tree"*] [aka – Kir'i-ath-Se'pher (city of the book)] that is to say, De'bir – ⁵⁰ and A'nab and Esh'te-moh [prob. mistake, should be Esh-te-mo'a] [*"I will make myself heard"*] and A'nim [*"fountains"*], ⁵¹ and Go'shen and Ho'lou [*"sandy"*] and Gi'loh [*"exile"*] – eleven cities and their settlements.

⁵² Arab [*"ambush"*] and Du'mah and E'shan [*"support"*], ⁵³ and Ja'nim [*"asleep"*] and Beth-tap'pu-akh [*"house of the apple" or "place of apples"*] and A-phe'kah [*"enclosure"*], ⁵⁴ and Hum'tah [*"place of lizards"*] and Kir'i-ath-Ar'ba – that is to say, He'bron – and Zi'or [*"smallness"*] – nine cities and their settlements.

⁵⁵ Ma'on [*"habitation"*], Car'mel and Ziph and Jut'tah [*"stretched out"*], ⁵⁶ and Jez're-el and Jok'de-am [*"burning of a people"*] and Za-no'ah, ⁵⁷ Ka'in [*"possession", "smithy"*], Gib'e-ah [*"hill"*] and Tim'nah – ten cities and their settlements.

⁵⁸ Hal'hul [*"trembling"*], Beth-zur [*"house of the rock"*] and Ge'dor [*"wall"*], ⁵⁹ and Ma'a-rath [*"bareness"*] and Beth-a'noth [*"house of responses (or afflictions)"*] and El'te-kon [*"God is straight"*] – six cities and their settlements.

⁶⁰ Kir'i-ath-Ba'al [*"city of Ba'al"*] – that is to say, Kir'i-ath-Je'a-rim – and Rab'bah – two cities and their settlements.

⁶¹ In the wilderness:

Beth-Ar'a-bah, Mid'din [*"measures" perh. strife*] and Se-ca'cah [*"thicket"*], ⁶² and Nib'shan [*"soft soil"*] and the City of Salt and En-Ge'di [*"fount of the kid (young male goat)"*] – six cities and their settlements.

⁶³ As for the Jeb'u-sites – the ones who were dwelling in Jerusalem – the sons of Judah were not able to drive them away; and the Jeb'u-sites continue dwelling with the sons of Judah in Jerusalem down to this day.⁹¹

16

¹ And the lot came out for the sons of Joseph [*spanning*] from the Jordan at Jer'i-cho to the waters of Jer'i-cho eastward – the wilderness – [*and*] going up from Jer'i-cho into the mountainous region of Beth'el.

² it went out from Beth'el belonging to Luz and passed over to the boundary of the Ar'chites [*"lengthy"*] at At'a-roth, ³ and it went down westward to the boundary of the Japh'le-tites [*"let him escape"*] as far as the boundary of Lower Beth-ho'ron and Ge'zer, and its termination was at the sea.⁹²

⁴ and the sons of Joseph – Ma-nas'seh and E'phra-im – proceeded to take their inheritance.

⁵ And the boundary of the sons of E'phra-im by their families came to be [*as follows*]:

the eastern boundary of their inheritance came to be At'a-roth-Ad'dar [*"crowns of glory", "crowns of Ad'dar"*], as far as Upper Beth-ho'ron; ⁶ and the boundary extended to the sea. Mich-me'thath [*"hiding place"*] was on the north, and the boundary went around eastward on the approach⁹³ to Shi'loh [*"place of rest"*] and passed over eastward to Ja-no-ha [*"he rests"*]. ⁷ And it went down from Ja-no-ha to At'a-roth and Na'a-rah [*"maiden"*] and reached to Jer'i-cho and went out to the Jordan. ⁸ From Tap'pu-akh the boundary moved on westward to the torrent valley of Ka'nah [*"reed (Yarkon River?)"*], and its termination was at the sea.

– this is the inheritance of the tribe of the sons of E'phra-im by their families. ⁹ And the sons of E'phra-im had enclave cities in the midst⁹⁴ ^λ of the inheritance of the sons of Ma-nas'seh, all the cities and their settlements.

¹⁰ ...but they did not drive away the Ca'naan-ites who were dwelling in Ge'zer, and the Ca'naan-ites continue dwelling in among the E'phra-im down to this day and came to be subject to slavish forced labour.

⁹¹ Judges 1:8-10; Judges 1:21 It was to take David, God's anointed – the root of the Mes-si'ah – to clear Je'bus for God's people

⁹² This conflicts with the commonly-charted divisions – because not all the tribes had yet taken land for themselves *Joshua 18:2*

⁹³ Prominent geological feature – natural pathway

⁹⁴ The people of E'phra-im and Ma-nas'seh mingling slightly as brothers – see the account for Ma-nas'seh *Joshua 17:9* . See also Ma-nas'seh in Is'sa-char and Ash'er *Joshua 17:11*

¹ And the lot came to be for the tribe of Ma-nas'seh, because he was Joseph's firstborn:

[that is] for Ma'chir⁹⁵ the firstborn of Ma-nas'seh, the father of Gil'e-ad, because he was one who proved to be a man of war:

Gil'e-ad and Ba'shan came to belong to him.

² – and there came to be *[a lot]* for the other sons of Ma-nas'seh according to their families: for the sons of Abi-e'zer *[“my father is help”]* and the sons of He'lek and the sons of As'ri-el and the sons of She'chem and the sons of He'pher and the sons of She-mi'da – these were the *[other]* sons of Ma-nas'seh the son of Joseph, the males according to their families.

³ ...as for Ze-lo'phe-had⁹⁶ the son of He'pher, the son of Gil'e-ad, the son of Ma'chir, the son of Ma-nas'seh, he proved to have, not sons, but daughters, and these were the names of his daughters: Mah'lah and No'ah, Hog'lah, Mil'cah and Tir'zah. ⁴ So they presented themselves before El-e-a'zar the priest and Joshua the son of Nun and the chieftains, saying:

- *Joshua, chieftains and El-e-a'zar the priest — daughters of Ze-lo'phe-had: Mah'lah and No'ah, Hog'lah, Mil'cah and Tir'zah*

⇐ *It was Jehovah Who commanded Moses to give⁹⁷ us an inheritance in the midst of our brothers.*

Accordingly at the order of Jehovah he gave them an inheritance in the midst of the brothers of their father.

⁵ – so there were ten allotments⁹⁸ falling to Ma-nas'seh – apart from the land of Gil'e-ad and Ba'shan which were on the other side of the Jordan; ⁶ for the daughters of Ma-nas'seh came into an inheritance in the midst of his sons; but the land of Gil'e-ad became the property of the sons of Ma-nas'seh who were left over.

⁷ And the boundary of Ma-nas'seh came to be from Ash'er to Mich-me'thath, which is in front of She'chem, and the boundary moved to the right to the inhabitants of En-Tap'pu-akh *[“fount of the apple-city”]* ⁸ – the land of Tap'pu-akh did become Ma-nas'seh's, but Tap'pu-akh⁹⁹ at the boundary of Ma-nas'seh belonged to the sons of E'phra-im. ⁹ And the boundary went down to the torrent valley of Ka'nah, southward to the torrent valley of these cities of E'phra-im ¹⁰⁻¹⁶⁻⁹ in the midst of the cities of Ma-nas'seh, and the boundary of Ma-nas'seh was on the north of the torrent valley, and its termination was at the sea. ¹⁰ To the south it was E'phra-im's and to the north, Ma-nas'seh's, and the sea came to be his boundary; and on the north they reach to Ash'er and on the east to Is'sa-char.

Joseph Given no more land, Told to Eject the Resident Ca'naan-ites

¹¹ And there came to belong to Ma-nas'seh – inside Is'sa-char and inside Ash'er – Beth-she'an *[“house of ease”]* and its dependent towns and Ib'le-am *[“devouring the people”]* and its dependent towns

...and the inhabitants of Dor and its dependent towns, and the inhabitants of En-Dor and its dependent towns, and the inhabitants of Ta'a-nach and its dependent towns, and the inhabitants of Me-gid'do and its dependent towns, three countries¹⁰⁰ – ¹² because the sons of Ma-nas'seh proved unable to take possession¹⁰¹ of these cities, but the Ca'naan-ites persisted in dwelling in this land. ¹³ However it turned out that when the sons of Israel had grown strong, they went setting the Ca'naan-ites at forced labour, so they did not dispossess them entirely.

¹⁴ And the sons of Joseph spoke with Joshua, saying:

- *Joshua — sons of E'phra-im & Ma-nas'seh*

⇐ *Why is it that you have given me as an inheritance one lot and one allotment, whereas I am a*

⁹⁵ The only significant son of Ma-nas'seh *Genesis 50:23*

⁹⁶ *Numbers 26:33*

⁹⁷ See account at *Numbers 27:1*

⁹⁸ Ten lots split amongst the six grandchildren of Abi-e'zer: He'lek, As'ri-el, She'chem, She-mi'da, He'pher – with He'pher's son ultimately comprising of five grand-daughters. One lot each. However, the land of Gil'e-ad was for the remaining sons of Ma-nas'seh, not the daughters

⁹⁹ This would seem to be a distinction – that Ma-nas'seh had the land, but E'phra-im had the city

¹⁰⁰ These were cities and their inhabitants – not sons of Israel, but resident Ca'naan-ites – like ready-made countries which needed to be conquered. These cities were an extension of their land – land which would later be allocated to Is'sa-char and Ash'er – but the cities were not quelled by the Hebrews – see *Judges 1:27*

¹⁰¹ *Judges 1:27*

numerous people seeing that Jehovah has blessed me until now?¹⁰²

¹⁵ At this Joshua said to them:

↪ If you are “a numerous people”, go your way up to the forest, and you must cut it down for yourself there in the land of the Per’iz-zites and the Reph’a-im, if the mountainous region of E’phra-im has become too narrow for you.

¹⁶ But the sons of Joseph said:

↪ That mountainous region is not enough for us – also there are war chariots with iron scythes among all the Ca’naan-ites dwelling in the land of the low plain, both those who are in Beth-she’an and its dependent towns and those who are in the low plain of Jez’re-el.

¹⁷ So Joshua said this to the house of Joseph, to E’phra-im and Ma-nas’seh:

↪ You are a numerous people, and have great power. You ought not to get one lot..., ¹⁸ but the mountainous region should become yours. Because it is a forest, you must cut it down, and it must become the termination point for you. For you should drive away the Ca’naan-ites, even though they have war chariots with iron scythes and they are strong.¹⁰³

18

Shi’loh Chosen to Host the Tabernacle

¹ Then all the assembly of the sons of Israel congregated at Shi’loh, and they erected the tent of appointment there as the land was now subdued before them. ² But there were still left among the sons of Israel those whose inheritance they had not apportioned out – that is, seven tribes.¹⁰⁴ ³ So Joshua said to the sons of Israel:

Joshua Chides the People for Being Lazy in Taking Their Inheritance

● Joshua — sons of Israel

↪ How long are YOU going to be delinquent about going in to take possession of the land that Jehovah the God of YOUR forefathers has given YOU?

⁴ Furnish for yourselves three men of each tribe and let me send them out, that they may get up and walk about in the land and map it out in accord with their inheritance, and [then] let them come [back] to me. ⁵ They¹⁰⁵ will apportion it into seven shares – Judah will remain standing on his territory to the south, and the house of Joseph [E’phra-im and Ma-nas’seh] will remain standing on their territory to the north.

⁶ This way YOU people will map out the land into seven shares, and YOU must bring them here to me, and I must cast lots here for YOU before Jehovah our God. ⁷ For the Le’vites have no share in among YOU, because the priesthood of Jehovah is their inheritance; and Gad and Reu’ben and the half tribe of Ma-nas’seh have taken their inheritance on the side of the Jordan toward the east, which Moses the servant of Jehovah has given them.

⁸ So the men got up that they might go, and Joshua commanded those who were going to map out the land, saying:

● Joshua — 21 men to map out the land (3 from each of the seven tribes)

↪ Go and walk about in the land and map it out and return to me, and I shall draw lots for YOU here, before Jehovah in Shi’loh.

⁹ – with that the men went and passed through the land and mapped it out by cities in seven shares, in a

¹⁰² Disingenuous of the sons of Joseph. By right, the firstborn has a double portion – and Joseph was marked as the firstborn by Israel – but the double-portion was more than fulfilled in that his two sons were treated as tribes in place of Joseph and Le’vi. Furthermore, Ma-nas’seh had land on the east of the Jordan, so between them they had a great deal of land. Ma-nas’seh’s failure to oust the inhabitants of towns around Me-gid’do and En-Dor were significant and blameworthy. Joshua’s refusal showed his contempt for Joseph’s arrogance

¹⁰³ A reminder to the house of Joseph to drive away the Ca’naan-ites just as Jehovah had commanded

¹⁰⁴ Benjamin, Sim’e-on (even though enclosed in Judah), Zeb’u-lun, Is’sa-char, Ash’er, Naph’ta-li, Dan

¹⁰⁵ The tribes have been so delinquent over decades that he has placed their future in the hands of 21 men from the seven tribes for mapping out the land, and the lot before Jehovah for their individual territories. Once divided, the tribes then had no other land but that which was allocated, which they had to act on in order to possess as a home

scroll. After that they came to Joshua at the camp in Shi'loh, ¹⁰ and Joshua drew lots for them in Shi'loh before Jehovah – thus Joshua apportioned the land to the sons of Israel there in their shares:

¹¹ Then the lot came up of the tribe of the sons of Benjamin by their families,

and the territory of their lot went out between the sons of Judah and the sons of Joseph. ¹² And their boundary came to be at the northern corner from the Jordan, and the boundary went up to the slope of Jer'i-cho on the north and went up on the mountain westward, and its termination was at the wilderness of Beth-a'ven. ¹³ And the boundary passed over from there [south-west] to Luz, at the southern slope of Luz – that is to say, Beth'el – and the boundary went down to At'a-roth-Ad'dar upon the mountain that is on the south of Lower Beth-ho'ron. ¹⁴ And the boundary was marked out and went around at the western side to the south from the mountain that faces Beth-ho'ron to the south; and its termination was at Kir'i-ath-Ba'al – that is to say, Kir'i-ath-Je'a-rim, a city of the sons of Judah. This is the western side.

¹⁵ And the side to the south was from the extremity of Kir'i-ath-Je'a-rim, and the boundary went out westward and went out to the spring of the waters of Neph-to'ah. ¹⁶ And the boundary went down to the extremity of the mountain that faces toward the valley of the son of Hin'nom – which is to the north, in the low plain of Reph'a-im – and it went down to the valley of Hin'nom, to the slope of the Jeb'u-site on the south, and went down to En-Ro'gel. ¹⁷ And it was marked out northward and went out to En-She'mesh and went out to Gel-i'loth [“circuits”], which is in front of the ascent of A-dum'mim [“ruddy one: quieted ones?”]; and it went down to the stone of Bo'han¹⁰⁶ the son of Reu'ben. ¹⁸ And it passed over to the northern slope in front of the Ar'a-bah and went down into the Ar'a-bah. ¹⁹ And the boundary passed over to the northern slope of Beth-hog'lah, and its border became the northern bay of the Salt Sea at the southern end of the Jordan; this was the southern boundary. ²⁰ The Jordan served as its boundary on the eastern side.

– this was the inheritance of the sons of Benjamin by their families, by its boundaries all around.

²¹ And the cities of the tribe of the sons of Benjamin by their families proved to be Jer'i-cho and Beth-hog'lah and E'mek-Ke'ziz [“cut-off valley”, “valley of Ke'ziz”], ²² and Beth-Ar'a-bah and Zem-a-ra'im [“double fleece of wool”] and Beth'el, ²³ and Av'vim and Pa'rah [“heifer-town”] and Oph'rah [“fawn”], ²⁴ and Che'phar-Am'mo-ni [“village of the Am'mon-ites”] and Oph'ni [“mouldy”] and Ge'ba [“hill”]

– twelve cities and their settlements.

²⁵ Gib'e-on and Ra'mah [“hill”] and Be-er'oth, ²⁶ and Miz'peh and Che-phi'rah and Mo'zah [“fountain”], ²⁷ and Re'kem and Ir'pe-el [“God will heal”] and Tar'a-lah [“reeling”], ²⁸ and Ze'lah [“a rib”], Ha-E'leph [“the thousand”], ¹⁰⁷ and Je-bu'si [“descendants of Je'bus”] – that is to say, Jerusalem – Gib'e-ah and Kir'i-ath [Kir'i-ath-Je'a-rim]

– fourteen cities and their settlements.

– this was the inheritance of the sons of Benjamin by their families.

19

¹ Then the second lot came out for Sim'e-on for the tribe of the sons of Sim'e-on by their families.

And their inheritance came to be in the midst of¹⁰⁸ the inheritance of the sons of Judah. ² And they came to have in their inheritance Be'er-she'ba with She'ba, and Mo-la'dah, ³ and Ha'zar-shu'al and Ba'lah [“waxed old”, “worn out”] and E'zem, ⁴ and El-to'lad and Be'thul¹⁰⁹ [aka Be-thu'el] [“God destroys” or “man of God” or “dweller in God”] and Hor'mah, ⁵ and Zik'lag and Beth-mar'ca-both [“house of the chariots”] and Ha'zar-su'sah [“horse village”], ⁶ and Beth-le-ba'oth [“house of lionesses”] and Sha-ru'hen [“refuge of grace”]

– thirteen cities and their settlements.

¹⁰⁶ Joshua 15:6

¹⁰⁷ Often written as two towns – Ze'lah ha-e'leph [“a rib of the thousand”] but must be separated as two in order to produce a list of 14. “The thousand” could be small plots for burial around Ze'lah, since it is the resting place of the bones of Saul ^{1st} Samuel 18:7; ^{2nd} Samuel 21:14

¹⁰⁸ “Land-locked” within Judah – totally separated from other tribes and from the Le'vites in fulfilment of Jacob's direction Genesis 49:7

¹⁰⁹ Compare with ^{1st} Chronicles 4:30

⁷ A'in, Rim'mon and E'ther and A'shan

– four cities and their settlements, ⁸ and all the settlements that were all around these cities as far as Ba'al-ath-Be'er [*“mistress of the well”*], [*that is*] Ra'mah of the south.

– this was the inheritance of the tribe of the sons of Sim'e-on by their families. ⁹ The inheritance of the sons of Sim'e-on was apportioned out of the allotment of the sons of Judah, because the share of the sons of Judah proved to be too large for them, so the sons of Sim'e-on got a possession in the midst of their inheritance.

¹⁰ Next the third lot came up for the sons of Zeb'u-lun by their families,

and the boundary of their inheritance came to be as far as Sa'rid [*“survivor”*]. ¹¹ And their boundary went up westward also to Mar'e-al [*“trembling”*] and reached to Dab'be-sheth [*“a hill-place”*] and reached to the torrent valley that is in front of Jok'ne-am. ¹² And it went back from Sa'rid eastward toward the rising of the sun to the border of Chis'loth-Ta'bor [*“flanks of Ta'bor”, “flanks of the mound”*] and went out to Dab'e-rath [*“word”*] and went up to Ja-phi'a. ¹³ And from there it passed over eastward toward the sunrise to Gath-He'pher [*“the winepress of digging”*], to Eth-Ka'zin [*“time of the judge”*], and went out to Rim'mon and was marked out to Ne'ah [*“shaking”*]. ¹⁴ And the boundary went around it on the north to Han'na-thon [*“gracious”, “favoured”*], and its terminations were at the valley of Iph'tah-el [*“God opens”*], ¹⁵ and Kat'tath [*“small”*] and Na-hal'al [*“pasture”*] and Shim'ron and I'da-lah [*“memorial of God”*] and Beth'le-hem

– twelve cities and their settlements.

¹⁶ – this was the inheritance of the sons of Zeb'u-lun by their families, and these were the cities and their settlements.

¹⁷ The fourth lot came out for Is'sa-char, for the sons of Is'sa-char by their families.

¹⁸ And their boundary became to Jez're-el and Che-sul'loth [*“flanks” – aka Chis'loth-Ta'bor*] and Shu'nem [*“double resting place”*], ¹⁹ and Haph'a-ra'im [*“two pits”*] and Shi'on [*“ruin”*] and An-a-ha'rath [*“the groaning of fear”*], ²⁰ and Rab'bith [*“multitude”*] and Kish'i-on [*“hard (ground)”*] and E'bez [*“I will make gleam / white (or miry)”*], ²¹ and Re'meth [*“height”*] and En-Gan'nim and En-Had'dah [*“swift fountain”*] and Beth-paz'zez [*“house of dispersion”*]. ²² And the boundary reached to Ta'bor [*“mound”*] and Sha-ha-zu'mah [*“toward the heights”*] and Beth-she'mesh, and the terminations of their border were at the Jordan

– sixteen cities and their settlements.

²³ – this was the inheritance of the tribe of the sons of Is'sa-char by their families, the cities and their settlements.

²⁴ Then the fifth lot came out for the tribe of the sons of Ash'er by their families.

²⁵ and their boundary came to be Hel'kath [*“smooth”*] and Ha'li [*“necklace”*] and Be'ten [*“womb”*] and Ach'shaph, ²⁶ and Al-lam'Me-lech [*“oak of the king”*] and A'mad [*“enduring”*] and Mi'shal [*“entreaty”*]. And it reached westward to Car'mel and to Shi'hor-Lib'nath [*“blackness of whiteness”*], ²⁷ and it went back toward the rising of the sun to Beth-Da'gon and reached to Zeb'u-lun and the valley of Iph'tah-el to the north, to Beth-e'mek [*“house of the valley”*] and Ne-i'el [*“moved by God”*], and it went out to Ca'bul [*“sterile”*] on the left, ²⁸ and to E'bron [*“alliance”*] and Re'hob and Ham'mon [*“warm springs”*] [*in Ash'er*] and Ka'nah as far as populous Si'don. ²⁹ And the boundary went back to Ra'mah and as far as the fortified city of Tyre [*“a rock”*]. And the boundary went back to Ho'sah [*“refuge”*], and its end was at the sea in the region of Ach'zib, ³⁰ and Um'mah [*“union”*] and A'phek [*aka A'phik*]¹¹⁰ and Re'hob

– twenty-two cities and their settlements.

³¹ – this was the inheritance of the tribe of the sons of Ash'er by their families, and these were the cities and their settlements.

³² The sixth lot came out for the sons of Naph'ta-li, for the sons of Naph'ta-li by their families.

³³ and their boundary came to be from He'leph [*“exchange”*], from the big tree in Za-a-nan'nim [*“removings”*], and Ad'a-mi-Ne'keb [*“earthy cavern”, “cavern of A'dar?”*] and Jab'ne-el as far as Lak'kum

¹¹⁰ Judges 1:31

[“fortification”]; and its finish was at the Jordan. ³⁴ And the boundary went back westward to Az’noth-Ta’bor [“peaks of Ta’bor”] and went out from there to Huk’kok [“appointed”] and reached to Zeb’u-lun on the south, and it reached to Ash’er on the west and to Judah¹¹¹ sa at the Jordan toward the rising of the sun.

³⁵ and the fortified cities were Zid’dim [“the declivities”], Zer [“flint”] and Ham’math [“hot spring”], Rak’kath [“shore”] and Chin’ne-reth, ³⁶ and Ad’a-mah [“the earth”] and Ra’mah and Ha’zor, ³⁷ and Ke’desh and Ed’re-i and En-Ha’zor [“fount of Ha’zor”], ³⁸ and Yi’ron [“fearing” – iron] and Mig’dal-EI¹¹² [“tower of God”], Ho’reim [“sacred”] and Beth-a’nath [“house of response (or affliction)”] and Beth-she’mesh

– nineteen cities and their settlements.

³⁹ – this was the inheritance of the tribe of the sons of Naph’ta-li by their families, the cities and their settlements.

⁴⁰ The seventh lot came out for the tribe of the sons of Dan by their families.

⁴¹ And the border of their inheritance came to be Zo’rah and Esh’ta-ol and Ir-she’mesh [“city of the sun-god”], ⁴² and Sha-al-ab’Bin [“place of foxes”]¹¹³ and Ai’ja-lon and Ith’lah [“he hangs”], ⁴³ and E’lon and Tim’nah and Ek’ron, ⁴⁴ and El’Te-keh [“let God spue thee out”] and Gib’be-thon [“hilly spot”] and Ba’al-ath [“mistress”], ⁴⁵ and Je’hud [“beauty”] and Ben’e-Be’rak [“sons of lightning”] and Gath-Rim’mon [“winepress of the pomegranate”], ⁴⁶ and Me-Jar’kon [“waters of yellowness”] and Rak’kon [“the temple”], with the border in front of Jop’pa [“beautiful”].

⁴⁷ – but the territory of the sons of Dan was too cramped for them, so the sons of Dan went to war against Le’shem [“precious stone”] and captured it and struck it with the edge of the sword. Then they took possession of it and went dwelling in it, and they began to call it Le’shem-Dan, according to the name of Dan their forefather.

⁴⁸ – this was the inheritance of the tribe of the sons of Dan by their families. These were the cities and their settlements.

⁴⁹ When they finished dividing the land for a possession by its territories, the sons of Israel gave an inheritance to Joshua the son of Nun in their midst. ⁵⁰ At the bidding of Jehovah they gave him the city for which he asked – namely, Tim’nath-Se’rah [“portion of the sun” or “abundant portion”], in the mountainous region of E’phra-im – and he began to build up the city and dwell in it.

⁵¹ These were the inheritances that El-e-a’zar the priest and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel distributed as a possession by lot in Shi’loh before Jehovah, at the entrance of the tent of appointment... and so they finished apportioning the land.

20

¹ Then Jehovah spoke to Joshua, saying:

● *Almighty God* — Joshua

◀ ² *Speak to the sons of Israel, saying:*

● *Joshua (words of Almighty God)* — sons of Israel

◀ “Apportion for yourselves the cities of refuge of which I spoke to YOU by means of Moses – ³ for the manslayer who fatally strikes a soul unintentionally, without guile, to flee there – and they must serve YOU as a refuge from the avenger of blood. ⁴ And when he flees to one of these cities and stands at the entrance of the gate of the city and speak his words in the hearing of the older men of that city, they must receive him into the city to themselves and give him a place, and he must dwell with them.

¹¹¹ This reference is clearly erroneous though it appears in all manuscripts – likely a scribal error – writing the Hebrew word phrase “to Judah” – וּבִיהוּדָה – ubihudah – in place of the phrase “to boundary” – וּבְגִדְוֹת – ubigdoth. The error probably came about because two other tribes – Zeb’u-lun and Ash’er – are mentioned immediately before, inducing the copyist to read Judah in place of the proper but similar text for boundary.

¹¹² Later called Mag’da-la *Matthew 15:39* from when came Mary the Mag’da-lene

¹¹³ *Song of Solomon 2:15; Judges 15:1-5*

⁵...and if the avenger of blood chases after him, they should not surrender the manslayer into his hand; for he struck his fellowman fatally without guile and he was not hating him formerly.

⁶He must dwell in that city until he stands before the assembly for judgement – [that is] until the death of the high priest who happens to be in those days – and then that the manslayer may return and he must enter into his [own] city and into his house, into the city from which he had fled.

⁷— accordingly they gave a sacred status to:

Ke'desh [Ke'desh-Naph'ta-li]¹¹⁴ in Gal'i-lee in the mountainous region of Naph'ta-li,

She'chem in the mountainous region of E'phra-im,

Kir'i-ath-Ar'ba – that is to say, He'bron – in the mountainous region of Judah.

⁸ and in the region of the Jordan at Jer'i-cho toward the east they gave

Be'zer in the wilderness on the tableland out of the tribe of Reu'ben,

Ra'moth in Gil'e-ad out of the tribe of Gad,

and Go'lan in Ba'shan out of the tribe of Ma-nas'seh.

⁹ – these became the cities appointed for all the sons of Israel and for the alien resident who lodges in their midst, for anyone to flee there who fatally strikes a soul unintentionally, that he may not die by the hand of the avenger of blood before his standing before the assembly.¹¹⁵

21

¹ Then the heads of the fathers of the Le'vites approached El-e-a'zar the priest and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel, ² and they spoke with them in Shi'loh in the land of Ca'naan, saying:¹¹⁶

● heads of fathers of Le'vites — El-e-a'zar the priest, Joshua, heads of fathers of tribes of Israel

⇒ *Jehovah commanded through Moses that cities be given us to dwell in, together with their pasture grounds for our domestic animals.*

Cities allotted to the Le'vites...

³ So at the order of Jehovah, the sons of Israel gave the Le'vites these cities and their pasture grounds out of their inheritance:

⁴ Then the lot came out for the families of the Ko'hath-ites,

thirteen cities came to belong to the sons of Aaron the priest of the Le'vites – by lot – out of the tribe of Judah and out of the tribe of the Sim'e-on-ites and out of the tribe of Benjamin.

⁵ and for the rest of the sons of Ko'hath there were – by lot – ten cities out of the families of the tribe of E'phra-im and out of the tribe of Dan and out of the half tribe of Ma-nas'seh.

⁶ And for the sons of Ger'shon there were – by lot –

thirteen cities out of the families of the tribe of Is'sa-char and out of the tribe of Ash'er and out of the tribe of Naph'ta-li and out of the half tribe of Ma-nas'seh in Ba'shan.

⁷ For the sons of Me-rar'i by their families there were

twelve cities out of the tribe of Reu'ben and out of the tribe of Gad and out of the tribe of Zeb'u-lun.

⁸ – thus the sons of Israel gave the Le'vites these cities and their pasture grounds by lot, just as Jehovah had commanded by means of Moses.

¹¹⁴ See account of Ba'rak – staying in Ka'desh Naph'ta-li at the time – and Deb'o-rah at *Judges 4:6*

¹¹⁵ *Exodus 21:13; Numbers 35:6; Joshua 20:7-9*

¹¹⁶ A significant meeting. As the site of the Tabernacle *Joshua 18:1* this was effectively the capital of the Le'vites. That they were able to approach Joshua to assemble the heads of the 12 tribes shows how much Joshua valued the service of the Le'vites in God's arrangement for the Promised Land

...13 Cities allotted to Aaron

⁹ So out of the tribe of the sons of Judah and out of the tribe of the sons of Sim'e-on they gave these cities, called by name, ¹⁰ and they came to belong to the sons of Aaron out of the families of the Ko'hath-ites of the sons of Le'vi, because the first lot became theirs. ¹¹ Thus they gave them:

Kir'i-ath-Ar'ba (*[said Ar'ba being]* the father of A'nak) – that is to say, He'bron – in the mountainous region of Judah, and its pasture ground all around it;

¹² but they [*Judah and Sim'e-on*] gave the field of the city and its settlements to Ca'leb the son of Jephun'neh as his possession. ¹¹⁷

¹³ – thus to the sons of Aaron the priest they gave:

the city of refuge for the manslayer – namely, He'bron, and its pasture ground also Lib'nah ¹¹⁸ and its pasture ground,

¹⁴ Jat'tir and its pasture ground,

Esh-te-mo'a [*"I will make myself heard"*] and its pasture ground,

¹⁵ Ho'lon and its pasture ground,

De'bir and its pasture ground,

¹⁶ A'in and its pasture ground,

and Jut'tah and its pasture ground,

Beth-she'mesh and its pasture ground – nine cities out of these two tribes –

¹⁷ and out of the tribe of Benjamin:

Gib'e-on and its pasture ground,

Ge'ba and its pasture ground,

¹⁸ An'a-thoth [*"answers to prayer"*] and its pasture ground, and

Al'mon [*"concealed"*] and its pasture ground – four cities.

¹⁹ All these cities of the priests – the sons of Aaron – were thirteen cities and their pasture grounds.

...10 Cities allotted to Ko'hath

²⁰ And for the families of the sons of Ko'hath – the Le'vites who were left remaining ¹¹⁹ of the sons of Ko'hath – there came to be cities by their lot from out of the tribe of E'phra-im. ²¹ Accordingly they gave them:

the city of refuge for the manslayer – namely She'chem ¹²⁰ and its pasture ground in the mountainous region of E'phra-im,

also

Ge'zer and its pasture ground,

²² Kib'za-im [*"two gatherings"*] [*aka Jok'me-am?*] ¹²¹ and its pasture ground,

and Beth-ho'ron and its pasture ground – four cities –

²³ and from the tribe of Dan:

El'Te-keh [*"let God spue thee out"*] and its pasture ground,

Gib'be-thon and its pasture ground,

²⁴ Ai'ja-lon and its pasture ground,

¹¹⁷ Ca'leb had been given He'bron for his faithfulness (see *Joshua 14:13*) yet he gives He'bron to the Le'vites – his love for Jehovah and His arrangement knows no bounds!

¹¹⁸ *2nd Kings 8:22*

¹¹⁹ *Numbers 16*

¹²⁰ A pointed reminder of Le'vi's slaughter of King Ha'mor and the men that city after his son - She'chem's - violation of Di'nah *Genesis 34*

¹²¹ Compare with listing in *1st Chronicles 6:66-68* . Jok'me-am occurs several times, whereas Kib'za-im only occurs here

Gath-Rim' mon and its pasture ground – four cities –
25 and from the half tribe of Ma-nas'she:
Ta'a-nach and its pasture ground,
and Gath-Rim' mon¹²² and its pasture ground – two cities.

26 All these cities together with their pasture grounds that the families of the remainder of the sons of Ko'hath had were ten.

...13 Cities allotted to Ger'shon

27 And for the sons of Ger'shon, of the families of the Le'vites, there was given from out of the half tribe of Ma-nas'she:

the city of refuge for the manslayer – namely Go'lan, in Ba'shan, and its pasture ground,
also

Be-esh'te-rah [^{“with increase”}] [prob. Ash'ta-roth] and its pasture ground – two cities –

28 and out of the tribe of Is'sa-char:

Kish'i-on and its pasture ground,
Dab'e-rath and its pasture ground,

29 Jar'muth and its pasture ground,
En-Gan'nim and its pasture ground – four cities –

30 and out of the tribe of Ash'er:

Mi'shal and its pasture ground,
Ab'don [^{“servile”}] and its pasture ground,

31 Hel'kath and its pasture ground,
and Re'hob and its pasture ground – four cities –

32 and out of the tribe of Naph'ta-li:

the city of refuge for the manslayer – namely Ke'desh [^{that is, Ke'desh-Naph'ta-li}] in Gal'i-lee, and its pasture ground,

Ham'math-Dor [^{“hot springs of Dor”}] and its pasture ground,
and Kar'tan [^{“two cities”}] and its pasture ground – three cities.

33 All these cities of the Ger'shon-ites by their families were thirteen cities and their pasture grounds.

...12 Cities allotted to Me-rar'i

34 And the families of the sons of Me-rar'i, the Le'vites who were left over, had from out of the tribe of Zeb'u-lun:

Jok'ne-am and its pasture ground,
Kar'tah [^{“city”}] and its pasture ground,
35 Dim'nah [^{“dunghill”}] and its pasture ground,
and Na-hal'al and its pasture ground – four cities.

36 and out of the tribe of Reu'ben:

Be'zer and its pasture ground,
and Ja'haz and its pasture ground,
37 Ked'e-moth and its pasture ground,
and Meph'a-ath and its pasture ground – four cities –

¹²² A different – thoroughly inland - city from the Gath-Rim' mon of Dan which was closer to the coast, and some 40 miles away

³⁸ and out of the tribe of Gad:

the city of refuge for the manslayer – namely, Ra'moth in Gil'e-ad, and its pasture ground also

Ma-ha-na'im and its pasture ground,

³⁹ Hesh'bon and its pasture ground

Ja'zer and its pasture ground – all the cities being four.

⁴⁰ All these cities that came to belong to the sons of Me-rar'i by their families, who were left over from the families of the Le'vites, were, as their lot, twelve cities.

⁴¹ All the cities of the Le'vites in the midst of the allotment of the sons of Israel were forty-eight cities together with their pasture grounds. ⁴² These cities were each a city together with its pasture ground all around it, as were all these cities.

⁴³ So Jehovah gave Israel all the land that He had sworn to give to their forefathers, and they proceeded to take possession of it and to dwell in it. ⁴⁴ Furthermore, Jehovah gave them rest all around, according to everything that He had sworn to their forefathers, and not one of all their enemies stood before them – Jehovah gave all their enemies into their hand. ⁴⁵ Not a promise failed out of all the good promise that Jehovah had made to the house of Israel; it all came true.

22

2½ Tribes Commended for their Service

¹ At that time Joshua called the Reu'ben-ites, and the Gad'ites and the half tribe of Ma-nas'seh ² to say to them:

- Joshua — *Reu'ben-ites, Gad'ites, half tribe of Ma-nas'seh to the east of the Jordan river*

◀ *YOU – for YOUR part – have kept all that Jehovah's servant Moses commanded YOU, and YOU were obedient to my voice in all that I have commanded YOU – ³ YOU have not forsaken YOUR brothers these many days down to this day but YOU have kept the obligation of the commandment of Jehovah YOUR God.*

⁴ And now Jehovah YOUR God has given YOUR brothers rest, just as He promised them. So now turn and go YOUR way to YOUR tents in the land of YOUR possession, which Jehovah's servant Moses gave YOU on the other side of the Jordan... ⁵ only be very careful¹²³ to carry out the commandment and the Law that Jehovah's servant Moses commanded YOU, by loving Jehovah YOUR God and by walking in all His ways and by keeping His commandments and by clinging to Him and by serving Him with all YOUR heart and with all YOUR soul.

⁶ With that Joshua blessed them and sent them away and they went to their tents.

⁷ Now to the half tribe of Ma-nas'seh Moses had given a gift [of possession] in Ba'shan, so Joshua made a gift to the other half of it with their brothers on the [other] side of the Jordan to the west. So when Joshua sent them [Eastern Ma-nas'seh] away to their tents, he proceeded to bless them [Western Ma-nas'seh].¹²⁴ ⁸ And he went on to say to them:

- Joshua — *half tribe of Ma-nas'seh to the WEST of the Jordan river*

◀ *Return to YOUR tents with many riches and with very much livestock, with silver and gold and copper and iron and garments in very great quantity. Take YOUR share of the spoil of YOUR enemies together with YOUR brothers.*

⁹ After that the sons of Reu'ben and the sons of Gad and the half tribe of Ma-nas'seh returned and went away from the other sons of Israel – from Shi'loh, which is in the land of Ca'naan – so as to go to the land of Gil'e-ad, to the land of their possession in which they had been settled at the order of Jehovah by means of Moses.

¹⁰ ...but when they reached the regions of the Jordan that were in the land of Ca'naan, then the sons of

¹²³ The river dividing them from the other tribes could lead to isolation of spirit

¹²⁴ Avoiding an east-west schism within the tribe of Ma-nas'seh

Reu'ben and the sons of Gad and the half tribe of Ma-nas'seh built an altar there by the Jordan, a greatly conspicuous altar.¹²⁵ ¹¹ Later on the other sons of Israel heard it said:

- *members of 9½ tribes in Ca'naan, West of the Jordan river ——— observer to Gil'e-ad, East of the Jordan river*

➤ Look! The sons of Reu'ben and the sons of Gad and the half tribe of Ma-nas'seh have built an altar on the frontier of the land of Ca'naan within the borders of the Jordan on the side belonging to the sons of Israel!¹²⁶

¹² When the sons of Israel got to hear of it, the whole assembly of the sons of Israel congregated at Shi'loh to go up for military action against them.

¹³ Then the sons of Israel sent Phin'e-has¹²⁷ the son of El-e-a'zar the priest to the sons of Reu'ben and the sons of Gad and the half tribe of Ma-nas'seh in the land of Gil'e-ad, ¹⁴ and ten chieftains with him – one chieftain of each paternal house of all the tribes of Israel – and they were each a head¹²⁸ of the house of their fathers of the thousands of Israel. ¹⁵ They came to the sons of Reu'ben and the sons of Gad and the half tribe of Ma-nas'seh in the land of Gil'e-ad and began to speak with them, to declare:

- *Reu'ben-ites, Gad'ites, half tribe of Ma-nas'seh on East of the Jordan river ——— Phin'e-has son of El-e-a'zar, 10 chieftains of tribes West of the Jordan river*

⇐ ¹⁶ This is what all the assembly of Jehovah¹²⁹ has said:

- *Reu'ben-ites, Gad'ites, half tribe of Ma-nas'seh on East of the Jordan river ——— assembly of the true God*

⇐ “What is this act of unfaithfulness that YOU have perpetrated against the God of Israel in turning back today from following Jehovah? By YOUR building an altar for yourselves today, YOU are rebelling against Jehovah! ¹⁷ Was the depravity of Pe'or¹³⁰ too small for us – so that we have not cleansed ourselves down to this day, even though the plague came to be upon the assembly of Jehovah? ¹⁸ And YOU are turning back today from following Jehovah! and if YOU rebel against Jehovah today, then tomorrow He will be indignant against the entire assembly of Israel.

¹⁹ However, if the land of YOUR possession is truly unclean,¹³¹ make YOUR way across to the land of Jehovah's possession where the tabernacle of Jehovah resides, and take holdings [of land] in our midst – but do not rebel against Jehovah nor rebel against us by building for yourselves an altar in addition to the altar of Jehovah our God. ²⁰ Was it not A'chan¹³² the son of Ze'rah¹³³ that offended with his sin with the thing devoted [to Jehovah], but did not the wrath fall on all the assembly of Israel? – and he was not the only man to expire because of his error.”

²¹ At this the sons of Reu'ben and the sons of Gad and the half tribe of Ma-nas'seh answered and spoke with the heads of the thousands of Israel:

- *Reu'ben-ites, Gad'ites, half tribe of Ma-nas'seh on East of the Jordan river ——— 10 chieftains of tribes West of Jordan river*

↳ ²² Divine One, God Jehovah, Divine One, God Jehovah! He knows – and Israel, will know it also – if it is in rebellion; and if it is in unfaithfulness against Jehovah, you must not [try to] save us this day! ²³ If we have built an altar for ourselves so as to turn away from following Jehovah, and if it was to offer up burnt offerings and grain offerings on it, and if it was to render up communion sacrifices on it, Jehovah Himself will search out... ²⁴ but if it was not rather out of another anxiety that we did this, saying:

- *Tribes East of the Jordan river ——— tribes West of Jordan river*

⇒ ‘In a future day YOUR sons will say to our sons:

- *future Hebrew sons on East of Jordan river ——— future Hebrew sons on West of Jordan river*

⇐ ‘What do YOU have to do with Jehovah the God of Israel? ²⁵ For Jehovah has put a

¹²⁵ This is one aspect of the east-west division: there was only one altar to Jehovah, and that was in Shi'loh in the west

¹²⁶ Already the westerners are calling themselves on the west “the sons of Israel”

¹²⁷ The choice of Phin'e-has as a spokesman is appropriate, since he was zealous for Jehovah over the Mid'i-an-ite corruption of the Hebrews Numbers 25:6-18 and was rewarded by God for his stance. His judgement here would be respected

¹²⁸ This is no “mob” – these are heads and represent the indignation of their entire tribes

¹²⁹ “assembly of Jehovah” immediately excludes the tribes in Gil'e-ad as apostates

¹³⁰ Numbers 25:1-9

¹³¹ Attempting to find some cause by the land – some inherent evil – for their building of the altar

¹³² Joshua 7

¹³³ See fn to 1st Chronicles 2:6-7

boundary between us and YOU sons of Reu'ben and sons of Gad! – namely, the Jordan!
YOU have no share in Jehovah.’¹³⁴

and YOUR sons will certainly make our sons desist from fearing Jehovah.’

²⁶ Hence we said:

● Reu'ben-ites, Gad'ites, half tribe of Ma-nas'seh on East of the Jordan river

↻ ‘Let us take action in our behalf, please, by building the altar – not for burnt offering nor for sacrifice, ²⁷ but that it may be a witness between us and YOU – and our generations after us – that we shall render the service of Jehovah before Him [in His chosen location] with our burnt offerings and our sacrifices and our communion sacrifices, that YOUR sons may not say in a future day to our sons:

← ‘YOU have no share in Jehovah.’

²⁸ So we said:

And it must occur that in case they should say that thing¹³⁴ ¹⁻²²⁻²⁵ to us and to our generations in a future day, we must also say:

↔ ‘SEE! the representation of Jehovah’s altar that our fathers made – not for burnt offering nor for sacrifice, but as that witness between us and YOU.’

²⁹ – far be it from us, that we should rebel against Jehovah and turn away today from following Jehovah by building an altar for burnt offering, grain offering and sacrifice in addition to the altar of Jehovah our God that is before His tabernacle!

³⁰ Now when Phin'e-has the priest and the chieftains of the assembly and the heads of the thousands of Israel who were with him heard the words that the sons of Reu'ben and the sons of Gad and the sons of Ma-nas'seh spoke, it was good in their eyes. ³¹ So Phin'e-has the son of El-e-a'zar the priest said to the sons of Reu'ben and the sons of Gad and the sons of Ma-nas'seh:

● Reu'ben-ites, Gad'ites, half tribe of Ma-nas'seh on East of the Jordan river ——— Phin'e-has

↔ Today we do know that Jehovah is in our midst, because YOU have not perpetrated this [our presumed] act of unfaithfulness against Jehovah. Now, YOU have delivered the sons of Israel out of the hand of Jehovah!¹³⁵

³² With that Phin'e-has the son of El-e-a'zar the priest and the chieftains returned from the sons of Reu'ben and the sons of Gad in the land of Gil'e-ad [back] to the land of Ca'naan to the other sons of Israel and brought back word to them. ³³ And the word was good in the eyes of the sons of Israel; and the sons of Israel blessed God, and they did not talk of going up with an army against them to ruin the land in which the sons of Reu'ben and the sons of Gad were dwelling.

³⁴ And the sons of Reu'ben and the sons of Gad began to name the altar “Witness”, because:

‘it is a witness between us that Jehovah is the [true] God.’

23

¹ And it came about – many days after Jehovah had given Israel rest from all their enemies all around, when Joshua was old and advanced in days – ² that Joshua proceeded to call all Israel, its older men and its heads and its judges and its scribes, and to say to them:

● Joshua ——— all Israel (older men, heads, judges, officers, etc)

⇒ I have grown old, I have come [into my final] days. ³ As for YOU, YOU have seen all that Jehovah YOUR God did to all these nations who are before YOU, because Jehovah YOUR God was the One Who was fighting for YOU. ⁴ See, I assigned to YOU these remaining nations by lot as an inheritance for YOUR tribes: from the Jordan – and all the nations that I [have already] cut off – to the Great Sea at the

¹³⁴ Proposed goading by a future western generation *Joshua 22:24-25*

¹³⁵ Bear in mind what Phin'e-has was worried about, and that all Israel would be frightened of the hand of Jehovah against them through some sin of these 2½ tribes to the east – so the relief would be felt, and appreciated, by everyone to the west of the Jordan

setting of the sun. ⁵ And Jehovah YOUR God shall push them away from before YOU, and drive them out of YOUR sight, and YOU will take possession of their land just as Jehovah YOUR God had promised YOU. ⁶ Therefore YOU must be

“...very courageous”



Deuteronomy 31:7
Moses ——— Joshua

to

“...keep and to do all that is written in the book of the law of Moses by never turning away from it to the right or to the left “



Deuteronomy 5:32
Moses ——— sons of Israel

⁷ by never going in among these nations which remain with YOU. And

“YOU must not [even] mention the names of their gods nor swear by them,”



Exodus 23:13
Almighty God ——— Moses

neither must YOU serve them nor bow down to them, ⁸ but

“YOU should cling to Jehovah YOUR God”



Deuteronomy 10:20
Moses ——— sons of Israel

just as YOU have done down to this day. ⁹ And

“Jehovah will drive away great and mighty nations from before YOU”



Deuteronomy 4:38
Almighty God ——— Moses

– as for YOU, not a man has stood before YOU down to this day. ¹⁰ Just one man of YOU will chase a thousand, because Jehovah YOUR God is fighting for YOU, just as He has promised YOU. ¹¹ And YOU must be on constant guard for YOUR souls by loving Jehovah YOUR God.

¹² ...but if YOU should turn back at all and YOU cling to what is left of these nations – these that remain around YOU – and YOU form marriage alliances with them and go in among them, and they among YOU, ¹³ then YOU should know for certain that Jehovah YOUR God will not continue to dispossess these nations from before YOU.

“They will become as a trap and as a snare to YOU and as a scourge on YOUR flanks and as thorns in YOUR eyes¹³⁶ x until YOU have perished off this good ground that Jehovah YOUR God has given YOU”



Numbers 33:55-56
Moses (words of **Almighty God**) ——— sons of Israel

¹⁴ Now look! today I am going in the way of all the earth, and YOU well know with all YOUR hearts and with all YOUR souls that not one word out of all the good words that Jehovah YOUR God has spoken to YOU has failed – they have all come true for YOU, not one word of them has failed.¹³⁷ ¹⁵ Therefore just as all the good word that Jehovah YOUR God has spoken to YOU has come upon YOU, so Jehovah would bring upon YOU all the evil word until He has annihilated YOU from off this good ground that Jehovah YOUR God has given YOU.¹³⁸ ¹⁶ Should YOU overstep the covenant of Jehovah YOUR God that He

¹³⁶ crown of thorns on the Mes-si'ah, an immovable stain until the fall of Israel at Ma-sa'da

¹³⁷ (see also the gratitude of Sol'o-mon 1st Kings 8:56) Compare the faithlessness of Israel in their proverbial saying at Ezekiel 12:22

¹³⁸ Prophetic blessing and malediction Joshua 8:32-25; Deuteronomy 30:19

commanded YOU, and go and serve other gods and bow down to them, then Jehovah's anger will be kindled against YOU, and YOU will quickly perish from off the good land that He has given YOU.

24

¹ And Joshua assembled all the tribes of Israel together at She'chem and called the older men of Israel and its heads and its judges and its officers, and they stationed themselves before the [true] God. ² And Joshua said to all the people:

- Joshua — all the people (older men, heads, judges, officers and all)

◀ This is what Jehovah the God of Israel has said:

- Almighty God — all the people (older men, heads, judges, officers and all)

⇒ "YOUR forefathers dwelt on the other side of the river a long time ago – Te'rah the father of Abraham and the father of Na'hor – and they used to serve other gods.

³ I took YOUR forefather Abraham [away] from the other side of the river and had him walk through all the land of Ca'naan and I multiplied his seed¹³⁹ and gave him Isaac, ⁴ then to Isaac I gave Jacob and E'sau.¹⁴⁰ Later I gave Mount Se'ir to E'sau to take possession of, but Jacob and his sons went down to Egypt.¹⁴¹

⁵ Later on I sent Moses and Aaron, and I went plaguing Egypt¹⁴² with what I did in its midst; and afterward I brought YOU out. ⁶ When I was bringing YOUR fathers out of Egypt and YOU came to the sea, then the Egyptians went chasing after YOUR fathers with war chariots and cavalrymen to the Red Sea.

⁷ ...and they began to cry out to Jehovah. So He placed a darkness between YOU and the Egyptians and brought the sea upon them and covered them...

and YOUR eyes saw what I did in Egypt; and YOU dwelt in the wilderness for many days.

⁸ Eventually I brought YOU to the land of the Am'or-ites who were dwelling on the other side of the Jordan. They fought against YOU, but I gave them into YOUR hand that YOU might take possession of their land,¹⁴³ and I annihilated them from before YOU. ⁹ Then Ba'lak¹⁴⁴ the son of Zip'por – the king of Mo'ab – got up and went fighting against Israel. He sent and summoned Ba'laam the son of Be'or to call down evil upon YOU, ¹⁰ but I did not want to listen to Ba'laam. Consequently he blessed YOU repeatedly, [and] thus I delivered YOU out of his hand.

¹¹ Then YOU went crossing the Jordan and came to Jer'i-cho. And the landowners of Jer'i-cho – the Am'or-ites and the Per'iz-zites and the Ca'naan-ites and the Hit'tites and the Gir'ga-shites, the Hi'vites and the Jeb'u-sites – began fighting against YOU; but I gave them into YOUR hand.¹⁴⁵

¹² So I sent the feeling of dejection ahead of YOU, and it gradually drove them out before YOU – [yes, even the] two kings of the Am'or-ites¹⁴⁶ – and not with your sword and not with your bow. ¹³ Thus I gave YOU a land for which YOU had not toiled and cities that YOU had not built, and YOU took up dwelling in them. YOU are eating vineyards and olive groves that YOU did not plant."

¹⁴ And now fear Jehovah and serve Him completely and in truth, and remove the gods that YOUR forefathers served on the other side of the river and in Egypt, and serve Jehovah. ¹⁵ Now if it is bad in YOUR eyes to serve Jehovah, choose¹⁴⁷ for yourselves today whom YOU will serve – whether the gods that YOUR forefathers served which were on the other side of the river, or the gods of the Am'or-ites in whose land YOU are dwelling. But as for me and my household, we shall serve Jehovah.

¹³⁹ Genesis 16:15-16; Genesis 21:1-3; Genesis 25:1-2

¹⁴⁰ Genesis 25:24-26

¹⁴¹ Genesis 46:1-7

¹⁴² Exodus 5-12

¹⁴³ Joshua 10:5-27

¹⁴⁴ Numbers 22

¹⁴⁵ Joshua 6

¹⁴⁶ Numbers 21:21-35

¹⁴⁷ Joshua says this, knowing their hearts are bad – for Moses last advice to him was that they would leave Jehovah Deuteronomy 31:16-17

¹⁶ At this the people answered and said:

↳ *It is unthinkable for us to leave Jehovah to serve other gods.* ¹⁷ *For Jehovah – our God – brought us and our fathers up out of the land of Egypt, out of the house of slaves, and Who performed these great signs before our eyes and Who kept guarding us in all the track in which we walked and among all the peoples through whose midst we passed.* ¹⁸ *And Jehovah drove out all the peoples – even the Am'or-ites – dwelling in the land from before us. As for us, we too shall serve Jehovah, because He is our God!*

¹⁹ But Joshua said to the people:

↳ *YOU are not able to serve Jehovah, for He is a Holy God; He is a jealous God.*¹⁴⁸ *He will not pardon YOUR revolts and YOUR sins.* ²⁰ *If YOU should leave Jehovah and serve foreign gods, He also will turn back and do YOU injury and exterminate YOU, [even] after He has done YOU good.*

²¹ In turn the people said to Joshua:

↳ *No, but we shall serve Jehovah!*

²² At this Joshua said to the people:

↳ *YOU are witnesses against yourselves that YOU – of YOUR own accord – have chosen Jehovah for yourselves, to serve Him.*

to this they said:

↳ *We are witnesses.*

↳ ²³ *So now... remove the foreign gods that are [still] among YOU,¹⁴⁹ and stretch out YOUR hearts to Jehovah the God of Israel.*

²⁴ In turn the people said to Joshua:

↳ *We shall serve Jehovah our God, and we shall listen to His voice!*

²⁵ – thus Joshua concluded a covenant with the people on that day and constituted a regulation and judicial ruling for them in She'chem. ²⁶ Then Joshua wrote these words in the book of God's law... then took a great stone... and set it up there under the massive tree¹⁵⁰ that is by the sanctuary of Jehovah.

²⁷ And Joshua went on to say to all the people:

● *Joshua — all the people (older men, heads, judges, officers and all)*

↳ *Look! This stone is what will serve as a witness for us,¹⁵¹ because it has itself heard all the sayings of Jehovah that He has spoken with us, and it must serve as a witness against YOU, that YOU may not deny YOUR God.*

²⁸ With that Joshua sent the people away, each one to his inheritance.

²⁹ And it came about that after these things Joshua¹⁵² the son of Nun – Jehovah's servant – gradually died at the age of a hundred and ten years. ³⁰ So they buried him in the territory of his inheritance in Tim'nath-Se'rah, which is in the mountainous region of E'phra-im, north of Mount Ga'ash.

³¹ Israel continued to serve Jehovah all the days of Joshua and all the days of the older men who outlived Joshua and who had known all the work of Jehovah that He did for Israel.

³² And Joseph's bones, which the sons of Israel had brought up out of Egypt, they buried in She'chem in the tract of the field that Jacob had acquired from the sons of Ha'mor – She'chem's father – for a

¹⁴⁸ Joshua says this pointedly because they still have foreign gods in their possession

¹⁴⁹ Here is the evidence upholding Joshua's speech: that foreign gods were still in their midst! Un-purged, undisturbed, still active, still worshipped by those they had not driven out

¹⁵⁰ An appropriate location, for She'chem was known for its massive trees, under one of which Jacob buried the foreign gods and teraphim to remove them from his family *Genesis 35:4* The "sanctuary" is an altar which Jacob built there when he purchased the land from the sons of Ha'mor *Genesis 33:20*

¹⁵¹ Similar to Jacob and La'ban – see *Genesis 31:44-53*

¹⁵² Joshua buried in a humble, country location. This was before the great collective area of the tombs of the Kings of Judah.

hundred pieces of silver,¹⁵³ and it came to belong to the sons of Joseph as an inheritance.

³³ Also, El-e-a'zar the son of Aaron died. So they buried him in the Hill of Phin'e-has his son, which he had given him in the mountainous region of E'phra-im.

¹⁵³ Joseph not buried in the cave of the field of Mach-pe'lah near Mam're like his father and his wife *Genesis 23:17-19* but in land assigned to his sons. See *Genesis 33:19*

Judges

This book appears to cover a period of some 460-500 years by adding up the various years of servitude to different groups and the years of rule of the judges who arose to save the people. However the judges were spread all over the Promised Land, and their different Gentile nations held sway over different parts of the land – therefore the periods would over-lap also.

Evidence for this is the categorical statement of 1st Kings 6:1 that the temple was begun exactly 480 years after the people left Egypt. Counting 40 years in the wilderness, some 26 for Joshua and interregnum, 2 years for King Saul and 40 years for King David and 4 years for Sol'o-mon makes 112 years, leaving 368 years for the period of the judges. So some of those periods mentioned in this scroll must have overlapped.

After Joshua's death, the Hebrews had no leader. They began consulting Almighty God through the priests, but the relatively insipid strength of the priests contrasted greatly with their former battle-hardened leader, and the nation began to unglue. The nation fell to various overlords, suffering long periods of servitude to different Ca'naan-ite nations. They would call to God, and He would appoint a Judge to lead them – so the Hebrew nation struggled from servitude to servitude, separated by the redeeming action of God's appointed Judge – who brought release and some peace until his or her death.

This process would last until the time of Samuel, when the people would choose a king in imitation of the nations... starting with Saul, then David ...and ending with the catastrophic fall of the nation to Babylon under the vassal kingship of Zed-e-ki'ah.

1

¹ And after the death of Joshua, the sons of Israel inquired of Jehovah, saying:

- *Almighty God* ——— sons of Israel (via priest)

⇐ Who of us will go up first to the Ca'naan-ites to fight against them?

² To this Jehovah said:

↪ Judah will go up. Look! I shall give the land into his hand.

³ Then Judah said to Sim'e-on his brother:

- *Judah* ——— *Sim'e-on*

⇒ Come up with me in my assignment and let us fight against the Ca'naan-ites ^[together], and in turn I will go with you into your assignment.¹

– accordingly Sim'e-on went with him.

Judah and Sim'e-on defeat Be'zek

⁴ With that Judah went on up and Jehovah gave the Ca'naan-ites and the Per'iz-zites into their hands, so that they struck down ten thousand men in Be'zek ^[“lightning”].

⁵ ...When they found A-do'ni-Be'zek ^[“lord of Be'zek”, “my lord is Be'zek” (ref to god of lightning?)] in Be'zek, then they fought against him and defeated the Ca'naan-ites and the Per'iz-zites. ⁶ And A-do'ni-Be'zek fled, but they pursued him and seized him... and cut off the thumbs of his hands and the great toes of his feet!

⁷ At this A-do'ni-Be'zek said:

- *A-do'ni-Be'zek* ——— army men of Judah

⇒ Seventy kings who have had the thumbs of their hands and the great toes of their feet cut off have picked up food from under my table. Just as I have done, God has repaid me.²

After that they brought him to Jerusalayim and he died there.

¹ Appropriate, since the tribe of Sim'e-on was entirely bordered by Judah's land

² This cruel process was designed to take away their independence, and was often a mark of their cowardice. They could no longer run away, they could not hold a sword or a bow – but they could hold an oar to serve in the galley vessels. The 70 “kings” were likely kings of their city, so really meant “governor”

Judah defeats Jerusalem, then the 3 Giants at Kir'i-ath-Ar'ba

⁸ The sons of Judah had fought against Jerusalem and got to capture it, and they struck it with the edge of the sword, and they consigned the city to the fire.³ ⁹ Afterward the sons of Judah went down to fight against the Ca'naan-ites inhabiting the mountainous region⁴ [S & SSW] and the Neg'eb and the She-phe'lah.¹⁰ So Judah marched against the Ca'naan-ites who were dwelling in He'bron (*sotvoc* now the name of He'bron before that was Kir'i-ath-Ar'ba) and they went striking down She'shai and A-hi'man and Tal'mai.⁵

Ca'leb gives Daughter Ach'sah for conqueror of Kir'i-ath-Se'pher⁶

¹¹ And they marched on from there against the inhabitants of De'bir... (*sotvoc* now the name of De'bir before that was Kir'i-ath-Se'pher) ¹² and Ca'leb said:

- Ca'leb — sons of Judah

← *Whoever strikes Kir'i-ath-Se'pher and captures it, I will give him Ach'sah my daughter as a wife.*

¹³ And Oth'ni-el⁷ the son of Ke'naz – Ca'leb's younger brother – got to capture it. For that he gave him Ach'sah his daughter as a wife.⁸ ¹⁴ And it came about that while she was going home, she stirred him to ask a field from her father...

Then she got off the ass, at which Ca'leb said to her:

- Ca'leb — Ach'sah, his daughter

⇒ *What do you want?*

¹⁵ So she said to him:

↔ *Grant me a blessing, for you have given me a southern⁹ piece of land, and you must give me springs of water* [Gul'loth-ma'im].

– accordingly Ca'leb gave her Upper Gul'loth and Lower Gul'loth.¹⁰

Jeth'ro's Sons Lodge with Judah

¹⁶ And the sons¹¹ of the Ken'ite father-in-law of Moses' [Jeth'ro, Reu'el] came up out of the city of palm trees [Ir-hat-Temariym – aka Jer'i-cho] with the sons of Judah to the wilderness of Judah, which is to the south of A'rad, then they went and took up dwelling with the people [of Judah]. ¹⁷ But Judah marched on with his brother Sim'e-on and they struck the Ca'naan-ites inhabiting Ze'phath [*watchtower*] and consecrated it¹² – that is why the name of the city was called Hor'mah [*devotion*]. ¹⁸ After that Judah captured Ga'za and its territory and Ash'ke-lon [*the fire of infamy: I shall be weighed*] and its territory and Ek'ron and its territory. ¹⁹ And Jehovah was with Judah, so that he took possession of the mountainous region – but he could not dispossess the inhabitants of the low plain¹³ because they had war chariots with iron scythes. ²⁰ It was when they gave He'bron to Ca'leb, just as Moses had promised, that he then drove the three sons¹⁴ of A'nak out from there.

The Extent of Each Tribe's Lethargy

²¹ However the sons of Benjamin [*fierce fighters!*] did not drive out the Jeb'u-sites who were inhabiting Jerusalem; but the Jeb'u-sites keep on dwelling with the sons of Benjamin in Jerusalem down to this day.

³ The city on Mt. Mo-ri'ah. However, not a total success... *Judges 1:21*, effectively this was Jerusalem comprising of Mt. Mo-ri'ah and Mt. Zion – separated at that time, and hard to conquer or attack; armed forces would find it hard to fight on the flanks of the mountains, and were prone to being repelled

⁴ The region to which David fled when being pursued by the mad King Saul

⁵ Ar'ba was one of the 4 giants after whom Kir'i-ath-Ar'ba was named; She'shai, A-hi'man and Tal'mai – the sons of A'nak – were the others, who were driven out by Ca'leb (repeated in *Judges 1:20*)

⁶ See earlier *Joshua 15:15*

⁷ 1st of the *Judges Judges 3:9*

⁸ Aunt and nephew marriage, like the parents of Moses and Aaron *Exodus 6:20*

⁹ Perhaps an allusion to the youth of her husband – “southern piece of land”

¹⁰ Gul'loth-ma'im means “springs of water” – necessary to water a south-facing land which would otherwise be parched

¹¹ Grand-sons, since Jeth'ro only had seven daughters

¹² While some translate this as “devoted it to destruction” this does not accord with its new name which means “devotion”

¹³ Compare with Dan *Judges 1:34*

¹⁴ *Joshua 15:14*

²² Meantime the house of Joseph also went up against Beth'el, and Jehovah was with them. ²³ And the house of Joseph began to spy on Beth'el (*so/voc* incidentally, the name of the city before that was Luz), ²⁴ and the spies saw a man going out of the city. So they said to him:

- *spies of Joseph — man exiting Beth'el*

⇒ *Show us, now, the way to get into the city, and we shall treat you with kindness.*

²⁵ – accordingly the man showed them how to get into the city;¹⁵ and they struck the city with the edge of the sword, but they released the man and all his family. ²⁶ Upon that, the man went to the land of the Hit'tites and built a city and called its name Luz! [*and*] that is its name down to this day.¹⁶

²⁷ ...neither did Ma-nas's^heh [*actively*] take possession¹⁷ of Beth-she'an and its dependent towns and Ta'a-nach and its dependent towns and the inhabitants of Dor and its dependent towns and the inhabitants of Ib'le-am and its dependent towns and the inhabitants of Me-gid'do and its dependent towns, but the Ca'naan-ites persisted in dwelling in this land. ²⁸ So it came about that Israel grew strong and proceeded to set the Ca'naan-ites to forced labour... but they did not drive them out completely.

²⁹ ...neither did E'phra-im drive out the Ca'naan-ites who were dwelling in Ge'zer, but the Ca'naan-ites continued to dwell in among them in Ge'zer.

³⁰ Zeb'u-lun did not drive out the inhabitants of Kit'ron [*"incense"*] and the inhabitants of Na'ha-lol [*aka Na-hal'al*] [*"pasture"*], but the Ca'naan-ites continued to dwell in among them and became subject to forced labour.

³¹ Ash'er did not drive out the inhabitants of Ac'co [*"his bay"*] and the inhabitants of Si'don and Ah'lab [*"fertile place"*] and Ach'zib and Hel'bah [*"fertile"*] and A'phik [*"enclosure"*] [*aka A'phok*]¹⁸ and Re'hob. ³² And the Ash'er-ites¹⁹ dwelt among the Ca'naan-ites inhabiting the land, because they did not drive them out.²⁰

³³ – neither did Naph'ta-li drive out the inhabitants of Beth-she'mesh nor the inhabitants of Beth-a'nath, but dwelt among the Ca'naan-ites inhabiting the land; nevertheless the inhabitants of Beth-she'mesh and of Beth-a'nath became theirs for forced labour.²¹

³⁴ Also the Am'or-ites kept pressing the sons of Dan into the mountainous region, for they did not allow them to come down into the low plain,²² ³⁵ but the Am'or-ites yielded and dwelt in Mount Che'res [*"the sun"*] and in Ai'ja-lon and Sha-al'Bim. Then the hand of the house of Joseph got to be so heavy that they were forced into task work.²³ ³⁶ And the territory of the Am'or-ites was from the ascent of A-krab'bim, from Se'la [*aka Petra in Jordan, later named Jok'the-el*] upward.

2

As the Hebrews did not oust the Ca'naan-ites or Jeb'u-sites, but kept them in their customary cities to be used for labour, the servants become the masters – and God grows displeased with His people.

¹ Then Jehovah's angel²⁴ went up from Gil'gal to Bo'chim [*"weepers"*] [*aka Beth'el?*] and said:

- *angel of Almighty God (speaking for Almighty God) — sons of Israel*

⇒ *I brought YOU up out of Egypt and brought YOU into the land about which I swore to YOUR forefathers. Furthermore, I said:*

¹⁵ Clearly they had seen the man leave by a surreptitious route, not through the city gate – which must have been closed

¹⁶ Clearly prophetic!!!! Luz means "almond tree" – recall God's sign of favour to Aaron in the test of authority *Numbers 17:8* – and this indicates that God's favour will also fall on the "Hitites" – the Gentiles – through the Christian covenant

¹⁷ Cities which Ma-nas's^heh grabbed hold of – even though outside their territory, in what would become Is'sa-char and Ash'er – but did not vanquish *Joshua 17:11-13*

¹⁸ Compare with *Joshua 19:29-30*

¹⁹ The Ca'naan-ites were still the dominant race there, the Ash'er-ites were alien residents in their own territory!

²⁰ Ash'er more subdued, perhaps seeking a simpler solution

²¹ Unlike Ash'er, Naph'ta-li at least commanded the people of the land

²² While Similar to Judah in the region of Phi-lis'ti-a *Judges 1:19* here Dan is actually *confined* to the upper regions of the land

²³ E'phra-im and Ma-nas's^he actually subdued by the nations within their own Promised Land!

²⁴ (*As in many cases, the angel speaks for Jehovah and uses the 1st person in his speech*) This would worry the people – God had once before said "I Myself shall not go up in your midst because you are a stiff-necked people" – and the people mourned at that time over that *Exodus 33:3-4* – the angel being a grim foreboding *Exodus 32:34*

'I shall never break My covenant with YOU.'



Leviticus 26:44 ; Deuteronomy 7:9
Almighty God (through Moses) — people of the exodus from Egypt

² and for YOUR part:

'YOU must not conclude a covenant with the inhabitants of this land'
'YOU should pull down their altars.'



Exodus 23:32-33 ; Exodus 23:24
Almighty God (through Moses) — people of the exodus from Egypt

– but YOU have not listened to My voice. Why have YOU done this? ³ So I, in turn, have said:

'I shall not drive them away from before YOU, and they must become snares to YOU, and their gods will serve as a lure to YOU.'



Joshua 23:13
Joshua (words of **Almighty God**) — sons of Israel

⁴ And as soon as Jehovah's angel had spoken these words to all the sons of Israel, the people began to raise their voices and weep! – ⁵ hence they called the name of that place "Bo'chim" [*"weepers"*]. And they proceeded to sacrifice there to Jehovah.

Character of Sons of Israel Through the Reign of the Judges Defined in Advance

⁶ ...now when Joshua [*while alive*] had sent the people away, the sons of Israel went their way, each to his inheritance to take possession of the land. ⁷ And the people continued to serve Jehovah for all the days of Joshua and all the days of the older men who extended their days after Joshua and who had seen all of Jehovah's great work that He did for Israel. ⁸ Then [*however*] Joshua the son of Nun, the servant of Jehovah, died at the age of a hundred and ten years. ⁹ So they buried him in the territory of his inheritance in Tim'nath-Che'res [aka Tim'nath-Se'rah – "portion of the sun" or "abundant portion"] in the mountainous region of E'phra-im, on the north of Mount Ga'ash [*"quaking"*]. ¹⁰ And all that generation were also gathered to their fathers²⁵... and another generation began to rise after them that did not know Jehovah or the work that He had done for Israel...²⁶

¹¹ ...And then the sons of Israel fell to doing what was bad in the eyes of Jehovah – and began serving the Ba'als. ¹² Thus they abandoned Jehovah the God of their fathers Who had brought them out of the land of Egypt, and they went following other gods from among the gods of the peoples who were all around them and they began bowing down to them, and so they offended Jehovah. ¹³ Thus they abandoned Jehovah and took up serving Ba'al and the Ash'ta-roth images.

¹⁴ At this Jehovah's anger blazed against Israel, so that He gave them into the hands of the pillagers, and they began to pillage them; and He began to sell them into the hand of their enemies round about, and they were no longer able to stand before their enemies. ¹⁵ Everywhere that they went out, the hand of Jehovah proved to be against them for calamity, just as Jehovah had spoken and just as Jehovah had sworn to them; and they got to be in very sore straits...

¹⁶ So Jehovah would raise up judges, and they would save them out of the hand of their pillagers.

¹⁷ ...but they did not listen even to their judges, but committed adultery with other gods and went bowing down to them. They speedily turned aside from the way in which their forefathers had walked – [*which was*] of obeying the commandments of Jehovah; they did not act like that. ¹⁸ And when Jehovah raised up judges for them, Jehovah proved to be with the judge and He saved them out of the hand of their enemies all the days of the judge, for Jehovah would feel regret over their groaning because of their oppressors and those who were jostling them.

¹⁹ ...But it would be that when the judge died [*then*] they would turn around and act more ruinously than their [*more immediate*] fathers, by walking after [*even*] other gods to serve them and bow down to them – they did not refrain from their practices and their stubborn behaviour. ²⁰ Finally Jehovah's

²⁵ Just as their fathers died in the wilderness and that generation came to its end

²⁶ Like the succeeding generation after the good Phar'aoth, the next generation of Israelites did not feel attached to what they had not experienced

anger blazed against Israel and He said:

● *Almighty God* —

↳ *This nation has overstepped My covenant that I commanded their forefathers and has not listened to My voice, ²¹ so I will not augment them by driving out another single one of the nations from before them that Joshua left behind when he died, ²² in order that – through them – I might test Israel as to whether they will be keepers of Jehovah’s way by walking in it just as their fathers kept it, or not.*

²³ Accordingly Jehovah let these nations stay by not driving them out quickly, and He did not give them into Joshua’s hand.²⁷

3

¹ Now these are the nations that Jehovah let remain so as to test Israel by them – that is, [*to test*] all those who had not experienced any of the wars of Ca’naan: ² (it was only so that the generations of the sons of Israel could have the experience, so as to teach [*the craft of*] war to those who had not experienced such things before that)

³ the five axis lords of the Phi-lis’tines,²⁸

all the Ca’naan-ites,

the Si-do’ni-ans

the Hi’vites inhabiting Mount Leb’a-non from Mount Ba’al-Her’mon [*“lord of destruction”*] as far as to the entryway²⁹ of Ha’math.

⁴ and these would probe Israel so as to test whether they would obey Jehovah’s commandments that He had commanded their fathers by means of Moses.

⁵ So the sons of Israel dwelt in among the Ca’naan-ites, the Hit’ites and the Am’or-ites and the Per’iz-zites and the Hi’vites and the Jeb’u-sites... ⁶ and they began taking their daughters as wives for themselves... and they gave their own daughters to their sons... and they took up serving their gods.

⁷ Thus the sons of Israel did evil in Jehovah’s eyes, and forgot Jehovah their God and went serving the Ba’als and the sacred poles. ⁸ At this Jehovah’s anger blazed against Israel, so that He sold them into the hand of Cu’shan-Rish-a-tha’im [*“doubly-wicked Cu’shan”*] the king of Mes-o-po-ta’mi-a³⁰ [*“highland of the two rivers” – aka A’ram-Na-ha-ra’im*]; and the sons of Israel continued to serve Cu’shan-Rish-a-tha’im for eight years.³¹

Judge Oth’ni-el Redeems Israel from 8 years of Mes-o-po-ta’mi-an Servitude

⁹ And the sons of Israel began to call to Jehovah for aid, so Jehovah raised up a saviour for the sons of Israel that he might save them: Oth’ni-el³² – the son of Ke’naz, the younger brother of Ca’leb. ¹⁰ The spirit of Jehovah now came upon him, and he became the judge of Israel. When he went out to battle, then Jehovah gave Cu’shan-Rish-a-tha’im the king of Mes-o-po-ta’mi-a into his hand so that his hand overpowered Cu’shan-Rish-a-tha’im. ¹¹ After that the land had no disturbance for forty years. Eventually Oth’ni-el the son of Ke’naz died.

¹² ...But the sons of Israel did more evil in Jehovah’s eyes. At that Jehovah let Eg’lon the king of Mo’ab grow strong against Israel, because they did what was bad in Jehovah’s eyes. ¹³ Furthermore, He gathered the sons of Am’mon and Am’a-lek against them. Then they went and struck Israel and took possession of the city of palm trees [*Jer’i-cho*]. ¹⁴ ...so the sons of Israel continued to serve Eg’lon the king of Mo’ab for eighteen years.

²⁷ Joshua being long dead, this means the nation which Joshua led into the land

²⁸ *Joshua 13:3* – of Ga’za, Ash’dod, Ash’ke-lon, Gath, and Ek’ron. *Judges 16:26-30*

²⁹ Re’hob [*“broad place”*] – a town bordering Syria, north of the Promised Land

³⁰ Significant! La’ban set up the stone of witness at Gal’e-ed with a warning to Jacob, and La’ban was from Mes-o-po-ta’mi-a – Pad’dan-A’ram. So this intrusion would seem like a returning to oppression, losing God’s favour *Genesis 31:44-53*

³¹ It is thought Ba’lak – under immediate concern over the sons of Israel nearby – must have called Ba’laam from *nearby* rather than from Mes-o-po-ta’mi-a which was a long way to travel. However, in view of Ba’laam inciting the Israelites to bow to idols (*Numbers 31:8*), the fact that this repeat offence caused God to incite the king of Mes-o-po-ta’mi-a against them might indicate that Ba’laam actually was from that region

³² *Judges 1:11-13*

Judge E'hud Redeems Israel from 18 years of Mo'ab-ite Servitude

¹⁵ And the sons of Israel began to call to Jehovah for aid, so Jehovah raised up for them a saviour: E'hud [¹ will give thanks: I will be praised" or "undivided, union"] the son of Ge'ra, a Ben'ja-mite, a left-handed man.

In time the sons of Israel sent tribute by his hand to Eg'lon the king of Mo'ab. ¹⁶ Meanwhile E'hud made a sword for himself,³³ and it had two edges, its length being a cubit. Then he girded it underneath his garment upon his right thigh. ¹⁷ And he approached with the tribute to Eg'lon the king of Mo'ab – and Eg'lon was a very fat man ¹⁸ and when he had finished presenting the tribute, he sent away the bearers of the tribute, ¹⁹ but he himself [E'hud] turned back at the carved images that were at Gil'gal, and he said:

- *E'hud, son of Ge'ra, a Ben'ja-mite — Eg'lon, king of Mo'ab*

⇒ *I have a secret word for you, O king.*

so he said:

- *Eg'lon, king of Mo'ab — those in attendance upon the king*

↳ *Be silent!*³⁴

– with that, all those who were standing by him went on out from him. ²⁰ And E'hud came to him as he was sitting in his cool roof chamber that he had to himself. And E'hud went on to say:

↳ *I have a word of God for you.*

– at that he rose up from his throne. ²¹ Then E'hud stretched his left hand and took the sword off his right thigh and plunged it into his belly. ²² And even the handle went in after the blade so that the fat closed in over the blade – for he did not draw the sword out of his belly – and the faecal matter began to come out. ²³ And E'hud went out through the air porch, but [*firstly*] he closed the doors of the roof chamber behind him and locked them. ²⁴ After he had gone out, his servants came, and upon seeing the doors of the roof chamber were locked, they said:

- *servants of King Eg'lon*

↻ *He is just easing nature in the cool interior room.*

²⁵ so they kept waiting... until they became uneasy. And seeing that he was not opening the doors of the roof chamber, they took the key and opened them, and look! their lord was fallen to the earth – dead!

²⁶ As for E'hud, he escaped while they were lingering, and he passed by the carved images and made his escape to Se-i'rah [¹she-goat"]. ²⁷ And when he got there he began blowing the horn in the mountainous region of E'phra-im; and the sons of Israel began going down with him out of the mountainous region, he being before them. ²⁸ Then he said to them:

- *E'hud, son of Ge'ra — sons of Israel leaving the mountainous region*

↳ *Follow me, because Jehovah has given YOUR enemies, the Mo'ab-ites, into YOUR hand.*

And they went following him and captured the fords [¹crossing points] of the Jordan by Mo'ab and they did not allow anybody to pass over. ²⁹ So at that time they struck down about ten thousand men of Mo'ab – every one fat and every one a valiant man – not a single one escaped. ³⁰ So Mo'ab became subdued on that day under Israel's hand; and the land had no further disturbance for eighty years.

Judge Sham'gar Redeems Israel from Phi-lis'tine Oppression

³¹ And after him there proved to be Sham'gar [¹“sword”] the son of A'nath [¹“answer”], and he struck down six hundred men of the Phi-lis'tine with a cattle goad;³⁵ and he too got to save Israel.

4

¹ Then the sons of Israel again began to do what was bad in Jehovah's eyes after E'hud died. ² So Jehovah

³³ The sons of Israel had no swords – all metalwork was governed by the Phi-lis'tines, who even charged the Hebrews for sharpening their harvesting scythes – so this sword was home-made, and so unexpected

³⁴ The king may have thought E'hud had received some omen from the gods – represented by those carved images – and so gave credence to his request

³⁵ An improvised weapon as the sons of Israel had none

sold them into the hand of Ja'bin the king of Ca'naan, who reigned in Ha'zor³⁶ [in Naph'ta-li]; and the chief of his army was Sis'e-ra ["battle array"], and he was dwelling in Ha-ro'sheth ["mechanical work"]³⁷ of the nations. ³ And the sons of Israel began to cry out to Jehovah, because he had nine hundred war chariots with iron scythes,³⁸ and he oppressed the sons of Israel with harshness for twenty years.

Judge Deb'o-rah Redeems Israel from 20 years of Ca'naan-ite Servitude

⁴ Now Deb'o-rah ["bee"], a prophetess, the wife of Lap'pi-doth ["torches"], was judging Israel at that particular time. ⁵ And she was dwelling under Deb'o-rah's palm tree between Ra'mah and Beth'el in the mountainous region of E'phra-im; and the sons of Israel would go up to her for judgement. ⁶ And she sent and called Ba'rak ["lightning" or "lightning flash"] the son of A-bin'o-am ["my father is delight"] out of Ke'desh-Naph'ta-li³⁹ and to say to him:

- Deb'o-rah, a judge & prophetess, wife of Lap'pi-doth — Ba'rak, son of A-bin'o-am
⇒ Has not Jehovah the God of Israel given the command?

- Almighty God — Ba'rak, son of A-bin'o-am
↳ 'Go and you must spread yourself out on Mount Ta'bor, and you must take with you ten thousand men from the sons of Naph'ta-li and out of the sons of Zeb'u-lun. ⁷ And at the torrent valley of Ki'shon ["winding"] I shall draw to you Sis'e-ra – the chief of Ja'bin's army and his war chariots and his crowd – and I shall indeed give him into your hand.'

⁸ At this Ba'rak said to her:

↩ If you will go with me, I shall certainly go; but if you will not go with me, I shall not go.⁴⁰

⁹ To this she said:

↪ I shall certainly go with you. Just the same, this journey of yours will not result in your glory [in the victory] but Jehovah will sell Sis'e-ra into the hand of a woman.

Ba'rak and 10,000 of Zeb'u-lun and Naph'ta-li Fight Sis'e-ra

With that Deb'o-rah got up and went with Ba'rak to Ke'desh [that is, Ke'desh-Naph'ta-li], ¹⁰ And Ba'rak began to call Zeb'u-lun and Naph'ta-li together to Ke'desh,⁴¹ and ten thousand men went on up following in his steps; and Deb'o-rah went on up with him.

¹¹...incidentally He'ber the Ken'ite had separated from the Ken'ites [in the territory of Judah] – the sons of Ho'bab,⁴² who was Moses' son-in-law – and he had his tent pitched near the big tree in Za-anan'im, which is at Ke'desh. ¹² They [He'ber and others] informed Sis'e-ra that Ba'rak the son of A-bin'o-am had gone up to Mount Ta'bor. ¹³ At once Sis'e-ra called together all his war chariots – the nine hundred war chariots with iron scythes – and all the people that were with him, out of Ha-ro'sheth of the nations to the torrent valley of Ki'shon.

¹⁴ Deb'o-rah now said to Ba'rak:

- Deb'o-rah — Ba'rak
↳ Get up! For this is the day that Jehovah will give Sis'e-ra into your hand. Has not Jehovah gone out ahead of you?

– so Ba'rak descended from Mount Ta'bor with ten thousand men behind him. ¹⁵ And Jehovah drove Sis'e-ra and all his war chariots and all the camp with the edge of the sword from before Ba'rak. Finally

³⁶ The Ha'zor of Naph'ta-li, because Ha-ro'sheth is by Lake Mer'om in the north

³⁷ Ha-ro'sheth was seated in the valley plain along the Ki'shon river, on the route leading from Mergiddo to the coast. Its location curtailed movement by the sons of Israel

³⁸ Ha-ro'sheth a centre for creating mechanical things

³⁹ A city of refuge - see Joshua 20:7 – see verse 8 for relevance of this

⁴⁰ Clearly, Deb'o-rah expected Ba'rak to have already arrived there – since the command had been given – but Ba'rak was afraid of retribution for leaving the city of refuge Numbers 35:26-28 – indeed it was forbidden for a manslayer to leave until the high priest had died. Since God had given the command, likely the high priest had died earlier, but Ba'rak remained, for fear of retribution from the avenger of blood. Judge Deb'o-rah would be his guarantee of safety

⁴¹ The importance of this joint effort between Zeb'u-lun and Naph'ta-li is that the route between Ha'zor (where Ja'bin the king of Ca'naan resided) & Ha-ro'sheth (where Sis'e-ra, the chief of his army was stationed) passed through the land of Zeb'u-lun. Also Ha'zor was entirely in the land of Naph'ta-li

⁴² Numbers 10:29

Sis'e-ra jumped off the chariot and took to flight on foot, ¹⁶ but Ba'arak chased after the war chariots and the camp as far as Ha-ro'sheth of the nations, so that all the camp of Sis'e-ra fell by the edge of the sword; not as much as one remained.

¹⁷ As for Sis'e-ra, he fled on foot to the tent of Ja'el [¹⁶mountain goat¹⁷] the wife of He'ber the Ken'ite, for there was peace between Ja'bin the king of Ha'zor and the household of He'ber the Ken'ite.⁴³ ¹⁸ Then Ja'el came on out to meet Sis'e-ra and said to him:

- *Ja'el, wife of He'ber the Ken'ite ——— Sis'e-ra, chief of army of king Ja'bin of Ca'naan*

↳ Turn this way, my lord, turn this way to me. Do not be afraid.

So he turned aside to her into the tent. Later she covered him with a blanket. ¹⁹ And he said to her:

⇐ Give me, please, a little water to drink, for I am thirsty.

so she opened a skin bag of milk and gave him a drink, after which she covered him. ²⁰ And he went on to say to her:

Stand at the entrance of the tent, and if anybody comes and asks you:

- *one inquiring after Sis'e-ra, chief of army ——— Ja'el, wife of He'ber the Ken'ite*

⇒ 'Is there a man here?'

you must then say:

↔ 'No!'

²¹ But Ja'el the wife of He'ber took a tent pin and took the hammer into her hand. Then she went to him stealthily and drove the pin into his temples and beat it into the earth, while he was fast asleep and weary, so that he died.⁴⁴

²² And look! there was Ba'arak pursuing Sis'e-ra. Ja'el now came on out to meet him and said to him:

- *Ja'el, wife of He'ber the Ken'ite ——— Ba'arak*

↳ Come and I shall show you the man you are looking for.

so he went in to her, and look! there was Sis'e-ra fallen dead, with the pin in his temples.

²³ Thus God subdued Ja'bin the king of Ca'naan before the sons of Israel on that day. ²⁴ And the hand of the sons of Israel went on getting harder and harder against Ja'bin the king of Ca'naan, until they had cut off king Ja'bin of Ca'naan.

5

¹ And on that day Deb'o-rah and Ba'arak the son of A-bin'o-am broke out in song, saying:

- *Deb'o-rah & Ba'arak, son of A-bin'o-am ———*

↳ ² For releasing the leaders in Israel,

For the people's spontaneity,

BLESS Jehovah!

- *Deb'o-rah & Ba'arak, son of A-bin'o-am ——— kings of Ca'naan*

↳ ³ Listen, YOU kings; give ear, YOU high officials:

I – yes I⁴⁵ – will sing to Jehovah.

I shall make melody to Jehovah, Israel's God.

⁴³ This Ja'bin is the oppressor of Israel mentioned in verse 2, and this peace between He'ber and Ja'bin masked divided loyalties – see v 21

⁴⁴ The Ken'ites were offspring from the father-in-law of Moses. Although her husband Heber had separated his allegiance from most other Ken'ites and had good relations with Ja'bin and the Ca'naan-ites *Judges 4:17* evidently Ja'el was loyal to Jehovah and His people and acted accordingly

⁴⁵ Stressing how a mere woman would sing in triumph over them

● *Almighty God* ——— *Deb’o-rah & Ba’rak, son of A-bin’o-am*

← ⁴ *Jehovah, at Your going forth from Se’ir –
At Your marching out of the field of E’dom –
Earth rocked and the heavens oozed,
And clouds dripped with water.*

⁵ *Mountains flowed away from the face of Jehovah –
[even] that [very] Si’nai! from the face of Jehovah, Israel’s God.*

⁶ *In the days of Sham’gar⁴⁶ the son of A’nath,
[And] In the days of Ja’el, pathways had no traffic
The highways were idle, travellers would go by roundabout routes.⁴⁷*

⁷ *The rulers ceased – they disappeared from in Israel...
Until I – Deb’o-rah – rose up,
Until I rose up as a mother in Israel.*

⁸ *They choose new gods⁴⁸ when war came to their gates.
[for] not a single shield nor a lance could be seen
among forty thousand in Israel –*

↻ ⁹ *My heart is for the metal-cutters⁴⁹ of Israel,
Who offered themselves from among the people –
BLESS Jehovah!*

⇒ ¹⁰ *YOU who ride on white she-asses,
YOU who sit on rich carpets,
And YOU who walk on the road,⁵⁰
Meditate on this:*

¹¹ *the voices of those dispersed around water holes there
recounted the righteous acts of Jehovah,
The righteous acts of His rulers in Israel.
It was then that Jehovah’s people made their way down to the gates.*

● *Almighty God* ——— *Deb’o-rah & Ba’rak, son of A-bin’o-am*

← ¹² *Awake, awake, O Deb’o-rah;
Awake, awake, utter a song!*

Rise up, Ba’rak, and capture captives for yourself, you son of A-bin’o-am!

¹³ *then the remnant trod down the “majestic ones”⁵¹ –
Jehovah’s people subjugated the mighty ones to me!*

⁴⁶ Judges 3:31

⁴⁷ People of the nations – emboldened by Israel’s lax attitude to conquest – dominated cities such as Ha-ro’sheth along the trade routes.

⁴⁸ They capitulated because they had no way to fight

⁴⁹ Makers of illicit swords – in order to uphold worship of God rather than adapt to the pagan idols

⁵⁰ Opportunists such as He’ber – capitulating to an easy life under occupation, pretending to bide their time for overthrowing the oppressors – were given comfort and freer access to movement. They accomplished nothing for God’s people, but the ordinary people at the water-holes prompted the uprising

⁵¹ See Judges 4:9-10

14 Their root-stock of E'phra-im was against Am'a-lek
 Following after you, Benjamin is among your peoples.
 The metal-cutters⁵² came down out of Ma'chir [*chief descendant line of Ma-nas'seh*],
 And people wielding clubs came out of Zeb'u-lun.
 15 And the princes in Is'sa-char were with Deb'o-rah,
 And as Is'sa-char, so was Ba'rak!
 He was sent on foot into the low plain.

Deb'o-rah chides those who did not assist

...There were great "searchings of the heart" among the divisions of Reu'ben:

- Deb'o-rah & Ba'rak, son of A-bin'o-am — divisions of Reu'ben

← 16. Why did you sit down between the two stalls⁵³ – to listen to the pipings for the flocks?

[Yes...] there were great "searchings of the heart" among the divisions of Reu'ben!

17. Gil'e-ad kept to his residence on the other side of the Jordan;
 And Dan – why did he continue to dwell in ships for the duration?
 Ash'er [*also*] sat idle at the seashore and stayed by his harbours...

Deb'o-rah Praises those who fought

18. [But] the people of Zeb'u-lun risked their [*own*] souls to the point of death – as did Naph'ta-li – on the heights of the field.

19. Kings came... they fought...

then the kings of Ca'naan fought in Ta'a-nach by the waters of Me-gid'do – Without payment. [*Avidly, eagerly*]⁵⁴

20. The stars [*God's forces*] fought from heaven,
 From their [*very*] orbits they fought against Sis'e-ra.

21. The torrent of Ki'shon washed them away!
 – the ancient torrent, the torrent of Ki'shon.⁵⁵

↻ O my soul – you trod down something mighty!

22 then the hoofs of horses were broken in their galloping

Because of the galloping of its stallions [*the waves of the "river Ki'shon"*].

- angel of Almighty God —

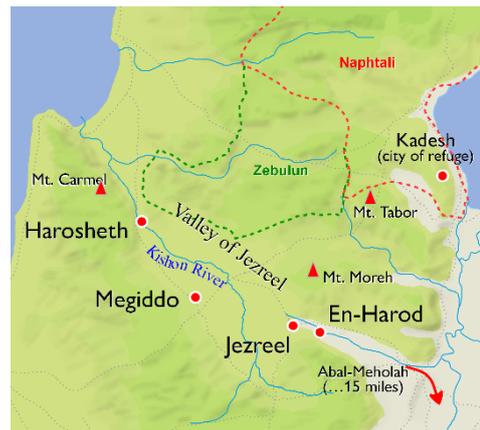
← 23. 'CURSE Me'roz [*"refuge"*],⁵⁶

said the angel of Jehovah,

'curse its inhabitants incessantly,

For they did not come to assist Jehovah,

To assist Jehovah against the mighty ones.'



Deborah and Barak Against Sisera

⁵² See v 10 – otherwise it would be translated as “law-givers”, or “scribes”

⁵³ Calling Reu'ben an idle ass *Genesis 49:14*, debating whether to go to battle or not

⁵⁴ Sensing an opportunity to rid themselves forever of the Israelites who had subdued them during Joshua's reign

⁵⁵ “ancient torrents of Ki'shon” are the Israelites fighting from Megiddo toward Ha-ro'sheth, the lodging city of Sis'e-ra

⁵⁶ “refuge” – Ba'arak forsook a city of refuge, whereas the negligent tribes and those who had capitulated to the Gentiles sought refuge in their own form of peaceful existence... but it was self-centered and opposed to God's command to remove the Gentiles from the land, thus God's anger through Deb'o-rah declared their refuge – their Me'roz – as cursed by God

²⁴ Ja'el – the wife of He'ber the Ken'ite! – will be most blessed among women,
She will be most blessed – she among travelling women!⁵⁷

- Sis'e-ra ——— Ja'el, wife of He'ber the Ken'ite

← ²⁵ 'Water!'

he asked, milk she gave;

She presented curdled milk in a large bowl...

²⁶ Then she stretched out her hand to the tent pin,

And her right hand to the worker's mallet...

And she hammered Sis'e-ra, she crushed his head through,

when she pierced him through his temples.

²⁷ He collapsed between her feet, he fell, he lay down;

He collapsed between her feet, he fell... and where he collapsed he fell down dead!

²⁸ Sis'e-ra's mother gazed through the window – through the latticed window – and cried out:

- mother of Sis'e-ra ——— wise ones of her noble ladies

⇒ 'Why has his war chariot delayed in coming?

Why are the hoof-beats of his chariots so late?'

²⁹ The wise ones among her noble ladies would answer her,

– yes, she too would talk back to herself with her own sayings:

- mother of Sis'e-ra & wise noble ladies ———

↻ ³⁰ 'Do they not need to look and plunder? do they not need to distribute spoil,

A womb – two wombs! – to every able-bodied man,

Dyed fabrics for Sis'e-ra – dyed fabrics!

An embroidered garment, dyed fabrics, embroidered garments

For the necks of [men of] spoil?'

- Almighty God ——— Deb'o-rah & Ba'rak, son of A-bin'o-am

➤ ³¹ Let all Your enemies perish that way, O Jehovah,

And let His lovers be as when the sun goes forth in its mightiness!

And the land had no further disturbance for forty years.

6

Judge Gid'e-on Redeems Israel from 7 years' Mid'i-an-ite Servitude

¹ Then the sons of Israel began to do what was bad in the eyes of Jehovah...

...so Jehovah gave them into the hand of Mid'i-an⁵⁸ for seven years. ² And the hand of Mid'i-an prevailed over Israel so that the sons of Israel made hiding places for themselves out of sight of Mid'i-an in the mountains, as well as the caves and strongholds [hard to invade]...

³ ...for Israel sowed seed, but Mid'i-an and Am'a-lek came up [from the south] and [even] the Eastern nations came up against them. ⁴ and encamped against them and ruined the crop of the land all the

⁵⁷ Comparing the cowardice of the inhabitants of "Me'roz" – the delinquent refuge – with the valour of a Bedouin-style woman! "Most blessed amongst women" for impaling the adversary - compare with Mary, also the most blessed of women for her courage, whose son the Mes-si'ah was impaled

⁵⁸ Mid'i-an had conspired with Ba'lak when the Israelites reached the promised land, and the daughters of Mid'i-an – led by Ba'laam – seduced the Israelites into pagan worship before Moses and Joshua Numbers 25 (:6)

way to Ga'za, and they would not let any sustenance or sheep or bull or ass remain in Israel. ⁵ For they ^[the oppressors] came up with their livestock and their tents – as numerous as the locusts, for they and their camels were without number – and they came into the land just to ruin it. ⁶ And Israel was brought very low due to Mid'i-an, so the sons of Israel began to call to Jehovah for aid...

⁷...and it came about that because the sons of Israel called to Jehovah for aid on account of Mid'i-an, ⁸ Jehovah sent a prophet ^[Jehovah's angel] to the sons of Israel, and he said to them:

- a male prophet (God's angel) — sons of Israel

⇒ This is what Jehovah the God of Israel has said:

- **Almighty God** (via male prophet, God's angel) — sons of Israel

⇒ "I have brought YOU up from Egypt and I do bring YOU out of the house of slaves: ⁹ I delivered YOU out of the hand of Egypt and out of the hand of all YOUR oppressors, and I drive them out from before YOU and give YOU their land. ¹⁰ Furthermore, I say to YOU:

'I am Jehovah YOUR God. YOU must not fear the gods of the Am'or-ites in whose land YOU are dwelling.'



Deuteronomy 6:14 (paraphrased)
Almighty God — sons of Israel

but YOU did not listen to My voice."

¹¹ Jehovah's messenger came and sat under the big tree that was in Oph'rah, which belonged to Jo'ash ^["given by the Lord"] the Abi-ez'rite ^["my father is help"], ⁵⁹ while Gid'e-on ^["feller of trees"] his son was beating out wheat in the winepress⁶⁰ so as to get it quickly out of the sight of Mid'i-an. ¹² Then Jehovah's messenger presented himself to him and said to him:

- Messenger (actually, angel) of **Almighty God** — Gid'e-on

← Jehovah is with you, you valiant, mighty one.

¹³ — at this Gid'e-on said to him:⁶¹

← Excuse me, my lord, but if Jehovah is with us, then why has all this come upon us, and where are all His wonderful acts that our fathers related to us, saying:

'Did not Jehovah bring us up out of Egypt?'



Exodus 13:14 ; Deuteronomy 6:21 (paraphrased)

– but now Jehovah has deserted us, and He delivers us into the palm of Mid'i-an.

¹⁴ Upon that Jehovah faced him and said:

↪ [If you] go forward with such forcefulness, you will deliver Israel out of Mid'i-an's palm. Have I [Myself] not [this moment] sent you?

¹⁵ In turn he said to Him:

← Pardon me, Jehovah: with what shall I save Israel? Look! My family is the least in Ma-nas'seh, and I am the least⁶² in my father's house.

¹⁶ but Jehovah said to him:

↪ Because I shall prove to be with you,⁶³ and you will strike Mid'i-an as if [striking] a single man.

⁵⁹ See v 25-26

⁶⁰ Recall that the oppressors had confiscated their crops; he was threshing in a winepress to avoid attention

⁶¹ Gid'e-on's attitude here shows that he saw a man – not perceiving him to be an angel – and was wary, knowing the oppressed state of Jehovah's people. However, as a result of the angel's miraculous burning of Gid'e-on's meat and cakes, he realised that it was indeed Jehovah's angel who had spoken to him. (see verse 22) Thereafter, he showed complete faith in doing all that he was directed to do

⁶² Some translate this as "youngest" – however it may refer to his status, as one only fit for felling trees

⁶³ The same phrase (אִתִּי אֶהְיֶה) as used to Moses in Exodus 3:12

¹⁷ At this he said to him:

↩ *Please... if I have found favour in Your eyes, You must also perform a sign for me that You are the one speaking with me.* ¹⁸ *Please... do not move away from here until I come to You and I have brought out my gift and set it before You.*

Accordingly he said:

↪ *I shall keep sitting here until you return.*

¹⁹ And Gid'e-on went in and proceeded to make ready a kid of the goats⁶⁴ and an e'pah [*a day's food*] of flour as unfermented cakes. He put the meat in the basket and the broth in the cooking pot, after which he brought it out to him under the big tree and began serving it.

²⁰ The angel of the [*true*] God now said to him:

↩ *Take the meat and the unfermented cakes and set them on the big rock there, and pour out the broth.*

– and he did so. ²¹ Then Jehovah's angel stretched out the tip of the staff that was in his hand and touched the meat and the unfermented cakes... and fire began to ascend out of the rock and began to consume the meat and the unfermented cakes! – then Jehovah's angel vanished from his sight.⁶⁵ ²² When Gid'e-on realised that it had been Jehovah's angel, Gid'e-on said:

● *Almighty God* — *Gid'e-on*

↩ *Alas [for me], Sovereign Lord Jehovah, because I have seen Jehovah's angel face to face!*

²³ but Jehovah said to him:

↪ *Be at peace, do not fear. You will not die.*

²⁴ – so Gid'e-on built an altar⁶⁶ there to Jehovah, and it continues to be called Je-ho'vah-Sha'lom [*"Jehovah is peace"*] down to this day – it is still in Oph'rah of the Abi-ez'rites.

Gid'e-on Commissioned to Destroy the Ba'als

²⁵ And it came about during that night that Jehovah went on to say to him:

● *Almighty God* — *Gid'e-on*

↩ *Take the young bull that belongs to your father – and the second young bull of seven years – and you must tear down your father's altar of Ba'al and must cut down the sacred pole⁶⁷ that is beside it.* ²⁶ *And you must build an altar to Jehovah your God at the head of this stronghold⁶⁸ in its place and take the second young bull and offer it up as a burnt offering on the pieces of wood of the sacred pole that you cut down.*

²⁷ – accordingly Gid'e-on took ten men of his servants and went doing just as Jehovah had spoken to him; but because he feared his father's household and the men of the city too much to do it by day, he went doing it by night.

²⁸ When the men of the city got up early in the morning, why, look! the altar of Ba'al had been pulled down and the sacred pole that was beside it had been cut down... and the second young bull had been offered up on the [*new*] altar that had been built. ²⁹ And they began to say one to another:

● *men of Oph'rah* —

↻ *Who has done this thing?!*

and they went inquiring and seeking, and they said:

⁶⁴ Recall that food and livestock were very scarce – this is a sign of Gid'e-on's belief and gratitude

⁶⁵ Compare with the angel who visits Ma-no'ah and his wife to prophesy of Samson *Judges 12:19-21*

⁶⁶ It is uncertain if the altar in Shi'loh was still being used or had fallen into dormancy, but the fact that Gid'e-on gave food to the messenger – and it was received, by God's power, as a burnt offering – was enough to consecrate the altar built on the site of that rock, not for festival sacrifices, but a memorial to God's approach through His messenger. He was also told to build an altar in place of the pagan one *Judges 6:26*

⁶⁷ The Hebrews word "asherah" is the supposed female consort of Ba'al, goddess of fortune and happiness. It implies a grove – or tree area, perhaps fruit or flowering trees – but carved with images representing pagan worship

⁶⁸ *Judges 6:2*

Gid'e-on the son of Jo'ash has done this!

³⁰ So the men of the city said to Jo'ash:

● *men of Oph'rah* ——— *Jo'ash the Abi-ez'rite, father of Gid'e-on*

↳ Bring your son out to die,⁶⁹ because he has pulled down the altar of Ba'al, and has cut down the sacred pole that was beside it.

³¹ At this Jo'ash⁷⁰ said to all those who stood against him:

↳ Will YOU defend Ba'al? Will YOU save him? Whoever defends him is to be put to death this morning. If he is "God", let him plead for himself because someone has pulled down his altar!

³² and he began to call him⁷¹ [his son Gid'e-on] Jer-ub-Ba'al [*"let Ba'al contend"*] on that day, saying:

"Let Ba'al contend in his own behalf, because someone has pulled down his altar."

³³ And all Mid'i-an and Am'a-lek and the Easterners gathered together as one and proceeded to cross over and camp in the low plain of Jez're-el. ³⁴ And Jehovah's spirit enveloped Gid'e-on so that he went blowing the horn, and the Abi-ez'rites called [*in echo*] after him. ³⁵ And he sent out messengers through all of Manas'seh, and they too called [*in echo*] after him. He also sent out messengers through Ash'er and Zebulun and Naph'ta-li, and they came on up to meet him.

³⁶ Then Gid'e-on said to the [*true*] God:

● *Almighty God* ——— *Gid'e-on (or Jer-ub-Ba'al after his father's pronouncement)*

↳ If You are saving Israel by means of me, just as You have promised, ³⁷ here – I am placing a fleece of wool on the threshing floor. If dew comes to be on the fleece alone but there is dryness on all the earth, then I will know that You will save Israel by my hand, just as You have promised.

³⁸ And it was so! When he rose up early the next day and twisted the fleece, he wrung off enough dew from the fleece to fill a basin with water. ³⁹ However, Gid'e-on said to the [*true*] God:

● *Almighty God* ——— *Gid'e-on (Jer-ub-Ba'al)*

↳ Do not let Your anger glow against me, but let me speak just once more. Let me, please, make a test only once more with the fleece. Let, please, dryness occur to the fleece alone, and let there come to be dew upon all the ground.

⁴⁰ So God made it so on that night! It was dry upon the fleece alone, but dew was upon all the ground.

7

¹ Then Jer-ub-Ba'al – that is to say, Gid'e-on – and all the people who were with him, rose early and took up camping at En-Ha'rod [*"spring of trembling"*]; ⁷² and the camp of Mid'i-an was north of him, at the hill of Mo'reh [*Mt. Mo'reh*] in the low plain. ² Jehovah now said to Gid'e-on:

● *Almighty God* ——— *Gid'e-on (Jer-ub-Ba'al)*

↳ The people who are with you are too many for Me to give Mid'i-an into their hand. Perhaps Israel would brag about itself against Me, saying:

● *army men of Israel*

↻ 'My own hand saved me.'

³ So now call out, please, in the hearing of the people, saying:

"Who is afraid and trembling? Let him turn back and return from Mount Gil'e-ad."

⁶⁹ The indignation of the men of Oph'rah is strong, because whereas the usual vandalism is from the Mid'i-an-ites, this must have been done by a fellow Hebrew – and would bring the *wrath* of the Mid'i-an-ites

⁷⁰ Jo'ash has been awakened now that Ba'al has been so violently challenged – it would seem that he was not in favour of the altar himself, but allowed it because of the social disruption in the land. So he tries to awaken to people to the God Jehovah Whom they used to follow

⁷¹ Judges 7:1

⁷² on Mount Gil'e-ad. "well of trembling" – evidently named after God's sifting of the fearful ones



– with that, twenty-two thousand of the people retired, and ten thousand remained.

4. Still Jehovah said to Gid'e-on:

● *Almighty God* — *Gid'e-on (Jer-ub-Ba'al)*

◀ *There are yet too many people. Have them go down to the water that I may refine them for you there. And whomever I say to you:*

● *Almighty God* — *Gid'e-on (Jer-ub-Ba'al)*

⇒ *'This one will go with you',*

will go with you, but every one of whom I say to you:

'This one will not go along with you',

will not go along.

5. So he had the people go down to the water. Then Jehovah said to Gid'e-on:

Every one that laps up some of the water with his tongue – as a dog laps – set him by himself, also every one that bends down upon his knees to drink.

6. – and the number of those lapping with their hand to their mouth turned out to be three hundred men.⁷³ As for all the rest of the people, they bent down upon their knees to drink water.

7. Jehovah now said to Gid'e-on:

I shall save YOU people by the three hundred men who lapped [from the hand], and I will give Mid'i-an into your hand. As for all the other people, let them go each one to his place.

8. So the people took provisions in their hand together with their [war] horns, and he sent all Israel – each one of all the men – to his tent... but he retained the three hundred men. And the camp of Mid'i-an was down beneath him in the low plain.

9. And it came about during that night that Jehovah said to him:

● *Almighty God* — *Gid'e-on (Jer-ub-Ba'al)*

◀ *Rise up, descend upon the camp, for I have given it into your hand⁷⁴*

¹⁰...but if you are afraid⁷⁵ to descend [to fight], descend [secretly] into the camp with Pu'rah [“bough”] your attendant. ¹¹Listen to what they are saying, and afterward your hands will be strong, and you will descend upon the camp.

At that he went down with Pu'rah his [young] attendant to the extremity of those armed men in the camp...

¹²Now Mid'i-an and Am'a-lek and all the Easterners were plumped in the low plain as numerous as locusts; their camels were without number – as numerous as the grains of sand on the seashore. ¹³Gid'e-on now came, and look! there was a man relating a dream to his companion, and he was saying:

● *dreamer in camp of Mid'i-an* — *dreamer's companion*

⇒ *Look! I had a dream:*

and saw a barley loaf rolling, turning this way and that in the camp of Mid'i-an. Then it came to a tent and struck it so that it fell, and it went turning it upside down, and the tent fell flat.

¹⁴at this his companion answered and said:

↔ *This can be nothing else but the sword of Gid'e-on the son of Jo'ash, a man of Israel. The*

⁷³ These 300 men crouched, but did not kneel

⁷⁴ Genesis 14:15

⁷⁵ Kindness by God – applying the same law of fearfulness even toward His chosen fighter

true God has given Mid'i-an and all the camp into his hand!⁷⁶

¹⁵ – and as soon as Gid'e-on heard the relating of the dream and its explanation, he began to worship!

And he returned to the camp of Israel saying:

- Gid'e-on ——— 300 men of Gid'e-on

◀ Rise up! for Jehovah has given the camp of Mid'i-an into YOUR hand.

¹⁶ Then he divided the three hundred men up into three bands and put horns in all their hands and large empty jars⁷⁷ with torches inside the large jars. ¹⁷ And he went on to say to them:

Watch me and YOU do the same: when I come to the edge of the camp, it is essential that what I do, YOU do. ¹⁸ When I have blown the horn – I and those who are with me – YOU also must blow the horns all around the edge of the camp,⁷⁸ and YOU must say:

- 300 men of Gid'e-on ———

◀ 'For Jehovah and Gid'e-on!'

¹⁹ So Gid'e-on came with his hundred men to the edge of the camp at the start of the middle night watch – they [the Mid'i-an-ites] had just set up the new night watch – and they blew the horns and shattered the jars to pieces that were in their hands. ²⁰ At that the three bands [of men] blew the horns and shattered the jars – they took fresh hold on the torches with their left hand and the trumpet with their right hand to blow them, and they began calling out:

- Gid'e-on and his 300 men ———

◀ Jehovah's sword and Gid'e-on's!

²¹ The men kept standing each one in his place all around the camp below him, and the whole camp [of the Mid'i-an-ites] were running about and giving a war cry and fleeing. ²² The three hundred continued to blow the horns, and Jehovah set the sword of each one against the other⁷⁹ in all the camp; and the camp kept up their flight as far as Beth-shit'tah ["house of the acacia tree" or "place of the acacia"], on to Zer'e-dah⁸⁰ sa ["fortress"], as far as the outskirts of A'bal-Me-ho'lah ["meadow of dancing"] by Tab'bath ["celebrated"].

²³ Then the men of Israel were called together from Naph'ta-li and Ash'er and all of Ma-nas'seh,⁸¹ and they went chasing after Mid'i-an. ²⁴ And Gid'e-on sent messengers into all the mountainous region of E'phra-im, saying:

- messengers of Gid'e-on ——— men in E'phra-im

◀ Come down to meet Mid'i-an and seize the waters ahead of them as far as Beth-bar'ah ["house of (the) ford"] and the Jordan.⁸²

– so all the men of E'phra-im were called together, and they began capturing the waters as far as Beth-bar'ah and the Jordan. ²⁵ They also got to capture the two princes of Mid'i-an – namely: O'reb ["raven"] and Ze'eb⁸³ ["wolf"]; and they killed O'reb on the rock of O'reb, and they killed Ze'eb at the wine vat of Ze'eb. They continued pursuing Mid'i-an, and they brought the head of O'reb and that of Ze'eb to Gid'e-on in the region of the Jordan.

8

¹ Then the men of E'phra-im said to him:

⁷⁶ The incident with Gid'e-on threshing barley – and the promise made by God's angel – clearly become widely known, even among the Mid'i-an-ites – on which account they were afraid. *Judges 6:11* That is why a dream about a barley loaf was deemed to mean an attack by Gid'e-on

⁷⁷ Which had held provisions, now mostly distributed to the men *Judges 7:8*

⁷⁸ 300 men would be spread very thinly around such a large camp – but Jehovah ensured their presence set fear in the heart of the Mid'i-an-ites

⁷⁹ Compare with God's prophecy against the future enemies of Jerusalem at *Zechariah 14:13*

⁸⁰ Manuscript read Zer'e-rah – הַרְרָה ["oppression"] – after erroneously copying a rhes for a daletth הַרְרָה

⁸¹ Forces assembled earlier begin to route the fleeing Mid'i-an-ites *Judges 6:34-35*

⁸² Mid'i-an-ites forced down the bank of the Jordan down to the Dead Sea

⁸³ *Psalms 83:11*

- *Gid'e-on* — men in E'phra-im

← *What sort of thing is this that you have done to us – in not calling us when you engaged in war against Mid'i-an?*⁸⁴

and they contended with him strongly. ² But he kept on saying to them:

↪ *What now have I done in comparison with YOU? Are not the [mere] gleanings of E'phra-im better than the [whole] grape gathering of Abi-e'zer?*⁸⁵ ³ God gave Mid'i-an's princes O'reb and Ze'eb⁸⁶ into YOUR hand – what have I been able to do in comparison with YOU?

– then their spirit calmed down toward him when he spoke this word.

⁴ Thus Gid'e-on came to the Jordan and crossed over – he and the three hundred men that were with him – tired but keeping up the pursuit [of fleeing Mid'i-an-ites]. ⁵ Later he said to the men of Suc'coth:

- *Gid'e-on* — men of Suc'coth

⇒ *Please give round bread to the people following my steps, for they are tired and I am chasing after Ze'bah* [⁸⁷“sacrifice”] *and Zal-mun'na* [⁸⁸“deprived of protection”], *the kings of Mid'i-an.*

⁶ but the princes of Suc'coth said:

↪ *Are the palms of [the surrender of] Ze'bah and of Zal-mun'na already in your hand so that we should give bread to your army?*⁸⁷

⁷ At this Gid'e-on said:

↪ *Therefore... when Jehovah gives Ze'bah and Zal-mun'na into my hand, I shall certainly give YOUR flesh a threshing with the briers and the thorns of the wilderness.*

⁸ – and he continued on his way up from there to Pe-nu'el and went speaking to them in this same manner, but the men of Pe-nu'el answered him just as the men of Suc'coth had answered! ⁹ Hence he said also to the men of Pe-nu'el:

- *Gid'e-on* — men of Pe-nu'el

← *When I return in peace, I shall pull down this tower.*⁸⁸

¹⁰ Now Ze'bah and Zal-mun'na were in Kar'kor [⁸⁹“foundation”], and their encampments were with them – about fifteen thousand being all who were left over out of the entire camp of the Easterners, while those already fallen were a hundred and twenty thousand men who drew the sword. ¹¹ And Gid'e-on continued on up by the route of those residing in tents [nomads?] – to the east of No'bah and Jog'be-hah – and struck the camp while the camp happened to be off guard. ¹² When Ze'bah and Zal-mun'na took to flight, he at once went in pursuit of them and got to capture Mid'i-an's two kings Ze'bah and Zal-mun'na, and routed the army.

¹³ And Gid'e-on the son of Jo'ash began his return⁸⁹ from the war before the ascent of Che'res. ¹⁴ On the way he captured a young man of the men of Suc'coth and questioned him, so he wrote out for him the names of the princes of Suc'coth and its older men – seventy-seven men. ¹⁵ With that he went to the men of Suc'coth and said:

- *Gid'e-on* — men of Suc'coth

⇒ *Look! here are Ze'bah and Zal-mun'na respecting whom YOU taunted me, saying:*

'Are the palms of [the surrender of] Ze'bah and of Zal-mun'na already in your hand so that we should give bread to your army?

⁸⁴ They would later complain to Jeph'thah *Judges 12:1* and when king Am-a-zí'ah of Judah fought against the sons of Se'ir *2nd Chronicles 25:10-15*

⁸⁵ Abi-e'zer was one of the sons of Ma-nas'seh, in whose Western region (between the Jordan and the Mediterranean) and Gid'e-on was the grandson of Jo'ash the Abi-ez'rite

⁸⁶ *Judges 7:25; Psalm 83:11*

⁸⁷ Food was short, and as this became more important to people, they lost sight of loyalty to God's purpose

⁸⁸ Pe-nu'el means “face of God” in reference to its immense and sturdy tower – which Gid'e-on vowed to demolish. They would have heard how Gid'e-on had pulled down the status of Ba'al *Judges 6:25-32*

⁸⁹ He turned back at Che'res – “the sun”



¹⁶ – and he took the older men of the city – and briers and thorns of the wilderness – and with them he taught the men of Suc'oth a lesson. ¹⁷ And he pulled down the tower of Pe-nu'el, and he killed the men of the city.

¹⁸ Then he said to Ze'bah and Zal-mun'na:

- *Gid'e-on* — Kings Ze'bah and Zal-mun'na of Mid'i-an

⇒ *What sort of men were they whom YOU killed in Ta'bor?*

To this they said:

↔ *They were as you are – each one in appearance like the sons of the king.*⁹⁰

¹⁹ At that he said:

↔ *They were my brothers, the sons of my mother.*

As Jehovah lives, if YOU had preserved them alive, I would not kill YOU.

²⁰ Then he said to Je'ther [^{abundance}] his firstborn:

- *Gid'e-on* — Je'ther, 1st son of *Gid'e-on*

↔ *Get up, kill them.*

– but the young man did not draw his sword, because he was afraid, for he was yet a young man. ²¹ So Ze'bah and Zal-mun'na said:

- *Gid'e-on* — Kings Ze'bah and Zal-mun'na of Mid'i-an

↔ *Get up yourself and assault us – for as a man is, so is his mightiness.*

Accordingly *Gid'e-on* got up and killed Ze'bah and Zal-mun'na and took the moon-shaped ornaments that were on the necks of their camels.

²² Later the men of Israel said to *Gid'e-on*:

- *Gid'e-on* — men of Israel

↔ *Rule over us, you and your son and your grandson as well, for you have saved us out of the hand of Mid'i-an.*

²³ But *Gid'e-on* said to them:

↔ *I shall not rule over YOU, nor will my son rule over YOU. Jehovah⁹¹ rules over YOU.*

²⁴ And *Gid'e-on* went on to say to them:

Let me make a request of YOU: Give me, each one of YOU, the nose ring from his plunder.

(for they had nose rings of gold, because they [^{the slaughtered Eastern fighters}] were Ish'ma-el-ites.) ²⁵ Then they said:

↔ *We shall surely give them.*

With that they spread out a mantle and went throwing each one the nose ring of his plunder into it – ²⁶ and the weight of the nose rings of gold that he had requested amounted to one thousand seven hundred gold shekels! – besides the moon-shaped ornaments and the ear-drops and the purple cloaks that were upon the kings of Mid'i-an and besides the necklaces that were on the necks of the camels. ²⁷ *Gid'e-on* made it into an eph'od and exhibited it in his city Oph'rah... but all Israel began to idolise it there, so that

⁹⁰ there were as yet no kings in Israel, but these two kings presume *Gid'e-on* to be a king (having been vanquished by him) and have just declared that those they killed looked just like him

⁹¹ *Gid'e-on* corrects their earthly thinking – remembering his humble origins (v 29 – he lives his entire life in his humble house) – in that he tells them Whom they should really have as their King – even down to asking a small portion of the loot they took from the dead Ish'ma-el-ites to make an eph'od. His attempt, however, failed, as verse 27 shows the golden eph'od proved to be an idol. Worse, verse 33 shows that as soon as *Gid'e-on* died, the Israelites went back to the even worse practices of worshipping the very Ba'als that *Gid'e-on* had smashed in his home city

it served as a snare to Gid'e-on and to his household.⁹²

²⁸ So Mid'i-an was subdued before the sons of Israel, and they did not lift up their head anymore; and the land had no further disturbance for forty years in the days of Gid'e-on, ²⁹ and Jer-ub-Ba'al the son of Jo'ash went his way and continued to dwell in his house.

Gid'e-on's Line and His Death

³⁰ Seventy sons issued out of Gid'e-on's own loins, for he came to have many wives. ³¹ As for his concubine in She'chem, she too bore him a son and he named him A-bim'e-lech. ³² Eventually Gid'e-on the son of Jo'ash died at a good old age and was buried in the burial place of Jo'ash his father in Oph'rah of the Abi-ez'rites.

³³ But as soon as Gid'e-on had died, the sons of Israel again prostituted themselves to the Ba'als, so that they appointed Ba'al-Be'rith [*“lord of the covenant”*] as their god. ³⁴ And the sons of Israel did not remember Jehovah their God Who had delivered them out of the hand of all their enemies all around, ³⁵ and they did not exercise loving-kindness toward the household of Jer-ub-Ba'al – [*that is*] Gid'e-on – in return for all the goodness that he had exercised toward Israel...

A-bim'e-lech Disgraces Himself over House of Gid'e-on

9

¹ ...in time A-bim'e-lech the son of Jer-ub-Ba'al [*by his concubine*] travelled toward She'chem⁹³ to his mother's brothers and began speaking with them and with all the family of the house of his maternal⁹⁴ father, saying:

- *A-bim'e-lech, son of Gid'e-on from concubine in She'chem ——— his brothers by the concubine and her father's family*

⇒ ² *Speak, please, in the hearing of all the landowners of She'chem:*

'Which is better for YOU: for seventy men – all the sons of Jer-ub-Ba'al – to rule over YOU, or for one man to rule over YOU? And YOU must remember that I am YOUR flesh and bone.'

³ so his maternal uncles began speaking all these words about him in the hearing of all the landowners of She'chem so that their heart inclined toward A-bim'e-lech, for they said:

- *landowners of She'chem ———*

↻ *...He is our own brother.*

⁴ Then they gave him seventy pieces of silver from the house of Ba'al-Be'rith,⁹⁵ and with them A-bim'e-lech proceeded to hire idle and insolent men, that they might accompany him. ⁵ After that he went to the house of his father at Oph'rah to kill his brothers – the sons of Jer-ub-Ba'al, seventy men – upon one stone⁹⁶ ... but Jo'tham [*“Jehovah is perfect”*] the youngest son of Jer-ub-Ba'al survived because he had hidden himself.

⁶ And all the landowners of She'chem and all Beth-Mil'lo [*“house of Mil'lo” or “house of the rampart”*] gathered together and went and made A-bim'e-lech king, [*ceremonially*] close by the ancient oak⁹⁷ that was in She'chem.

Jo'tham Prophesies over Israel

⁷ When they [*people*] reported it to Jo'tham⁹⁸ he at once went and stood on the summit of Mount Ger'i-zim [*facing She'chem*] and raised his voice and called out saying to them:

⁹² Gid'e-on tried to emphasise traditional priestly things, but it backfired

⁹³ She'chem is in the land of E'phra-im, which had already tried to pick a fight with Gid'e-on before he crossed the Jordan to catch Ze'bah and Zal-mun'na – also the remains of Suc'oth and Pe-nu'el were visible across the Jordan as a sign of the might of Gid'e-on. It seemed that the men of She'chem were all too willing to take prominence when they saw the opportunity

⁹⁴ His mother having been a concubine of Gid'e-on, not his wife

⁹⁵ Judges 9:46

⁹⁶ Mass execution, one after the other, each seeing his brother's slaughtered. How low Israel had fallen – they even paid the expenses for this slaughter of the legitimate sons from the money belonging to the pagan god

⁹⁷ Some translate this as “plain of the pillar”, but the Hebrew speaks of a stationary oak – probably the reason She'chem was built on that site around it, for pagan worship. Perhaps the tree known to Jacob Genesis 35:5 and the oak of Me-on'e-nim (“soothsayers, diviners”) Judges 9:37

⁹⁸ While it might seem that the residents of She'chem did not know that A-bim'e-lech had slaughtered the sons of Gid'e-on, Jo'tham called out the provisional curse upon the residents of She'chem, because they knew what A-bim'e-lech would do: they gave silver from the treasury of a pagan God, whereas his father had destroyed pagan worship – and She'chem as a city would not have forgotten what the lovers of Jehovah did in the ancient past... Genesis 34

- *Jo'tham (youngest son of Gid'e-on) — narrating to landowners of She'chem*
 - ↳ Listen to me, YOU lords⁹⁹ of She'chem, and let God listen to YOU:
 - ⁸ Once upon a time the trees went to anoint a king over them. So they said to the olive tree:
- *trees — olive tree*
 - ↳ 'Reign over us!'
 - ⁹ but the olive tree said to them:
 - ↳ 'Must I give up my fatness with which they [*people*] glorify God and men, and must I go to wave over the other trees?!'
 - ¹⁰ Then the trees said to the fig tree:
- *trees — fig tree*
 - ↳ 'You come and reign over us.'
 - ¹¹ but the fig tree said to them:
 - ↳ 'Must I give up my sweetness and my good produce... and must I go to wave over the other trees?!'
 - ¹² Next the trees said to the vine:
- *trees — vine*
 - ↳ 'You come, reign over us.'
 - ¹³ but the vine said to them:
 - ↳ 'Must I give up my new wine that makes God and men rejoice, and must I go to wave over the trees?!'
 - ¹⁴ Finally all the other trees said to the bramble:¹⁰⁰
- *trees — bramble*
 - ↳ 'You come reign over us.'
 - ¹⁵ At this the bramble said to the trees:
 - ↳ 'If YOU are genuinely anointing me as king over YOU, come, seek refuge under my shadow. But if not, let fire come out of the bramble and consume the cedars of Leb'a-non.'¹⁰¹ x
- *Jo'tham (youngest son of Gid'e-on) — landowners of She'chem*
 - ⇒ ¹⁶ And now if YOU have acted in truth and in faultlessness – in that YOU went making A-bim'e-lech king – and if YOU have exercised goodness toward Jer-ub-Ba'al and his household, and if YOU have done to him as the work of his hands deserved ¹⁷ when my father fought for YOU and went risking his [*own*] soul that he might deliver YOU out of Mid'i-an's hand;
 - ¹⁸ – although YOU have risen up against the household of my father today! so as to kill his sons: seventy men, upon one stone so that YOU might make A-bim'e-lech, the son of his slave girl, king over the landowners of She'chem just because he is YOUR own brother –
 - ¹⁹ yes, if YOU have acted in truth and in faultlessness toward Jer-ub-Ba'al and his household this day, [*then*] rejoice over A-bim'e-lech and let him too rejoice over YOU...

⁹⁹ Word for "lord is "Ba'al" – Jo'tham is making a point: "Listen to me you devils"

¹⁰⁰ Jo'tham calls the usurper A-bim'e-lech a despicable thorn

¹⁰¹ Prophetic of the Mes-si'ah – traditionalists accept Caesar as "their king" and have the crown of thorns inflicted on top of their own king, little knowing the retribution by fire which was to come

20...but if not, [then] let fire come out of A-bim'e-lech and consume the landowners of She'chem and of Beth-Mil'lo – and let fire come out of the landowners of She'chem and of Beth-Mil'lo and consume A-bim'e-lech!

21 – then Jo'tham took to flight and went running off and made his way to Be'er, and he took up dwelling there because of A-bim'e-lech his brother.

22 And A-bim'e-lech acted as prince over Israel for three years. 23 Then God let a bad spirit develop between A-bim'e-lech and the lords of She'chem, and the lords of She'chem began to deal treacherously with A-bim'e-lech, 24 [so] that the violence done to the seventy sons of Jer-ub-Ba'al might come and that their blood be put upon A-bim'e-lech their brother because he killed them – and upon the lords of She'chem because they strengthened his hands to kill his brothers. 25 So the lords of She'chem set ambush men for him [A-bim'e-lech] upon the tops of the mountains, and they would rob everyone that passed by them on the road... and in time it was reported to A-bim'e-lech.

26 Then Ga'al ["loathing"] the son of E'bed ["servant"] and his brothers came and crossed over into She'chem, and the lords of She'chem began to trust in him. 27 And they went out as usual into the field and engaged in gathering the grapes of their vineyards and in treading them and indulging in a festal exultation, after which they went into the house of their god and ate and drank and called down evil upon A-bim'e-lech. 28 And Ga'al the son of E'bed went on to say:

- Ga'al, son of E'bed — landowners of She'chem

◀ Who is A-bim'e-lech, and who is She'chem¹⁰² that we should serve him? Is he not the son of Jer-ub-Ba'al, and is not Ze'bul ["exalted"] a commissioner of his?¹⁰³ So YOU serve the men of Ha'mor – She'chem's father – YOU others, but why should we serve him? 29 And if only this people were in my hand! – then I would remove A-bim'e-lech.

and he went on to say [in absent taunt] to A-bim'e-lech:

- Ga'al, son of E'bed — A-bim'e-lech

◀ Augment your army and come on out [to fight]!

30...But when Ze'bul – the prince of the city [of She'chem] – got to hear the words of Ga'al the son of E'bed, then his anger grew hot. 31 So he sent messengers surreptitiously to A-bim'e-lech, saying:

- Surreptitious messengers of Ze'bul, Prince of She'chem — A-bim'e-lech

◀ Look! Ga'al the son of E'bed and his brothers are now come to She'chem, and they are inciting the city against you.

32 And now rise up by night – you and the people with you – and lie in wait in the field. 33 And in the morning as soon as the sun shines forth, get up early and make a dash against the city; and when he and the people that are with him go out against you, do to him whatever you can.¹⁰⁴

34 Accordingly A-bim'e-lech and all the people that were with him rose up by night, and they began to lie in wait against She'chem in four bands.

35 When Ga'al the son of E'bed went out and stood at the entrance of the city gate, then A-bim'e-lech and the people that were with him rose up from the place of ambush. 36 When Ga'al caught sight of the people, he at once said to Ze'bul:

- Ga'al, son of E'bed — Ze'bul, Prince of She'chem (loyal to the invading A-bim'e-lech)

◀ Look! People coming down from the tops of the mountains.

but Ze'bul said to him:

↩ You just see the shadows of the mountains, as though they were men.

¹⁰² Evidently some men either survived or were absent from the city when the sons of Israel slaughtered the men of She'chem – because there is an heir here – also a (deep descendant) son of Ha'mor

¹⁰³ May or may not be true, but Ga'al is fomenting doubts of loyalty among the men of She'chem

¹⁰⁴ Zeb'u does not know that A-bim'e-lech has learned of She'chem's roadside pillagers, intent on robbing him, so he has invited A-bim'e-lech – who already hates him – to come and vanquish Ga'al – who he is not interested in – and afterward while in the vicinity he will turn on Zeb'u who is the real target of A-bim'e-lech's anger

³⁷ Later Ga'al spoke once more and said:

↳ *Look! People coming down out of the centre of the land, and one band is coming by the way of the oak tree of Me-on'e-nim* [¹⁰⁵ "soothsayers, "diviners"]

³⁸ At this Ze'bul said to him [revealing his motives]:

➤ *Where now is your boast when you said:*

'Who is A-bim'e-lech that we should serve him?'

– is not this the people whom you rejected?! Go out now, please, and fight against them!

³⁹ So Ga'al went on out at the head of the lords of She'chem and took up the fight against A-bim'e-lech, ⁴⁰ but A-bim'e-lech set out after him, and he went fleeing before him; and the slain kept falling in numbers as far as the entrance of the gate. ⁴¹ And A-bim'e-lech continued to dwell in the height, ¹⁰⁶ and Ze'bul [and his men] drove Ga'al and his brothers out from dwelling in She'chem.

⁴² On the next day the people began to go out into the field, and it was reported to A-bim'e-lech. ⁴³ Hence he took his people and divided them up into three bands and began to lie in wait in the field... then he looked, and there the people were going out of the city. So he rose up against them and struck them down – ⁴⁴ A-bim'e-lech and the bands with him made a dash that they might stand at the entrance of the city gate, while two bands made a dash against all who were in the field, and they went striking them down ¹⁰⁷ – ⁴⁵ and A-bim'e-lech fought against the city all that day and got to capture the city; and he killed the people that were in it, after which he pulled the city down and sowed it with salt.

⁴⁶ When all the lords of the tower of She'chem heard of it, they immediately went to the cellar of the house of El-be'rith [¹⁰⁸ "god of the covenant"], ⁴⁷ Then it was reported to A-bim'e-lech that all the lords of the tower of She'chem had collected together. ⁴⁸ At that A-bim'e-lech went up Mount Zal'mon [¹⁰⁹ "shady"], ¹⁰⁹ he and all the people that were with him. A-bim'e-lech now took an axe in his hand and cut down a branch of the trees and lifted it up and put it on his shoulder and said to the people that were with him:

● *A-bim'e-lech — his followers*

↳ *What YOU have seen me do – hurry up, do likewise!*

⁴⁹ So all the people – each one – also cut down a branch for himself and went following A-bim'e-lech. Then they put them against the cellar, and over them they set the cellar on fire, so that all the men of the tower of She'chem died too, about a thousand men and women. ¹¹⁰

A-bim'e-lech Attacks The'bez and Dies¹¹¹

⁵⁰ And A-bim'e-lech went to The'bez [¹¹¹ "conspicuous"] and to camp against The'bez and capture it. ⁵¹ Now there was a strong tower in the middle of the city, and all the men and women were fleeing there as well as all the landowners of the city, after which they shut it behind them and climbed onto the roof of the tower.

⁵² And A-bim'e-lech made his way to the tower and began fighting against it, and he began going close to the entrance of the tower to burn it with fire... ¹¹²

⁵³ ...but a certain woman pitched an upper millstone upon A-bim'e-lech's head and broke his skull into pieces. ⁵⁴ So he quickly called his armour-bearer and said to him:

● *A-bim'e-lech — attendant to A-bim'e-lech, bearing his arms*

⇒ *Draw your sword and put me to death, for fear they should say about me:*

'It was a woman that killed him.'

¹⁰⁵ A place used for magic and divination – likely the same as *Judges 9:6*

¹⁰⁶ Some translations pen "to dwell in A-Ru'mah" – but this "place name" is never mentioned again in the scriptures, therefore more likely its meaning "the height" actually means "the height" or "the high place"

¹⁰⁷ Even though Zeb'u – a prince of She'chem – had alerted A-bim'e-lech *Judges 9:31-32* and had chased him away from A-bim'e-lech's city, still A-bim'e-lech attacked the people as they came out, because Ga'al had sought to influence them against him

¹⁰⁸ Ba'al-Be'rith *Judges 8:33; Judges 9:4* Sometimes translated "citadel" – as in a place to cry out from (like a minaret) – however A-bim'e-lech places the fire "over" them (v49)

¹⁰⁹ "Shady Mount" – likely because of trees growing on it, whose branches A-bim'e-lech chopped off

¹¹⁰ Partial fulfilment of Jo'tham's prophecy – trees burning *Judges 9:7-20*

¹¹¹ 2nd half of fulfilment of Jo'tham's prophecy *Judges 9:7-20*

¹¹² Overconfident after his success at She'chem

[and] immediately his attendant ran him through, so that he died. ⁵⁵ When the men of Israel got to see that A-bim'e-lech had died, then they went each one to his place.

⁵⁶ Thus God turned the evil of A-bim'e-lech – which he had done to his father by killing his seventy brothers – come back upon him. ⁵⁷ And God turned all the evil of the men of She'chem back upon their own heads, that the curse of Jo'tham the son of Jer-ub-Ba'al might come upon them.

To'la

10

1. Now after A-bim'e-lech there rose up to save Israel To'la [^{“worm”}] the son of Pu'ah [^{“splendid”}], son of Do'do [^{“his beloved”}] – a man of Is'sa-char – but he was dwelling in Sha'mir in the mountainous region of E'phra-im. ² And he judged Israel for twenty-three years, after which he died and was buried in Sha'mir [^{“thorn”, “a point”}]. ¹¹³

Ja'ir

³ Then after him Ja'ir the Gil'e-ad-ite rose up, and he judged Israel for twenty-two years. ⁴ And he came to have thirty sons who rode on thirty full-grown asses, and they had thirty cities – they continue to call these “Hav'voth-Ja'ir” [^{“the Hamlets of Ja'ir”}] down to this day; they are in the land of Gil'e-ad. ⁵ After that Ja'ir died and was buried in Ka'mon [^{“an elevation”}].

People's betrayal of God – Servitude to the Phi-lis'tines and Am'mon-ites

⁶ And the sons of Israel began to do more evil in the eyes of Jehovah; they began to serve the Ba'als – and the Ash'ta-roth [^{“star”}] [^{“fertility cult of Ca'naan-ites”}] images and the gods of Syria and the gods of Si'don and the gods of Mo'ab and the gods of the sons of Am'mon and the gods of the Phi-lis'tines! So they left Jehovah and did not serve Him.

⁷ At this Jehovah's anger glowed against Israel, so that He sold them into the hand of the Phi-lis'tines and into the hand of the sons of Am'mon. ⁸ In that year they shattered and heavily oppressed the sons of Israel – [^{indeed}] for eighteen years – against all the sons of Israel that were on the [^{Eastern}] side of the Jordan in the land of the Am'or-ites which is in Gil'e-ad. ⁹ Moreover the sons of Am'mon would [^{also}] cross the Jordan to fight against Judah and Benjamin and the house of E'phra-im; and Israel was severely distressed. ¹⁰ And the sons of Israel began to call to Jehovah for aid, saying:

● Almighty God ——— sons of Israel

➤ We have sinned against You, because we have left our God and are serving the Ba'als.

¹¹ Then Jehovah said to the sons of Israel:

↪ Was it not from Egypt and from the Am'or-ites – and from the sons of Am'mon and from the Phi-lis'tines – ¹² and the Si-do'ni-ans and Am'a-lek and Mid'i-an, when they oppressed YOU that YOU went crying out to Me so that I proceed to save YOU out of their hand? ¹¹⁴ ¹³ Yet YOU abandoned Me and took up serving other gods. That is why I shall not save YOU again.

¹⁴ So go – call for aid to the gods whom YOU have chosen. Let them save YOU in the time of YOUR distress.

¹⁵ But the sons of Israel said to Jehovah:

↩ We have indeed sinned! You Yourself do to us according to what is right in Your eyes. Only please! rescue us this day.

¹⁶ – and they began to remove the foreign gods from their midst and to serve Jehovah, so that His stance was curtailed because of Israel's weariness.

¹⁷ In time the sons of Am'mon were called together and pitched camp in Gil'e-ad. So the sons of Israel gathered themselves together and pitched camp in Miz'pah. ¹⁸ And the people and the princes of Gil'e-ad began to say to one another:

¹¹³ Prophetic of Mes-si'ah? – Christ, dwelling in “thorn”, arising to save Israel after the destruction by the Romans

¹¹⁴ Judges 6:8-10; Judges 6:1-11; Judges 3:1-3

- *people and princes of Gil'e-ad* —

↻ Which man will take the lead in fighting against the sons of Am'mon? Let him become the head of all the people of Gil'e-ad.

Jeph'thah Redeems Israel from Am'mon-ite Oppression

11

¹ Now Jeph'thah [*the opens wide*] the Gil'e-ad-ite had become a mighty, valiant man. He was the son of a prostitute woman – and Gil'e-ad had fathered Jeph'thah – ² but Gil'e-ad's wife kept on bearing sons to him, [*and*] when the sons of the wife grew up they drove Jeph'thah out and said to him:

- *Jeph'thah the Gil'e-ad-ite, son of prostitute* — *Natural sons of wife of Gil'e-ad*

➤ You can have no inheritance in the household of our father, for you are the son of another woman.

³ – so Jeph'thah ran away because of his brothers and took up dwelling in the land of Tob [*good*] [*also East of the Jordan*]. And Jeph'thah gathered worthless men to himself, and they would go out with him. ¹¹⁵

⁴ And it came about after a while that the sons of Am'mon began to fight against Israel, ¹¹⁶ ⁵ [*and*] when the sons of Am'mon fought against Israel, the older men of Gil'e-ad immediately went to fetch Jeph'thah out of the land of Tob. ⁶ Then they said to Jeph'thah:

- *Jeph'thah the Gil'e-ad-ite* — *older men of Gil'e-ad*

⇒ Come and be our commander, and let us fight against the sons of Am'mon.

⁷ – but Jeph'thah said to the older men of Gil'e-ad:

↻ Did YOU not hate me so that YOU drove me out of my father's house? And why have YOU come to me now when YOU are in distress?

⁸ At this the older men of Gil'e-ad said to Jeph'thah:

↻ That is why now we have returned to you: if you go with us and fight against the sons of Am'mon, then you will become the head for us over all the inhabitants of Gil'e-ad. ¹¹⁷

⁹ So Jeph'thah queried the older men of Gil'e-ad:

↻ If YOU are bringing me back to fight against the sons of Am'mon, and Jehovah abandons them to me, then will I become YOUR [*own particular*] head?

¹⁰ In turn the older men of Gil'e-ad said to Jeph'thah:

↻ Let Jehovah be the witness between us if we will not do according to your word.

¹¹ – consequently Jeph'thah went with the older men of Gil'e-ad and the people set him over them as head and commander... and Jeph'thah went and related all his words before Jehovah in Miz'pah. ¹¹⁸

Am'mon-ites Claim Back Land – Jeph'thah Exposes Their Lie

¹² Then Jeph'thah sent messengers to the king of the sons of Am'mon, saying:

- *messengers of Jeph'thah (words of Jeph'thah)* — *king of the sons of Am'mon (words of king of Am'mon)*

⇒ What do I have to do with you, seeing that you have come against me to fight in my land? ¹¹⁹

¹³ so the king of the sons of Am'mon said to Jeph'thah's messengers:

↻ [*I am here*] because Israel took my land when they came up out of Egypt – from the Ar'non as far as

¹¹⁵ The implication is that Jeph'thah turned to wrong-doing – through sadness or pique over the treatment by his brothers – and that the older men of Gil'e-ad saw how these qualities could rid them of the sons of Am'mon

¹¹⁶ The sons of Am'mon were opportunists, who would try again to attack a weakened Israel ^{1st Samuel 11:2}

¹¹⁷ Judges 10:18

¹¹⁸ This seems like an approach for counsel, but possibly Jeph'thah is presuming on Jehovah to be an ally against the elders for the future. However, it is significant that a hated and despised man would do this, rather than gloat in his own newly-acquired status

¹¹⁹ "my land" – Jeph'thah presumptuous in the role of leader already

the Jab'bok and as far as the Jordan. So now return it, peacefully.

¹⁴ But Jeph'thah sent more messengers to the king of the sons of Am'mon ¹⁵ and said to him:

- *more messengers of Jeph'thah (words of Jeph'thah) — king of the sons of Am'mon*

↳ This is what Jeph'thah has said:

- *Jeph'thah (via new messengers) — king of the sons of Am'mon*

⇒ "Israel did not take the land of Mo'ab and the land of the sons of Am'mon. ¹⁶ For when they came up out of Egypt Israel went walking through the wilderness as far as the Red Sea and got to come to Ka'desh. ¹⁷ Then Israel sent messengers to the king of E'dom, saying:

- *messengers of Israel — king of E'dom*

⇒ "Let me pass, please, through your land,"

and the king of E'dom did not listen – and also they sent to the king of Mo'ab, and he did not consent – and so Israel kept dwelling in Ka'desh. ¹⁸ So they walked on through the wilderness – they went their way around the land of E'dom and the land of Mo'ab, so that they went toward the rising of the sun as respects the land of Mo'ab and took up camping in the region of the Ar'non – and they did not enter within the boundary of Mo'ab, because Ar'non was the boundary of Mo'ab.

¹⁹ After that Israel sent messengers to Si'hon the king of the Am'or-ites [*lord of that disputed land*], the king of Hesh'bon, and Israel said to him:

- *messengers of Israel — Si'hon, king of the Am'or-ites (of Hesh'bon)*

⇒ "Let us pass, please, through your land to my own place."¹²⁰

²⁰ – but Si'hon did not feel sure about Israel's crossing through his territory, and Si'hon went gathering all his people together and camped in Ja'haz and fought against Israel. ²¹ At this Jehovah the God of Israel gave Si'hon and all his people into Israel's hand, so that they struck them and Israel took possession of all the land of the Am'or-ites [*not Am'mon-ites*] inhabiting that land. ²² That is how they took possession of all the territory of the Am'or-ites from the Ar'non as far as the Jab'bok and from the wilderness as far as the Jordan.

²³ So now: it was Jehovah the God of Israel that dispossessed the Am'or-ites from before His people Israel, and you [*king of Am'mon-ites – a mere human*] – for your part – would dispossess them. ²⁴ Is it not whatever Che'mosh your god causes you to possess that you will possess? while every one whom Jehovah our God has evicted from before us is the one we shall possess. ²⁵ Are you any better than Ba'lak¹²¹ the son of Zip'por, king of Mo'ab? Did he ever contend with Israel, or did he ever fight against them? ²⁶ Israel has been dwelling in Hesh'bon and its villages and in A-ro'er and its villages and in all the cities that are by the banks of Ar'non for three hundred years! – why then, did you never snatch them away during that time?

²⁷ Therefore I have not sinned against you, but you are wronging me by fighting against me. Let Jehovah the Judge be judge today between the sons of Israel and the sons of Am'mon.

²⁸ ...but the king of the sons of Am'mon did not listen to Jeph'thah's words that he had sent to him.

²⁹ Then Jehovah's spirit came upon Jeph'thah, and he passed through Gil'e-ad and Ma-nas'eh and passed on to Miz'peh¹²² of Gil'e-ad... (and from Miz'peh of Gil'e-ad he passed along to the sons of Am'mon)

³⁰ Then Jeph'thah made a vow to Jehovah and said:

- *Almighty God — Jeph'thah*

⇐ If You without fail give the sons of Am'mon into my hand, ³¹ then whoever comes out of the doors of my house to meet me when I return in peace from the sons of Am'mon must

¹²⁰ Numbers 21:21

¹²¹ Numbers 22 to 24

¹²² Where he had earlier petitioned Jehovah Judges 11:11 and would now make a vow

become Jehovah's, and I will offer that one up as a burnt offering.¹²³

³² So Jeph'thah passed along to the sons of Am'mon to fight against them... and Jehovah gave them into his hand. ³³ He went striking them from A-ro'er all the way to Min'nith [*"distribution" (smallest string of the harp)*] – twenty cities! – and as far as A'bal-Ker'a-mim [*"meadow of the vineyards"*]¹²⁴ with a very great slaughter. Thus were the sons of Am'mon subdued before the sons of Israel.

³⁴ Finally Jeph'thah came to Miz'pah to his home, and look! his daughter was coming out to meet him playing a tambourine and dancing! Now she was absolutely his only child – besides her he had neither son nor daughter. ³⁵ And when he caught sight of her, he began to rip his garments and to say:

● Jeph'thah — Only child (daughter) of Jeph'thah

⇒ *Alas, my daughter! You have indeed made me bend down, and you have become one of those that make trouble for me!*¹²⁵ *But I have opened my mouth to Jehovah, and I am unable to turn back.*

³⁶ But she said to him:

↔ *My father, if you have opened your mouth to Jehovah, do to me according to what has gone forth from your mouth, because Jehovah has executed vengeance for you upon your enemies, the sons of Am'mon.*

³⁷ ...and [after hearing his words] she went on to say to her father:

Let this thing be done to me: release me for two months [to myself], and let me go and I will descend upon the mountains, and let me weep over my virginity [because she would die unmarried and childless], I and my dearest girl companions.

³⁸ At this he said:

↔ *Go!*

so he sent her away for two months; and she went – she with her girl companions and wept over her virginity upon the mountains.

³⁹ And at the end of two months she returned to her father, after which he did with her according to his vow¹²⁶ that he had made. As for her, she never had relations with a man...

...but she did become a regulation in Israel: ⁴⁰ that from year to year the daughters of Israel would go to give commendation to the daughter of Jeph'thah the Gil'e-ad-ite, for four days in the year.

12

¹ Then the men of E'phra-im were called together and crossed over northward and said to Jeph'thah:

● Jeph'thah — men of E'phra-im

↔ *Why did you cross over to fight against the sons of Am'mon and not issue a call to us to go with you? We shall burn your very house over you with fire.*¹²⁷

² But Jeph'thah said to them:

↔ *I and my people were under great strife with the sons of Am'mon, and I did call to YOU for aid but YOU did not deliver me out of their hand.*¹²⁸ ³ *When I got to see that you were no saviour, then I determined to put my soul in my own palm and go over against the sons of Am'mon. At that, Jehovah*

¹²³ It must be understood: Jeph'thah had left the family home in Miz'pah and his daughter remained there – to avoid having to share his hardships in Tob. Jeph'thah's "burnt offering" vow was actually a vow of animosity against his former brothers – that he would sacrifice one of them, *any* one of them – when he returned home to Miz'pah, but he never expected to see his daughter! *Deuteronomy 32:35* Note that "burnt offering" does not mean a human sacrifice *Genesis 22; Deuteronomy 18:10; Jeremiah 32:35*

¹²⁴ "*the meadow* [or trivial outskirts?] – see Habel (Abel) (meaning a mere breath) *of the vineyards*" A'bal-ker'a-mim. E-ze'ki-el records Min'nith to be a wheat producer – so this region might be the outskirts of that region

¹²⁵ Jeph'thah had intended to send away one of those of his brothers who had made trouble for him, but by coming out to greet him his daughter had become "the one of them who would be sent away"

¹²⁶ His vow was not to burn her, but to offer her to Jehovah as a burnt offering – one which cannot possibly be taken back. The girl would go to serve Jehovah, but would never marry nor bear children of her own

¹²⁷ This is the second time that E'phra-im has done this (see *Judges 8:1*) – they seem determined to fight their brothers. Here they have gathered all their forces to travel to Miz'pah, north in Gil'e-ad on the border of Gad and Ma-nas'seh – clearly determined to fight there and then, without reasoning

¹²⁸ E'phra-im knew of the problem *Judges 10:9*

gave them into my hand – so why have YOU come up against me this day to fight against me?

4. Immediately Jeph'thah collected all the men of Gil'e-ad together and fought E'phra-im; and the men of Gil'e-ad went striking E'phra-im down, for they had said:

● *men of E'phra-im — men of Gil'e-ad*

↳ 'YOU men of Gil'e-ad are runaways from ^[your owners] E'phra-im – from inside of the E'phra-im[-ites] [and] inside of the Ma-nas'she[-ites].'¹²⁹

5. And Gil'e-ad got to capture the fords of the Jordan ahead of the E'phra-im^[ites]; and when the escaping men of the E'phra-im^[ites] would say:

● *individual men of E'phra-im — men of Gil'e-ad*

⇒ 'Let me pass over,'

then the men of Gil'e-ad would say to him:

↔ 'Are you an E'phra-im-ite?'

When he would say:

↔ 'No!'

6. then they would say to him:

↔ 'Please say "Shib'bo-leth".'

And he would say:

↔ 'Sib'bo-leth,'

because he could not pronounce the word correctly. And they would lay hold of him and slay him at the fords of the Jordan... and forty-two thousand of the E'phra-im^[ites] fell there at that time.

7. And Jeph'thah continued to judge Israel for six years, after which Jeph'thah the Gil'e-ad-ite died and was buried in his city in Gil'e-ad.

Ib'zan

8. And Ib'zan ^[“their whiteness (literally their tin – as white)”] from Beth'le-hem began to judge Israel after him. 9. And he came to have thirty sons and thirty daughters – whom he sent abroad ^[to other tribes] – and brought in thirty daughters for his sons from outside. And he continued to judge Israel for seven years. 10. Then Ib'zan gradually died and was buried in Beth'le-hem.

E'lon

11. And after him E'lon the Ze-bu'lu-nite began to judge Israel. And he continued to judge Israel for ten years. 12. Then E'lon the Ze-bu'lu-nite died and was buried in Ai'ja-lon in the land of Zeb'u-lun.

Ab'don

13. And after him Ab'don the son of Hil'lel ^[“praising”] the Pir'a-thon-ite ^[“princely”] [Pir'a-thon in E'phra-im] began to judge Israel. 14. And he came to have forty sons and thirty grandsons who rode on seventy full-grown asses. And he continued to judge Israel eight years. 15. Then Ab'don the son of Hil'lel the Pir'a-thon-ite died and was buried in Pir'a-thon in the land of E'phra-im in the mountain of the A-mal'ek-ite.

13

Servitude to the Phi-lis'tines... Samson Disrupts their Ruler-ship

1. And the sons of Israel engaged again in doing more evil in Jehovah's eyes, so that Jehovah gave them into the hand of the Phi-lis'tines for forty years.

2. Meanwhile there happened to be a certain man of Zo'rah of the family of the Dan'ites ^[“judge”], whose name was Ma-no'ah ^[“rest”], and his wife was barren and had borne no child. 3. In time Jehovah's angel presented himself to the woman and said to her:

¹²⁹ This is disturbing... Joseph seems determined to oppress the rest of Israel, perhaps to take it for himself

- angel of **Almighty God** — wife of Ma-no'ah the Dan'ite of Zo'rah

↳ Look – now you are barren and have borne no child, but you are pregnant and will give birth to a son.¹³⁰

⁴ And now watch yourself, please, and do not drink wine or intoxicating liquor, and do not eat anything unclean – ⁵ for look! you are pregnant and you will give birth to a son, but no razor should come upon his head, because the child will become a Naz'i-rite ["separate", "consecrated"] of God from leaving the belly; and he will begin saving Israel out of the hand of the Phi-lis'tines.¹³¹

⁶ Then the woman went and said to her husband:

- Ma-no'ah the Dan'ite — wife of Ma-no'ah the Dan'ite of Zo'rah

↳ A man of the [true] God that came to me, and his appearance was like that of an angel of the [true] God – very fear-inspiring. And I did not ask him where he was from neither did he tell me his name, ⁷ but he said to me:

'Look! You are pregnant, and you will give birth to a son. And now do not drink wine or intoxicating liquor, and do not eat any unclean thing, because the child will become a Naz'i-rite of God on leaving the belly until the day of his death.'

⁸ Then Ma-no'ah began to entreat Jehovah and say:

- **Almighty God** — Ma-no'ah the Dan'ite

↳ Excuse me, Jehovah. The man of the [true] God that You just sent, let him – please – come to us again and instruct us as to what we ought to do to the child that will be born.

⁹ Accordingly the [true] God listened to the voice of Ma-no'ah, and the angel of the [true] God came again... to the woman while she was sitting in the field, and Ma-no'ah her husband was not with her. ¹⁰ Immediately the woman hurried and ran and told her husband and said to him:

- Wife — Ma-no'ah the Dan'ite

⇒ Look! The man that came to me the other day has appeared to me!

¹¹ at that Ma-no'ah got up and followed his wife and came to the man and said to him:

- angel of **Almighty God** — Ma-no'ah the Dan'ite

↳ Are you the man that spoke to the woman?

to which he said:

↳ I am.

¹² Then Ma-no'ah said:

↳ Let your words come true right now! What will become the child's mode of life and his work?

¹³ but Jehovah's angel said to Ma-no'ah:

↳ The woman she should keep herself from everything that I mentioned to her. ¹⁴ She should eat nothing at all that comes forth from the wine vine, and do not let her drink wine or intoxicating liquor, nor let her eat an unclean thing of any sort – let her keep every [condition] that I have commanded her.

¹⁵ Ma-no'ah now said to Jehovah's angel:

↳ Let us, please, detain you and prepare a kid of the goats before you.

¹⁶ but Jehovah's angel said to Ma-no'ah:

↳ If you detain me, I shall not feed myself on your bread¹³² – but if you would render up a burnt offering

¹³⁰ Prophetic of John the Baptist – see *Luke 1:13*. It would appear that the woman is the God-fearing one of the two, since the angel appeared – unusually – to her and not to her husband. This is borne out by verses 13-4 where the husband is told to “let the woman keep the commandments I have placed on her” – that is, do not interfere and force unclean food or wine on her, also verse 16 where the angel refuses food from his hand

¹³¹ Compare with the announcement for John the Baptist *Luke 1:13-20*

¹³² Compare with *Genesis 18:3* where A'bram's offer of food is accepted by the angels

to Jehovah, you may offer it up.

– for Ma-no’ah did not know that he was Jehovah’s angel. ¹⁷ Then Ma-no’ah said to Jehovah’s angel:

↔ *What is your name, that when your word comes true we shall certainly do you honour?*

¹⁸ however, Jehovah’s angel said to him:

↔ *Just why should you ask about my Name,¹³³ when it is a wonderful one?*

¹⁹ So Ma-no’ah took the kid of the goats and the grain offering and offered it upon the rock to Jehovah, and something miraculous happened while Ma-no’ah and his wife were looking on: ²⁰ for as the flame ascended from off the altar heavenward,¹³⁴ then Jehovah’s angel ascended in the flame of the altar while Ma-no’ah and his wife were looking on – and they fell upon their faces to the earth. ²¹ But Jehovah’s angel did not appear to Ma-no’ah and his wife anymore – then Ma-no’ah knew that he had been Jehovah’s angel. ²² Consequently Ma-no’ah said to his wife:

● *Ma-no’ah the Dan’ite — wife*

⇒ *We shall positively die, because we have seen God.*

²³ But his wife said to him:

↔ *If Jehovah had been delighted only to put us to death, He would not have accepted a burnt offering and grain offering from our hand, and He would not have shown us all these things, and He would not – as now – have let us hear anything like this.*

²⁴ Later the woman gave birth to a son and called his name Samson [*“like the sun”*] and the boy kept on growing and Jehovah continued to bless him. ²⁵ In time Jehovah’s spirit started to impel him [*to repeatedly travel*] in Ma’ha-neh-Dan [*“camp of Dan”*]¹³⁵ between Zo’rah and Esh’ta-ol.

14

Samson Chooses a Wife

¹ Then Samson went down toward Tim’nah and saw a woman near Tim’nah of the daughters of the Philis’tines. ² So he went up and told his father and his mother and said:

● *Samson, son of Ma-no’ah the Dan’ite — Ma-no’ah and wife*

⇒ *I have seen a woman near Tim’nah of the daughters of the Phi-lis’tines; GET her for me as a wife.*

³ But his father and his mother said to him:

↔ *Is there not a woman among the daughters of your brothers and among all my people? that you are going to take a wife from the uncircumcised Phi-lis’tines?*

– still Samson said to his father:

↔ *Get her for me, because she is the one – she is upright in my eyes.*

⁴ – but as for his father and his mother, they did not know that this was from Jehovah, and that he was looking for an opportunity against the Phi-lis’tines, as the Phi-lis’tines were ruling over Israel at that particular time. ⁵ Accordingly Samson went on down with his father and his mother to Tim’nah.

When he got as far as the vineyards of Tim’nah, why look! there was a maned young lion roaring on meeting up with him. ⁶ But Jehovah’s spirit impelled him, so that he tore it in two, just as someone tears a kid [*of the goats*] in two, and there was nothing [*no weapon*] at all in his hand, and he did not tell his father or his mother what he had done, ⁷ but he continued on his way down and began speaking to the woman – and she remained pleasing in Samson’s eyes...

¹³³ Jehovah’s authority in the angel by God placing His Name in him

¹³⁴ Ma-no’ah and his wife would recollect the instance with Gideon *Judges 6:21*

¹³⁵ Meaning “the camp of Dan”. Zo’rah and Esh’ta-ol border the territory of Judah and are only a few miles apart, some 15 miles west of Jerusalem. Possibly this should simply be translated as “the camp of Dan” rather than imply a place name – since the Philistines had segregated God’s people so isolated enclaves within their own land – and would signify that Samson began to gain a status amongst his people

Samson's Riddle

⁸ ...Now after a few days¹³⁶ he returned to take her [formally as wife]. On the way he turned aside to look at the carcass of the lion, and there there was a swarm of bees – and honey – in the lion's carcass. ⁹ So he scraped it out into his palms and walked on, eating as he walked. When he re-joined his father and his mother, he gave some to them and they began to eat – but he did not tell them that he had scraped the honey out of the carcass of the lion.

¹⁰ Now his father continued on his way down to the woman, and Samson held a banquet there – for that was the way select young men used to do – ¹¹ and on seeing him, thirty groomsmen were brought to be with him. ¹² Then Samson said to them:

- Samson — 30 groomsmen in Tim'nah

⇒ *Let me, please, propound a riddle to YOU. If YOU can correctly answer me during the seven days of the banquet and explain it, then in that case I shall have to give YOU thirty undergarments and thirty outfits of clothing. ¹³ But if YOU are unable to tell it to me, YOU must give me thirty undergarments and thirty outfits of clothing.*

– at this they said to him:

↔ *Propound your riddle – let us hear it.*

¹⁴ So he said to them:

*“Out of the eater came food,
And out of the strong came sweetness.”¹³⁷ x*

...But for three days they were unable to explain the riddle. ¹⁵ And it came about on the fourth¹³⁸ day that they said to Samson's wife:

- 30 groomsmen in Tim'na — wife of Samson

⇒ *Probe your husband so that he may reveal the riddle to us. Otherwise... we shall burn you and your father's house with fire. Have YOU people invited us here to take our possessions?*

¹⁶ Consequently Samson's wife began to weep over him and to say:

- Samson — wife of Samson

➤ *You only hate me, you do, and you do not love me. You propounded a riddle to the sons of my people, but you have not explained it to me!*

At this he said to her:

↔ *Why, I have not told it to my own father and my own mother – ought I to tell it to you?*

¹⁷ But she kept weeping over him [a public embarrassment] during the seven days that the banquet lasted, and it came about on the seventh day that he finally told her because she had pressured him. Then she told the riddle to the sons of her people. ¹⁸ So on the seventh day, before he could go into the interior room [with his wife], the men of the city said to him:

- Samson — 30 groomsmen in Tim'nah

↔ *What is sweeter than 'honey',
and what is stronger than 'a lion'?*

In turn he said to them:

↔ *If YOU had not ploughed with my young cow, YOU would not have solved my riddle!*

¹⁹ And Jehovah's spirit impelled him, so that he went down to Ash'ke-lon and struck down thirty of their

¹³⁶ By this time, Samson had spoken with the woman's family, gained permission, gone back home to his parents, and was returning with his parents toward Tim'nah to take the woman as his wife

¹³⁷ Prophetic of the Mes-si'ah, the bread of life from the nation which ate God's manna, and the beauty highlighted with clemency and admiration by the strong power of Rome. *Psalm 22:6; Deuteronomy 28:39 – Exodus 15:25 – Sprout Zechariah 6:12* transforming bitter Israel into sweetness

¹³⁸ Some manuscripts read "seventh", but this is in conflict with his wife's repeatedly asking him for the answer and his finally answering her on the seventh day

men, took what he stripped off them and gave the outfits to the ones who explained the riddle. And his anger continued hot, and he went his way up to his father's house... ²⁰ and Samson's wife was given to one of his groomsman who had associated with him.

15

¹ Now it came about after a while, in the days of wheat harvest, that Samson went visiting his wife with a kid of the goats. So he said:

- Samson — father in law

⇒ *I will go in to my wife in the interior chamber.*

but her father did not allow him to go in. ² And her father said:

↔ *I genuinely said to myself:*

↻ *“You must surely hate her.”*

– *hence I gave her to your groomsman. Is not her younger sister better than she is? Let her, please, become yours instead of the other.*

³ but Samson said to them:

- Samson — father in law & sister of wife

↔ *This time I must be free of guilt against the Phi-lis'tines, even though doing them injury.*

⁴ and Samson went his way and caught three hundred foxes, ¹³⁹ took torches, turned [them] tail to tail and put a torch between two tails. ⁵ With that he caused the fire of the torches to ignite them [the foxes' tails] and sent them out into the fields of standing grain of the Phi-lis'tines, causing them to be ignited ¹⁴⁰ – sheaf of standing grain, and the vineyards and the olive groves.

⁶ And the Phi-lis'tines began to say:

- Phi-lis'tines —

↻ *Who did this?*

then they said:

↔ *It was Samson the son-in-law of the Tim'nite, because he took his wife and then gave her to his groomsman.*

– at which the Phi-lis'tines went up and burned her and her father with fire. ¹⁴¹ ⁷ In turn Samson said to them:

- Samson — Phi-lis'tines

⇒ *If YOU act like this, I will avenge myself upon YOU – and afterward I shall quit.*

⁸ – and he went smiting them left and right with a great slaughter... after which he went down [from Tim'nah, in the hill country] and began to dwell in a cleft of the crag of E'tam [“lair of wild beasts”] [land of Judah, near Beth 'le-hem]. ⁹ So the Phi-lis'tines came up and camped in Judah and went tramping about in Le'hi [“jaw”]. ¹⁰ Then the men of Judah asked:

- men of Judah — Phi-lis'tines

⇒ *Why have YOU come up against us?*

to which they said:

↔ *We have come up to bind Samson, to do to him just as he has done to us.* ²

¹¹ So three thousand men of Judah went down to E'tam to the cleft of the crag and said to Samson:

¹³⁹ Common in Dan's territory *Joshua 19:40-42*

¹⁴⁰ Compare with Judah's governors strong defence of a future Jerusalem *Zechariah 12:6*

¹⁴¹ Fulfilling the threat of the 30 groomsman *Judges 14:15*

- *Samson* — 3,000 men of Judah

← *Do you not know that the Phi-lis'tines are ruling over us? So what have you done to us?*

then he replied to them:

↪ *I have done to them just as they did to me.*¹⁴² *λ-15-10*

¹² But they said to him:

← *We have come down to bind you, to give you into the hand of the Phi-lis'tines.*

At that Samson said to them:

↪ *Swear to me that YOU yourselves will not assault me.*

¹³ and they said to him:

← *No, we shall merely bind you and give you into their hand; but we shall by no means put you to death.*

so they bound him with two new ropes and brought him up out of the crag. ¹⁴ When he had come as far as Le'hi, the Phi-lis'tines shouted exultantly at meeting him... but Jehovah's spirit impelled him, and the ropes that were upon his arms came to be like linen threads that had been scorched with fire, so that his fetters melted off his hands. ¹⁵ And he found a moist jawbone of a male ass, thrust out his hand out and took it, and went striking down a thousand men with it. ¹⁶ Then Samson said:

- *Samson* —

↳ *With the jawbone of a donkey – I piled heap upon heaps! –*

With the jawbone of a donkey I struck down a thousand men.

¹⁷ And as soon as he had finished speaking, he threw the jawbone out of his hand and called that place Ra'math-Le'hi [*"the height (high place) of the jawbone"*]¹⁴³. ¹⁸ Now he became very thirsty, and he began to call on Jehovah and say:

- *Almighty God* — *Samson*

➤ *You gave this great deliverance into the hand of Your servant, but now shall I die of thirst and fall into the hand of the uncircumcised?*

¹⁹ So God split open a mortar-shaped hollow that was [*there*] in Le'hi, and water began to come out of it,¹⁴⁴ and he drank, after which his spirit returned and he revived. That is why he called its name En-hak-Kor'e [*"fountain of the one calling"*], which is in Le'hi down to this day.

²⁰ And he continued to judge Israel in the days of the Phi-lis'tines for twenty years.

16

¹ Now Samson went toward Ga'za and saw a prostitute woman there and went in to her, ² and report was made to the Ga'zites, saying:

- *Ga'zites* — *messenger, reporter*

➤ *'Samson has come in here.'*

– so they surrounded him and lay in wait for him all night long in the city gate, and they remained silent the whole night, saying:

↻ *As soon as the morning gets light, we must kill him.*

³ However, Samson lay there until midnight – and then rose at midnight – and he grabbed hold of the doors of the city gate! and the two side posts and pulled them out along with the bar and put them upon

¹⁴² The people would hear this and know that it would never end, because the Phi-lis'tines had said the same thing *Judges 15:10*

¹⁴³ Prophetic of the Christ – whose word of mouth in the hands of his followers slew the Phi-lis'tine traditionalists, yet they had no notion of how they died because the word had already fled from them

¹⁴⁴ *Exodus 17:6*

his shoulders and went carrying them up to the top of the mountain that is in front of He'bron.

⁴ And he happened to fall in love with a woman in the torrent valley of So'rek [*"choice vines"*], and her name was De-li'lah [*"languishing, feeble"*]. ⁵ So the axis lords of the Phi-lis'tines came up to her to say to her:

- *axis lords of the Phi-lis'tines — De-li'lah*

⇒ *Entice him and see where his great power lies, and in what way we can prevail over him and tie him so as to overpower him – and in return we [*the very axis lords of the Phi-lis'tines*] shall each give you one thousand one hundred¹⁴⁵ silver pieces.*

⁶ So De-li'lah said to Samson:

- *Samson — De-li'lah*

⇐ *Do tell me, please: In what does your great power lie, and with what can you be tied for someone to overpower you?*

⁷ then Samson replied to her:

↪ *If they tie me with seven still-moist sinews that have not been dried out, I will grow weak and become like an ordinary man.*

⁸ So the axis lords of the Phi-lis'tines brought up to her seven still-moist sinews that had not been dried out, and she tied him with them. ⁹ Now the ambush was sitting in her interior room, and she began to say to him:

↪ *The Phi-lis'tines are upon you, Samson!*

– at that he tore the sinews in two, just as a twisted thread of flax is torn in two when it smells fire! – so his [*source of*] strength did not become known.

¹⁰ So De-li'lah said to Samson:

- *Samson — De-li'lah*

⇐ *Look! You have trifled with me so as to speak lies to me. Now tell me please, with what you can be tied.*

¹¹ So he said to her:

↪ *If they tie me tight with new ropes with which no work has been done, then I will grow weak and become like an ordinary man.*

¹² So De-li'lah took new ropes and tied him with them and said to him:

↪ *The Phi-lis'tines are upon you, Samson!*

(all the while the ambush was sitting in the interior room) but he tore them in two from off his arms like a thread!

¹³ Afterwards De-li'lah said to Samson:

- *Samson — De-li'lah*

⇐ *You have trifled with me. Right up until now you speak lies to me. Do tell me with what you can be tied.*

Then he said to her:

↪ *If you will weave the seven braids of my head with threads of a weaver's loom [*warp thread*]¹⁴⁶.*

¹⁴ Accordingly she fixed them with the pin of the weaver's beam, after which she said to him:

↪ *The Phi-lis'tines are upon you, Samson!*

– so he awoke from his sleep and [*mockingly*] pulled out the loom pin and the warp thread!

¹⁴⁵ This number is significant for some reason – 1000 plus its tithe. See *Judges 17:2*

¹⁴⁶ The taught and fixed threads on a loom onto which wool is woven to make cloth

¹⁵ She now said to him:

● Samson — De-li'lah

⇒ How dare you say:

'I love you'

when your heart is not with me? These three times you have trifled with me and have not told me in what your great power is.

¹⁶ and because she pressured him with her words all the time and kept urging him, his soul got to be impatient to the point of dying. ¹⁷ Finally he disclosed to her all his heart and said to her:

● Samson — De-li'lah

⇒ *A razor has never come upon my head, because I am a Naz'i-rite of God from my mother's belly. If I am shaved, my power would depart from me and then I would grow weak and become like all other men.*

¹⁸ When De-li'lah realised that he had [truly] disclosed to her all his heart, she immediately sent and called the Phi-lis'tine axis lords, saying:

● axis lords of the Phi-lis'tines — De-li'lah

⇐ *Come up this time, for he has [truly] disclosed all his heart to me.*

– and the Phi-lis'tine axis lords came up to her, bringing the money in their hand.

¹⁹ And she proceeded to make him sleep upon her knees. Then she called the [appropriate] man¹⁴⁷ and had him shave off the seven braids of his head, after which she began to overpower him, and his power kept on departing from upon him. ²⁰ And she said:

● Samson — De-li'lah

⇐ *The Phi-lis'tines are upon you, Samson!*

– at that he woke up from his sleep and said:

● Samson —

↻ *I shall go out as at other times and shake myself free.*

...but he himself did not know that Jehovah had departed from him. ²¹ So the Phi-lis'tines grabbed hold of him, bored out his eyes, brought him down to Ga'za and bound him with two fetters of copper, and he came to be a [grain] grinder in the prison house. ²² Meanwhile... the hair of his head started to grow luxuriantly as soon as he had been shaved.

²³ As for the Phi-lis'tine axis lords, they gathered together to slaughter a great sacrifice to Da'gon their god and to rejoice, for they kept saying:

● axis lords of the Phi-lis'tines —

↳ *Our god has given Samson our enemy into our hand!*

²⁴ When the people got to see him, they began praising their god,

● the Phi-lis'tine people —

⇒ *'because',*

said they,

'our god has given our enemy into our hands, the devastator of our land, the one who multiplied our slain.'

²⁵ and because their heart was merry, they began to say:

¹⁴⁷ Evidently she had also arranged a skilled and discreet barber to shave the braids of his head while he slept

← *Call Samson to offer us some amusement!*¹⁴⁸

– so they called Samson out of the prison house that he might be made sport of before them... and they made him stand between the pillars. ²⁶ Then Samson said to the boy that was holding him by his hand:

- *Samson* — *boy holding his hand*

⇒ *Leave me! – but let me feel the pillars upon which the house is supported, and let me lean against them.*

²⁷ (incidentally, the house was full of men and women, and all the Phi-lis'tine axis lords were there; and there were about three thousand men and women upon the roof who were looking on while Samson offered some amusement.)

²⁸ Samson now called to Jehovah and said:

- *Almighty God* — *Samson*

← *Sovereign Lord Jehovah: remember me please and strengthen me please – just this once, O You the [true] God – and let me avenge myself upon the Phi-lis'tines with vengeance for one of my two eyes.*¹⁴⁹

²⁹ ...with that Samson braced himself against the two middle pillars upon which the house was supported, and got a grasp on them – one with his right and the other with his left hand – ³⁰ and Samson said:

← *Let my soul die – [along] with the Phi-lis'tines!*

Then he bent himself with power, and the house went falling upon the axis lords and upon all the people that were in it, so that those which he put to death in his own death came to be more than those he had put to death during his lifetime.

³¹ Later his brothers and all his father's household came on down, lifted him and brought him up and buried him between Zo'rah and Esh'ta-ol in the burial place of Ma-no'ah his father. As for him, he had judged Israel for twenty years.

E'phra-im-ite Mi'cah recruits a Le'vite for Idol worship

17

¹ Now there happened to be a man of the mountainous region of E'phra-im whose name was Mi'cah [*who is like Jah?!?*]. ² He said to his mother:

- *Mi'cah* — *his mother*

⇒ *The thousand one hundred silver pieces¹⁵⁰ that were taken from you and over which you pronounced a curse and said it in my hearing – look! the silver is with me. I took it.*

At that his mother said:

↔ *May my son be blessed [reversing the curse] by Jehovah.*

³ When he was restoring the thousand one hundred pieces of silver to his mother, his mother went on to say:

I had fully sanctified the silver to Jehovah from my hand for my son, so as to make a silver-covered carved image¹⁵¹ and now I shall give it back to you.

⁴ – yet he continued to return the silver to his mother.

– and his mother took two hundred silver pieces and gave them to the silversmith who went making a silver-covered carved image, and it got to be in Mi'cah's house.

¹⁴⁸ Mighty Samson – who slayed 30 military men, then 1000 with the jawbone of an ass, who ripped out the very city gates and the gatepost and copper bar and carried them by night to the top of a nearby hill to embarrass the city – was led out by a mere boy

¹⁴⁹ In order to set him free from his bondage *Exodus 21:26*

¹⁵⁰ A significant number – see the axis lords who are bribing De-li'lah to betray Samson *Judges 16:5*

¹⁵¹ Often translated “a carved image AND a molten statue” this is infact a *single* carved image OVERLAID with silver – as poured over and beaten into place. The chirik – ך – suffixed to the word for “become” – הָיָה – in verse 4 – הָיָה בְּבֵית מִיכָה וְהָיָה בְּבֵית מִיכָה and beaten into place – is singular: “IT came to be in the house of Mi'cah”

⁵ As for Mi'cah, he had a house [filled] of gods: he made an eph'od and teraphim [healing idols of ancestors] and filled the hand of one of his sons with power, that he might serve as priest for him – ⁶ for in those days there was no king in Israel; everybody was accustomed to do what was right in his own eyes. ¹⁵² λ--17-6

⁷ Now there happened to be a young man of Beth'le-hem in Judah – who was of a family of Judah – and he was [also] a Le'vite, ¹⁵³ and he was residing there for a while. ⁸ And the man went from the city of Beth'le-hem in Judah to reside temporarily at whatever place he might find. At length during his travels he came into the mountainous region of E'phra-im as far as the house of Mi'cah. ⁹ Then Mi'cah said to him:

- *Mi'cah* — *Le'vite from Beth'le-hem in Judah*

⇒ *Where do you come from?*

At that he said to him:

↪ *I am a Le'vite from Beth'le-hem in Judah, and I am wandering looking for a place to live in for a while.*

¹⁰ So Mi'cah said to him:

↪ *Dwell with me and serve as a father¹⁵⁴ and priest for me – and in return I shall give you ten silver pieces a year¹⁵⁵ and the usual outfit of garments and your sustenance.*

– accordingly the Le'vite went in. ¹¹ Thus the Le'vite took it upon himself to dwell with the man, and the young man got to be as one of his sons to him! ¹² Furthermore, Mi'cah filled the hand of the Le'vite with power, that the young man might serve as a priest for him and might continue in the house of Mi'cah. ¹³ Hence Mi'cah said:

- *Mi'cah* —

↪ *Now I know for certain that Jehovah will do me good, because I have a Le'vite for a priest.*

Dan Steals Land and a Le'vite from E'phra-im – worships silver Idol for Centuries

18

¹ In those days there was no king in Israel. ¹⁵⁶ And in those days the tribe of the Dan'ites was looking for an inheritance for itself to dwell there [hills of E'phra-im], ¹⁵⁷ λ--17-6 because up to that day an inheritance had not fallen¹⁵⁸ to them in the midst of the tribes of Israel.

² Eventually the sons of Dan sent five men of their family from among themselves – valiant men – out from Zo'rah and Esh'ta-ol, to spy out the land and to explore it. So they said to them:

- *Five valiant Dan'ites* — *Dan'ites*

↪ *Go, explore the land.*

In time they came into the mountainous region of E'phra-im as far as the house of Mi'cah and got to spend the night there. ³ While they were close by the house of Mi'cah, they recognised¹⁵⁹ the voice of the young man, the Le'vite, so that they turned aside there. And they said to him:

- *Five valiant Dan'ites* — *Le'vite from Beth'le-hem in Judah (priest of Mi'cah)*

⇒ *Who brought you here, and what are you doing in this place, and what interest do you have here?*

¹⁵² A leitmotif (Dan'ites takes land *Judges 18:1*; the affair of Gib'e-ah *Judges 19:1*; Ben'ja-mites steal virgin brides *Judges 21:25*) – though coloured by the years of occupation by the Philistines.

¹⁵³ a product of a marriage between the two tribes *Judges 17:6* or residing – as was their way, Le'vites tending not to have permanent roots – for a prolonged time with a family in Judah. He may be Jon'a-than *Judges 18:30*

¹⁵⁴ This would seem to indicate a position of authority for interceding with the ancestral gods, the teraphim, in times when healing of sicknesses was needed (as some priests are called "father" today), and not to take the role of an actual father – see verses 7 and 11 where the Le'vite is described as "young man" – clearly in comparison to Mi'cah

¹⁵⁵ 10 silver pieces for a years' work – and that deemed good payment! – shows how much 200 pieces was to spend on an idol!

¹⁵⁶ A leitmotif (*Judges 17:6*; *Judges 19:1*; *Judges 21:25*)

¹⁵⁷ *Judges 17:1*

¹⁵⁸ Inheritance had been allotted, but remained unoccupied and unconquered due to the tribes' laziness *Joshua 18:3*

¹⁵⁹ Recall that the men of E'phra-im spoke with a lisp (*Judges 12:5-6* – "Shib'bo-leth test") so a foreign Hebrew would be recognised as such immediately

⁴ In turn he said to them:

↔ *Mi'cah did this-and-that for me to hire me, and I have become as a priest for him.*

⁵ Then they said to him:

↔ *Inquire, please, of God that we may know whether our way on which we are going will be successful.*

⁶ ...then the priest said to them:

↔ *Go in peace. The way you are going is [approved] before Jehovah.*

⁷ – accordingly the five men went on and came to La'ish [^{l'ion}], and they saw how the people within it were dwelling in self-reliance – according to the custom of the Si-do'ni-ans – quiet and unsuspecting, and no over-riding authority in the land to exercise restraint [*over them*], though they were far away from the Si-do'ni-ans and they had nothing to do with mankind.

⁸ At length they came [*back*] to their brothers at Zo'rah and Esh'ta-ol, and their brothers asked them:

● *Five valiant Dan'ites ——— Dan'ites in Zo'rah and Esh'ta-ol*

↔ *How was it with YOU?*

⁹ At this they said:

↔ *Get up and let us go up against them; for we have seen the land, and look! it is very good – and YOU are hesitant! Do not be sluggish about going to enter and take possession of the land. ¹⁰ When YOU come in, YOU will come to an unsuspecting people, and the land is wide; for God has given it into YOUR hand, a place where there is no lack of anything that is in the earth.*

¹¹ Then six hundred men out of the family of the Dan'ites girded themselves with weapons of war and departed from there – that is, from Zo'rah [*home of Samson*] and Esh'ta-ol – ¹² and they got on their way up and went camping at Kir'i-ath-Je'a-rim in Judah (that is why they have called that place Ma'ha-neh-Dan [*the camp of Dan*] down to this day. [*You can*] find it west of Kir'i-ath-Je'a-rim.) ¹³ After that they passed along from there to the mountainous region of E'phra-im and came as far as the house of Mi'cah.

¹⁴ Then the five men that had gone to spy out the land of La'ish announced to their brothers:

● *Five valiant Dan'ites ——— Dan'ites*

⇒ *Did YOU know that there are eph'od and teraphim and a silver-covered carved image in these houses? What do you think YOU should do?*

¹⁵ So they turned aside there and came up to the house of the young man – the Le'vite, at the house of Mi'cah – and began to ask how he was getting along... ¹⁶ but all the while the six hundred men – sons of Dan, girded with their weapons of war – were standing at the entrance of the gate. ¹⁷ The five men that had gone to spy out the land now entered into [*the house*] and took the silver-covered carved image and the eph'od and the teraphim – while the priest was standing at the entrance of the gate! with the six hundred men girded with weapons of war. ¹⁸ So these went into Mi'cah's house and took the silver-covered carved image, the eph'od and the teraphim. At that the priest said to them:

● *Five valiant Dan'ites ——— Le'vite from Beth'le-hem in Judah (priest of Mi'cah)*

↔ *What are YOU doing?*

¹⁹ But they said to him:

↔ *Be quiet! put your hand over your mouth, and come with us – become a father and a priest for us. Which is better, for you to continue a priest to the house of one man or for you to become a priest to a tribe and family in Israel?*

²⁰ – at this the priest's heart was pleased, and he now took the eph'od and the teraphim and the carved image and came into the midst of the people. ²¹ Then they turned and went their way and put the little ones and the livestock and the valuable things ahead of them.

²² They had travelled a distance away from the house of Mi'cah when the men who were in the houses close by Mi'cah's house were called together and they caught up with the sons of Dan. ²³ They called out to the sons of Dan [*to stop*], then they turned their faces and said to Mi'cah:

- Dan'ites — Mi'cah and his neighbours

⇒ What is the matter with you that you come [after us] with this crowd?

²⁴ So he said:

↔ YOU have taken my gods that I had made, and the priest too! And YOU are going on YOUR way, and what else do I have? How then can YOU say to me:

'What is the matter with you?'

²⁵ At this the sons of Dan said to him:

↔ Do not let your voice be heard close to us, for fear that angry men [among us] may assault YOU people, and you will forfeit your own soul and the soul of your household.

²⁶ and the sons of Dan kept going on their way, for Mi'cah saw that they were stronger than he was, and so he turned and went back to his house.

²⁷ As for them, they took what Mi'cah had made and the priest that had become his, and they kept going toward La'ish, [to fight] against a quiet and unsuspecting people. And they struck them with the edge of the sword and burned the city with fire.¹⁶⁰ ²⁸ And there was no deliverer [for them], for it was far away from Si'don and they had no dealings at all with mankind; and it was in the low plain that belonged to Beth-re'hob ["house of the broad way"].

Then they [the Dan'ites] [re-]built the city and took up dwelling in it. ²⁹ Furthermore, they called the name of the city "Dan" by the name of their father Dan, who had been born to Israel, however La'ish was the city's name originally. ³⁰ After that the sons of Dan stood up the carved image for themselves; and Jon'a-than¹⁶¹ ["Jehovah has given"] — a son of Moses' son Ger'shom¹⁶² sa, he and his sons — became priests to the tribe of the Dan'ites until the day of the land's being taken into exile. ³¹ And they kept Mi'cah's carved image which he had made set up for themselves all the days that the house of the [true] God continued in Shi'loh.¹⁶³

19

Affair of Gib'e-ah

¹ Now there was no king in Israel in those days...¹⁶⁴ ²⁻¹⁷⁻⁶

and a certain Le'vite was residing for a while in the recesses of the mountainous region of E'phra-im, who took as his wife a concubine from Beth'le-hem in Judah.¹⁶⁵ ² And his concubine began to commit fornication against him, until finally she went away from him to her father's house at Beth'le-hem in Judah and stayed there a full four months.¹⁶⁶ ³ Then her husband got up and went after her to speak consolingly to her so as to bring her back; with him were his attendant and a couple of he-asses, so she had him enter into her father's house.

Le'vite pursues His Wife to Beth'le-hem

When the father of the young woman got to see him [the Le'vite], he at once rejoiced at meeting him. ⁴ Consequently his father-in-law — the young woman's father — [kindly] detained him, so that he continued to dwell with him three days; and they would eat and drink and he would stay there [in his home] overnight.

⁵ And on the fourth day, when they got up early in the morning as usual, he now rose to go, but the young

¹⁶⁰ Dan does not follow God's guidance *Deuteronomy 20:10*

¹⁶¹ There is a Le'vite priest called Jon'a-than, son of A-bi'a-thar, who helped King David during the time of Ab'sa-lom's uprising *2nd Samuel 15:27* but being the gt.gt.grandson of E'li — who died aged 98 long before the event — disqualifies this Jon'a-than from being him

¹⁶² The Hebrew has a raised Nun over the name Moses, making it Ma-nas'seh — the region in which the tribe of Dan has just settled itself — and the sons of Ger'shoN had the city of Go'lan in Ma-nas'seh. The scribal errors in the name Ger'shon / Ger'shom make the meaning here unclear, however Jon'a-than, a son of Ger'shom son of Moses would at least be interesting — and could refer to the young Le'vite of *Judges 17:7* — otherwise this is simply a named Le'vite who is never mentioned again in the scriptures

¹⁶³ Despite God placing His Name in Shi'loh, the Dan'ites gave worship to an idol until the year 760 when Israel was taken into exile

¹⁶⁴ A *leitmotif* (Mi'cah takes idols and makes a Le'vite their priest *Judges 17:6*; Dan'ites takes peaceful land by force *Judges 18:1*; Ben'ja-mites steal virgins as brides *Judges 21:25*)

¹⁶⁵ The lack of direction in the land: a Le'vite, living in the recesses of the mountains, takes someone else's concubine as a wife (so likely not a virgin) to live in the caves, and of-course she leaves for greater comfort

¹⁶⁶ This may have been to discern fully if she were with child, and so to plan her next move

woman's father said to his son-in-law:

- *Father of unfaithful wife* — Le'vite

⇒ *Sustain your heart with a bit of bread... and afterward YOU [he and his attendant and his wife] may go.*

⁶ so they sat down and both of them began to eat and to drink together; after which the young woman's father said to the man:

- *Father of unfaithful wife* — Le'vite

⇒ *Come on, please, and stay overnight, and let your heart feel good.*

⁷ When the man rose to go, his father-in-law kept begging him – so that he stayed overnight there again. ⁸ When he got up early in the morning on the fifth day to go, the father of the young woman then said:

- *Father of unfaithful wife* — Le'vite

⇒ *Please, take sustenance for your heart.*

and they lingered until the fading away of the day, and both of them kept eating. ⁹ The man now rose to go, he and his concubine¹⁶⁷ and his attendant; but his father-in-law, the young woman's father, said to him:

- *Father of unfaithful wife* — Le'vite, wife and attendant

⇒ *Look, now! The day has declined toward becoming evening. Please, STAY overnight – the day is settling down! Stay here overnight, and let your heart feel good. And tomorrow YOU must get up early for YOUR journey, and you must go to your tent.*

¹⁰ – however the man did not consent to stay overnight, but he rose and got on his way and came as far as in front of Je'bus [*"threshing place"*] – that is to say, Jerusalem – and with him there were the couple of saddled he-asses, and his concubine and his attendant.

...Arrives in Gib'e-ah

¹¹ While they were close by Je'bus, as the daylight had gone down considerably, the attendant now said to his master:

- *Le'vite* — attendant to Le'vite

⇐ *O come now, and let us turn aside to this city of the Jeb'u-sites and stay in it overnight.*

¹² but his master said to him:

↪ *Let us not turn aside to a city of foreigners who are no part of the sons of Israel; but we must pass on as far as Gib'e-ah.*

¹³ and he went on to say to his attendant:

⇒ *Come and let us approach one of the places, and we can lodge in Gib'e-ah or Ra'mah.*

¹⁴ – so they passed along and kept on their way, and the sun began to set upon them when near to Gib'e-ah, which belongs to Benjamin. ¹⁵ Consequently they turned aside there to go in to stay overnight in Gib'e-ah. And they went in and sat down in the public square of the city – nobody took them into the house to stay overnight.

¹⁶ But look! an old man was coming in from his work in the field at evening (the man was [*also*] from the mountainous region of E'phra-im,¹⁶⁸ and he was residing for a time in Gib'e-ah, though the men of the place were Ben'ja-mites.) ¹⁷ When he raised his eyes he noticed the travelling man in the public square of the city. So the old man said:

- *Le'vite* — old man, from mountains of E'phra-im

⇐ *Where are you going, and where do you come from?*

¹⁸ In turn he said to him:

↪ *We are passing along from Beth'le-hem in Judah to the recesses of the mountainous region of E'phra-*

¹⁶⁷ That is, his wife who had served as a concubine before he made her his wife

¹⁶⁸ He was a fellow countryman of the Le'vite – see verse 18

im – that is where I am from. But I went to Beth'le-hem in Judah and I am travelling to the house of Jehovah [in Shi'loh, in E'phra-im], but there is nobody taking me into the house [for the night]...

¹⁹ – nevertheless [we have provisions:] there are both straw and fodder for our he-asses, and both bread and wine for me and your slave girl and for the attendant with your servant – we do not lack anything.

²⁰ However, the old man said:

↩ May you have peace! Just let any lack of yours be upon me – only do not stay overnight in the public square.

²¹ – with that he brought him into his [own] house and mingled fodder for the he-asses. Then they washed their feet and began to eat and drink.

Ben'ja-mites Sin – Kill Wife of Le'vite

²² While they were making their hearts feel good, look! the men of the city – mere good-for-nothing men – surrounded the house, knocking violently against the door; and they kept saying to the old man, the owner of the house:

- men of Gib'e-ah — old man, from mountains of E'phra-im

⇒ Bring out the man that came into your house, so we may “get to know” him.

²³ At that the owner of the house went on out to them and said to them:

↩ No, my brothers, do not do anything wrong, please, now that this man has come into my house. Do not commit this disgraceful folly. ²⁴ Here are my virgin daughter and his concubine. Let me bring them out, please – humiliate them and do to them what is pleasing in YOUR eyes(!) – but YOU must not do this foolish thing to this man.¹⁶⁹

²⁵ – but the men did not want to listen to him. Hence he took hold of the man's concubine and brought her forth to them outside; and they began to rape her, and kept on abusing her all night long until the morning, after which they sent her off at the ascending of the dawn.

²⁶ Then the woman came as it was turning to morning, and fell, lying down at the entrance of the man's house where her master was until daylight. ²⁷ Later her master rose up in the morning and opening the doors of the house he went out to get on his way... and look! the woman, his concubine, was fallen at the entrance of the house with her hands upon the threshold! ²⁸ So he said to her:

- Le'vite — dead concubine

⇒ Rise up, and let us go.

Le'vite “informs” all Israel of the Sin

– but there was no answer. At that the man took her upon the ass and rose up and went to his place [in the mountainous region of E'phra-im]. ²⁹ Then he entered his house and took the slaughtering knife and laid hold of his concubine and cut her up according to her bones into twelve pieces and sent her into every territory of Israel! ³⁰ And everybody who saw it said:

- people of every territory of Israel

↻ Such a thing as this has never been brought about or been seen from the day that the sons of Israel went up out of the land of Egypt down to this day! Think on this, ask others about it, and spread the word.

20

¹ Consequently all the sons of Israel went out and the congregation assembled themselves as one man – from Dan down to Be'er-she'ba, along with the land of Gil'e-ad [on the other side of the Jordan]¹⁷⁰ – to Jehovah at Miz'pah [in the land of Benjamin]. ² So the [most] principle men of all the people and all the tribes of Israel took their station in the congregation of the people of the [true] God: four hundred thousand men on foot drawing the sword. ³ ...and the sons of Benjamin got to hear that the sons of Israel had gone up to

¹⁶⁹ Genesis 19:1-8

¹⁷⁰ Twelve pieces, one for each territory – including both halves of Ma-nas'seh, but excluding Benjamin. Prophetic of Mes-si'ah (?) body tortured to save the Le'vite, then broken up and given to all, except the one who lifted up his heel against the Le'vite

Miz'pah.

Then the sons of Israel said:

- *Le'vite husband of murdered woman and other(s) — sons of Israel*

← **SPEAK! How has this evil thing happened?**

⁴ At this the Le'vite, the husband of the murdered woman, answered and said:

- *Le'vite husband of murdered woman — sons of Israel*

↪ *I came to Gib'e-ah, which belongs to Benjamin, to stay overnight – I and my concubine. ⁵ And the landowners of Gib'e-ah rose up against me at night and surrounded the house in which I was staying. They figured on killing me, but it was my concubine that they raped, and she died. ⁶ Hence I grasped my concubine and cut her up, and I sent her into every field of Israel's inheritance, because they had carried on evil and disgraceful folly in Israel. ⁷ See, all YOU sons of Israel! Give YOUR word and counsel here.*

Israel Gathers Against Benjamin

⁸ So all the people rose up as one man, saying:

↪ *Not one of us shall go to his tent, nor turn aside to [go back to] his [own] house, ⁹ but this is what we shall do to Gib'e-ah:*

Let us go up by lot¹⁷¹ against it. ¹⁰ We must take ten men out of a hundred of all the tribes of Israel – and a hundred out of a thousand, and a thousand out of ten thousand – to procure provisions for the people, that they may [all] take action [without having to pause or disperse to find provisions for themselves] when they go against Gib'e-ah of Benjamin according to all the wickedness that they did in Israel.

¹¹ – thus all the men of Israel were gathered against the city, allied as one man. ¹² And the tribes of Israel sent men to all the tribesmen of Benjamin, saying:

- *men of 11 tribes of Israel — the tribesmen of Benjamin*

⇒ **What is this bad thing that has been brought about among YOU?**

¹³ *And now hand over the good-for-nothing men that are in Gib'e-ah and we will put them to death and clear out what is bad from Israel.*

...but the sons of Benjamin did not want to listen to the voice of their brothers, the sons of Israel,¹⁷² ¹⁴ [but instead] the sons of Benjamin gathered together toward Gib'e-ah from out of the cities in order to go out to battle against the sons of Israel. ¹⁵ And on that day the sons of Benjamin numbered twenty-six thousand men drawing sword from the cities, aside from the inhabitants of Gib'e-ah of whom seven hundred chosen men were mustered. ¹⁶ Out of all this people there were seven hundred chosen left-handed men, each one a slinger of stones to a hairbreadth and would never miss their target.

¹⁷ And the men of Israel apart from [the tribe of] Benjamin numbered four hundred thousand men drawing sword, each one a [genuine] man of war. ¹⁸ And they rose up and went on up to Beth'el and to inquire of God. Then the sons of Israel said:

...Israel Loses 1st Battle

- *Almighty God — sons of Israel*

← **Who of us should go up in the lead to the battle against the sons of Benjamin?**

to this Jehovah said:

↪ **Judah will commence.**

¹⁹ – after which the sons of Israel rose up in the morning and camped against Gib'e-ah.

²⁰ The men of Israel now went out to battle against Benjamin; and the men of Israel drew up in battle formation against them at Gib'e-ah... ²¹ but the sons of Benjamin came on out from Gib'e-ah and brought

¹⁷¹ By casting lots to decide who will go against Gib'e-ah

¹⁷² Benjamin relied on the strength of their warriors in order to avoid taking counsel or discipline from their brothers

to ruin twenty-two thousand men of Israel down to the ground on that day. ²² However the people – the men of Israel – strengthened themselves and drew up again in battle formation where they had drawn up on the first day.

²³ ...for the sons of Israel went up and wept before Jehovah until the evening and inquired of Jehovah, saying:

- *Almighty God* — *sons of Israel*

← *Shall I approach again in battle against the sons of Benjamin, my brother?*¹⁷³

to this Jehovah said:

→ *Go up against him.*

...Israel Loses 2nd Battle

²⁴ Accordingly the sons of Israel drew near to the sons of Benjamin on the second day. ²⁵ In turn Benjamin came on out from Gib'e-ah to meet them on the second day and brought to ruin a further eighteen thousand men among the sons of Israel down to the earth – all of them drawing sword!

²⁶ At that all the sons of Israel – all the people – began going up and coming to Beth'el, and they wept and sat there before Jehovah and fasted on that day until the evening and offered up burnt offerings and communion offerings before Jehovah. ²⁷ The sons of Israel inquired of Jehovah, as the Ark of the covenant of the *[true]* God was there in those days. ¹⁷⁴ ²⁸ Now Phin'e-has the son of El-e-a'zar, the son of Aaron, stood before it *[in his duty]* in those days, saying:

- *Almighty God* — *Phin'e-has the son of El-e-a'zar, the son of Aaron – speaking for the sons of Israel*

← *Shall I go out yet again to battle against the sons of Benjamin my brother, or should I desist?*

to this Jehovah said:

→ *Go up, because tomorrow I shall give him into your hand.*

²⁹ – so Israel set men in ambush all around Gib'e-ah...

...Israel Set Ambush, Wins 3rd Battle and Crushes Tribe of Benjamin

³⁰ And *[the rest of]* the sons of Israel went up against the sons of Benjamin on the third day, and began to draw up in formation against Gib'e-ah the same as at the other times. ³¹ When the sons of Benjamin went on out to meet the people they were drawn away from the city. Then – as at the other times – they began to strike down some of the people mortally wounded on the highways – one of which goes up to Beth'el and the other to Gib'e-ah in the field – about thirty men in Israel. ¹⁷⁵ ³² So the sons of Benjamin began to say:

- *sons of Benjamin* —

↻ *They are suffering defeat before us the same as at the first...*

...but the sons of Israel said:

- *sons of Israel* —

↻ *Let us flee, and draw them away from the city *[where they are fortified]* onto the highways *[where they are exposed]*.*

³³ – so all the men of Israel rose up from their places and drew up in formation at Ba'al-Ta'mar *["lord of the palm trees"]*,

...while others of Israel – lying in ambush came forth from out of their *[hiding]* places of the common land around Gib'e-ah.

¹⁷³ The Israelites are feeling the pain – they have lost 22,000 men in one day, and fear the loss of more – not seeing a way forward – and even though God Himself has asked them to go forward they pointedly say that the ones they are fighting are indeed their Israelite brothers

¹⁷⁴ Whereas the earlier two requests were requests, this time it was with sacrifices at the Ark which was at Beth'el (usually at Shi'loh, but for some reason at Beth'el at that time) – a prominent and priestly approach

¹⁷⁵ Prophetic – the price paid to one of the twelve. See Judas' (*Matthew 27:3-10* paraphrasing *Zechariah 11:13*) where the staff of "Pleasantness" is ruined (*Zechariah 11:10*) at a price of 30 for the man Benjamin on whom the sons of Israel had set a price, in return for a field – "Gib'e-ah in the field"

³⁴ Thus ten thousand chosen men out of all Israel came in front of Gib'e-ah, and the fighting was heavy...

– but they ^[the Ben'ja-mites] did not know that calamity was impending over them, ³⁵ and ^[that] Jehovah would defeat Benjamin before Israel, so that on that day the sons of Israel would bring down twenty-five thousand one hundred men to ruin ¹⁷⁶ in Benjamin, all of these drawing sword.

³⁶ And the sons of Benjamin imagined that the men of Israel faced defeat when they kept giving ground to Benjamin

– ^[which they only did] because they trusted in the ambush that they had set against Gib'e-ah. ³⁷ As for the ambushers, they acted quickly and dashed toward Gib'e-ah, then the ambushers spread out and struck all the city with the edge of the sword.

³⁸ Now the men of Israel had come to the arrangement with the ambushers, for them to make a smoke signal go up from the city.

³⁹ So... after the sons of Israel turned around in the battle, Benjamin started to strike people down – about thirty men mortally wounded among the men of Israel, and they said:

- *sons of Benjamin* —

↻ *They are unquestionably suffering defeat before us just as in the first battle.*

⁴⁰ ...but when the signal began to go up from the city as a pillar of smoke, then Benjamin turned his face back, and look! the whole city went up heavenward! ⁴¹ And the men of Israel turned about-face, and the men of Benjamin trembled, for they saw that calamity had reached them. ⁴² Hence they turned from before the men of Israel in the direction of the wilderness, and the battle followed them up closely, while bringing to ruin the men of the cities in their midst. ⁴³ They surrounded Benjamin... they pursued him without rest... they trampled him down directly in front of Gib'e-ah toward the rising of the sun. ⁴⁴ Eighteen thousand men of Benjamin fell ^[there], all of them being valiant men.

600 escape of Benjamin

⁴⁵ So they ^[the remaining ones of Benjamin] turned and fled toward the wilderness up to the crag of Rim'mon.

Meanwhile ^[the Israelites] gleaned five thousand ^[more] men of theirs on the highways, and they kept following closely after them as far as Gi'dom ^[“a cutting down” (place cleared of trees)] and so struck down two thousand more of their men.

⁴⁶ – so all those of Benjamin that fell by the end of that day amounted to twenty-five thousand men drawing sword – all of them being valiant men.

⁴⁷ ...however six hundred men successfully turned and fled toward the wilderness up to the crag of Rim'mon, and they continued dwelling on the crag of Rim'mon for four months.

⁴⁸ But the men of Israel turned back toward the sons of Benjamin and went striking those of the city with the edge of the sword ^[execution of captives] – ^[from] men to domestic animal, all that were found – and they consigned to the fire all the cities that were found.

21

¹ Now the men of Israel had sworn in Miz'pah, saying:

- *men of Israel* —

← *'Not one of us will give his daughter to Benjamin as a wife.'*

² – consequently the people came to Beth'el and kept sitting there before the ^[true] God until the evening and continued to raise their voice and indulge in a great deal of weeping. ³ And they would say:

- *Almighty God* — *people of Israel*

⇐ *Why, O Jehovah the God of Israel, has this happened in Israel, for one tribe to be missing today from Israel?*

⁴ And the next day the people rose early and built an altar there and offered up burnt offerings and communion offerings. ⁵ Then the sons of Israel said:

- *sons of Israel* —

↳ *Who – out of all the tribes of Israel [excluding Benjamin] – has not come up in the congregation to Jehovah, for there is a great oath that has taken place respecting the one that does not come up to Jehovah at Miz'pah, saying:*

↳ *'Let him be put to death without fail.'*¹⁷⁷

⁶ – for the sons of Israel began to feel regret over Benjamin their brother, and said:

- *sons of Israel* —

↳ *Today one tribe [Benjamin] has been severed from Israel! ⁷ What shall we do to those who are left over as to wives, now that we ourselves have sworn by Jehovah not to give them any of our daughters as wives?*¹⁷⁸

⁸ ...that is why they had said:

'Which one out of the tribes of Israel is it that has not come up to Jehovah at Miz'pah?'

– and look! no one from Ja'bish-Gil'e-ad [*"dry" in Gil'e-ad*] had come into the camp to the congregation.¹⁷⁹

⁹ When the people were counted, well, look! there was not a [*single*] one there from amongst the inhabitants of Ja'bish-Gil'e-ad. ¹⁰ Hence the assembly sent twelve thousand from among the valiant men there and commanded them, saying:

- *assembly of sons of Israel* — 12,000 valiant men

⇒ *Go, and YOU must strike the inhabitants of Ja'bish-Gil'e-ad with the edge of the sword – even the women and the little ones. ¹¹ And this is what YOU should do:*

YOU should devote every male, and every woman that has experienced lying with a male, to destruction.

¹² ...However, they found four hundred girls out of the inhabitants of Ja'bish-Gil'e-ad – virgins that had not had experienced lying with a male – so they brought them to the camp at Shi'loh,¹⁸⁰ which is in the land of Ca'naan.

¹³ So all the assembly now sent [*people*] to speak to the sons of Benjamin that were on the crag of Rim'mon, offering them peace. ¹⁴ So Benjamin came back at that time. Then they gave them the women that they had preserved alive from the women of Ja'bish-Gil'e-ad – but they did not find enough for them.¹⁸¹ ¹⁵ And the people felt regret over Benjamin because Jehovah had made a rupture between the tribes of Israel. ¹⁶ Consequently the older men of the assembly said:

- *older men of the assembly of sons of Israel* —

⇐ *What shall we do to the men that are left over as to wives, because women have been annihilated out of Benjamin?*

¹⁷ Then they said:

↳ *There should be a possession for those who have escaped of Benjamin, that a tribe might not be wiped out of Israel. ¹⁸ As for us, we are not allowed to give them wives from our daughters, because the sons of Israel have sworn, saying:*

*'Cursed is the one that gives a wife to Benjamin.'*¹⁸²

¹⁷⁷ The same edict of an angel of Jehovah, as voiced in the victory song of Deb'o-rah, when many tribes refused to join her and Ba'arak in overthrowing the Ca'naan-ite overlords and Sis'e-ra *Judges 5:23* However in this instance, recognising the underlying issue, the sons of Israel devise a plan to ensure Benjamin does not die out...

¹⁷⁸ There was the danger that Benjamin would take wives from the nations – having no women remaining among them – and so pollute the stock of God's people

¹⁷⁹ This was nor mere idleness – this city was in the land of the tribe of Ma-nas'seh, from the same mother Rachel as Benjamin, and were showing contempt over the action against Benjamin their brother whom they favoured. The Benjamite king Saul rescued Ja'bish-Gil'e-ad from the threat by Na'hash the Am'mon-ite *1st Samuel 11 & 12*, who later showed favour to King Saul by burying his remains at his death *1st Samuel 31:11-13*

¹⁸⁰ 15 miles NNE of Beth'el, over the border in E'phra-im

¹⁸¹ 600 men, but only 400 women of Gil'e-ad

¹⁸² *Judges 21:1*

¹⁹ Finally they said:

Look! There is a festival of Jehovah from year to year in Shi'loh

– which is to the north of Beth'el, toward the east of the highway that goes up from Beth'el to She'chem and toward the south of Le-bo'nah [¹⁸³“frankincense”],

²⁰ so they commanded the sons of Benjamin, saying:

- *older men of the assembly of sons of Israel — sons of Benjamin*

⇒ *Go, and YOU must lie in wait in the vineyards. ²¹ And YOU must look, and when the daughters of Shi'loh¹⁸³ come on out to dance in circle dances, YOU must come out from the vineyards and catch them – each one his wife from the daughters of Shi'loh – and YOU must go to the land of Benjamin.*

²² *And should their fathers or their brothers come to contend their legal case¹⁸⁴ against you with us [so as to ask for action again against the Ben'ja-mites] we also shall certainly say to them:*

- *older men of the assembly of sons of Israel — brothers or fathers of abducted women of Shi'loh*

⇒ *‘Do us a favour for their sakes, because we have not taken for each a wife for each man in the war, and YOU did not give [your daughters] and so become guilty.’*

²³ So the sons of Benjamin did just so: they carried off wives for their number from the women dancing around, after which they went off and returned to their inheritance and rebuilt the cities and took up dwelling in them.

²⁴ And the sons of Israel began to disperse from there at that time, each one to his own tribe and his own family; each man went their way out from there to his own inheritance.

²⁵ In those days there was no king in Israel... what was right in his own eyes was what each one was accustomed to do. ¹⁸⁵ λ-17-6

¹⁸³ Possibly daughters of Le'vites. This would be a curious justice indeed, that Ben'ja-mites who had raped to death the concubine of a Le'vite would have to take daughters of Le'vites as their wives

¹⁸⁴ *Deuteronomy 22:28* Benjamin told that their only option is to break the Law – but one for which there is a solution – and that the other tribes will reason with the fathers to allow them to keep the women

¹⁸⁵ A leitmotif (Mi'cah takes idols and makes a Le'vite a priest over them *Judges 17:6*; Dan takes peaceful lands without consideration *Judges 18:1*; the affair of Gib'e'ah *Judges 19:1*)

Ruth

This forms a prophetic pattern for the expansion of God's tent to cover the Gentiles

1

¹ Now it came about during the days when the judges administered justice that a famine¹ arose in the land, and a certain man went out of Beth'le-hem in Judah to reside as an alien in the fields of Mo'ab² – he with his wife and his two sons. ² And the man's name was E-lim'e-lech [*"my God is king"*], and his wife's name Na'o-mi [*"my delight"*], and the names of his two sons were Mah'lon [*"weak, sickly"*] and Chil'i-on [*"pining"*] – Eph'rath-ites from Beth'le-hem in Judah. Eventually they came to the fields of Mo'ab and continued [*living*] there.

³ In time E-lim'e-lech the husband of Na'o-mi died, so that she was left behind with her two sons. ⁴ Later the men took Mo'ab-ite wives for themselves: the name of the one was Or'pah [*"gazelle"*], and the name of the other Ruth [*"friendship"*] – and they continued dwelling there for about ten years. ⁵ In time both Mah'lon and Chil'i-on also died, so that the woman was left with neither her two children nor her husband.

⁶ And she rose up with her daughters-in-law in order to return from the land of Mo'ab – for she had heard in the land of Mo'ab that Jehovah had turned His attention to His people by giving them bread. ⁷ So she went her way out from the place where she had resided, and both of her daughters-in-law were with her and they kept walking on the road to return to the land of Judah. ⁸ But Na'o-mi said to both of her daughters-in-law:

- Na'o-mi, widow of E-lim'e-lech of Judah ——— Ruth & Or'pah, daughters-in-law

⇒ RETURN each of YOU, to her mother's house. May Jehovah exercise loving-kindness toward YOU, just as YOU have exercised it toward the ones now dead and toward me. ⁹ May Jehovah make a gift to YOU, and find each of YOU a resting-place in the house of a husband.

Then she kissed them, and they began to raise their voices and weep. ¹⁰ But they kept saying to her:

↔ ...but we shall return to your people with you.

¹¹ but Na'o-mi said:

↔ TURN back my daughters. Why should YOU go with me? Do I still have sons in my inward parts to become YOUR husbands? ¹² Turn back, my daughters, go, for I have grown too old to belong to a husband. Also, if I could say that I do have hope that I should become a husband's this very night and also should bear sons, ¹³ would YOU keep waiting for them until they could grow up? Would YOU keep yourselves secluded for them so as not to become a husband's? No, my daughters, it is very bitter to me for YOUR sakes that the hand of Jehovah has gone out against me.³

¹⁴ At that they raised their voices and wept some more, after which Or'pah kissed her mother-in-law [*in farewell*]... but as for Ruth, she stuck with her. ¹⁵ So she said:

- Na'o-mi, widowed mother-in-law ——— Ruth

⇒ Look! Your sister-in-law has returned to her people and her gods. Go back with your sister-in-law.

¹⁶ but Ruth proceeded to say:

↔ Do not plead with me to abandon you, to turn back from accompanying you; for where you go I shall go, and where you spend the night I shall spend the night. Your people will be my people, and your God [*will be*] my God. ¹⁷ Where you die I shall die, and I shall be buried there. May Jehovah do so to me [*let me die*] – and add to it – if anything but death should separate me from you.⁴

¹ Exacerbated by Mid'i-an, Phi-lis'ti-a and Am'a-lek? Judges 6 God had given enough land to sustain the Hebrews – in proportion – Deuteronomy 32:8 – but the tribes had let the Ca'naan-ite nations remain, and were hesitant in taking the necessary land to feed themselves Joshua 18:3

² Neither Mo'ab nor Am'mon were invaded by the sons of Israel on arriving at the Jordan, at the instruction of Jehovah Who had given those lands to the sons of Lot

³ Na'o-mi has lost her husband, her sons, and is having to leave her daughters-in-law behind – she faces old age alone without land or property or support in Judah

⁴ ^{2nd} Samuel 15:21

¹⁸ When she got to see that she was persistent about going with her, then she stopped speaking [that way] to her. ¹⁹ And they both continued on their way until they came to Beth'le-hem...

Ruth and Na'o-mi Arrive in Beth'le-hem

And it came about that as soon as they came to Beth'le-hem, all the city became stirred up over them, and the women kept saying:

- women of Beth'le-hem —

↻ *Is this Na'o-mi?*

²⁰ — but she would say to the women:

- women of Beth'le-hem — Na'o-mi, widowed mother-in-law

↵ *Do not call me Na'o-mi [pleasant]; call me Ma'ra [“bitterness”], for the Almighty has made it bitter tears for me. ²¹ I was filled when I went, and Jehovah has made me return empty-handed. Why should YOU call me Na'o-mi, when Jehovah has humiliated me and the Almighty that has caused me calamity?*

²² — this is how Na'o-mi made her return with her daughter-in-law Ruth the Mo'ab-ite woman, who returned with her from the fields of Mo'ab; and they came to Beth'le-hem at the start of barley harvest...

2

Ruth gleanes – by coincidence – among the fields of a repurchaser: Bo'az. He rewards her with kindness and more than the gleanings of the field, and even seeks to introduce her to a potential husband, but Na'o-mi asks her to show her gratitude to Bo'az himself by keeping her attentions clean.

¹ Now there was a kinsman of Na'o-mi's husband, a very wealthy man of the family of E-lim'e-lech [Na'o-mi's husband], and his name was Bo'az [“fleetness”].

² And Ruth the Mo'ab-ite woman said to Na'o-mi:

- Ruth — Na'o-mi

⇒ *Let me go, please, to the field and glean among the ears of grain behind whoever's eyes look with favour on me.*

so she said to her:

↵ *Go, my daughter.*

³ — at that she went off, and entered and began to glean in the field behind the harvesters. And by chance, she lighted on the tract of the field belonging to Bo'az, who was of the family of E-lim'e-lech. ⁴ And look! Bo'az himself came there from Beth'le-hem and said to the harvesters:

- Bo'az of family of E-lim'e-lech — harvesters

⇒ *Jehovah be with YOU.*

in turn they would say to him:

↵ *Jehovah bless you.*

⁵ Then Bo'az said to the young man who was overseeing the harvesters:

- Bo'az of family of E-lim'e-lech — head man of the harvesters

⇒ *To whom does this young woman belong?*

⁶ and the young man set over the harvesters answered and said:

↵ *She is a Mo'ab-ite woman who returned with Na'o-mi from the field of Mo'ab. ⁷ She asked:*

- Ruth — head man of the harvesters

⇒ *'Let me glean, please, and I shall gather [only] among the cut-off ears of grain behind the harvesters.'*

— so she entered and has been on her feet from that time in the morning until her sitting down just now in the shelter a little while.

⁸ So Bo'az spoke to Ruth:

● Bo'az — Ruth

⇒ *You have heard, have you not, my daughter?⁵ Do not go away to glean in another field, and do not leave this place, but stay close by my young women. ⁹ Keep your eyes on whichever field that they harvest, and go with them – have I not commanded the young men not to touch you? When you are thirsty, go to the vessels and drink from what the young men will draw [for themselves].⁶*

¹⁰ At that she fell upon her face and bowed down to the earth and said to him:

↔ *How have I found favour in your eyes so as to be taken notice of, when I am a foreigner?*

¹¹ and Bo'az answered and said to her:

↔ *It was fully reported to me about all that you have done with your mother-in-law after the death of your husband, and how you left your father and your mother and the land of your relatives to go to a people whom you had not known formerly.*

¹² *May Jehovah reward your deed, and may there be a perfect wage for you from Jehovah the God of Israel, under Whose wings you have come to seek refuge.*

¹³ to this she said:

↔ *Let me find favour in your eyes, my lord, because you have comforted me and have spoken in a friendly way to your maidservant, even though I am not like one of your maidservants.*

¹⁴ And at mealtime Bo'az proceeded to say to her:

● Bo'az — Ruth

⇒ *Come here, and eat some of the bread and dip your piece in the vinegar.*

– so she sat down beside the harvesters, and he would pile up roasted grain for her and she would eat, so that she was satisfied and yet had something left over.

¹⁵ When she got up to glean. Bo'az commanded his young men saying:

● Bo'az — harvesters

⇒ *Let her glean also among the cut-off ears of grain, and YOU must not molest her. ¹⁶ Also, be sure to pull out some from the bundles of ears for her, and leave them behind that she may glean them, and YOU must not rebuke her.*

¹⁷ so she continued to glean in the field until the evening, after which she beat out what she had gleaned... and it came to be about an e'phah of barley!

Na'o-mi Amazed at the Quantity of Grain

¹⁸ Then she took it up and went into the city, and her mother-in-law got to see what she had gleaned. After that she took out what food she had left over when she had satisfied herself [from her meal] and gave it to her. ¹⁹ Her mother-in-law [astonished] now said to her:

● Na'o-mi — Ruth

⇒ *Where did you glean today, and where did you thresh? May the one who noticed you become blessed!*

So she told her mother-in-law with whom she had worked, saying:

↔ *The name of the man with whom I worked today is Bo'az.*

²⁰ At that Na'o-mi said to her daughter-in-law:

↔ *Blessed be he to Jehovah, Who has not forsaken His loving-kindness toward the living and the dead!*
[she and her husband]

⁵ Although Bo'az had obviously given the same instruction to his overseer to tell her, the wealthy Bo'az is taking the time to tell her himself, even though she is very new to the area

⁶ No longer in pleading, but free to use what the men have drawn for themselves

and Na' o-mi went on to say to her:

The man is related to us! He is one of our repurchasers!

²¹ Then Ruth the Mo' ab-itess said:

← *He also said to me:*

● *Bo' az — Ruth*

⇒ *'You should stay close by my young men until they have finished my entire harvest.'*

²² so Na' o-mi said to Ruth her daughter-in-law:

↪ *It is better, my daughter, that you should go out with his young women,⁷ that those in another field may not annoy you.*

²³ so she continued to keep close by the young women of Bo' az to glean until the barley harvest and the wheat harvest came to an end... and she kept on dwelling with her mother-in-law.

3

¹ Na' o-mi her mother-in-law now said to her:

● *Na' o-mi — Ruth*

⇒ *My daughter, ought I not to look for a home for you, that [life] may go well with you?⁸ ² And is not Bo' az – the one with whose young women you have lingered – our kinsman?*

Look! he is winnowing barley at the threshing floor tonight. ³ You must wash and rub yourself with oil and put on your mantles and go down to the threshing floor – do not make yourself known to the man until he has finished eating and drinking.⁹ ⁴ And when he lies down, you must remember where he lies down; then... [later in the night] you must come and uncover him at his feet and lie down; and he will tell you what you ought to do.¹⁰

⁵ at that she said to her:

← *I shall do all that you say to me.*

⁶ And she went down to the threshing floor and did all that her mother-in-law had commanded her.

⁷...Bo' az ate and drank, and his heart was feeling good. Then he went to lie down at the extremity of the grain heap. She came stealthily and uncovered him at his feet and lay down. ⁸ And in the middle of the night the man began to shiver, so he bent himself forward, and look! there was a woman lying at his feet! ⁹ Then he said:

● *Bo' az — Ruth*

⇒ *Who are you?*

and she said:

← *I am Ruth your maid-servant, and you must spread out your skirt¹¹ over your slave girl, for you are a repurchaser.¹²*

¹⁰ At that he said:

↪ *Blessed may you be of Jehovah, my daughter. You have expressed your loving-kindness better in this*

⁷ "stay by my young men" was the way that Bo' az was trying to find her a husband – a permanence in reward for her care of his brother's wife. However, Na' o-mi asks her to stay close to the young women servants – to show no interest in the young men – that she might actually marry Bo' az himself

⁸ Na' o-mi seeking a new husband for her daughter-in-law

⁹ The "danger" was that he might simply give her a meal and the opportunity to gain his affection would be lost

¹⁰ This is clearly an established approach to a repurchaser – otherwise Bo' az would feel disturbed – but Ruth trusts the process, even though it is foreign to her and might seem potentially dangerous

¹¹ Sign of a promise of betrothal – see *Ezekiel 16:8*

¹² Imagine the joy for Bo' az. He was wealthy, but had no wife – and no children. Had there been a Beth' le-hem-ite family available, he would already be married into it; but lacking this, his only options were either to marry into an external family – and dilute his wealth – or leave his land to his servants, just as A' bram had feared he himself might have to. And now... this charming young woman whom he already approved of was available – indeed, was incumbent upon him – as a daughter in law... or perhaps even as a bride!

latest instance than in the first instance, in not going after the young fellows whether lowly or rich. ¹¹ And now, my daughter, do not be afraid. All that you say I shall do for you, for everyone in the gate of my people is aware that you are a virtuous woman.

¹² And now... while it is true I am a repurchaser, there is another repurchaser more closely related than I am... ¹³ Lodge here tonight, and in the morning if he will repurchase you, fine! – let him do the repurchasing. But if he does not wish to repurchase you, then I will repurchase you – as sure as Jehovah lives.

Keep lying down until the morning...

¹⁴ and she kept lying at his feet until the morning and then got up [in the dark dawn] before anyone could recognise another person, for he said:

● Bo'az — Ruth

⇒ Do not let it be known that a woman came to the threshing floor...

¹⁵ but he went on to say:

Bring your cloak and hold it open.

so she held it open, and he measured out six measures of barley¹³ and placed it upon her – after which, he went into the city.

¹⁶ And she made her way to her mother-in-law, who now said:

● Na'o-mi — Ruth

⇒ Who are you,¹⁴ my daughter?

– accordingly she told her everything that the man had done to her ¹⁷ and she went on to say:

↔ He gave me these six measures of barley! for he said to me:

● Bo'az — Ruth

⇒ 'Do not go empty-handed to your mother-in-law.'

¹⁸ At that she said:

↔ Rest, my daughter, until you know how the matter will turn out, for the man will have no rest unless he has completed the matter today!

4

¹ As for Bo'az, he went up to the gate and began to sit there... and look! the repurchaser whom Bo'az had mentioned was passing by. Then he said:

● Bo'az — repurchaser

⇒ Turn aside, so-and-so, sit down here

– hence he turned aside and sat down. ² After that he took ten men of the older men of the city and said:

● Bo'az — 10 older men of the city

⇒ Sit down here.

– so they sat down. ³ He now said to the repurchaser:

Na'o-mi, who has returned from the field of Mo'ab, must sell the tract of the field that belonged to our brother E-lim'e-lech. ⁴ I thought that I should disclose it to you by saying:

● Bo'az — Repurchaser

⇒ 'Buy it in front of the inhabitants and the older men of my people. If you will repurchase it, repurchase it; but if you will not repurchase it, tell me so that I may know – for there is no one

¹³ 40 dry quarts – Bo'az was preparing her and Na'o-mi, incase the other repurchaser took her

¹⁴ That is: "are you my daughter alone or a man's wife?"

[with greater rights] except you to do the repurchasing, and I am next to you.'

At that he said:

↔ *I shall repurchase it.*

⁵ Then Bo'az said:

↔ *On the day that you buy the field from Na'o-mi's hand, [know that] it is also from Ruth – the Mo'ab-ite, the wife of the dead man – that you must buy it, to cause the name of the dead man to rise upon his inheritance.¹⁵*

⁶ To this the repurchaser said:

↔ *I am unable to repurchase it for myself, for fear I may ruin my own inheritance. You repurchase it for yourself – with my right of repurchase – because I am not able to do the repurchasing.*

⁷ – now this was the custom¹⁶ of former times in Israel concerning the right of repurchase and concerning the exchange, to establish every sort of thing: a man had to draw off his sandal and give it to his fellow, and this was the attestation in Israel. ⁸ So when the repurchaser said to Bo'az:

'Buy it for yourself,

he drew off his sandal.¹⁷

⁹ Then Bo'az said to the older men and all the people:

● *Bo'az — people in the gate and 10 older men of the city*

⇒ *YOU are witnesses today that I buy all that belonged to E-lim'e-lech and all that belonged to Chil'ion¹⁸ and Mah'lon from the hand of Na'o-mi. ¹⁰ And also [in consequence] I buy for myself Ruth the Mo'ab-ite – the wife of Mah'lon – as a wife to cause the name of the dead man to rise upon his inheritance and that the name of the dead man may not be cut off from among his brothers and from the gate of his place.¹⁹ YOU are witnesses today.*

¹¹ At this all the people that were in the gate and the older men said:

↔ *[We are] witnesses!*

May Jehovah grant the wife who is coming into your house to be like Rachel and like Le'ah, both of whom built the house of Israel;

and may you prove your worth in Eph'ra-thah [¹² "ash-heap: place of fruitfulness"] and make a notable name in Beth'le-hem. ¹² And may your house become like the house of Pe'rez, whom Ta'mar bore to Judah,²⁰ from the offspring that Jehovah will give you out of this young woman.

¹³ Accordingly Bo'az took Ruth and she became his wife and he had relations with her. So Jehovah granted her conception and she bore a son. ¹⁴ Then the women began to say to Na'o-mi:

● *women of Beth'le-hem — Na'o-mi*

⇒ *Blessed be Jehovah, Who has not let a repurchaser fail for you today; that His Name may be proclaimed in Israel. ¹⁵ And He has become a restorer²¹ of your soul and one to nourish your old age, because your daughter-in-law – who loves you! and who is better to you than seven sons – has given*

¹⁵ E-lim'e-lech is not the registered owner – his deceased son is the registered owner, whose wife is still alive. This would mean that a repurchaser would have to have a son by the Mo'abite widow, and for the land – and some of his wealth – to pass onto that child under the deceased father's name... and not his own. Therefore the repurchaser decided he would rather let his own name live in a more straightforward marriage than purchase the field

¹⁶ Compare with *Deuteronomy 25:7-10* over those who refused to honour the brother-in-law marriage

¹⁷ Symbolic of the refusal to perform brother-in-law marriage *Deuteronomy 25:5-10* however the fact that Bo'az was clearly willing quells the ill-feeling against the reluctant man

¹⁸ By returning to her father's house, Or'pah had renounced her right to portion of land through Na'o-mi, as she would find a husband among the Mo'ab-ites

¹⁹ Deeply prophetic! To keep the name of Israel alive – through the Gentile wife of the deceased Israelite Mah'lon. See *Romans 9:6*

²⁰ A yearning fulfilled! That was another – though failed – brother-in-law affair (see *Genesis 38:6-30*), yet Ta'mar gained offspring through her father-in-law, an act so prominent that they were written into the book of Genesis. They were actual ancestors of Bo'az! whose own son became an ancestor of Jesus Christ. The witnesses to Bo'az are overflowing with admiration for this older man, that the act of his father t times removed – Judah, who fathered Pe'rez – in being repeated might be a special part of God's purpose.

²¹ Prophetic of God's purpose to expand His tent to cover the gentiles *Isaiah 54:1-8*

birth to him.

¹⁶ And Na'ô-mi took the child and put it in her bosom, and she came to be its nurse! ¹⁷ Then the neighbour ladies gave it a name, saying:

● *neighbour ladies* —

↻ *A son has been born to Na'ô-mi!*

and they began to call his name: O'bed [*“serving”*]. He is the father of Jes'se [*“I possess”*], the father of David [*“beloved”*].

¹⁸ Now these are the generations of Pe'rez:

Pe'rez became father to Hez'ron;

¹⁹ and Hez'ron became father to Ram [*“high” or “exalted”*];

and Ram became father to Am-min'a-dab;

²⁰ and Am-min'a-dab became father to Nah'shon;

and Nah'shon became father to Sal'mon [*“garment” (investiture)*] [aka Sal'ma]²²

²¹ and Sal'mon became father to Bo'az;

and Bo'az became father to O'bed;

²² and O'bed became father to Jes'se;

and Jes'se became father... to David.

Glossary of Terms

Markers denoting some feature of the text

- Almighty God – not Jesus – as evidenced by the 12th century Hebrew text of the New Testament
- ρ proverb or saying
- rhet rhetorical statement
- χ prophetic of the Mes-si'ah
- sa scribal anomaly
- sotvoc Soto voce textural comment or explanation inserted by the writer

Notes on terms and phrases

- r1 “life” in this context means “lives”
the generations of one’s line which follow, beginning with one’s existing family. Its use implies a blessing on future generations – and on the longevity of one’s name – due to good actions in the individual in question
- r2 “bereaved”
often means orphans, but in some cases anyone who is lonely and vulnerable through their loss of family head: a widow, an orphan.
- r3 “kidneys”
a term often used to express the thoughts or mind, inner self.
- r4 “house” – a family line
- r5 “gate”
typically the gate to the town or city, a place where a Le’vite judge would sit to hear cases as they are brought to him. A place where wise people sit – a sign of their esteem in the eyes of the city people – not a place for fools.
- r6 “master” – husband by choice.
This is historically and culturally lost to a great extent, but a “master of evil schemes” is someone who has actually been attracted to and wooed and pursued and married evil schemes, because of his love for them – far worse than a “bad marriage” to an unworthy wife.
- r7 “days like a shadow”
the implication is one of gently fading away at the end of one’s life
- r8 “under the sun”
wearisome life in fruitless toil outside of the garden of Eden.
- r9 “evil net” – for catching fish.
Not a net used in a boat for immediate catches, but one lain out at night which traps the fish.
- r10 “daughters of Jerusalem”
A phrase used by the Shu’lam-mite – taken as a prospective bride for Sol’o-mon – to the other chosen young women. The Shu’lam-mite is dark skinned – possibly Nu’bian, beautiful, a worker in the field and the hot sun – whereas her companions there are more refined, from good houses in the land. They despise her for being black, so in turn she calls “daughters of Jerusalem” – a term of aloofness and isolation, since its inhabitants now had the temple and were land-linked to David’s city on Zion, some of the people had become aloof and snobbish.
- r11 “land flowing with milk and honey”
a term to inspire genuine delight of the promised land
- r12 “pass through the fire”
burning alive (a person) as a sacrifice to a false god. Forbidden in the Law (*Deuteronomy 18:10*) but practiced by A’haz of Judah *2nd Kings 16:3* and others *2nd Kings 17:17* including Ma-nas’sah (*2nd Kings 21:6*; *2nd Chronicles 33:6*) – greatly criticised by Jehovah (*Jeremiah 32:35*; *Ezekiel 20:31*) but thoroughly outlawed by good King Jo-si’ah *2nd Kings 23:10*. It was believed that the screams of a first-born child would be the most pleasing call to awaken the attention and favour of pagan gods.
- r13 “footstool”
Term for the temple, God’s foothold on earth. King David yearned to build a temple for God for His “comfort”, that is, a sign that He was respected *1st Chronicles 28:2*; *Psalms 99:2-5*; *Psalms 132:7* – but after the rebellious nature of His people, that prized temple was shown to have been more respected and treasured in the minds of the people than was God. When the rebuke promised under the Law came, the temple was not spared – proof that a people could not inflict conditions of protection upon God – and God dismissed both the temple and Zion as

being special. Instead, He promised through the prophet Isaiah that the whole earth was His footstool *Isaiah 66:1* and this prophesied the future inclusion of Gentiles into His flock, followed by a New Jerusalem which would fill the earth

- r14 “land of / toward the north” – land of Godlessness.
This represents the region of Ma’gog, a people who are only once mentioned in the Hebrew scriptures, since they have absolutely no interest nor contact with God’s ways. These are to feature as the last ones who resist in the vision of *Revelation 20:7-8*
- r15 “dusky people”
Possibly the Scenite Arabians. Alternatively, the darken skinned – mixed races, possibly covered up with mixed cloth *Leviticus 19:19* – their attire to survive sand and sun in the daytime travel, possibly a reference to their communities which only came alive in the evening when they had completed the day’s travel
- r16 “bending down” or “inclining”
this is when God sees the iniquities of people, yet instead of giving denunciation he stoops through that putrid layer in order to encourage and advise, in the manner of a father intervening with a wayward child.
- r17 “the land must pay off its Sabbaths”
note that the land was effectively a victim of forced labour by the people, so to “pay off” was to literally take an enforced rest for 70 years! Not a burden or onerous payment at-all! Fulfilled at the fall of Jerusalem through Neb-u-chad-rez’zar – see *2nd Chronicles 34:14*; *2nd Chronicles 36:17-21*
- r18 “Jehovah of Armies”
a term used for God when speaking of His strong action, rather than His prophecy, His teaching, or His compassion
- r19 “Jerusalem” the city, rather than “Jerusalayim” – greater Jerusalem
Jerusalayim includes the city of Jerusalem on Mount Mo-ri’ah and the city of David on Mt. Zion. It is a terms for both of these as one – Jerusalem and its Kingly portion – and is used in the Hebrew more often than the term “Jerusalem” which refers only to the city of Jerusalem (this only occurs in the scrolls of Ezra and of Daniel). The Hebrew words are identical, but with different vowel markings – absent in the original scrolls, but inserted appropriately according to Jewish scholars
- r20 “virgin daughter” of a country.
The notion is that the country is stable, has achieved and is wealthy enough to raise a child without being oppressed. The virgin daughter is one who is being groomed, gently raised, acquiring a fine status ready for when she has children herself – perhaps a satellite city or region. The phrase is often used when discussing the fate of such hubris-laden nations – that their cherished virgin daughter will not marry, but be ravished – and her child not a kingdom or alliance, but a fated and illegitimate mongrel.
- r21 occasional underlying text is *plural* – of majesty – but written here as singular for the single object
- r22 “city of refuge”
A place for the accidental manslayer to flee to, a place of safety from an avenging relative. There were 6 proposed cities of refuge: Moses set up the first three Be’zer, Ra’moth in Gil’e-ad and Go’lan in Ba’shan to the East of the Jordan. Afterwards to the West there came Ke’desh-Naph’ta-li (in Gal’i-lee), She’chem, Kir’i-ath-Ar’ba (He’bron) – 6 cities
- r23 “utterance of Jehovah”
God would speak face to face with Moses, and spoke through the priests when Israel’s leaders inquired of Him. However, when the priesthood itself became degenerate, God would give an “utterance” – a whisper through a prophet of through a loyal priest – no longer through the direct route of the priesthood. This would come in a dream or a waking vision, or through a Divine messenger. The priesthood remained in place, but providing guidance came through those (most often non-priests) of good heart who sincerely loved Him and yearned for His way. Wherever the phrase “utterance of Jehovah” appears, it means this guidance as given through a prophet.
- r31 “Days of Noah”
The days of Noah were a time when the world was “filled with violence”, but the world had been so for a long time. Certain of Adam’s line had dubious names which illustrated their lack of love for God, Cain had murdered his brother, and La’mech had declared himself to be ten times worse than Cain.
However the real issue was the Neph’i-lim. Rebellious angels wished to usurp the physical creation project, but did not have the power to create life, so some conspired to come to earth and take over the bodies of some of the men (and possibly women) and manipulated the circumstances of a natural human conception to produce a race of giant bullies to dominate the earth. These Chimerae – or hybrids – were human in form, but their nature corrupted by the

angelic interference – not through possession, but through altering how the conception was allowed to be influenced before birth.

In Jesus' day, he describes the time of the end as just like the days of Noah – this is linked closely with his words to Nic-o-de'mus regarding the copper serpent. Just as rebellious angels came to disturb the earth – akin to the serpents which bit the Hebrews in the wilderness – so the servant of God, the Christ came to heal the disturbance – the copper serpent which brought healing.

r32 “The Good News (Gospel)”
The news that people of all the nations can be declared righteous due to faith (see *Isaiah 61:1-2*). This was declared to Abraham, after he was declared righteous – not by works, but by faith in God. *Galatians 3*. The gospels of Matthew, Mark, Luke and John are each their depictions of this, as exemplified in the life of the Mes-si'ah

r33 Abyss = womb
see Joseph's blessing from Israel *Genesis 49:25*, also *John 3:3* says that traditionalists are in the abyss

r34 e.g. “heaven and earth might pass away”
Often seen as an hyperbolae
The rulers are seen as heaven, and the Jews called the Gentiles “al Ha-aretz” – people of the earth. The Law was fulfilled in the Christ, and in handing the new covenant to his ordinary disciples and opening the way for Gentiles *John 3:16-17* so with those two things “the heavens and the earth” did pass away. This term is sometimes used to refer to the wayward people therein *2nd Peter 3:7* – see God's words of comfort to distraught Jews in *Isaiah 51:6*

r35 “Son of David”
see fn to *Psalms 110* and *1st Kings 5:3*, which identify David in the role of God and Jesus Christ in the role of the Son of David – the temple-builder: Sol'o-mon

r36 Loaves of Presentation
these were twelve loaves of bread placed before Jehovah. They were arranged in two rows of six – the twelve corresponding to the twelve tribes of Israel. They remained before the sanctuary of Jehovah (Holy of Holies) for seven days, after which they were moved to the temple at large, where only the priests could eat them.

r37 Paralytic
a weakness, usually down one side, probably as a result of a stroke

r38 “wild beast” of Revelation
There are 4 beasts in Revelation:

- 1) the wild beast which ascends from the abyss –
- this is undescribed physically, but is the embodiment of anti-christianity. It is formed by a powerful rebel angels or group of angels, which had acted very badly in the past – thus they were placed in the abyss.
- 2) wild beast from the sea
a human organisation borne of the turbulence of ordinary people (see *Isaiah 57:20* – “the wicked are like the sea that is being tossed, when it cannot calm down, the waters of which keep tossing up mud and mire.”), which is representing the wild beast
- 3) wild beast from the earth
a human organisation for ruling classes, which is representing the wild beast
- a 2 horned wild beast – false prophet – created by rebel angels
- (3b) molten image of the (2nd) wild beast.
- 4) scarlet coloured wild beast
a depiction of the character of the wild beast.

These are essentially aspects of the wild beast from the abyss – see how the 5th plague is poured on the throne of the wild beast is poured onto the throne of the adversary. The image of the wild beast is an image of the beast from the sea, which is itself a portrayal of the wild beast of the abyss

r39 Traditionalist, Traditionalist era
the era of Judaism which preceded the Christ, particularly those people steeped in man-made doctrine and tradition, most particularly those intransigent to God's Mes-si'ah

r40 Mik'tam / Al-tas'chith
“an engraving”, “do not destroy”
Mik'tam is attached to certain psalms – often associated with King David fleeing from Saul. David carved messages into the rocks where he was hiding, and Saul's men would read David's plea for conciliation toward God. However Saul had hired “indian trackers” – E'dom-ites – to find David, and evidently ordered them to destroy these Hebrew messages before any of Saul's men could read them...

...so David marked some of them “Al-tas’chith” – an Ar-a-ma’ic word which the non-Hebrew reading E’dom-ites *could* understand – which reads “do not destroy”. The hope was that they would read this as a sign that the message was important, and so there was a chance that Saul or his men would read it.

r41 Lillies / Lily of Reminder
Musical trumpets, rather than those for sounding an alert.

r666 666 – or 660 incised as a brand
There are many suggestions for the meaning of this, including the names of despotic world leaders ranging from the 1st to the 20th centuries.

The number could refer to the 66 sons of Israel – not of Joseph’s line *Revelation 7:8* – who left the Promised Land to travel for Egypt *Genesis 46:26*; *Romans 9:6*. It could refer to the sixth commandment “You must not kill” – implying that the number reflects God’s disapproval.

It could also be a negation of God’s order of things: 7 seals, 7 trumpet blast and 7 thunders.

Alternatively it could refer to the voluntary offering of the people under Ne-he-mi’ah – post-Babylonian release – when the temple was being rebuilt on the threshing floor of Or’nan. The area was purchased for 600 shekels weight of gold *1st Chronicles 21:25*. For support, the people would provide their tithe – or 1/10th – for the priests and 1/10th of a 1/10th *Nehemiah 10:32-39* to supply the house of God with food – symbolically 666 in total. The symbolism would be that the entire extra voluntary offering of God’s people on returning to rebuild the temple in Jerusalem – including its tithes – were to be given to the wild beast, effectively stealing food from the mouth of God.

rP “Phaenomena” by Aratus

This is the poem from which the apostle Paul quoted to the Ep-i-cu-re’an and the Sto’ic philosophers in Acts 17:28

“With Jove we must begin, nor from Him rove;
Him always praise, for all is full of Jove!
He fills all places where mankind resort,
The wide-mouthed sea and every sheltering port.
Jove’s presence fills all space, upholds this ball [the earth]
All need His aid – His power sustains us all.
For we His offspring are, and He in love
Points out to man his labour from above:
Where signs unerring show when best the soil
By well-timed culture shall repay our toil...”

