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COMMENTARIES

EXPOSITION OF THE OLD AND NEW TESTAMENTS

JOSHUA

by John Gill

*Thou hast given a standard to them that fear thee;
that it may be displayed because of the truth*
— Psalm 60:4

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JOSHUA

INTRODUCTION TO JOSHUA

The Jews distinguish the prophets into former and latter; the first of the former prophets is Joshua, or Sepher Joshua, the book of Joshua, as it is commonly called in the Hebrew copies; the Syriac inscription is,

“the book of Joshua, the son of Nun, the disciple of Moses:”

in the Arabic version it is reckoned a book of the judges, which adds,

“the first among the judges of the children of Israel was Joshua, the son of Nun, the twenty eighth from Adam, who reigned over Israel after the Prophet Moses.”

This book bears the name of Joshua, either because it is concerning him, his actions and exploits in the land of Canaan, or because it was written by him, or both; though some ascribe it to Ezra, and others to Isaiah; but it must have been written before the times of Ahab, as appears from (~~<1163>~~1 Kings 16:34); and even before the times of David, as is clear from (~~<1153>~~Joshua 15:63), compared with (~~<1016>~~2 Samuel 5:6); for though mention is made in it of the mountains of Judah and of Israel, from whence some have concluded, that the writer must have lived after the times of Rehoboam, in whose days the kingdom was divided; yet we find the distinction of Israel and Judah took place before, even in the times of David and Asaph, (~~<1071>~~Psalm 76:1); It is most likely that this book was written by Joshua himself, as the Jews in their Talmud ^{f1} assert; and, indeed, who more fit for it than himself? and if written or put together by another, it is most probable that it was taken out of his diary, annals, or memoirs; and though there are some things recorded in it, which were done after his death, these might be inserted under a divine direction and influence by Eleazar, or Phinehas, or Samuel, to each of whom some ascribe the writing of this book, just as Joshua is supposed to add some verses concerning Moses at the end of the Pentateuch: however, be it wrote by whom it may, there is no doubt to be made of the divine inspiration and authenticity of it by us Christians, since some histories

recorded in it are taken from it, or referred to, in (³¹¹⁰Hebrews 11:30,31); and the promise made to Joshua is quoted, and applied to every believer, (³¹¹⁶Hebrews 13:5,6); and the Apostle James refers to the case of Rahab, her character and conduct in it, (³¹²⁵James 2:25). The subject matter of this book is Joshua's taking upon him the government of the children of Israel, after the death of Moses, by a divine commission, exhortation, and encouragement given him to engage in war with the Canaanites; his conquests of them, the division of the land of Canaan to the children of Israel, and their settlement in it. It is of great use not only to give us the geography of the land of Canaan, and the history of the church of God, from the death of Moses to the times of the judges; but shows the exact fulfilment of prophecy, and the faithfulness of God to his promises in giving the land of Canaan to Israel, according to those made to their fathers, and the justice of God in punishing the Canaanites for their abominable sins, as had been foretold; and the wonderful care, of God, and his love to the people of Israel in preserving and protecting them, and in settling them in such a good land, notwithstanding all their murmurings, ingratitude, and unbelief, in the wilderness; and may serve to lead us to Christ, whose type Joshua was in the whole affair here related: his name has the signification of the salvation of the Lord in and he is by the Greek writers, and so in the New Testament, called Jesus, a Saviour, (⁴¹⁷⁵Acts 7:45) (³⁰¹⁸Hebrews 4:8); and as they agree in their name, so they do in their state, condition, and character; Joshua was a servant of Moses, Christ was made under the law, and became subject to it, both moral and ceremonial; and also in their office, Joshua was the governor of Israel, and the commander of their forces, for which he was well qualified with wisdom, courage, and integrity; Christ is King of saints, the Leader and Commander of the people, who has fought their battles for them, being abundantly qualified, having the spirit of wisdom, counsel, might, and of the fear of the Lord, resting on him. Joshua was a type of Christ in various actions of his; in leading the people through the river Jordan, an emblem either of baptism, or of afflictions, or of death itself, in which Christ is with his people, and carries them through; in saving Rahab and her family, so Christ saves the worst and chief of sinners; in receiving the Gibeonites, who submitted to him, as Christ does all that come to him; in his conquest of the several kings of the Canaanites, so Christ has conquered all the spiritual enemies of his people, sin, Satan, and the world; in bringing and settling the people of Israel in the land of Canaan, their rest, and dividing it to them by lot, which Moses might not do; so Christ only brings souls into the true

rest, into spiritual rest here, and eternal rest hereafter; in whom they obtain the inheritance of the heavenly glory by lot, and by whom only they enjoy salvation and eternal life, and not by the works of the law. This book contains an history of Joshua, of his government, his acts and deeds, from the death of Moses to his own; how long that was is not certain; the Jewish chronologers^{f2} observe, that the time of his principality we find not in the text; though they^{f3} say he succeeded Moses when he was eighty two years of age, and governed Israel twenty eight years; Eupolemus^{f4}, an Heathen writer, says thirty years. Christian writers commonly make his reign to be twenty seven years^{f5}; but an Arabic writer^{f6} stretches it further to thirty one years; he says, he took the government of the people in the seventy ninth year of his age, and reigned thirty one; but it seems more probable that he was ninety three years of age when Moses died, who lived to be an hundred ten, so that only seventeen years intervned between the death of the one and of the other; seven years Joshua was in subduing the land, and ten years more were taken up in dividing it to the people, and settling them in it, and in the government of them; after which Eleazar might rule ten years more, whose death is mentioned in it; so indeed the book may be reckoned an history of twenty seven years, though Joshua lived only seventeen of them. The Chronicle, to which the Samaritans give the name of the book of Joshua, is a spurious work; an epitome of which Hottinger^{f7} has compiled, and translated out of the Arabic exemplar into Latin.

CHAPTER 1

INTRODUCTION TO JOSHUA 1

Moses being dead, the Lord directs and encourages Joshua to take the command of the children of Israel, and go over Jordan with them, and take possession of the land of Canaan, and divide it to them; giving him gracious promises and strong assurances of his presence, and some good advice with respect to his conduct, (^{<0610>}Joshua 1:1-9); upon which Joshua orders the people to be ready in three days to go along with him, (^{<0610>}Joshua 1:10,11); and particularly addresses the Reubenites and Gadites, and half tribe of Manasseh, and puts them in mind of what Moses had ordered, and they had promised, to go along with their brethren, and assist them in conquering the land, (^{<0612>}Joshua 1:12-15); which they readily agreed to do, and promised obedience to him in all things, (^{<0616>}Joshua 1:16-18).

Ver. 1. *Now after the death of Moses*, etc.] Or “and after”^{f8}; the book begins as if something went before, it is connected with; and indeed it seems to be the last chapter of the book of Deuteronomy, which treats of the death of Moses; and Joshua being the penman of (^{<0634>}Deuteronomy 34:5-12), as say the Talmudists^{f9}, and of this book, as has been seen, having wrote them, he goes on with the history of his own affairs in strict connection with that account, beginning where that ended; namely, at the death of Moses, whose character here given is

the servant of the Lord; and a faithful one he was in all things belonging to it, and in whatsoever was enjoined him by the Lord, (see ^{<0634>}Deuteronomy 34:5);

and it came to pass that the Lord spake unto Joshua the son of Nun, Moses’s minister; either in a dream, or vision, or by an articulate voice out of the sanctuary: of Joshua’s descent and relation, (see ^{<0231>}Exodus 33:11); and of his office under Moses, not as a menial servant, but a minister of state, (see ^{<0243>}Exodus 24:13);

saying; as follows.

Ver. 2. *Moses my servant is dead,* etc.] Which was said not for the information of Joshua, but to lead on to, and show the cause and reason of what he was about to say to him:

now therefore arise, go over this Jordan; near to which the whole body of the people of Israel were, and very probably were in sight of it:

thou, and all this people: which were very numerous, six hundred thousand men or more, besides a great number of women and children, and no boats to carry them over, or pontoons to put across the river:

unto the land which I give unto them, [even] to the children of Israel; and therefore it could be no case of conscience with Joshua, to go and take it out of the hands of the present inhabitants, since the Lord, who had a right to dispose of it, gave it to them. As this land was a type of heaven, and eternal life, which is the free gift of God through Christ, passing over the river of Jordan to it may be an emblem of the passage through death to the heavenly state; both of the death of Christ, the antitypical Joshua, who passed through it, as a surety to make satisfaction for sin, and as a forerunner to set an example, to sanctify death, to open a way into the holiest of holies, and prepare a place for his people; and of the death of the saints, which is necessary to their enjoyment of perfect rest and happiness.

Ver. 3. *Every place that the sole of your feet shall tread upon,* etc.] That is, in the land of Canaan:

that have I given unto you, as I said unto Moses: (see Gill on ^{<<51124>}Deuteronomy 11:24"); though the Jews extend this to all without the land subdued by them, and even to all the countries they now tread on, and are exiles in; but the limits of what the Lord gave them are fixed in (^{<51004>}Joshua 1:4).

Ver. 4. *From the wilderness,* etc.] The wilderness of Kadesh and Sin, on the border of Edom; in the southeast corner, as Jarchi says, (see ^{<51043>}Numbers 34:3);

and this Lebanon; which though on the other side Jordan, and at a considerable distance, being the northern border of the land towards Syria, might be seen afar off; or it is expressed, because it was a well known place, as Kimchi remarks:

even unto the great river, the river Euphrates; which was the eastern border of the land, and to which it reached in the times of Solomon, whose dominion extended thither, (^{<102>}1 Kings 4:21); according to Jarchi, this was its breadth from south to north:

all the land of the Hittites: who, though only one of the seven nations of Canaan, are put for the rest, and the rather mentioned, because, as their name signifies, they were very formidable and terrible; among them dwelt the Anakim, and they themselves were very warlike and populous; or they are taken notice of particularly here, because they dwelt in the western part of the land described by them, so Kimchi thinks; according to Jarchi, this was its length from east to west:

and unto the great sea: the Mediterranean sea, which was the western border of the land of Canaan, called great, in comparison of the sea of Tiberias, and the salt sea, which were in it:

toward the going down of the sun, shall be your coast; the western coast, (see Gill on "^{<612>}Deuteronomy 11:24"); this will be more fully verified in Christ, when his kingdom is from sea to sea, (^{<972>}Psalm 72:8).

Ver. 5. *There shall not any man be able to stand before thee all the days of thy life*, etc.] What is promised to the people in common, (^{<612>}Deuteronomy 11:25); is here particularly promised to Joshua their general; and which was fulfilled in him, and still more in Christ his antitype, who made an end of sin, destroyed the devil, spoiled principalities and powers, abolished death, and overcame the world:

as I was with Moses, [so] will I be with thee; to counsel and advise, guide and direct, protect and defend, prosper and succeed; the Targum of Jonathan is, as my Word

“was for the help of Moses, so will I be with thee:”

I will not fail thee, nor forsake thee; but grant him his presence, communicate strength unto him, make good his promises, and leave him not till he had made an entire conquest of the land of Canaan, and even not till the end of his days; and was true of Christ in his state of humiliation, in his sufferings and death, and even in the grave, where he was not left so long as to see corruption; as this is applied to particular believers, (see Gill on "^{<815>}Hebrews 13:5”).

Ver. 6. *Be strong, and of good courage,* etc.] The same exhortation Moses gave him, (^{<R307>}Deuteronomy 31:7); and is afterwards repeated in this chapter, as being of great moment and importance, as it is in the general of an army to show greatness and strength of mind, valour and courage, and not be dismayed at the number and strength of the enemy. As Joshua's work in fighting with the Canaanites, and conquering their land, so Christ's work in the redemption of his people, and subduing their enemies, required strength and courage, and both were very eminent in him:

for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them; and, this promise included and ensured the conquest of it, and the putting the people into the possession of it; for if he was to divide it to them, he must first take it out of the hands of the present inhabitants, and deliver it into the hands of the children of Israel, to be possessed by them, dividing to each tribe and family their part and portion.

Ver. 7. *Only be thou strong, and very courageous,* etc.] For though Joshua was a man of valour and courage, as appears by his war with Amalek, yet there was need of this exhortation, and of repeating it, since he was to engage with a people more and mightier than those with him, and who dwelt in strong and fortified places, and had been preparing for some time, having had notice, and were in expectation of the Israelites' attempt upon them:

that thou mayest observe to do according to all the law which Moses my servant commanded thee; not only as a private man obliged to observe the whole law, and act according to it in all things; though no mere man is capable of it, only Joshua's antitype, who is the end of it for righteousness to all that believe, having fulfilled it in all respects; but as the supreme magistrate under God, who was to see that the law was obeyed by the people in all things, and particularly as the general of the army, who was to observe to do what had been ordered, with respect to the Canaanites, (see ^{<R308>}Deuteronomy 7:1-5);

turn not from it [to] the right hand or [to] the left: from the law, by adding to it, or taking from it; so Ben Gersom explains it,

“turning to the right hand is, when any adds to its words; and turning to the left hand, when he diminishes from them;”

or “from him”^{f10}, that is, from Moses; from his good way, as Kimchi; though he adds, or else from the book of the law; for though he does not mention the book, he does the law; so Ben Melech:

that thou mayest prosper whithersoever thou goest; succeed in every battle he engaged in; it would be well if generals of armies would observe this; the way to obtain victory over enemies being to be observant of the laws of God themselves, and to take care that they be observed by the soldiers under their command: or “that thou mayest act wisely”^{f11}; the word of God furnishing out instruction to men in every station of life, (see [Luke](#) 3:10-14).

Ver. 8. *This book of the law shall not depart out of thy mouth*, etc.] He was often to read it, frequently repeat it, and speak of it, to refresh his own memory with it, and the memory of those about him. Jarchi restrains it to the book of Deuteronomy now before him:

but thou shalt meditate therein day and night; whenever he had any leisure from the important business of his office, whether by day or night, (see [Psalm](#) 1:2);

that thou mayest observe to do according to all that is written therein; which frequent speaking of it, and constant meditation on it, would lead unto:

for then thou shalt make thy way prosperous, and then thou shalt have good success; in his wars with the Canaanites.

Ver. 9. *Have not I commanded thee?* etc.] The above things, to go over Jordan with the people into the land of Canaan, and to observe the law of Moses in all things, and to be of good courage, which is again repeated; consider who it is that has given these orders and instructions, the great Jehovah, the everlasting I AM, who is faithful to his promises, and able to perform. The consideration of which would serve to animate him to the work he was called unto, to encourage his faith in God, to engage in his service cheerfully and readily:

be strong, and of a good courage; (see Gill on “[Joshua](#) 1:6”); (see Gill on “[Joshua](#) 1:7”).

be not afraid, nor be thou dismayed; at his enemies, numerous and powerful, nor discouraged at anything in himself, any unfitness for such

service, as he might think, or at any difficulties he might fear from the people he had the government of, and was to lead on; it was enough that the divine Presence was promised him, and which is repeated:

for the Lord thy God [is] with thee whithersoever thou goest: or, as the Targum of Jonathan,

“for thy help is the Word of the Lord thy God;”

(see Gill on “^{<6005>}Joshua 1:5”).

Ver. 10. *Then Joshua commanded the officers of the people,* etc.] The same word is used in (^{<6168>}Deuteronomy 16:18); where it seems to design such officers that attended on the judges, and executed their orders; but one would think it should here rather signify officers in the army, as captains, and the like; unless it should design a sort of heralds, who were to make proclamation throughout the camp, each of the orders issued by Joshua, immediately upon his having the above directions and instructions from the Lord:

saying; as follows.

Ver. 11. *Pass through the host,* etc.] The whole camp of Israel, consisting of six hundred thousand fighting men:

and command the people; even all the people of Israel; this includes women as well as men, for the one, as well as the other, were to do what follows, and especially it may seem the business of the former:

saying, prepare ye victuals; this must be understood; as Kimchi observes, of other sorts of food besides bread; for they had manna, the bread of heaven, which fell about their tents every morning, so that they were sufficiently provided with that always, and which did not cease until they had entered the land, even until the sixteenth of Nisan, (^{<6612>}Joshua 5:12); though indeed, as Abendana observes, that might be said to be prepared, it being ground in mills, and beat in mortars, and made cakes of, (^{<6108>}Numbers 11:8); but rather this designs meat and other provisions, which being upon the borders of Moab and Midian, they could furnish themselves with for their money; and besides, they were in the possession of a fine country, of Bashan and Gilead, they had taken from Sihon and Og. Jarchi interprets it of everything fit for journeying, and arms for war, with which they were supplied from the spoils of their enemies, the

Egyptians at the Red sea, Amalek at Rephidim, and the Amorites and Midianites lately smitten by them; and to this sense Josephus^{f12} seems to agree:

for within three days ye shall pass over this Jordan: or at the end of three days, as the Targum of Jonathan; and so Jarchi, while there are yet three days, after that ye shall pass over: but here arises a difficulty to be reconciled, how this could be done three days after, when the spies, which Joshua is afterward said to send into the land, stayed three days in the mountains, besides the time of their going, and returning, and stay at Rahab's house; and it was not till after their return that the camp began to move; to which it may be observed, that though the affair of the spies is afterward related, they might have been sent by Joshua before this order was given to prepare for the journey, and of this opinion are several of the Jewish writers^{f13}: this being the case, they might return before the expiration of these three days, at the end of which Joshua, with the whole host, moved, agreeably to these orders:

to go in to possess the land which the Lord your God giveth you to possess it; which must be a great inducement and encouragement to them to observe his instructions, and go over with him.

Ver. 12. *And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh,* etc.] Who were settled on that side Jordan where Israel now were:

spake Joshua, saying; as follows.

Ver. 13. *Remember the word which Moses the servant of the Lord commanded you,* etc.] In (⁽⁴⁶⁷²⁾Numbers 32:29,30); and to which they had solemnly agreed; and, now the time was come to put it into execution, Joshua reminds them of it:

saying, the Lord your God hath given you rest: from their travels, and a settlement in a country agreeably to their own desire:

and hath given you this land; where they now were, and which they had taken from Sihon and Og, kings of the Amorites, and joined to Moab, on the borders of which Israel lay encamped; and by this it appears, that the settlement of these tribes, on the other side Jordan, was according to the will of God; he gave it to them.

Ver. 14. *Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan,* etc.] This was what they themselves proposed, agreed unto, and confirmed, (⁴⁹²⁶Numbers 32:16,17,26,27);

but ye shall pass over before your brethren armed; bearing arms, to fight for them; for none but such that were fit to bear arms were obliged to go; and these were to go “harnessed”^{f14}, as some render the word, or in a military order, in rank and file, by fives, five in a row; not at the front of the army, for the standard of Judah went first, but along with them; for “before them” signifies no other than in the presence of them, and in company with them:

all the mighty men of valour, and help them; to obtain a conquest over the Canaanites; all, according to the order of Moses, and by their agreement, were to go, all that were able to bear arms; but Joshua did not take them all, only a select company of strong and valiant for, out of an hundred thirty thousand, but forty thousand went with him, (⁴⁰⁴³Joshua 4:13).

Ver. 15. *Until the Lord hath given your brethren rest, as [he hath given] you,* etc.] Rest from their travels, as they had:

and they also have possessed the land which the Lord your God giveth them: are settled in the land of Canaan, as they were on that side Jordan:

then ye shall return unto the land of your possession, and enjoy it; the countries of Sihon and Og, they were put into the possession of:

which Moses the Lord’s servant gave you on this side Jordan, toward the sunrising; the land, given to them lay to the east of Jordan.

Ver. 16. *And they answered Joshua,* etc.] The two tribes of Gad and Reuben, and the half tribe of Manasseh, the heads of them, such as were deputed for that purpose, and were their mouths to him:

saying, all that thou commandest we will do; with respect to this affair of going over Jordan with their brethren, to assist them in the conquest of the land of Canaan:

and whithersoever thou sendest us, we will go; in what position he would have them be in the army, and to whatsoever part of the country he should send them to subdue, and to whatsoever city he should order them to besiege.

Ver. 17. *According as we have hearkened unto Moses in all things, so will we hearken unto thee*, etc.] Not right or wrong, but in all things that were according to the laws and will of God made known to them; and particularly it may refer to the above affair, which was settled between Moses and them, to whom they then hearkened, and now promise to confirm the same, and hearken to whatsoever orders and instructions Joshua should give them relative to it, according to the plan agreed upon:

only the Lord thy God be with thee, as he was with Moses; which is not mentioned as a condition of their obedience to him, but rather as a reason of it, and as an encouraging motive to it; for, according to Kimchi, the true sense and meaning is,

“for the Lord thy God will be with thee, as he was with Moses;”

so Noldius renders it,

“seeing the Lord thy God is with thee.”

Ver. 18. *Whosoever [he be] that doth rebel against thy commandment*, etc.] Refuses to go over Jordan with his brethren the children of Israel, when commanded by Joshua so to do:

and will not hearken to thy words in all that thou commandest him; or, if he does go over, yet will not obey orders to take such a post, or go against such a city, or march into such a part of the country:

he shall be put to death; this part of military discipline they agree to, and hereby declare their entire submission to him as their general; some understand this as spoken by all Israel, and of their promise of obedience to Joshua, as their governor, in all things:

only be strong, and of a good courage; which also is not to be understood as a condition of their submission and obedience, but as a hearty wish and prayer for him, that he might have strength and courage necessary to the great work he was engaging in, and which to see would be no small encouragement to follow and obey him.

CHAPTER 2

INTRODUCTION TO JOSHUA 2

This chapter gives an account of the spies sent by Joshua to Jericho, and of their entrance into the house of Rahab, who hid them from the king's messengers, (^{<#11>}Joshua 2:1-7); of the relation she gave them of the fear and dread of Israel, which were fallen upon the Canaanites, (^{<#12>}Joshua 2:8-11); and of the request she made to them, to save her and her father's house, when the city should be taken, and to have a sure sign of it given her, (^{<#13>}Joshua 2:12,13); which the spies solemnly promised, and gave her a sign of it, with a charge not to discover the matter to any, (^{<#14>}Joshua 2:14-20); and being let down by a cord through the window of her house, they made their escape to a mountain, where they lay three days, and then returned to Joshua, and made their report, (^{<#15>}Joshua 2:21-24).

Ver. 1. *And Joshua the son of Nun sent out of Shittim two men*, etc.] Or “had sent”^{f15}; for this was done before the above order to depart: it is a tradition of the Jews^{f16}, that they were Caleb and Phinehas; but they were not young men, as in (^{<#16>}Joshua 6:23); especially the former; nor is it probable that men of such rank and figure should be sent, but rather meaner persons; yet such as were men of good sense and abilities, and capable of conducting such an affair they were sent about, as well as men of probity and faithfulness; two good men, Kimchi says they were, and not as they that went on the mission of Moses; these were sent from Shittim, the same with Abelshittim, in the plains of Moab, where Israel now lay encamped, (^{<#17>}Numbers 33:49), which Josephus^{f17} calls Abila, and says it was sixty furlongs, or seven miles and better, from Jordan:

to spy secretly; or “silently”^{f18}; not so much with respect to the inhabitants of the land, for it is supposed in all spies, that they do their business in the most private and secret manner, so as not to be discovered by the inhabitants, whose land they are sent to spy; but with respect to the children of Israel, that they might know nothing of it, lest they should be discouraged, thinking that Joshua was in some fear of the Canaanites, and under some distrust of the promise of God to give the land to them: the word for “smiths”, and also for persons deaf and dumb, coming from the

same root, have furnished the Jewish writers with various conceits, as that these spies went in the habit of smiths with the instruments of their business in their hands; or acted as deaf and dumb persons, and so as incapable of giving an account of themselves, or of answering to any questions put to them, should they be taken up and examined; their commentators in general take notice of this:

saying, go view the land, even Jericho; especially Jericho, so Noldius^{f19}; the land in general, and Jericho in particular, because it was a great city, as Kimchi notes; of this city, (see Gill on “~~2904~~ Luke 19:4”). Whether it had its name from the sweetsmelling balsam which grew in plenty about it, or from the form of it, being that of an half moon, is not certain, Strabo^{f20} says of it, that here was a paradise of balsam, an aromatic, and that it was surrounded with hills in a plain, which bent to it like an amphitheatre. They were not sent to spy the land, as the spies in the times of Moses, to see what sort of land it was, and what sort of people dwelt in it; but to reconnoitre it, to know where it was best to lead the people at first, and encamp; and particularly to observe the passes and avenues leading to Jericho, the first city in it, nearest to them, of importance. Ben Gersom thinks it was to spy or pick out the thoughts of the inhabitants of the land, what apprehensions they had of the people of Israel, whether disheartened and dispirited at their near approach, and what were their intentions, resolutions, and preparations to act against them, offensively, or defensively; and which seems not amiss, since this was the chief information they got, and which they reported to Joshua upon their return; though Abarbinel objects to it as a thing impossible:

and they went, and came into a harlot's house, named Rahab; they went from Shittim, and crossed the river Jordan, by swimming or fording, and came to Jericho; which, as Josephus^{f21} says, was fifty furlongs, or seven miles and a half, from Jordan; and they went into a harlot's house, not purposely for that reason, because it was such an one, but so it proved eventually; though the Targum of Jonathan says it was the house of a woman, an innkeeper or victualler; for Jarchi, Kimchi, and Ben Melech, interpret the word it uses of a seller of food^{f22}; and if so, it furnishes out a reason why they turned in thither, where they might expect to have food and lodging; though the Jews commonly take her to be a harlot; and generally speaking, in those times and countries, such as kept public houses were prostitutes; and there are some circumstances which seem to confirm this in the context; and so the Greek version calls her, and is the character

given of her in the New Testament: her name was Rahab, of whom the Jews have this tradition ^{f23}, that she was ten years of age when Israel came out of Egypt; that she played the harlot the forty years they were in the wilderness, became the wife of Joshua, who had daughters by her, from whom came eight prophets, Jeremiah, Hilkiyah, Maasia, Hanameel, Shallum, Baruch, the son of Neriah, Ezekiel, the son of Buzi, and some say Huldah the prophetess; but the truth is, she married Salmon, a prince of the tribe of Judah, (see Gill on “~~4065~~ Matthew 1:5”):

and lodged there; that is, they went thither in order to lodge.

Ver. 2. *And it was told the king of Jericho, saying*, etc.] Who being alarmed at the near approach of the Israelites, and knowing their claim to the land of Canaan, and their design upon it, employed men to watch and observe what passed in the city, and parts adjacent, and inform him of it; or some persons of themselves, and for their own safety, and the good of their fellow citizens, gave notice to the king of it:

behold, there came men hither tonight of the children of Israel; who were known by their habit and language; or at least, being strangers, were suspected to be of that people, the terror of whom had fallen on all the inhabitants, so that every strange man they took for an Israelite; from hence it appears, that the spies came to Jericho at night, that they might not be observed: but with all their precaution they were taken notice of, and their design suspected, namely,

to search out the country; which were the proper places to attack first, and where there was the greatest probability of succeeding, as well as to find out the disposition of the inhabitants, whether fearful or fearless of them.

Ver. 3. *And the king of Jericho sent unto Rahab*, etc.] Not merely because she kept a public house, or being a prostitute had often strangers in it, and so conjectured that the men he had notice of might be there; but he sent upon certain information that they were seen to go in there, as it follows:

saying, bring forth the men that are come to thee; not to commit lewdness with her, though this is the sense some Jewish commentators give; but this neither agrees with the character of the men Joshua had chosen for this purpose, nor answers any end of the king to suggest; nor can it be thought that Rahab would so openly and freely own this, as in (~~4066~~ Joshua 2:4): but what is meant by the phrase is explained in the following clause,

which are entered into thine house: in order to lodge there that night:

for they be come to search out all the country; so it was suspected, nor was the suspicion groundless.

Ver. 4. *And the woman took the two men*, etc.] Or “she had taken” them ^{f24} before the messengers came, upon a rumour she understood was gone abroad, that she had got Israelitish spies in her house, and so might expect to be visited and searched by the king’s officers, and therefore took this precaution:

and hid them; the Hebrew word is singular, “him” ^{f25}: hence the Jews, who take these two spies to be Caleb and Phinehas, say, that only Caleb was hid, and Phinehas, though he was before them, was not seen, being an angel, (~~3111~~ Malachi 2:7); but the sense is, that she hid each of them, and very probably singly and apart, that if one was found, the other might escape, as Ben Gersom observes; and Abarbinel is of opinion that she hid them twice, now in the middle of her house, one in one place, and the other in another, for the reason before given, and after this hid them in the roof of her house, as afterwards related:

and said thus, there came men unto me; that is, into her house, this she owned:

but I wist not whence they [were]; of what country they were, whether Israelites or not; which whether she knew or not is not certain; it is probable she did, and told an untruth, as she also did in (~~4115~~ Joshua 2:5).

Ver. 5. *And it came to pass, [about the time] of the shutting of the gate*, etc.] Of the city, which was done every night, and at a certain time:

when it was dark; the sun set, and night come on:

that the men went out; out of her house, and out of the city too, as she said, though it was a downright lie, as well as what follows:

whither the men went I wot not; though she knew they were not gone, but were now in her house; she might not scruple telling a lie, being brought up a Heathen, and being done with a design to save the lives of persons that belonged to a people she was persuaded were the people of God, and to whom he had given the land; though her lies are not to be justified; evil is not to be done that good may come; nor are men to tell lies one to another upon any account; but these sins, with others, the Lord forgave her:

pursue after them quickly, and ye shall overtake them; this she encouraged them to do, to get rid of them the sooner, and to remove all suspicion of her having any respect for them, and of being concerned in concealing them.

Ver. 6. *But she had brought them up to the roof of the house*, etc.] Before the messengers came; though Abarbinel thinks it was after they were gone, when she took them from the place of their concealment, and had them to the roof of the house, where she thought they would be safe and secure, should the messengers return, or others come in search of them, who would not, as she imagined, look for them there:

and hid them with the stalks of flax; that is, under them, or “in flax of wood”, or “a tree”^{f26}; which may with as much propriety, or more, be called a tree than hyssop, (^{<1063>}1 Kings 4:33); as it is in the Misnah^{f27}. Moreover, there was a sort of flax which grew in the upper part of Egypt towards Arabia, as Pliny says^{f28}, which they called “xylon”, or wood, of which were made “lina xyliana”: though the words may be rightly transposed, as by as, “stalks of flax”, which are large and strong before the flax is stripped or beaten off of them; the Targum renders it bundles of flax, or handfuls and sheaves of them, as they were when cut down and gathered:

which she had laid in order upon the roof; to be dried, as Kimchi observes; and Pliny^{f29} speaks of flax being bound up in bundles, and hung up and dried in the sun; which was done that it might be more easily stripped and beaten off; and the roofs of houses in those countries being flat, were very fit for such a purpose; (see Gill on “^{<6218>}Deuteronomy 22:8”); and these being now laid there were very suitable and convenient to conceal the men under them. This seems to be in favour of Rahab, as being a virtuous and industrious woman; (see ^{<6113>}Proverbs 31:13,19,24).

Ver. 7. *And the men pursued after them*, etc.] As they thought:

the way to Jordan; on the other side of which the people of Israel lay encamped, to which they supposed, according to Rahab’s account, these two men directed their course:

unto the fords; the fords of Jordan, the passages through it; for in some places, and at some times, it was fordable; which accounts for the way in which these spies could get over Jordan, (see ^{<1320>}Genesis 32:10); it was most reasonable to conclude they would return the same way; and so far

the king's messengers went, but further they did not choose to go, because it would be to no purpose, and they might expose themselves to the camp of Israel, which lay on the other side:

and as soon as they which pursued after them were gone out, they shut the gate; that is, either as soon as the king's messengers were gone out of Rahab's house, either the spies, or rather the men of the house, Rahab's servants, shut the door of it to prevent their return, or others coming in; or rather, when they were got out of the city, the watchmen of the city, the porters of the city gates, shut them, that if they were not got out of the city, to prevent their escape, or however to keep out others from entering, that might be on some such design, or worse.

Ver. 8. *And before they were laid down,* etc.] Under the stalks of the flax; or rather, since they are said to be hid in them, before they were fallen asleep, so Kimchi and Abarbanel:

she came up unto them upon the roof; to acquaint them how things were, and to converse with them on the following subjects.

Ver. 9. *And she said unto the men,* etc.] The two spies:

I know that the Lord hath given you the land; the land of Canaan, of which she was an inhabitant, and in which they now were; this she knew either by some tradition that was among them; or by divine revelation, a supernatural impulse upon her mind: or by observing what the Lord had done already, in putting the land of the Amorites into their hands, which were one of the seven nations of Canaan; and by this it also appears, and more clearly by what follows, that she had knowledge of the Lord God, the God of Israel:

and that your terror is fallen upon us; which was another token or sign by which she knew the land would be delivered to them; that they who were a formidable people, and struck terror into others, now were terrified themselves, at the rumour of Israel being come to invade them; this was what the Lord said should be the case, (⁽⁴⁰¹²⁵⁾Deuteronomy 11:25);

and that all the inhabitants of the land faint because of you; or "melt"^{f30}, like wax before the fire, as Moses had predicted, (⁽⁴⁰¹²⁵⁾Exodus 15:15).

Ver. 10. *For we have heard how the Lord dried up the waters of the Red sea for you, when ye came out of Egypt,* etc.] To make a passage for them

through it, to walk in as on dry land; this they had heard of and remembered, though it was forty years ago:

and what you did unto the kings of the Amorites that [were] on the other side Jordan: which were things more recent, done but a few months ago:

Sihon and Og, whom ye utterly destroyed; the history of which see in (^{402b}Numbers 21:21-35); who were destroyed by them under Moses and Joshua their commanders; and Hercules, who is thought to be the same with Joshua, is by Lucian ^{f31} called Ogmios, from slaying Og, as is supposed ^{f32}.

Ver. 11. *And as soon as we had heard [these things], our hearts did melt,* etc.] Particularly what were done to the two kings of the Amorites, who, and their people, were utterly destroyed, their goods made a prey of, and their countries seized upon and possessed:

neither did there remain any more courage in any man, because of you; they looked dejected in their countenances, had no heart to go about any business, trembled at the shaking of a leaf, or at the least rumour and report made that the Israelites were coming on and were at hand; they had no spirit to prepare to go out and meet them, or to defend themselves:

for the Lord your God, he [is] God in heaven above, and in earth beneath; the Maker and Possessor of both; is the Governor of the whole universe, and does what he pleases in it; and disposes of all countries, persons, and things, as he thinks fit: this is a proof of her knowledge of the true God, and faith in him, and shows her to be a believer, and hence she is reckoned in the catalogue of believers, (^{5813b}Hebrews 11:31); and her faith is proved to be of the right kind by the works she did, (⁵⁰²⁵James 2:25).

Ver. 12. *Now therefore, I pray you, swear unto me by the Lord,* etc.] Which being a religious action, and done by men that feared the Lord, she knew it would be binding upon them: the Targum is,

“swear to me by the Word of the Lord:”

since I have showed you kindness; by receiving them with peace into her house, and hiding them when inquired for and demanded of her; in doing which she risked her own, life, had this treachery to her country, as it would have been deemed, been discovered;

that you will also show kindness unto my father's house; she mentions not herself and household, for if this was granted that would be implied and included; and this she presses for by the law of retaliation and friendship, for since she had shown kindness to them, it was but reasonable it should be returned:

and give me a true token; that she and her father's house would be saved by them when the city should be taken and the inhabitants destroyed; a token that would not deceive her, on which she might depend, and would be firm and sure.

Ver. 13. *And [that] ye will save alive my father, and my mother, and my brethren, and my sisters*, etc.] She makes no mention of any husband or children she had, as harlots seldom have, and which seems to confirm her character as such; and so Abarbinel observes, that her father's house is only mentioned to tell us that she had no husband, for she was an harlot and had no children, and puts her father and mother in the room of an husband, and her brethren and sisters in the room of children:

and all that they have; not their substance only, but their children more especially, the children of her brethren and sisters:

and deliver our lives from death; here she manifestly includes herself, and requests the saving of her life, and the lives of all her relations, when she knew the inhabitants of the city would be all put to death upon the taking of it: thus she provided for the safety of her family, as Noah in another case and manner did, (^{<S107>}Hebrews 11:7); and indeed seemed more concerned for them than for herself; and thus souls sensible of their own estate and condition, by nature and grace, are very solicitous for the salvation of their relations and friends, (^{<S108>}Romans 9:3).

Ver. 14. *And the men answered her*, etc.] The two spies:

our life for yours; or "our souls in your stead to die"^{f33}; that is, we engage for the security of your lives, should they be in danger; we promise to die in your room and stead rather than you should: this they said not as though their lives would be required of them for them, but to assure her of the safety of her and her father's house, on the following condition:

if ye utter not this our business; not their business in searching the land, for the discovery of that would be of little avail after they were gone; for it was known already that there were persons come to search the land; but

“this our word”^{f34}, what they were going to say to her and bid her do, as a sign of safety to her and hers; which, if she discovered, others would give out the same sign, and then they could not promise her safety; or if she did not take care to bring in her father, mother, brethren, and sisters, and theirs into her house, they could not engage to protect them:

and it shall be, when the Lord hath given us the land; not the whole land, but Jericho and the laud about it, that when that part of it should be delivered into their hands:

that we will deal kindly and truly with thee; “kindly”, by sparing her and her father’s house; “truly”, by faithfully performing the promise and oath they made to her.

Ver. 15. *Then she let them down by a cord through the window*, etc.]

Which must be large, and the cord strong, as well as she herself a masculine woman, to let down two men by it, unless she employed any of her servants in the affair; though this being so great a secrecy, it is probable she trusted none of her domestics with it as little as possible: in like manner the Apostle Paul was let down by the wall of Damascus in a basket, (⁽⁴¹⁹²⁾Acts 9:25); Jarchi supposes it was the same cord and window, by means of and in at which her gallants used to come and go:

for her house [was] upon the town wall; in a suitable and convenient place to receive her guests and gallants: and it is observed, that harlots have had their houses on or under walls: Martial speaks of harlots whom he calls^{f35} *Summoenianae*, whores that plied under the walls and in the suburbs of cities:

and she dwelt upon the wall; that part of the house in which she particularly dwelt was built on or over the wall, and the rest towards the city was for the entertainment of persons that resorted to her house.

Ver. 16. *And she said unto them, get ye unto the mountain*, etc.] Which was near to the city, and is supposed to be the same which is now called Quarantania: Dr. Shaw, a late traveller in those parts, says^{f36}, from the mountain Quarantania, the very same perhaps where the two spies concealed themselves, (⁽⁴¹²⁶⁾Joshua 2:16), we have a distinct view of the land of the Amorites, of Gilead, and of Bashan, the inheritance of the tribes of Reuben and Gad, and of the half tribe of Manasseh--to it joins the mountain of Adummim, and through it the road is cut that leads from Jerusalem to Jericho, where probably it was from the very nature of the

situation that the man fell among thieves, (^(Q10)Luke 10:30); which very probably is the same mountain which Josephus^{f37} says hung over the city, and was a very barren one; though the singular may be put for the plural, since, as Strabo says^{f38}, it was surrounded with mountains:

lest the pursuers meet you; on their return from the fords of Jordan, being disappointed:

and hide yourselves there three days: some of the Jewish Rabbins, as Jarchi and Kimchi, observe that she had this by the revelation of the Holy Ghost, that the pursuers would return at the end of three days; but the latter more truly remarks, that this was said by conjecture; that Jericho being, as he says, one day from Jordan, and a little more, by going, returning, and searching for the spies, they would be three days in doing it:

until the pursuers be returned; into the city; for until they were they could not be in safety, but must be in danger of being met by them and taken up:

and afterward may ye go your way: to Jordan, and so to the camp of Israel, and that without fear.

Ver. 17. *And the men said unto her*, etc.] Some think that this discourse, which passed between the spies and her, was while in the house before she let them down, or otherwise they would have been in danger of being overheard, and so the whole affair discovered; but as it was on the other side of the house, and under the wall of the city, and without it, they might with the greater safety converse together:

we [will be] blameless of this thine oath which thou hast made us swear; that is, they would most faithfully and punctually keep it, it should be sacred to them, and she should have no occasion to lay any blame upon them in the least.

Ver. 18. *Behold, [when] we come into the land*, etc.] The land of Canaan, and into this city, into that part of it, as the Septuagint, where her house was, meaning not themselves only, but the people of Israel they belonged to:

thou shall bind this line of scarlet thread in the window which thou didst let us down by; the word by refers either to the scarlet thread they were let down by, said to be a cord, (^(Q15)Joshua 2:15); and therefore must be a line twisted with various scarlet threads, as Kimchi; who observes, that

according to the Targum, it was the border of a red garment; or to the window through which they were let down, as the Septuagint version; it may refer to both, and the sense be, that the same twisted cord of scarlet thread they were let down by should be bound to the same window they were let down through; only this objection there is to the same window, that it was not towards the city, and so not to be seen when they came into it, but looked over the wall without the city: now as Rahab was an instance of the salvation of sinners by the grace of God, for she was a sinner by birth, by practice, and a notorious one; she was an instance of distinguishing grace, of free and efficacious grace, a singular instance of it; and became a true penitent, a real believer, was a justified person, and saved: so the scarlet thread was an emblem of the blood of Christ, by which salvation is; redemption and all the blessings of grace are through it; justification, remission of sin, reconciliation, and atonement, and safety, and protection from avenging justice, and wrath to come, are only by it: likewise the spies, who are also called “messengers”, (^(S125)James 2:25); may represent the ministers of the Gospel, who are the messengers of Christ, and the churches, are sent out by him the antitypical Joshua, men of wisdom, courage, and valour, and are sent as spies to bring to light men and things, who direct to the way of salvation and give the same token of it, (^(A116)Mark 16:16);

and thou shall bring thy father, and thy mother, and thy brethren, and all thy father’s household home unto thee; into her house, where the scarlet thread was bound, and where only they would be safe, as the Israelites were in the houses where the blood of the paschal lamb was sprinkled, (^(D123)Exodus 12:23); and so they are safe, and they only, who are under the blood of sprinkling, and partake of the virtue of it.

Ver. 19. *And it shall be, [that] whosoever shall go out of the door of thy house into the street,* etc.] After they have been taken in, and when the Israelites were come into the city:

his blood [shall be] upon his head, and we [will be] guiltless; if he is killed by any person, his death will be owing to himself, and no blame to be laid on us; nor shall we reckon ourselves guilty of the breach of the oath taken:

and whosoever [shall be] with thee in the house, his blood shall be on our head, if [any] hand be upon him: if anyone within doors is killed by an Israelite entering in, the guilt of the blood shall lie upon us, and we will be

answerable, according to the tenor of the oath, “our life for yours”,
 (~~HEB4~~Joshua 2:14).

Ver. 20. *And if thou utter this our business*, etc.] So that others would either hang out scarlet threads or get into her house for shelter, (see Gill on “~~HEB4~~Joshua 2:14”);

then we will be quit of thine oath which thou hast made us to swear; be under no obligation to make it good, by saving her and her father’s house.

Ver. 21. *And she said, according to your words, so [be] it*, etc.] She agreed, that if the conditions required were not performed, they would be quit of their oath, but if they were, she expected it would be fulfilled:

and she sent them away, and they departed; took their leave of each other:

and she bound the scarlet line in the window; immediately, as Abarbinel thinks, and in the sight of the spies, that they might see that she conformed to their direction, and that they might take notice where she fastened it; and that she herself might, at the sight of it, be put in mind of the design of it, and be an encouragement to her faith as to the safety of her and her father’s house; and it being a thing so trifling and insignificant in itself, would not be taken notice of by the inhabitants, or be thought to be done with any design; though, according to the instruction of the spies, it seems as if it was to be done when they came into the land, and into the city, and which seems most likely that it was then done.

Ver. 22. *And they went, and came unto the mountain*, etc.] Rahab had directed them to, the mountain Quarantania, (see Gill on “~~HEB6~~Joshua 2:16”);

and abode there three days; being, no doubt, supplied with food by Rahab; and it might not be three wholly, but one whole day and part of the other two:

until the pursuers were returned; to the city of Jericho, as might reasonably be supposed:

and the pursuers sought [them] throughout all the way; from Jericho to the fords of Jordan, searching every hedge, field, and village as they went and returned:

but found [them] not; Rahab having hid them in her house, and then sent them to the mountain, there to remain till the return of the pursuers.

Ver. 23. *So the two men returned, and descended from the mountain*, etc.] Or came down from it again, by which, it seems, they went to the top of it, and hid themselves in some cave there: this descent, Kimchi says, was,

“on the third day of their being sent, which was the second day of the three days Joshua made mention of when he said, “within three days”;

(see Gill on “^{<ref>Joshua 1:11}”);

and passed over; that is, the river Jordan, at the fords of it:

and came to Joshua the son of Nun; at Shittim, where he still continued, and from whence he sent them, (^{<ref>Joshua 2:1});

and told him all [things] that befell them; what house they went into when come to Jericho, what reception they met with, the report of them to the king of Jericho, how messengers were sent by him to demand them, and by what means they were preserved and made their escape.

Ver. 24. *And they said unto Joshua*, etc.] Made a report of what they had got knowledge of, which answered the end of their mission:

truly the Lord hath delivered into our hands all the land: which they concluded by the terror the inhabitants of it were in, and so in no condition to make resistance and defend themselves; and they not only judged of the whole land by the case of the inhabitants of Jericho, but were assured by Rahab that all the inhabitants of the land were in the same plight and condition, (^{<ref>Joshua 2:9});

for even the inhabitants of the country do faint because of us; this was the temper and disposition they appeared in, and seems to be what Joshua was chiefly desirous of knowing; since nothing else is told by the spies nor inquired of by him, but immediately upon this report began his march towards Canaan, as in the next chapter is related.

CHAPTER 3

INTRODUCTION TO JOSHUA 3

Joshua removed from Shittim to Jordan, where he stayed three days, (^{<ORR>}Joshua 3:1,2); the people are directed to move when they saw the ark bore by the priests, and what distance they should keep from it, (^{<ORR>}Joshua 3:3,4); are bid to sanctify themselves against the morrow, when wonders would be wrought, (^{<ORR>}Joshua 3:5); and the priests are ordered to take up the ark, (^{<ORR>}Joshua 3:6); Joshua is encouraged by the Lord, and instructed to command the priests when they come to Jordan to stand still in it, (^{<ORR>}Joshua 3:7,8); and he declares to all the people, as a token that God would drive the Canaanites from before them, that as soon as the feet of the priests bearing the ark should rest in the waters of Jordan, they should be parted, and make way for them to pass through, (^{<ORR>}Joshua 3:9-13); which accordingly came to pass, so that all the Israelites passed over on dry ground, (^{<ORR>}Joshua 3:14-17).

Ver. 1. *And Joshua rose early in the morning*, etc.] The morning after the spies had returned and made their report; which, as Kimchi rightly observes, was the ninth of Nisan; for on the morrow, which was the tenth, the people passed over Jordan, (see ^{<ORR>}Joshua 3:5 4:19). Moses, according to the Jewish writers, died on the seventh of Adar or February; the thirty days of his mourning ended the seventh of Nisan or March; two days before they were ended the spies were sent, who returned on the eighth day of the month; and the morning following Joshua rose early, which shows his readiness and alacrity to proceed in the expedition he was directed and encouraged to:

and they removed from Shittim, and came to Jordan; from Shittim in the plains of Moab, to the river Jordan:

he and all the children of Israel; he as their general, and they an army of six hundred thousand fighting men under him, besides women and children, and others that came along with them:

and lodged there before they passed over; lay there encamped a night before they passed over the river Jordan.

Ver. 2. *And it came to pass after three days*, etc.] At the end of the three days they were bid to prepare food for their expedition, and to go over Jordan, (^{<0611>}Joshua 1:11);

that the officers went through the host; the camp of Israel; very probably the same as in (^{<0610>}Joshua 1:10); this was, no doubt, by the order of Joshua, and who was directed to it by the Lord.

Ver. 3. *And they commanded the people*, etc.] In the name of Joshua, by whom they were sent:

saying, when ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it: the Targum reads, the priests and Levites; so the Septuagint: it was the business of the Levites, particularly the Kohathites, to bear the ark in journeying, but here the priests, who also were Levites, were to carry it: it is remarked in the Talmud^{f39}, that there are three places in which the priests are said to bear the ark; here, and when they surrounded Jericho, (^{<0616>}Joshua 6:6); and when it was returned to its place in the times of David, (^{<1053>}2 Samuel 15:29); and Kimchi and Abarbinel observe a fourth, when it was brought into Solomon's temple, (^{<1086>}1 Kings 8:6);

then ye shall remove from your place, and go after it; their usual signal for marching was the cloud, when that was taken up, (^{<0417>}Numbers 9:17), etc. but now the ark, the clouds of glory having removed at the death of Moses, and were seen no more, as Abarbinel and other Jewish writers observe; and therefore it was proper the Israelites should be made acquainted with this signal; for, as Jarchi says, this journey was different from all the journeys (though that of the three days journey from Sinai must be excepted, (^{<0413>}Numbers 10:33)), for all the time Moses was in being, the pillar of cloud marched first and showed them the way, and the ark moved after two of the standards (Judah and Reuben), and now the ark went first: the cloud was a figure of the dark and cloudy dispensation of the law, particularly the ceremonial law, the shadow of good things to come, and which continued only during the former state, and discontinued to be of any use when the Mosaic dispensation ceased, and when Joshua or Jesus was come: the ark was a type of Christ, the forerunner for us entered, and whom we are to follow whithersoever he goes or directs to, in the exercise of grace and performance of duty; and the ark being carried now by different persons, may denote that Christ was held forth in a weaker manner under the legal dispensation, and by his apostles and

ministers under the Gospel dispensation in a clearer and stronger manner, and who are to be followed no further or longer than as they bear the ark or direct to Christ.

Ver. 4. *Yet there shall be a space between you and it*, etc.] The ark; the Keri or marginal reading is, “between you and them”; the priests that bear it: hence sprung a fiction among the Jews, that there were two arks, the ark of the Shechinah or divine Majesty, and the ark of Joseph, in which his bones were put, which went together^{f40}; which Jarchi, Kimchi, and Abarbinel take notice of, but has no foundation in the text:

about two thousand cubits by measure; by a certain well known measure, that of a common cubit; for the “caph” we render “about” is a note of truth, reality, and certainty, and designs the exact precise measure here given: this difference was to be observed, partly in reverence to the ark, the symbol of the divine Presence; Christ is to be revered by his people, and so his word and ordinances; and there is a reverence and respect due to his ministers and priests that bear the ark; as also that they might the better see the ark and go after it, as Ben Gersom; or the way in which they should go, as is suggested in the following clause; and likewise have the better view of the greatness of the miracle, as Abarbinel; the dividing of the waters of Jordan as soon as the ark came to it, and while it was in it: the Jews conclude from hence that this was the measure of ground they may go on a sabbath day, and no further, called a sabbath day’s journey, (~~4012~~Acts 1:12);

come not near unto it, that ye may know the way by which ye must go; over Jordan into Canaan’s land; for being at some distance from them they could better discern that and the way he directed them to walk in: Christ the antitype of the ark is the way to the heavenly Canaan, and his ministers point out the right way of salvation by him, in the ministration of the word, by attending to which the way is seen and known in which men must go:

for ye have not passed [this] way heretofore; a path indeed untrodden by any; neither they nor any other ever went into Canaan the way they were now going, through the river Jordan as on dry land: the way to heaven by Christ is only revealed in the Gospel, and only trodden by believers in him, and especially the way to glory through Jordan’s river; or death is an untrodden path, which, though the way of all flesh, is a trackless path, and gone through, but once, and those who pass it have never before gone that way.

Ver. 5. *And Joshua said unto the people*, etc.] On the third day; and the thirtieth day of the mourning for Moses, Jarchi says, was the first of the three days, and that being the seventh day of the month, this must be the ninth, as it is most clear the morrow was the tenth:

sanctify yourselves; in a ceremonial sense, by washing their bodies and their clothes, and abstaining from their wives; and in a moral sense, by acts of religion and devotion, by prayer and meditation, and the exercise of repentance and, good works: it may denote that sanctification is necessary to our passage over Jordan, or through death to the heavenly Canaan, for without holiness no man shall see the Lord:

for tomorrow the Lord will do wonders among you: in their sight and presence, and for them, by dividing the waters of Jordan, that they might pass through it as on dry land; this, as Kimchi says, was the tenth of Nisan, as is plain from (^{<0019>}Joshua 4:19).

Ver. 6. *And Joshua spoke unto the priests*, etc.] On the morrow, that is, on the tenth day of the month, the day on which they went over Jordan:

saying, take up the ark of the covenant; in which the law was put, which was the covenant between God and the people, from whence the ark had this name; and in which it was typical of Christ, in whom both the law, the covenant of works, was fulfilled, and with whom the covenant of grace was made; who is the Mediator; surety, and messenger of it, and in whom all the blessings and promises of it are, and with whom it is, and will be kept for evermore: the ark, the priests were ordered to take up and bear on their shoulders; for no other way might they carry it; these typified the ministers of Christ who bear his name, his Gospel in the world, (see ^{<4015>}Acts 9:15);

and pass over before the people; over the river Jordan, to direct them in the way through it, and encourage them to follow them:

and they took up the ark of the covenant, and went before the people; from the place where they had lodged the night before to the brink of the river.

Ver. 7. *And the Lord said unto Joshua*, etc.] Out of the tabernacle:

this day will I begin to magnify thee in the sight of all Israel; by working the miracle afterwards related; dividing the waters, which was done on this day, and was but the beginning of wonders; for other great and marvellous

things were done for him and by him, by which it appeared he was high in the favour of God, greatly esteemed and honoured by him, and so would be great and honourable in the account of the people:

that they may know that as I was with Moses, [so] I will be with thee; by dividing the waters of Jordan for him, as he had divided the waters of the Red sea for Moses; which, as it was a token of his powerful presence with him, this would be a like token of it with Joshua. The Targum is,

“as my Word was for the help of Moses, so shall my Word be for thy help.”

Ver. 8. *And thou shalt command the priests that bear the ark of the Lord,* etc.] Who were subject to Joshua, the chief governor of the nation, and general of the army, as well as the common people; and whose commands they were to obey, and especially when they appeared to be from the Lord:

saying, when ye come to the brink of the water of Jordan; not of the bank of it, but of the water, which had now overflowed its bank; that is, the brink or extremity of it, which was nearest to them, and to which they first came; though it is a notion of some Jewish commentators ^{f41}, and which some Christian interpreters ^{f42} have given into, and both of considerable note, that this was the further extremity, or the brink on the other side of the river; but, according to this notion, they must pass the river to the other side before the waters were divided, which is not credible; and must return again into the midst of the river, which is not probable; and besides, it is expressly said, that as soon as their feet dipped in the brim, or extremity of the water, the waters parted, which must be the first brim or extremity they came at, (⁴⁰⁸⁵Joshua 3:15);

ye shall stand still in Jordan; after the waters were parted; upon their coming to, and touching, the brink of them, they proceeded, and went into the middle of the river, where they were ordered to stop and stand still.

Ver. 9. *And Joshua said unto the children of Israel, come hither,* etc.] Very probably to the door of the tabernacle:

and hear the words of the Lord your God; which he was about to deliver to them as from him, and in his name.

Ver. 10. *And Joshua said,* etc.] To the people as follows:

hereby ye shall know that the living God [is] among you; who has life in and of himself, and is the author of life to all his creatures; and is so called in opposition to the lifeless idols of the Gentiles: and it may be, as Abarbinel observes, to suggest to them, that though Moses was dead, the Lord lived, and lives for evermore; and by the following miracle of dividing the waters of Jordan, it would be a plain case that the Lord was yet among them, to protect and defend them, deliver and save them:

and [that] he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites; all the seven nations are mentioned, even the Girgashites, who are sometimes omitted, to assure them of the expulsion of them all, to make way for their entire possession of the land of Canaan, as had been promised them.

Ver. 11. *Behold, the ark of the covenant of the Lord of all the earth*, etc.]

Some both Jewish and Christian interpreters, because there is a distinguishing accent on the word “covenant”, read the words “the ark of the covenant, even the Lord of all the earth”; so in some copies of our English Bible, as if the ark was called the Lord of all the earth, because of his presence and dwelling there; but, as Kimchi observes, either the word “ark” is wanting, or the word “covenant”, and may be supplied either thus,

“the ark of the covenant, the ark (I say) of the Lord of all the earth;”

or thus,

“the ark of the covenant, which is the covenant of the Lord of all the earth:”

the true meaning is what Abarbinel gives,

“the ark of the covenant of the Lord, who is the Lord of the whole earth;”

the Maker and possessor of the whole earth, the whole terraqueous globe; and can do what he pleases in the earth, or in the water; and can control the powers of nature, and do what is beyond them, things miraculous and astonishing:

passeth before you into Jordan; not only unto it, but into it, into the river itself; and, by the power of him whose presence was with it, the waters of

Jordan were to be divided, to give them a passage through it as on dry land, and so it came to pass.

Ver. 12. *Now therefore take ye twelve men*, etc.] For what end and purpose is not mentioned. Abarbinel is of opinion, that they were chosen and appointed, that every man might pitch upon and take a place for his tribe to encamp in, when they came on the other side Jordan: whether this was Joshua's view or no is not certain; however, the use he made of these, thus provided by divine direction, is related (^{<ORR>}Joshua 4:2-4);

and these were to be taken out of the tribes of Israel, out of every tribe a man; Levi not reckoned, having no part in the land; and so we find that tribe left out in other accounts, when there was a choice of twelve men out of each of the tribes, (^{<ORR>}Numbers 13:4 34:19).

Ver. 13. *And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord*, etc.] Which they were bid to take up and carry, (^{<ORR>}Joshua 3:6);

the Lord of all the earth; this shows that not the ark, but the Lord, is called "the Lord of all the earth", (see Gill on "^{<ORR>}Joshua 3:11"):

shall rest in the waters of Jordan; the meaning is, as soon as their feet should touch them, or they should set their feet in them, when they came to the brink of them:

[that] the waters of Jordan shall be cut off [from] the waters that come down from above; from above the place where the priests came, and the children of Israel after passed over:

and they shall stand upon an heap; or one heap; stop and rise up high, as if piled up one upon another, and stand unmoved. This had been made known to Joshua by divine revelation, and is what he hints at, (^{<ORR>}Joshua 3:5); and now plainly speaks out, and foretells before it came to pass; and which must serve to magnify Joshua, as in (^{<ORR>}Joshua 3:7); and give him great credit and honour among the people.

Ver. 14. *And it came to pass, when the people removed from their tents to pass over Jordan*, etc.] Which they had pitched very near it, upon their removal from Shittim, and in which they had lodged the night past:

and the priests bearing the ark of the covenant before the people; at the distance of two thousand cubits.

Ver. 15. *And as they that bare the ark were come unto Jordan*, etc.] Not to the bank, which was overflowed, but to the extremity of the water overflowing:

and the feet of the priests that bare the ark were dipped in the brim of the water; which was doubtless the first they came to, and not the brim or extremity of it on the other side:

for Jordan overfloweth all its banks all the time of harvest; that is, of barley harvest, as appears from the time of year; for it was in the first month, the month Nisan, or Abib, which answers to part of March, and April, it used to overflow, (^{<13125>}1 Chronicles 12:15); and it was now the tenth day of that month, (^{<06049>}Joshua 4:19); on the sixteenth of which, at the time of the passover, the sheaf of the firstfruits of barley harvest was offered up, (^{<03230>}Leviticus 23:10,11); the inundation continued all the time of harvest; and so Aristeas ^{f43} testifies, that

“the river being filled, it overflows as the Nile in the time of harvest, and waters much of the country.”

it overflows its banks both on the one side and on the other, the eastern and western shores. This overflow is supposed to be occasioned either by the latter rains, which fell about this time; or rather by the snow on Mount Lebanon melting at this time of the year, when the sun has great strength in those parts, and which poured down in great quantities into this river, that took its rise from thence. Josephus ^{f44} speaks of Mount Lebanon and of the fountains of Jordan together; and says they have their rise from the mountain; and of the snow of Lebanon (see ^{<24884>}Jeremiah 18:14). This river continued to overflow at this season in the times of David, (^{<13125>}1 Chronicles 12:15); and in the times of Aristeas, who lived in the reign of Ptolemy Philadelphus, king of Egypt, as before observed; and some late travellers ^{f45} observe,

“it generally happens in the month Nisan; that is, from the middle of March to the middle of April, the time of the first harvest;”

but Mr. Maundrell ^{f46}, who was upon the spot in 1697, and at the proper time of its overflowing, perceived nothing of it. He says,

“there is a small descent, which you may fitly call the, first and outermost bank of Jordan, as far as which it may be supposed the river does, or at least did anciently, overflow; but at present

(whether it was because the river has by its rapidity of current worn its channel deeper than it was formerly, or whether because its waters are diverted some other way) it seems to have forgot its ancient greatness; for we could discern no sign or probability of such overflowings when we were there, which was the thirtieth of March, being the proper time for these inundations; nay, so far was the river from overflowing, that it ran at least two yards below the brink of the channel.”

However, at this time of the passage of the children of Israel through it, it was overflowing; which made the miracle the greater.

Ver. 16. *That the waters which came down from above*, etc.] Above where the priests’ feet rested, and which came down from Mount Lebanon, and the fountains of Jordan northward:

stood [and] rose up upon an heap; they stopped their current, and as the water came down they rose up on high, and made one vast heap of waters:

very far from the city of Adam, that is, beside Zaretan; the Cetib, or textual reading, is, “in Adam the city”; we follow the marginal reading, “from Adam”: both readings, as is usually, if not always the case, are to be received; and the meaning is, that this heap of waters, though the river was at a considerable distance from Adam; yet through the overflow of it, it reached to, and was “in Adam”: this city was in Perea, on the other side Jordan, that side on which the Israelites were before their passage; and Zaretan, which is supposed to be the same with Zartanah, and Zarthan, (^{<1K42>}1 Kings 4:12 7:46), was on this side, in the tribe of Manasseh; and the sense is, not that Adam was on the side of Zaretan, or near it, for it was on the other side of the river; and according to the Talmudists ^{f47} was twelve miles from it; but the construction is with the word “heap”, “which [heap] was on the side of Zaretan”; it was there where the waters were heaped up; it seems as if they reached on the one side to Adam, and on the other side to Zaretan:

and those that came down towards the sea of the plain, [even] the salt sea, failed, [and] were cut off; those waters, which were below where the priests’ feet rested, ran down into the lake Asphaltites, where Sodom and Gomorrah formerly stood, the sea of the plain, or vale of Siddim, (^{<0143>}Genesis 14:3); sometimes called the dead sea, and here the salt sea, its

water being exceeding salt; so, Mr. Maundrell, the above mentioned traveller ^{f48} testifies on his own knowledge;

“the water of the lake (the lake Asphaltites, or dead sea, says he) was very limpid, and salt to the highest degree; and not only salt, but also extreme bitter and nauseous;”

so that these waters running down thither, and those above stopped, made a dry channel for sixteen or eighteen miles: and the people passed over right against Jericho; which was the city Joshua had in view to attack first, and had sent spies thither to get intelligence of it, and the disposition of the people in it: (see Gill on “~~(111)~~ Joshua 2:1”).

Ver. 17. *And the priests that bare the ark of the Lord stood firm on dry ground in the midst of Jordan,* etc.] Which for its breadth Mr. Maundrell, the above mentioned traveller, says ^{f49} might be about twenty yards over, and its depth exceeded his height; but Dr. Shaw ^{f50}, a later traveller still, says,

“the river Jordan is by far the most considerable river, excepting the Nile, either of the coast of Syria, or of Barbary. I computed it to be about thirty yards broad, but the depth I could not measure, except at the brink, where I found it to be three yards.”

Now in the midst of this river the priests bearing the ark stood firm on dry ground, the waters above being stopped and those below cut off. This perhaps might give rise to the fables among the Heathens of the river Scamander being swelled for the destruction of Achilles, and dried up by Vulcan, of which Homer ^{f51} makes mention; and of the river Inachus, dried up by Neptune, as the Grecians fable; however, if Heathens can credit these accounts, surely we Christians ought to believe this, attested by divine revelation. And this may denote the presence of Christ with his people in afflictions, who will not suffer those waters to overflow them, and in death itself, when the swellings of Jordan shall not come near them to distress them; and when the covenant of grace will appear firm and sure, and be their great support; and when also the feet of the ministers of Christ stand firm, and their faith fails not; which is of great use, and very encouraging to the spiritual Israel of God:

and all the Israelites passed over on dry ground; the waters being divided to a space large enough for such a body of people to pass over, and which continued

until all the people were clean passed over Jordan; perfectly and completely, not one being left behind, or lost in the passage through it; in the midst of which the priests stood until all were passed over. So the spiritual Israel of God must all go over Jordan's river, or must all go through the valley of the shadow of death; and they will all go over safe to Canaan's land, to the heavenly glory; their souls go immediately to heaven at death, and their bodies will be raised at the last day, and be reunited to them, and partake of happiness with them; nor will anyone of them be lost; they all clean pass over, and arrive safe; for they are the chosen of God, the care and charge of Christ, the purchase of his blood, partake of his grace, and have the earnest of his Spirit.

CHAPTER 4

INTRODUCTION TO JOSHUA 4

This chapter relates an order, that is men, should take twelve stones out of the midst of Jordan, and carry them to the first place they lodged at as a memorial of their passage over it, (^(H4)Joshua 4:1-8); and how Joshua set up twelve other stones in the river itself, (^(H4)Joshua 4:9); and how many of the tribes of Reuben, Gad, and Manasseh, went before the Israelites when they passed over, (^(H4)Joshua 4:10-14); which being done, the priests were ordered to come out of Jordan, when the waters returned to their place, (^(H4)Joshua 4:15-18); The time when this miracle was wrought is observed, (^(H4)Joshua 4:19); and an account is given of Joshua's pitching the twelve stones taken out of Jordan in Gilgal, and the use they were to be of in future time, (^(H4)Joshua 4:20-24).

Ver. 1. *And it came to pass, when all the people were clean passed over Jordan,* etc.] As related, (^(H3)Joshua 3:17);

that the Lord spake unto Joshua, saying: as follows.

Ver. 2. *Take you twelve men out of the people,* etc.] Joshua had before this ordered twelve men to be taken from among them, which seems to have been done of himself; and now he has a direction from God for it, and what to employ them in:

out of every tribe a man; so that what they did was in the name of the several tribes, and as representing them.

Ver. 3. *And command you them, saying,* etc.] As follows:

take you hence out of the midst of Jordan; so that they were obliged to go back into the midst of Jordan, having already passed over it, as appears from (^(H4)Joshua 4:1);

out of the place where the priests' feet stood firm; where being stones, they chose to stand upon them, and which were a firm standing for them; and which secured them from the slime and mud at the bottom of the river the waters left behind; though it is not absolutely necessary to understand it

that they were to take, and did take, the stones from under their feet, but those that lay about the place where they stood:

twelve stones; each man a stone; and, according to the Samaritan Chronicle^{f52}, every man inscribed his name on the stone:

and ye shall carry them over with you; from the place they took them up, to the place they should next stop at:

and leave them in the lodging place where you shall lodge this night: which was in the place afterwards called Gilgal, (^{<RHB>}Joshua 4:19,20).

Ver. 4. *Then Joshua called the twelve men whom he had prepared of the children of Israel*, etc.] It may be for some other purpose, (^{<RHB>}Joshua 3:12); but this was the destination of them eventually, and as by divine direction:

out of every tribe a man: as he had before ordered, and was now directed to.

Ver. 5. *And Joshua said unto them*, etc.] The twelve men:

pass ye over before the ark of the Lord your God into the midst of Jordan; that is, they were to go back to Jordan again, which they had passed over, and go into the midst of it, where were the priests bearing the ark; for it is not to be imagined that the ark went along with them, or followed them, they going before it; but they went where that was, just before it, from whence they were to take the stones, as next directed:

and take you up every man of you a stone upon his shoulder; by which it appears they were large stones they were to take, not what they could carry in their hands, but what they were obliged to take upon their shoulders:

according unto the number of the tribes of the children of Israel; who had that day passed over Jordan, of which these stones were to be a memorial.

Ver. 6. *That this may be a sign among you*, etc.] A commemorative one:

[that] when your children ask [their fathers] in time to come; or “tomorrow”^{f53} and so in all time, or any time hereafter:

saying, what mean you by these stones? what is the reason of setting them up, and in this place, and being just of such a number?

Ver. 7. *Then ye shall answer them,* etc.] By informing them of the design and use of them:

that the waters of Jordan were cut off before the ark of the covenant of the Lord when it passed over Jordan; the waters below from those that were, above, which stood up on an heap; so that they were divided and separated from each other, and made dry land for a passage of the children of Israel; and this was done before, and in the presence of the ark of the covenant, to show that it was owing to the power of God, of whose presence the ark was a symbol:

the waters of Jordan were cut off; which is repeated for the confirmation of it, and that it might be taken notice of as a very marvellous event, and to be ascribed to the divine omnipotence and goodness:

and these stones shall be for a memorial unto the children of Israel for ever; which, whenever seen and observed by them, would put them in mind of this wonderful appearance of God for them; and Jerom^{f54} speaks of them as if seen by Paula in his time, whose life and travels in those parts are written by him.

Ver. 8. *And the children of Israel did so as Joshua commanded,* etc.] That is, the twelve men taken out of the twelve tribes of Israel, and who were the representatives of them in this action;

and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel; they took the exact number, and out of the very place Joshua was ordered to direct them to do:

and carried them over with them unto the place where they lodged: which, as Josephus says^{f55}, was fifty furlongs from Jordan, which was above six miles; so far they carried these stones on their shoulders:

and laid them down there; which afterwards were put in proper order by Joshua, or at least by his direction.

Ver. 9. *And Joshua set up twelve stones in the midst of Jordan,* etc.] Twelve other stones, as the Septuagint and Vulgate Latin versions, and so Jarchi; which he set one upon another, so that they might be seen above the water; or however the water of Jordan being clear, they might easily be discerned by those who either passed over the river, or walked by the side

of it, where they were; and perhaps may be the very stones John the Baptist pointed at in (~~40B~~ Matthew 3:9); since it was at Bethabara he was baptizing, supposed to be the very place of the passage of the children of Israel over Jordan, and had its name from thence, (~~40B~~ John 1:28);

in the place where the feet of the priests which bare the ark of the covenant stood; and which was done in commemoration of it: the words will bear to be read “under the station” of the feet of the priests: hence Jarchi fancies these were set, that their feet might not sink in the mud at the bottom of the river; but this, though here recorded, might be done by Joshua immediately after the priests were come out of Jordan, or as they were coming up: hence some think Joshua was the last that came up from it; but Abarbinel observes, that the word signifies “in the room” or “stead of”, (see Gill on “~~40B~~ Exodus 21:24”); so that these stones were placed in the room and stead of the station of the priests, in the midst of the river, and in memory of it:

and they are there unto this day; to the time of the writing of this book, which is no objection to Joshua being the writer of it, though it is by some made one; since it might be wrote by him, as doubtless it was, when such an observation could not be impertinent; and if what has been before observed is true, these stones were in the same place in the times of John the Baptist; and that they were in the order in which they were first set; for that they were in the waters of Jordan, there could scarce be any question of it. This was done to perpetuate the memory of this remarkable event: so Alexander the great set up twelve altars on the borders of India, by the river Oraxes, in commemoration of his exploits ^{f56}.

Ver. 10. *For the priests which bare the ark stood in the midst of Jordan,* etc.] Though on dry ground, the waters being divided:

until everything was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua; that is, until all the people had passed over Jordan, as the Lord had ordered Joshua, to encourage them unto, and go over with them, (~~40B~~ Joshua 1:2); and which Moses, by divine direction, had given Joshua in charge to do, (~~430B~~ Deuteronomy 31:7); Kimchi interprets this of the setting up of the stones in Jordan, and the removal of the other to Gilgal, of which Moses said nothing to Joshua; and though it may be true of the former, that the priests stood in Jordan till that was done, which is not certain, yet not of the latter; for it is plain, and it is most reasonable to conclude, that the

priests were come up from the midst of Jordan before Israel marched to Gilgal, or even began their march, (see ^{<R018>}Joshua 4:18,20); and much less is this to be understood of the stones at Ebal, as others, and so referred to (^{<R21D>}Deuteronomy 27:2); which was not done until after Ai was taken, (^{<R09B>}Joshua 8:24). And it is not reasonable to imagine that the priests should continue in Jordan to that time; Abarbinel thinks it refers to the words in (^{<R00B>}Joshua 1:3); which had been spoken by the Lord to Joshua, and had been expressed by Moses, (^{<R124>}Deuteronomy 11:24,25); and which he supposes were now repeated by Joshua, and the priests continued in their station until he had made an end of rehearsing them; the last clause relating to Moses is left out in the Septuagint version:

and the people hasted and passed over; not stood in fear of the waters of the river returning upon them; rather through an eager desire of setting their feet on the land of Canaan, and it may be to relieve the priests from their station as soon as might be.

Ver. 11. *And it came to pass, when the people were clean passed over*, etc.] Every one of them, as in (^{<R017>}Joshua 3:17 4:1);

that the ark of the Lord passed over, and the priests, in the presence of the people; that is, the priests bearing the ark came out of the midst of Jordan in the sight of all the people, who were on the banks of it, on the other side, where they had been stationed during the passage of the people; though this motion of them was not until they received an order for it, of which there is an after mention. The Septuagint version reads, “and the stones before them”; (see ^{<R018>}Joshua 4:8).

Ver. 12. *And the children of Reuben, and the children of Gad, and half the tribe of Manasseh*, etc.] Who were settled on the other side Jordan, in the countries taken from Sihon and Og:

passed over armed before the children of Israel; the rest of the tribes:

as Moses spake unto them; or ordered them, and as they promised they would, (^{<R017>}Numbers 32:17,20,21,27,29,32).

Ver. 13. *About forty thousand prepared for war*, etc.] Accoutred with proper armour to defend themselves, and their brethren, and annoy their enemies: this is to be understood of such a number of the above mentioned tribes; otherwise the number of all Israel that went over Jordan, even armed or fighting men, besides women and children, were five hundred

thousand or more. Now though the number of men fit for war, of these tribes, were an hundred thirty thousand, who were all, according to the original agreement, under obligation to go with their brethren over Jordan into Canaan's land, and continue with them until it was subdued, and they had rest in it; yet Joshua took no more than about forty thousand of them, who we may suppose were select men, and fit for his purpose; the rest were left to look after their flocks, their families, and their lands: these

passed over before the Lord unto battle; over Jordan, before the ark of the Lord, as that stood in Jordan, bore by the priests there, being ready to engage in battle whenever it was necessary: and they went on with their brethren

to the plains of Jericho; to a place afterwards called Gilgal; (see ^{<1019>}Joshua 4:19). The Septuagint version is, to the city Jericho.

Ver. 14. *On that day the Lord magnified Joshua in the sight of Israel*, etc.] Made him great and honourable in their esteem, by doing what he foretold would be done, dividing the waters of Jordan, drying up the river to make a passage for them through it, as on dry land:

and they feared him, as they feared Moses, all the days of his life; had a reverend esteem of him, and affection for him, and yielded obedience to him all his days; (see ^{<1243>}Exodus 14:31).

Ver. 15. *And the Lord spake unto Joshua*, etc.] When all the people had passed over jordan:

saying; as follows.

Ver. 16. *Command the priests that bear the ark of the testimony*, etc.] In all places before, in this history, the ark is called the ark of the covenant, here the ark of the testimony, which signifies the same thing, the law; which was both the covenant between God and the people, and a testimony of his will unto them; the Septuagint version has both words:

that they come up out of Jordan; where they stayed until all the people passed over, for the encouragement of them, and until they received this order.

Ver. 17. *Joshua therefore commanded the priests*, etc.] In obedience to the Lord, and sent them an order:

saying; as follows:

come ye up out of Jordan; from the midst of the river to the bank of it, which was properly an ascent.

Ver. 18. *And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan*, etc.] According to the command of Joshua in the name of the Lord:

[and] the soles of the priests' feet were lift up upon the dry land; and set upon it, on the bank of Jordan, and shores of the land of Canaan:

that the waters of Jordan returned unto their place; those that came from above, and had stood on an heap, gradually came down into the channel, and those below that were cut off returned:

and flowed over all his banks, as [they did] before; and usually did at this time of the year, (see ^{<RB5>}Joshua 3:15); so that there was no decrease or loss of the waters by their failing, and being cut off.

Ver. 19. *And the people came up out of Jordan*, etc.] The channel of it, to the shore:

on the tenth [day] of the first month; the month Nisan or Abib, which from the time of Israel's coming out of Egypt was appointed the first month of the year, (^{<RB2>}Exodus 12:2); on the fifteenth of which month they came out of Egypt, having kept the passover on the fourteenth at even; so that their coming out of Egypt, to their entrance into Canaan, was just forty years, wanting five days. This tenth day was the day in which the passover was taken from the flock, and kept till the fourteenth, on which day the children of Israel kept their first passover in Canaan, in the plains of Jericho, (^{<RB50>}Joshua 5:10);

and encamped in Gilgal, in the east border of Jericho; it has its name here by anticipation, for it was so named after this for a reason given, (^{<RB9>}Joshua 5:9); It was, according to Josephus ^{f57}, ten furlongs, or a mile and a quarter, from Jericho. Jerom says ^{f58}, there was shown in his time a desert place two miles from Jericho, had in wonderful esteem by men of that country, which he suggests was this place; as it was had in great veneration, both by the worshippers of the true God, and by idolaters, for many ages.

Ver. 20. *And those twelve stones which they took out of Jordan,* etc.] The twelve men who were sent there for that purpose, and took them from thence, and brought them hither, (^{<604B>}Joshua 4:3,5,8);

did Joshua pitch in Gilgal; set them in rows, or one upon another, and made a pillar of them commemorative of their passage over Jordan into the land of Canaan: according to Josephus ^{f59}, he made an altar of these stones; and Ben Gersom is of opinion, that they were placed in the sanctuary by the ark, though not in it; which yet was the sentiment of Tertullian ^{f60}, but very improbable; since that ark was not capable of such a number of large stones; and it must be a very large ark or chest, if one could be supposed to be made on purpose for them; but it is most likely they were erected in form of a pillar or statue, in memory of this wonderful event, the passage of Israel over Jordan, (see ^{<604C>}Joshua 4:7); they may be considered as emblems of the twelve apostles of Christ, and their ministrations and writings; their number agrees, and so does the time of their appointment to go into all the world, and preach the Gospel, which was after the resurrection of Christ, typified by the passage of Joshua over Jordan, and out of it; the name of one of them, and he a principal one, was Peter or Cephas, which signifies a stone; and all of them in a spiritual sense were lively stones, chosen and selected from others, and called by grace, and were very probably most, if not all of them, baptized in this very place, Bethabara, from whence these stones were taken; and were like them unpolished, as to external qualifications, not having an education, and being illiterate, but wonderfully fitted by Christ for his service; and were not only pillars, as James, Cephas, and John, but in some sense foundation stones; as they were the instruments of laying Christ ministerially, as the foundation of salvation, and of preaching the fundamental truths of the Gospel, in which they were constant and immovable; and their ministry and writings, their Gospels and epistles, are so many memorials of what Christ, our antitypical Joshua, has done for us in passing over Jordan's river, or through death; finishing thereby transgression and sin, obtaining peace, pardon, righteousness, and salvation, opening the way to the heavenly Canaan, abolishing death, and bringing life and immortality to light.

Ver. 21. *And he spoke unto the children of Israel, saying,* etc.] At the same time he set up the stones:

when you children shall ask their fathers in time to come, saying, What [mean] these stones? (see Gill on "^{<604D>}Joshua 4:6").

Ver. 22. *Then ye shall let your children know*, etc.] The meaning of the erection of these stones, acquaint them with the whole history, the meaning of which they are designed to perpetuate:

saying, Israel came over this Jordan on dry land; and if they should ask how that could possibly be done, or if they did not, they were to inform them by what means it was brought about, as follows.

Ver. 23. *For the Lord your God dried up the waters of Jordan from before you, until ye were passed over*, etc.] As this is supposed to be said in future time, and to persons who were not upon the spot when this was done, and so entirely ignorant of the affair; it is not to be understood of them personally, but of the same people they were of, the people of Israel in former times, of their ancestors, and of them in them; the benefits of which they enjoyed by possessing the land of Canaan their fathers were at this time introduced into:

as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over; for though the generation of men, for the most part, was dead, that passed through the Red sea; yet as Joshua himself, and Caleb and Eleazar, and it may be some others that were not among the murmurers, were still living, for whom that miracle was wrought, this way of speaking is very properly made use of; and especially when it is observed, that there were many of the present generation then young, which passed over, and even those unborn were in and represented by their ancestors, and who enjoyed the advantages of that wonderful mercy; so these two strange events are joined together, as instances of divine power and goodness, in (^{394B} Psalm 114:3,5).

Ver. 24. *That all the people of the earth might know the hand of the Lord, that it [is] mighty*, etc.] Even almighty, and can do that which is marvellous and surprising, and above the power of nature to effect; things unsearchable and past finding out, which cannot be expressed, or conceived how and by what means they are brought about; this the very Heathens would own and acknowledge when they should see these stones, and be told the meaning of them, or should hear of this amazing event:

that ye might fear the Lord your God for ever; as the above mentioned end was to be answered among the people of the earth by these stones, this among the people of Israel; who upon sight of them would call to mind the power and goodness of God, which would serve to keep an awe of his

majesty on their mind, a due reverence of him and his greatness, and engage them to fear, serve, and worship him; who by such acts as these had abundantly showed himself to be the only true and living God, and the covenant God of them his people Israel; the Septuagint version is,

“that ye may worship the Lord your God in every work.”

CHAPTER 5

INTRODUCTION TO JOSHUA 5

The Canaanites being dispirited on the passage of the children of Israel through Jordan, (^{<ref>}Joshua 5:1); Joshua is ordered to circumcise such of the people of Israel that were uncircumcised, (^{<ref>}Joshua 5:2-9); in order to their eating of the passover, which was now to be kept, (^{<ref>}Joshua 5:10); and they being now provided with corn sufficient, the manna ceased, (^{<ref>}Joshua 5:11,12); and there appeared to Joshua a divine Person, in an human form, to encourage and direct him what to do in the conquest of the land, and particularly Jericho, (^{<ref>}Joshua 5:13-15).

Ver. 1. *And it came to pass, when all the kings of the Amorites, which [were] on the side of Jordan westward,* etc.] On the side the Israelites were now on; and this is observed, to distinguish them from the other kings of the Amorites beyond Jordan, on the eastern side, who were already conquered by the Israelites, Sihon and Og, who seem to be a colony that went over from the Amorites in Canaan, and possessed themselves of that part of the land of Moab. These seem to be put for several others of the nations of the land not mentioned, who doubtless were as much dispirited as they; and they are the rather mentioned, because they were a principal nation, and a very powerful and warlike one, (see ^{<ref>}Amos 2:9).

and all the kings of the Canaanites which [were] by the sea; the Mediterranean sea; the Septuagint version calls them the kings of Phoenicia; and that which was strictly and property so lay on that coast, in which were the cities of Tyre and Sidon, though the whole land of Canaan was sometimes so called; unless this is to be understood, either of the dead sea, or of the sea of Galilee; of which Canaanites, (see ^{<ref>}Numbers 13:29); however, be they the one or the other, or both, as most likely, when they

heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel; they lost all their courage, and never recovered it any more; concluding it was all over with them, since such wonderful things were

done for them by the Lord: the word “we” shows that the writer of this history was one that passed over Jordan, and who can be supposed but Joshua himself? this circumstance, I think, strongly corroborates that opinion.

Ver. 2. *At that time the Lord said unto Joshua*, etc.] When the people had passed over Jordan, and had pitched in Gilgal, and Joshua had set up the stones there; and particularly when the dread of them had seized the inhabitants of Canaan, and deprived them of all their courage; and so was a fit time for the execution of what is next ordered, and seems designed in the providence of God among other things particularly for that:

make them sharp knives; not that Joshua was to make them himself, but to order them to be made; for a considerable number would be wanted for the use to be made of them: the Targum calls them sharp razors; and Ben Gersom says they were made of brass, more likely of iron or steel, which perhaps he means; but the Hebrew text is, “knives of rocks”, “flints” or “stones”; and so Maimonides^{f61} interprets the words, and as they are rendered in various versions^{f62}; with such an instrument Zipporah circumcised her son; and like them were the “samia testa”^{f63}, with which the priests of the mother of the gods were castrated; and the “saxum acutum” of Ovid^{f64}; and such the Americans used in slaying beasts, and the Egyptians^{f65} in the dissecting of their dead bodies; and which the Talmudists allow of as lawful; and in the east the Jews to this day use knives of stone in circumcision^{f66}; (see Gill on “~~TIME~~ Exodus 4:25”).

and circumcise again the children of Israel the second time; not that circumcision was to be repeated on them that had been circumcised already, who had found out ways and means to draw over the foreskin again, as some in later times did; or who had been imperfectly circumcised according to the rite enjoined by Abraham, which some Jewish writers say was not perfect; neither of which was the case. Kimchi, and so Ben Melech, interpret the word, “oftentimes”, frequently, one time after another; as if the sense was, Joshua was to circumcise them, or take care they were circumcised, some at one time, and some at another, until the whole was finished; but this is not what is meant, it refers to a former general circumcision; not to the circumcision, as first administered in Abraham’s time, for there had been a multitude of instances of it since that time; but to the circumcision of the Israelites at, about, or quickly after their coming out of Egypt; either before their eating of their first passover,

the night they went out of Egypt, as Jarchi ^{f67}; or rather some time in the three days' darkness of the Egyptians, as Dr. Lightfoot ^{f68} thinks; or else when they were about Sinai, just before the celebration of the passover there, (⁻⁰¹⁰¹Numbers 9:1,2); from which time it had been neglected; not cause unnecessary, while they were in the wilderness, to distinguish them from others, which was not the principal, at least not the only use of it; nor because forbidden the Israelites for their disobedience, murmurings, and rebellion, it not being probable that God should prohibit the observance of a command of his on that account; nor so much through criminal neglect, at least contempt of it, as because of their frequent journeying, and the inconvenience of performing it, being always uncertain, when they had pitched their tents, how long they should stay, and when they should remove, since this depended upon the taking up of the cloud; wherefore, unless they could have been sure of a continuance for a proper time, it was not safe to administer it; and now it was enjoined, partly because they were about to celebrate the passover, which required circumcision in all that partook of it, (⁻⁰¹²³Exodus 12:43,44); and partly because they had now entered into the land of Canaan, which was given them in the covenant of circumcision, (⁻⁰¹⁷⁸Genesis 17:8-10); wherefore it became them now to observe it, and as typical of spiritual circumcision, necessary to the heavenly Canaan, as well as to distinguish them from the uncircumcised Canaanites they were coming among; and they did not think themselves under obligation to observe it till they came to settle in that land, as some think, who hereby account for their long neglect of it.

Ver. 3. *And Joshua made him sharp knives, and circumcised the children of Israel*, etc.] Not that Joshua circumcised them himself, any more than he made the knives himself, but he ordered both to be done, and took care that they were done. And as any that had skill might make the knives, so might any circumcise; circumcision was not restrained to any order of men, not to the priests and Levites, but any might perform it; so that though the number to be circumcised was great, it might soon be finished: and this was done

at the hill of the foreskins; as the place was afterward called from hence; these being heaped up one upon another, made a hill of them, as the Jews say ^{f69}, being covered with dust. This circumcision performed by Joshua, or his orders, was typical of the spiritual circumcision without hands, which those that believe in Jesus, the antitype of Joshua, partake of.

Ver. 4. *And this [is] the cause why Joshua did circumcise,* etc.] Or the reason of the command given him to circumcise the children of Israel at this time, namely, what follows:

all the people that came out of Egypt [that were] males, [even] all the men of war; meaning such that were twenty years old, and upwards:

died in the wilderness, by the way, after they came out of Egypt; not directly, but in a course of forty years, as they journeyed through the wilderness; this is to be understood with an exception of Joshua, Caleb, Eleazar, etc. but then there was a large number who were under twenty years of age, that came out of Egypt, and were now living.

Ver. 5. *Now all the people that came out were circumcised,* etc.] All that came out of Egypt, and males, were circumcised, whether under or above twenty years of age; for though it is possible all were circumcised before they came out of Egypt, which favours the opinion of Dr. Lightfoot, that they might be circumcised during the three nights' darkness of the Egyptians, when they could take no advantage of it, as Levi and Simeon did of the Shechemites; and which seems more probable than that it should be on the night they came out of Egypt, when many must have been unfit for travelling, and seems preferable to that of their being circumcised at Mount Sinai, which was a year after their coming out of Egypt:

but all the people [that were] born in the wilderness by the way, as they came forth out of Egypt, [them] they had not circumcised; the reasons of which neglect; (see Gill on "¹⁷⁰Joshua 5:2"). The phrase, "by the way", seems to point at the true reason of it, at least to countenance the reason there given, which was on account of their journey; that is, their stay at any place being uncertain and precarious; so the Jews say¹⁷⁰, because of the affliction or trouble of journeying, the Israelites did not circumcise their children. This is to be understood of all males only born in the wilderness, they only being the subjects of circumcision.

Ver. 6. *For the children of Israel walked forty years in the wilderness,* etc.] Wanting a few days, the round number is given: not forty two, as the Septuagint version:

till all the people [that were] men of war, which came out of Egypt, were consumed; all that were above twenty years of age, excepting Joshua and Caleb:

because they obeyed not the voice of the Lord; but murmured against him, and against his servants, and particularly against Aaron, being the high priest; and chiefly because of the report of the spies, and their murmurs then, which so incensed the Lord against them, that he threatened them with an entire consumption of their carcasses, and which accordingly was fulfilled, to which the following clause refers:

unto whom the Lord sware, that he would not show them the land which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey; (see ^{<0442>}Numbers 14:23,24).

Ver. 7. *And the children [whom] he raised up in their stead, them Joshua circumcised*, etc.] Who were born to them in the wilderness, and succeeded them, some of which might be near forty years of age; as for those that were born before, of which there might be many now living, they had been circumcised already, but others, were not:

for they were circumcised, because they had not circumcised them by the way; or while journeying the forty years in the wilderness; which, as before observed, seems to be the true reason of the omission of circumcision.

Ver. 8. *And it came to pass, when they had done circumcising all the people*, etc.] Which seems as if it was done in one day, even on the same day they passed over Jordan, and came to Gilgal; though Bishop Usher ^{f71} thinks it was the day following; and so the Jews ^{f72} say it was on the eleventh of Nisan:

that they abode in their places in the camp till they were whole: till the wound made by circumcision was healed; now as it was on the tenth day they passed over Jordan, and came to Gilgal, where they were circumcised, there were three entire days between that and the fourteenth, when they kept the passover; during which time they kept within their tents in the camp, being unfit to move from thence, for on the third day of circumcision they were usually sore, (^{<0325>}Genesis 34:25); but being well on the fourth, were able to attend the passover. As the providence of God greatly appeared in favour of Israel, by causing a dread to fall on their enemies, that they durst not sally out of the city and attack them; so it showed great faith in Joshua, and the Israelites, to administer circumcision at this time, just as they were landed in an enemy's country; and when the waters of Jordan were returned, and there was no going back, and if they could, as they were not in a condition to fight, so not to flee.

Ver. 9. *And the Lord said unto Joshua*, etc.] Out of the tabernacle:

this day have I rolled away the reproach of Egypt from off you; either the reproach of being reckoned office same religion with the Egyptians, they now having observed the command of the Lord, and thereby declared themselves to be his servants and worshippers, which sense Ben Gersom mentions; or else the reproach with which the Egyptians reproached them, that they were brought out from them into the wilderness for evil, to be destroyed there, they now being safely arrived in the land of Canaan; which sense he seems to approve of, and so Abarbinel: or rather by it is meant the reproach of being bondmen, and slaves, as they were in Egypt, having now entered upon their inheritance, they as free men, the sons of Abraham, Isaac, and Jacob, were heirs unto; and perhaps it was this sense of the phrase led Josephus^{f73} to give a wrong interpretation of the word “Gilgal”, which he says signifies “liberty”: and adds,

“for, having passed the river, they knew they were free from the Egyptians, and from troubles in the wilderness;”

though the more commonly received sense is, that this reproach is to be understood of uncircumcision, which was the reproach of the Egyptians, they at this time not using circumcision they afterwards did, when some of the nations thereabout used it, who descended, from Abraham, as the Midianites, Ishmaelites, Arabians, and Edomites:

wherefore the name of the place is called Gilgal unto this day; which signifies “rolling”^{f74}; so that when it is met with before, it is so called by anticipation.

Ver. 10. *And the children of Israel encamped in Gilgal*, etc.] Not after their circumcision, but before, and where they continued encamped during that, and until the passover had been kept by them; this was little more than a mile from Jericho, (see Gill on “⁽¹⁰⁴⁹⁾Joshua 4:19”);

and kept the passover on the fourteenth day of the month at even; exactly as it was ordered to be observed, and was observed when first kept, (⁽¹⁰¹⁶⁾Exodus 12:6);

in the plains of Jericho: a proper place both for their encampment, and the celebration of the passover, and where very likely they met with lambs enough for their purpose, which belonged to the inhabitants of Jericho; or however being now got into the good land, they needed not, and were

under no temptation of sparing their own: historians agree, as Strabo ^{f75}, Josephus ^{f76}, and others, that Jericho was seated in a plain.

Ver. 11. *And they did eat the old corn of the land*, etc.] That of the last year, as some versions ^{f77}, which agree with ours; in which they seem to follow the Jewish writers, who, as particularly Kimchi, Gersom, and Ben Melech, interpret it of the old corn, for this reason, because they might not eat of the new until the wave sheaf was offered up, (~~OR230~~ Leviticus 23:10,11,14); of which old corn they suppose the unleavened cakes were made, and was also parched corn, though that word the Septuagint version translates “new”; and indeed were it not for the above law, there does not seem to be any reason for rendering it old corn, only corn of the land, as the Septuagint does; and there is some difficulty how they should get at the old corn, which it may be supposed was laid up in the granaries, when Jericho was close shut up, and none went in or out; unless they met with it in some of the villages near at hand, or it was brought them by the traders in corn, of whom they bought it, or found it in some houses and barns without the city:

on the morrow after the passover; which Kimchi and Ben Gersom say was on the fifteenth of Nisan, the passover being on the fourteenth; but if the morrow after the passover is the same with the morrow after the Sabbath, (~~OR231~~ Leviticus 23:11); that was the sixteenth of Nisan; and so Jarchi here says, this is the day of waving the sheaf, which was always done on the sixteenth: it is difficult to say which day is meant; if it was the sixteenth, then it may refer to what they ate on that day, after the sheaf was offered ^{f78}; if it was the fifteenth, it seems necessary to understand it of the old corn; and such they must have to make their unleavened cakes of, both for the passover on the fourteenth, and the Chagigah, or feast of unleavened bread, which began the fifteenth, as it follows:

unleavened bread, and parched [corn] in the selfsame day; unleavened bread, for the uses before mentioned, they were obliged to, and parched corn for their pleasure; but new corn, as the Septuagint render it, was expressly forbidden before the waving of the sheaf, (~~OR234~~ Leviticus 23:14); and therefore old corn seems to be meant; this was just forty years to a day from their coming out of Egypt.

Ver. 12. *And the manna ceased on the morrow after they had eaten of the old corn of the land*, etc.] There being now no further need of it; miracles are not wrought or continued when unnecessary; for the ceasing of the

manna shows, that it was not a common but an extraordinary provision. The ceasing of the manna, which was a type of Christ, may signify the cessation of Gospel ordinances, in which Christ is held forth as food for his people. These are to continue till all the spiritual Israel of God have passed over the river Jordan, or death, even until the end of the world, and then to cease, (^{<186>}Matthew 28:19,20) (^{<115>}1 Corinthians 11:26 ^{<122>}Revelation 21:22,23); the eating of the old corn may signify the glories of the future state, the joys and happiness of the heavenly Canaan, prepared for those that love the Lord from the foundation of the world; it may denote those ancient things the saints will feed and live upon to all eternity; the eternal love of the three divine Persons, electing grace, the ancient settlements of grace, the everlasting covenant of grace, and the blessings of it; the glorious Mediator of it, that was set up from everlasting, and the grace given to them in him before the world began:

neither had the children of Israel manna any more; having no more need of it, as the saints in heaven will stand in no more need of Gospel ordinances:

but they did eat of the fruit of the land of Canaan that year; the increase of the land, not only of the fields, but of the vineyards and oliveyards, which they had neither sown nor planted, (see ^{<160>}Deuteronomy 6:10,11); which may denote the plenty and variety of the joys of heaven, and glories of the future state; the various fruits which grow on Christ, the tree of life, brought forth every month, or continually; all which will be enjoyed through the free grace of God, without the works or merits of men.

Ver. 13. *And it came to pass, when Joshua was by Jericho*, etc.] Or “in Jericho”^{<179>}; not in the city itself, but in the border of it, as Kimchi and Ben Melech; or on the side of it, as Jarchi; on one side of which he was reconnoitring by himself, very probably seeking for a proper place where to make his first attack; or if he could find out some avenue to the city, whereby he could enter more easily; or it may be he was meditating a scheme how to subdue the city; and it is very likely praying to God that he would direct him, and succeed him. Ben Gersom interprets it, his thoughts were in Jericho; and both he, and Abarbinel, suppose, that what follows was in a vision of prophecy, that it seemed to him that he was in Jericho, and saw a person, as after described, and was only a dream or night vision; but, no doubt, whether this was in the day or in the night, which is not

certain, it was a real sight that Joshua had, or one really appeared to him as a man, as after related:

that he lifted up his eyes, and looked; his eyes before looked downwards, as the eyes of a person in deep study and meditation usually do:

and, behold, there stood a man over against him; not a mere man, nor a created angel in an human form, but a divine Person in such a form, even the Son of God, who frequently appeared in this manner to the patriarchs; as is clear from the worship paid unto him by Joshua, by his calling him Lord, and owning himself to be his servant; and by the ground on which he stood, being holy through his presence, as well as by his title, the Captain of the Lord's host. Jarchi says, this is Michael, which, if understood of Michael the uncreated angel, the head of all principality and power, is right, who is always meant by Michael, whenever he is spoken of in Scripture; and so this is interpreted by the ancient Jews^{f80} of the Angel the Redeemer:

with his sword drawn in his hand; who sometimes is said to have a twoedged one come out of his mouth, and sometimes one girt on his thigh, and here with one drawn out of the scabbard, to justify the war with the Canaanites, and to encourage Joshua to proceed in it. His sword has been drawn against his enemies, and those of his people from the beginning, ever since the fall of man, when enmity commenced between him and the seed of the serpent; it appeared drawn when here on earth combating with all our spiritual enemies, and will never be put up until all enemies are put under his feet:

and Joshua went unto him; which showed great courage, presence of mind, and magnanimity:

and said unto him, [art] thou for us, or for our adversaries? by his appearing in this warlike posture, he concluded it was to take on one side or the other, either on the side of Israel, or of the Canaanites; and he seemed to suspect that it was on the side of the latter, and that he was one that was come to defy the armies of Israel, as Goliath afterwards did, (~~1~~ Samuel 17:8); and to engage in a single combat with Joshua their general, and so decide the war; in which, had this been the case, Joshua was ready to fight with him.

Ver. 14. *And he said, nay,* etc.] Not for or on the side of their adversaries was he come, as Joshua suspected at the first sight of him; the Septuagint version is, “he said unto him”, taking **al** for **wl** , as it sometimes is:

but [as] Captain of the host of the Lord am I now come; of the host of the Lord both in heaven and in earth, angels and men, and particularly of the people of Israel, called the armies and host of the Lord, (^{<1004>}Exodus 7:4 12:41); so that though Joshua was general, Christ was Generalissimo; and so Joshua understood him, and therefore showed a readiness to do whatsoever he should command him; the spiritual Israel of God, the church, is in a militant state, and has many enemies to combat with, sin, Satan, the world, and false teachers; Christ is their Leader and Commander, the Captain of their salvation, and has all necessary qualifications or wisdom, courage, and might, for such an office; (see ^{<2504>}Isaiah 55:4 11:2,3 ^{<8020>}Hebrews 2:10 ^{<6691>}Revelation 19:11,14);

and Joshua fell on his face to the earth; in reverence of this divine and illustrious Person, whom he perceived to be what he was:

and did worship; gave him religious worship and adoration, which had he been a created angel he would not have given to him, nor would such an one have received it, (^{<6690>}Revelation 19:10 22:8,9);

and said unto him, what saith my Lord unto his servant? that is, what commands had he to lay upon him, and he was ready to execute them? he was heartily willing to be subject to him as the chief general of the Israelitish forces, and to consider himself, and behave, as an officer under him, and to obey all orders that should be given.

Ver. 15. *And the Captain of the Lord’s host said unto Joshua,* etc.] As a trial and proof of his obedience to him:

loose thy shoe from off thy foot; which is to be understood literally, as when the like was commanded Moses at Horeb, (^{<1005>}Exodus 3:5); though some interpret it figuratively; as Abarbanel,

“remove from thee such thoughts that thou shall take this city by strength:”

for the place whereon thou standest [is] holy; because of the presence of this Person, and as long as he was there, though afterwards was as another place; the Jewish commentator, last mentioned, thinks this intimates that

the city, and all in it (and all round about it), should be “cherem”, devoted, and so be holy to the Lord:

and Joshua did so; loosed his shoe from his foot, in obedience to the Captain of the Lord’s host, thereby giving proof of his readiness, willingness, and alacrity to serve under him.

CHAPTER 6

INTRODUCTION TO JOSHUA 6

In this chapter Joshua is assured, though Jericho was closely shut up, it should be delivered into his hands, (^{<ref>Joshua 6:1,2</ref>); and he is directed, with the army, to go round the city six days together, seven priests bearing the ark of the Lord, with seven trumpets sounding; and on the seventh day to go round it seven times in like manner, when its wall should fall, (^{<ref>Joshua 6:3-5</ref>); which order Joshua communicated to the priests, and to the people, and which was put into execution by them, with some other instructions he gave them, (^{<ref>Joshua 6:6-16</ref>); particularly that the city, and all in it, should be devoted to the Lord, and none spared, but Rahab and her family, (^{<ref>Joshua 6:17-19</ref>); the success was according to the assurance given by the Lord, (^{<ref>Joshua 6:20</ref>); when all in the city were destroyed, and that was burnt with fire, and the gold, silver, brass, and iron, brought into the house of the Lord, and Rahab and her father's household were saved alive, (^{<ref>Joshua 6:21-25</ref>); and the chapter is closed with an adjuration of Joshua, cursing the man that should rebuild the city; and with this observation, that the fame of Joshua upon this was spread abroad throughout the country, (^{<ref>Joshua 6:26,27</ref>).}}}}}}}

Ver. 1. *Now Jericho was straitly shut up, because of the children of Israel,* etc.] Or “it shut up”, or “was shutting, and was shut up”^{f81}; that is, the king and the inhabitants shut it up within; the Targum says with iron doors, and bars of brass, and it was blocked up without by the children of Israel:

none went out and none came in; none of their forces went out to make a sally on the Israelites, or to seek to make peace with them; nor any of their neighbours went in to them, to carry them any provision, or to assist them, or to be sheltered by them, not being able to do it because of the camp of Israel.

Ver. 2. *And the Lord said unto Joshua,* etc.] The same divine Person called in the preceding chapter the Captain of the Lord's host, (^{<ref>Joshua 5:14</ref>), now with him, and who gave him the following orders, instructions, and assurances:}

see, I have given into thy hand Jericho, and the king thereof: which might be concluded from the fear that was fallen upon the inhabitants of the city and their king, and from their shutting themselves up so closely, not daring to come out against Israel: and especially from this declaration and promise of the Lord; and which should be done in such a manner, as that it would clearly appear to be of the Lord, and not men:

[and] the mighty men of valour; the military men, the soldiers, or army that were under the command of the king of Jericho; or, as Kimchi reads it, “though” mighty men, yet they should not be able to defend the city, or hinder its falling into their hands; for what were they to the mighty God of Israel?

Ver. 3. *And ye shall compass the city, all [ye] men of war*, etc.] Joshua their chief commander under the Lord, and all that were able to make war, even all above twenty years of age; these were to compass the city, not in the form of a siege, but by a procession around it:

[and] go round about the city once; or one time, for the first once in a day, and no more:

thus shall thou do six days; one after another; that is, go round it, once every day, for such a time. This order was given, according to the Jews^{f82}, the twenty second of Nisan, after the feast of unleavened bread was over.

Ver. 4. *And seven priests shall bear before the ark seven trumpets of rams’ horns*, etc.] The ark was to be taken up and carried by priests round the city. Ben Gersom observes, that this was to direct the Israelites to keep and do according to all that was written in it; that is, in the law, which was contained in it; but no doubt the design of it was to show, that the subduing of Jericho, and the miracle that would be wrought, were owing to the power and presence of God, of which the ark was a symbol: and before it were to go seven other priests, with trumpets in their hands; which, according to our version, were made of rams horns: in the original it is “jobelim”, or “jubilee” trumpets. Some think it means only such as they were to use in the year of jubilee; so Abarbinel and others, as Masius and Noldius^{f83}; that they had their name from Jubal, the first inventor of musical instruments, (^{<01021>}Genesis 4:21); for rams’ horns are objected to because they are solid, and not hollow; as if they could not be bored and made hollow, and fit for such a purpose. The Targum, Jarchi, and Kimchi,

interpret the word by rams horns, as we do^{f84}; and observe what R. Akiba said,

“when (says he) I went into Arabia, I heard them call; a ram “jobel”; and the trumpet itself is called “jobel”, because made of a ram’s horn^{f85}.”

and the seventh day ye shall compass the city seven times; in the same manner as on the other days:

and the priests shall blow with the trumpets; which they were to do; and did every day.

Ver. 5. *And it shall come to pass, that when they make a long [blast] with the ram’s horn*, etc.] Continue blowing, and protracting, and drawing out the sound a long time; which they did only on the seventh day; on the other days it was but a short blast they made at a time; so that this being different, it would be a good sign and token to the people to do what they are next directed to:

[and] when ye hear the sound of the trumpet; drawn out to a great length:

all the people shall shout with a great shout; at once, as when an onset is made in battle, or a victory is obtained:

and the wall of the city shall fall down flat; or “under itself”^{f86}; which Jarchi interprets, in its place; that is, where it stood, and be swallowed up in it: so the Targum,

“and it shall be swallowed up under it;”

yet so that somewhat of it should be seen, as an attestation and proof of the miracle, as Kimchi; who says,

“it means that it should be swallowed up in its place under the earth, and a little of it appear above ground for a memorial of the miracle.”

and the people shall ascend up, every man straight before him; just as they were in the order of procession; for the wall being fallen everywhere, they would have no occasion to make up to one certain place, as when a breach is only made in one place, and the besiegers are obliged to go so many a breast to enter at it; but in this case they might go straight up from whence they were, and enter the city without any obstruction and difficulty.

Ver. 6. *And Joshua the son of Nun called the priests*, etc.] Not the Levites and Kohathites, whose business it was in common to bear the ark, but upon this occasion the priests; not all of them, but as many as were sufficient for the purpose:

and said unto them, take up the ark of the covenant; by putting the staves into the rings of it, and so carry it, (^{<12514>}Exodus 25:14); (see ^{<1010>}Numbers 7:9);

and let seven priests bear seven trumpets of rams' horns before the ark of the Lord: (see Gill on "^{<1014>}Joshua 6:4").

Ver. 7. *And he said unto the people, pass on, and compass the city*, etc.] The women and children, the young men under twenty years of age, the unarmed part of the camp, as distinguished from the armed men:

and let him that is armed pass on before the ark of the Lord; to guard the ark, protect the priests, and defend the people, should any sally be made by the enemy upon them. These seem to design all the males that were above twenty years of age able to bear arms, and fit for war; though some restrain it to the forty thousand of the tribes of Reuben, Gad, and Manasseh, (^{<1014>}Joshua 1:14 4:12).

Ver. 8. *And it came to pass, when Joshua had spoken to the people*, etc.] Both armed and unarmed; had finished the orders and directions he gave them before mentioned:

that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord; in his sight, and by his direction, and at his command given by Joshua, and before the ark, the symbol of his presence:

and blew with the trumpets; a short blast as they went along; this they did on each of the six days:

and the ark of the covenant of the Lord followed them; being borne by priests, (^{<1016>}Joshua 6:6).

Ver. 9. *And the armed men went before the priests that blew with the trumpets*, etc.] Whom Jarchi, Kimchi, and Abarbinel, interpret of Reuben and Gad, and the half tribe of Manasseh; that is, as many of them as Joshua took with him over Jordan; though rather all the armed men in the camp are meant; at least along with those mentioned went the standards of Judah and Ephraim:

and the rereward came after the ark; because the tribe of Dan was the rereward in journeying, (^{<4123>}Numbers 2:31); hence the Targum paraphrases the words,

“and the tribe of the house of Dan went after the ark;”

and so both Jarchi and Kimchi interpret it: but rather the body of the people unarmed are designed; at least these were brought up by the standard of Dan; or otherwise no place in this procession is appointed for them, whose business it was to make the great shout on the seventh day with the rest:

[the priests] going on and blowing with the trumpets; the word “priests” is not in the text, but is rightly supplied; for, as Kimchi and Abarbinel observe, this is not said of the rereward, but of the priests, for they only bore and blew the trumpets; and so the Targum reads,

“the priests going on, etc.”

Ver. 10. *And Joshua had commanded the people*, etc.] When he gave them their orders to pass on, and compass the city, (^{<4117>}Joshua 6:7);

saying, ye shall not shout; that is, on any of the six days as they went round the city, only on the seventh; for this being a sign of victory, it was not to be made until the day when it should be obtained; otherwise, had they shouted, and nothing followed on it, it would have exposed them to the contempt of the inhabitants of Jericho, and would have put them in spirit, and hardened them:

nor make any noise with your voice; as laughing, singing, etc. This profound silence was to be observed, to add to the gravity and solemnity of the procession; and on account of the surprising miracle that was to be wrought, and particularly because of the ark, the symbol of the divine Presence, borne before them; and when God in his providence was about to speak in so awful a manner, and to do such a surprising work, it was very fit and decent that they should be silent before him; (see ^{<3123>}Habakkuk 2:20 ^{<3123>}Zechariah 2:13);

neither shall [any] word proceed out of your mouth; no conversation or discourse were to be had with each other as they passed along; for this is only to be restrained to the procession; when they returned, and in their camp, they might talk and discourse as at other times:

until the day I bid you shout, then shall ye shout; for as yet it seems Joshua had not told them how many days they should surround the city in this manner, and on what day the shout should be made by them.

Ver. 11. *So the ark of the Lord compassed the city*, etc.] Being bore by the priests, who carried it round the city; it may as well be rendered and interpreted as it is by Kimchi,

“he, i.e. Joshua, caused the ark of the Lord to compass the city;”

that is, he gave orders to the priests to take it up, and go round with it on the first day:

going about [it] once; on that day, and no more; keeping at such a distance, as to be out of the reach of stones or arrows cast from the walls of the city:

and they came into the camp, and lodged in the camp; the night following; not only the priests that bare the ark, but those that blew with the trumpets, and all the armed men, and the people.

Ver. 12. *And Joshua rose early in the morning*, etc.] Of the second day; to take care of, direct, and prepare everything for another procession on that day; so active and diligent was he to do the will and work of God, exactly and punctually:

and the priests took up the ark of the Lord; and carried it about as they had done the day before.

Ver. 13. *And seven priests bearing seven trumpets of rams' horns before the ark of the Lord*, etc.] (See Gill on “[Ⓜ]Joshua 6:4”);

went on continually; or, “going they went”^{f87}: kept on going, making no stop at all, until they had compassed the city:

and blew with the trumpets; as they went along:

and the armed men went before them, but the rereward came after the ark of the Lord; which the Targum paraphrases as on (“[Ⓜ]Joshua 6:9”);

[the priests] going on, and blowing with the trumpets; (see Gill on “[Ⓜ]Joshua 6:9”).

Ver. 14. *And the second day they compassed the city once*, etc.] Went round it one time only; as on the first:

and returned into the camp: which was at Gilgal, (^{415D}Joshua 5:10);

so they did six days: four more after these two successively, and proceeded in the same order and manner as on those two days.

Ver. 15. *And it came to pass on the seventh day*, etc.] Which Jarchi says was the Sabbath day, and which is a common notion of the Jews ^{f88}; but whether it was or not, it is certain that one of these seven days must be a sabbath, in which the several things ordered were done, and the procession made. Kimchi observes, that their Rabbins say this was the sabbath day; and he adds, what is pretty remarkable,

“though they slew and burnt on the sabbath day, he that commanded the sabbath commanded to profane the sabbath in the subduing of Jericho;”

with which compare what our Lord says, (^{412B}Matthew 12:3-8);

that they rose early, about the dawning of the day; having seven times the work to do they did on the other six days:

and compassed the city after the same manner seven times; after the same manner as they had done the six preceding days:

only on that day they compassed the city seven times; whereas on the other days they only went round it once, which distinguished this day from the rest.

Ver. 16. *And it came to pass at the seventh time*, etc.] Of their going round the city on the seventh day: and at the seventh time,

when the priests blew with the trumpets; as they did every time they compassed the city:

Joshua said unto the people, shout; both those that were armed, and those that were not; they were to make one grand and general shout at once, as when victory is obtained, or is sure, and so it follows:

for the Lord hath given you the city; intimating that it would be presently delivered into their hands, and in such manner, that it would plainly show it was of the Lord, and no other.

Ver. 17. *And the city shall be accursed*, etc.] Or, be a “cherem”, devoted to the Lord, as it follows:

[even] it and all that [are] therein, to the Lord; the city and the inhabitants of it should be devoted to destruction, and the riches and spoil of it dedicated to sacred uses, and not become the property of the Israelites; for as this was the first city in the had of Canaan that was conquered, it was fit the firstfruits of the conquest should be the Lord's, as an acknowledgment of his gift of the land unto them, and that the conquest of it was owing to him; though it might be some mortification to the Israelites, and a trial of their faith and obedience, that the first and so fine a city should not become their habitation, but be utterly destroyed, and not to be built more; and all the riches of it either consumed, or converted to other uses, and not their own. This Joshua thought fit to declare to the Israelites, before the taking of the city, that they might know what they had to do. The Jewish doctors generally suppose that Joshua ordered this of himself, of his own accord and will; but Kimchi is of opinion that the Lord gave him this order, which is most probable, yea, certain from (^{<1071>}Joshua 7:11);

only Rahab the harlot shall live, she and all that [are] with her in the house; she and her father's family, as she requested, and the spies promised; here the Targum calls her, as elsewhere, Rahab the innkeeper or victualler; and so in (^{<1062>}Joshua 6:22,25);

because she hid the messengers that we sent; and so preserved them from being taken by the messengers of the king of Jericho, who were sent in pursuit of them. These though sent only by Joshua, without the knowledge of the people, yet it being on their account, and their good, and by him as their head and governor, is ascribed to them also. This fact of Rahab's is observed by him as a reason for sparing her, and those that were with her, when all the rest would be put to the sword; and is mentioned as an instance of her faith, and of the evidence of it, (^{<813>}Hebrews 11:31 ^{<9125>}James 2:25).

Ver. 18. *And you in any wise keep [yourselves] from the accursed thing,* etc.] From laying hold on, secreting, and enjoying as their own, what was devoted to another use:

lest ye make [yourselves] accursed; or a "cherem", also devoted to destruction:

when ye take of the accursed thing; any part of it, be it what it will, gold or any other metal, or raiment, and the like:

and make the camp of Israel a curse, and trouble it; for being done secretly, and not known who did it, the whole body of the people would be chargeable with it, and suffer on account of it, unless discovered and punished, and as more fully appears by an after instance.

Ver. 19. *But all the silver and gold, and vessels of brass and iron, [are] consecrated to the Lord*, etc.] Or rather, “for all the silver”, etc. as the particle here used sometimes signifies, and is so rendered ^{f89}: each of these metals, and whatsoever were made of them, were set apart for the Lord, and dedicated to sacred uses, and might not be converted to any other, unless what were upon their idols, which were to be burnt with fire, (^{<ref>Deuteronomy 7:25</ref>}Deuteronomy 7:25);

they shall come into the treasury of the Lord; be brought into the tabernacle, as Kimchi and Abarbinel interpret it, into some apartment there destined for such service, and which is clear from (^{<ref>Joshua 6:24</ref>}Joshua 6:24); the same where the offering of the officers was brought after the battle with Midian, (^{<ref>Numbers 31:54</ref>}Numbers 31:54).

Ver. 20. *So the people shouted when [the priests] blew with the trumpets*, etc.] As Joshua had charged them, (^{<ref>Joshua 6:16</ref>}Joshua 6:16);

and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout; that is, gave a loud shout, on hearing the long blast of the trumpets blown by the priests the seventh time, as they were no doubt directed by Joshua, agreeably to the order given to him; (see ^{<ref>Joshua 6:5,16</ref>}Joshua 6:5,16);

that the wall fell down flat; the wall of the city of Jericho, as the Lord said it should, (see Gill on “^{<ref>Joshua 6:5</ref>}Joshua 6:5”):

so that the people went up into the city, every man straight before him, and they took the city; they went up to it from the plain, where they were, and entered it without any difficulty, the wall being fallen, and that everywhere: so that they went directly from the place where they were, and went in right over against them, into every quarter and, part of the city, and seized on it, and possessed it at once. Various things may be observed concerning this surprising event; as that it was supernatural, and cannot be ascribed to second causes, there being nothing in the procession round the city, the blowing of the trumpets, or shout of the people, that could occasion the wall to fall; and that no defences or fortifications are anything against God, when it is his will a city should be taken, with whom nothing

is impossible; and that sometimes unlikely means are appointed and used by him for doing great things, that the power may appear to be his by which they are done; and that faith stops at nothing, when it has the word and promise of God to encourage and support it; and that God does everything in his own time and way. The falling of the walls of Jericho may be considered as an emblem of the fall of Babylon; these two cities agree, as in their greatness, so in their wickedness, (⁽⁶⁶⁷⁰⁴⁾Revelation 17:4 18:2); and as Jericho stood in the way of Israel's inheriting the land, being a frontier and barrier town; so mystical Babylon stands in the way of the kingdom of Christ, and its spread in the world, and particularly of the conversion of the Jews, (⁽⁶⁶¹¹⁴⁾Revelation 11:14,15 19:1-8). The fall of Jericho was very sudden, and when not expected by the inhabitants of it; and so will be the fall of Babylon, (⁽⁶⁶⁸³⁷⁾Revelation 18:7-9); and as Jericho fell at the sound of rams horns, the destruction of antichrist, or mystical Babylon, will be through the preaching of the Gospel, (⁽⁶⁶⁴¹⁶⁾Revelation 14:6-9); and as the one was by the sounding of seven priests, at the seventh time of sounding, on the seventh day; so the ruin of antichrist will be at the seventh angel's sounding the seventh trumpet, and pouring out the seventh vial, (⁽⁶⁶⁰⁰⁷⁾Revelation 10:7 11:15 16:17,19); and as at the destruction of the one, so of the other, but few saved from the common calamity, (⁽⁶⁶⁸⁰⁴⁾Revelation 18:4,5); and both never to be raised up and built again, (⁽⁶⁶⁸²¹⁾Revelation 18:21); And it may be considered also as an emblem of the subjection of the Gentile world to Christ; which, like Jericho, or the moon, as some observe the name signifies, is very changeable; and as that city, and the inhabitants of it, an enemy to God, and his people, and yet made subject by the ministry of his word; as particularly it will be when the kingdoms of this world shall become his: or rather it may be an emblem of the subjection of particular souls to Christ, and the means thereof; who are like the walled city of Jericho in their unregenerate state, their hearts hard, stubborn, and inflexible, and enmity to God; are self-confident, vainly puffed up in their fleshly minds, and shut up in unbelief, and kept and guarded by Satan, the strong man armed; but all these strong holds of sin and Satan are brought down and demolished in conversion; and that by means of the sound of the Gospel, which is as despicable with men as the sound of the rams' horns were to the inhabitants of Jericho; but is a jubilee and joyful sound, a sound of love, grace, mercy, and salvation; and being accompanied with the Spirit and grace of God, is the power of God unto salvation; and mighty through him for the removing the hardness of men's hearts, and bringing them into subjection and obedience to Christ.

Ver. 21. *And they utterly destroyed all that [was] in the city,* etc.] All the inhabitants of it, by the direction of Joshua, and according to the order of the Lord, (^{<BIB>}Deuteronomy 7:1,2); being guilty of capital crimes, which deserved death, as idolatry, incest, etc.

both men and women, young and old; neither sex nor age were spared:

and ox, and sheep, and ass, with the edge of the sword; in which creatures chiefly lay the substance of the eastern people; (see ^{<BIB>}Job 1:3).

Ver. 22. *But Joshua had said unto the two men that had spied out the country,* etc.] Whom he had sent on that errand, (^{<BIB>}Joshua 2:1); and what follows he had said unto them before the people entered into the city, and perhaps before the walls of it fell; and indeed from (^{<BIB>}Joshua 6:16,17), it appears to have been said at the time he gave the people orders to shout:

go into the harlot's house: he does not mention her name but they full well knew who he meant:

and bring out thence the woman, and all that she hath; not so much her substance, as her father's household, she had got together there, that they might be saved, as had been promised her:

as ye sware unto her; so that this order was partly on account of her kindness to them, (^{<BIB>}Joshua 6:17); and partly on account of the oath which they had taken, and which Joshua would have inviolably kept.

Ver. 23. *And the young men that were spies went in, and brought out Rahab,* etc.] Not only went into the city, but into Rahab's house, which they knew again by the scarlet thread hung out at the window of it. But here a difficulty occurs, how they could be said to go into her house, when it was built on the town wall, (^{<BIB>}Joshua 2:15); and that was now fallen down flat. Abarbinel thinks that when the spies went round the city, they saw the scarlet thread in the window of her house, and set their eyes on the house, or wistly observed it; and marked it in such manner, that after the fall of the wall they went to the place of her house, and brought her out, though her house was broken down, and no wall standing: but then they could not be said properly to go into her house, and bring her out. Kimchi is of opinion that not all the wall of the city fell, but what was over against the camp of Israel; and that the house of Rahab was on the wall on the other side: but it seems by the account of it as if the whole wall fell; and the

apostle says, “the walls of Jericho fell down”, (^{<S113>}Hebrews 11:30); all of them; and so the Septuagint version of (^{<A60>}Joshua 6:20).

“and the whole wall, or all the wall fell round about:”

and I see not why it may not be thought that the whole wall fell, excepting that small part alone which Rahab’s house stood; and that standing alone would make the miracle the greater, and show the divine approbation of saving Rahab and her family: besides, if the wall sunk down in its place all around into the earth, as the Jews understand the phrase; (see Gill on ^{<A60>}Joshua 6:5”); the house might continue on it firm and unmoved, going down with it to the surface of the earth, where it may be supposed the top of the wall was; and so they might go in and take her out, and preserve her from being destroyed with the rest of the inhabitants; and not only her,

but her father and her mother, and her brethren, and all that she had; all other relations that were with her, particularly her sisters, which are in her request, (^{<A61>}Joshua 2:13); with all that appertained to her brethren and sisters, which is there expressed also:

and they brought out all her kindred; before mentioned, or if there were any other of her relations she had taken into her house for safety; or “all her families”^{f90}, for her father’s household might be branched out into various families, and become numerous, and so be an emblem of the number of Gentile sinners saved by Christ the antitype of Joshua:

and left them without the camp of Israel; until they, became proselytes, and embraced the religion of Israel, as Kimchi remarks. However, being Gentiles, some external rites and ceremonies were to be performed upon them, as well as a declaration at least of their renouncing idolatry was required of them, before they could be admitted into the camp of Israel; and which was required even of a proselyte of the gate, or of one that was only a sojourner among them.

Ver. 24. *And they burnt the city with fire, and all that [was] therein*, etc.] As Babylon the great, of which this city was an emblem, as has been observed, (see Gill on ^{<A60>}Joshua 6:20”); will be burnt with fire also, (^{<A88>}Revelation 18:8);

only the silver and the gold, and the vessels of brass and iron, they put into the treasury of the house of the Lord; (see Gill on ^{<A60>}Joshua 6:19”).

Ver. 25. *And Joshua saved Rahab the harlot alive*, etc.] From perishing by the sword, as the rest of the inhabitants did. Kimchi says, some interpret it of his giving her food, and an inheritance by which she might live; and Josephus^{f91} intimates the same: he says, he gave her fields, and had her in great honour and esteem; and it is the notion of some Jewish writers, that he took her to wife, and that this is meant by saving her alive; which sense Kimchi disapproves of, as being foreign; besides, it was not Joshua, but Salmon, a prince in Israel, that married her, (^{<4005>}Matthew 1:5);

and her father's household, and all she had; that is, he saved alive all her relations, and it may be her cattle, if she had any; and those of her kindred also, as their sheep, oxen, and asses, when those of others were killed, (^{<4002>}Joshua 6:21). Some also understand this of intermarriages of principal persons in Israel with some of her father's fairly; but it only signifies that their lives were spared, when the whole city was destroyed with the edge of the sword:

and she dwelleth in Israel [even] unto this day; which may be meant either personally of Rahab, who was living and dwelt in the land of Canaan, when this history was written; and serves to strengthen the opinion that Joshua was the writer of it, and to explain the meaning of the phrase "unto this day", elsewhere used in this book; and to remove any objection from it against his being the author of it; or else of her dwelling there in her posterity, and so she might dwell in it unto the times of the Messiah, who sprang from her, (^{<4005>}Matthew 1:5);

because she hid the messengers which Joshua, sent to spy out Jericho; this was the reason of her and her father's family being saved alive; (see Gill on "^{<4007>}Joshua 6:17").

Ver. 26. *And Joshua adjured [them] at that time*, etc.] When the city was burnt and spoiled; not that he adjured the people individually, or one by one, which was not very practicable, but in a general way:

saying, cursed [be] the man before the Lord; let him be cursed by him with the curses written in the book of the law; and let him be driven from him, from his presence, as Cain was:

that riseth up, and buildeth this city Jericho; that rises up in future time, and rebuilds it; for it cannot be thought that after such an adjuration anyone would start up quickly, and rebuild it:

he shall lay the foundation thereof in his firstborn, and in his youngest [son] shall he set up the gates of it; that is, while he is laying, or as soon as he has laid the foundation of the city, his eldest son should die; and as he went on with the building, other sons of his, if he had more than two, should be taken away by death likewise; and by the time he has finished it, signified by setting up the gates of it, both for ornament and security, his youngest and last son should die also; so that his whole posterity should be taken away, as a curse of God upon him for rebuilding the city; which was fulfilled in Hiel the Bethelite, the rebuilder of this city in the times of Ahab, five or six hundred years after this adjuration was made, when either it was forgotten, or, however, little regarded: Maimonides observes^{f92}, that this was made that the miracle might remain in perpetual memory, for whoever should see the wall sunk in the earth, it would be plain and clear to him that this was not the form of a building demolished, but that it fell by a miracle; and yet this city became a very flourishing one in later times; we soon hear of the school of the prophets in it, (~~QRB~~ 2 Kings 2:5); here, Strabo^{f93} says, was a royal palace, where, as Josephus^{f94} relates, Herod died, and who speaks of an amphitheatre and hippodrome in it; in this city sometimes the sanhedrim sat, and a great number of the stationary priests dwelt, even half a station, twelve thousand of them, all which is observed by Dr. Lightfoot^{f95}; our Lord himself honoured it with his presence, (~~QRB~~ Luke 19:1).

Ver. 27. *So the Lord was with Joshua*, etc.] Counselling and directing him what to do, prospering and succeeding him in all that he engaged; the Targum is,

“the Word of the Lord was for the help of Joshua;”

the essential Word, Christ the Son of God, called the Captain of the Lord’s host, (~~QRB~~ Joshua 5:14,15); and who, continued with him speaking to him and giving him orders, (~~QRB~~ Joshua 6:2);

and his fame was [noised] throughout all the country; for his wisdom and courage, for the wonderful things done for him and by him, and the great success that attended him, through the power and presence of God with him; which struck terror into the inhabitants of the land, and made his conquest of it the more easy.

CHAPTER 7

INTRODUCTION TO JOSHUA 7

For the trespass of Achan the children of Israel were smitten and put to flight by the men of Ai, (^{<0101>}Joshua 7:1-5); which gave him and the elders of the people great concern, both for Israel and for the name of the Lord, which was expressed by Joshua in prayer to God, (^{<0106>}Joshua 7:6-9); when the Lord informed him of the reason of it, and gave him directions for finding out the guilty person, and for the punishment of him, (^{<0110>}Joshua 7:10-15); which directions Joshua followed, and the person was found out, who being urged to a confession made one, (^{<0116>}Joshua 7:16-21); upon which he and all he had, with the things he had taken, were burnt with fire, (^{<0122>}Joshua 7:22-26).

Ver. 1. *But the children of Israel committed a trespass in the accursed thing*, etc.] Or concerning it, with respect to it, by taking part of what was devoted to another use, and forbidden theirs: this was done, not by the whole body of the people, only by one of them; but it not being discovered who it was, it was imputed to the whole, on whom it lay to find out the guilty person and punish him, or else the whole must suffer for it: this chapter begins with a “but”, and draws a veil over the fame and glory of Joshua, observed in (^{<0127>}Joshua 6:27);

for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; of what was devoted to the Lord and to sacred uses; this he had taken to himself out of the spoil of the city of Jericho, for his own use, contrary to the command of God: his descent is particularly described, that it might be known of what family and tribe he was; and it is traced up to Zerah, who was a son of Judah, (^{<0130>}Genesis 38:30);

and the anger of the Lord was kindled against the children of Israel; because of the sin of Achan.

Ver. 2. *And Joshua sent men from Jericho to Ai*, etc.] Which was the next city of importance, though not so large as Jericho, and was, as the Jews say ^{f96}, three miles distant from it; Abarbanel says ^{f97} four miles, and so Bunting

^{f98}; Jerom ^{f99} says, that in his times very few ruins of it appeared, only the place was shown where it stood:

which [is] beside Bethaven; a name by which Bethel in later times was called, (²⁰¹⁵Hosea 4:15); but here it is manifestly a distinct place from it; just hard by or near to this place, as Jarchi and Kimchi interpret it, was the city of Ai: Bethaven seems to have been the suburbs of it, or however was very near unto it:

on the east side of Bethel; near to which Abraham built an altar, as did Jacob also, and which in former times was called Luz, (⁰¹¹⁸Genesis 12:8) (⁰³¹¹Genesis 35:1,3,6,7); and was well known in later ages by the name of Bethel; it was reckoned about a mile from Ai: the situation of this city is so particularly described to distinguish it from another city of this name, Ai of the Amorites, (²⁴⁰³Jeremiah 49:3); and is here called “that Ai”, that well known Ai, as Kimchi observes:

and spake unto them; at the time he sent them, when he gave them their orders to go thither:

saying, go up and view the country; the mountainous part of it; for they were now in a plain, where Jericho was seated; and observe what place was most proper to attack next, and which the best way of coming at it:

and the men went up and viewed Ai; what a sort of a city it was, how large, and what its fortifications, and what avenues were to it: by this it appears that Ai was built upon a hill, or at least was higher than Jericho and its plains; and with this agrees what a traveller says ^{f100} of it, it is a village full of large ruins (in this he differs from Jerom) and from hence are seen the valley of Jericho, the dead sea, Gilgal, and Mount Quarantania, and many other places towards the east.

Ver. 3. *And they returned unto Joshua, and said unto him, let not all the people go up*, etc.] After they had reconnoitred the place, they came back to their general, and gave it as their opinion, that there was no need for the whole army to go up against the city:

but let about two or three thousand men go up and smite Ai; such a number they judged were sufficient to take it:

[and] make not all the people to labour thither; carrying their tents, bearing their armour, and going up hill:

for they [are but] few; the inhabitants of Ai, men and women making but twelve thousand; (^(HBS)Joshua 8:25).

Ver. 4. *So there went up thither of the people about three thousand men*, etc.] Joshua detached from the army the largest number proposed, that there might be strength enough to take the place; and those he sent under proper officers to Ai, who went up to the very gate of the city, as appears from (^(HBS)Joshua 7:5):

and they fled before the men of Ai; for upon their appearing at the gate of their city, they came out with all their forces against them, and as soon as they did, the children of Israel durst not face them, but without engaging with them fled at once: God having forsaken them, their courage failed, the dread of their enemies falling on them.

Ver. 5. *And the men of Ai smote of them about thirty and six men*, etc.] In the pursuit of them, which were but few, but a sufficient rebuke of Providence; their loss was but small, but their shame and disgrace great:

for they chased them [from] before the gate; the gate of the city of Ai:

[even] unto Shebarim; not that there was a place of this name before, but it was so called from hence, because there they were broken, as Kimchi observes; and the Targum and Jarchi render it,

“until they were broken,”

their lines broken, not being able to retreat in order, but were scattered, and fled to their camp as they could: Gussetius ^{f101} thinks it was the; name of a place, but not so called for the above reason, but because there lay broken pieces of the rock scattered about:

and smote them in the going down; the hill from Ai; “Morad”, rendered “going down”, may taken for the proper name of a place, and which, Kimchi says, was a place before Ai, in which there was a declivity and descent, and in that place they smote them when they fled:

wherefore the hearts of the people melted, and became as water; that is, the whole body of the people, when this little army returned defeated, their spirits failed them, their courage was lost, their nerves were loosed, and they became languid, faint, and feeble; not that their loss was so great, but that they perceived God had forsaken them, and what the issue of this would be they dreaded.

Ver. 6. *And Joshua rent his clothes*, etc.] As was usual in those ancient times, on hearing bad news, and as expressive of grief and trouble ^{f102}; (see ^{<1379>}Genesis 37:29,34 ^{<1012>}Job 1:20);

and fell to the earth upon his face before the ark of the Lord, until the eventide; in a posture of adoration and prayer, in which he continued till even; how long that was cannot be said, since the time is not mentioned when the army returned from Ai; very probably it was some time in the afternoon: this was done before the ark of the Lord, the symbol of the divine Presence, not in the most holy place, where that usually was, and into which Joshua might not enter, but in the tabernacle of the great court, over against where the ark was:

he and the elders of Israel; either the elders of the people in the several tribes, or rather the seventy elders, which were the sanhedrim or council, and which attended Joshua, and assisted him as such;

and put dust upon their heads; another rite or ceremony used in times of mourning and distress, and that very anciently, before Joshua's time and after, (see ^{<1012>}Job 2:12 ^{<0042>}1 Samuel 4:12 ^{<1002>}2 Samuel 1:2); and among various nations; so when Achilles bewailed the death of Patroclus, he is represented by Homer ^{f103} taking with both his hands the black earth, and pouring it on his head; so Aristippus among the Athenians is said ^{f104} to sprinkle dust on his head in token of mourning on a certain account.

Ver. 7. *And Joshua said, alas! O Lord God*, etc.] What a miserable and distressed condition are we in! have pity and compassion on us; who could have thought it, that this would have been our case?

wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us: who are mentioned either for the whole people of the land of Canaan; or rather, because the people of Israel were now in that part of the country which they inhabited: these words discover much weakness, diffidence, and distrust, and bear some likeness to the murmurs of the children of Israel in the wilderness; but not proceeding from that malignity of spirit theirs did, but from a concern for the good of the people and the glory of God, they are not resented by him:

would to God we had been content, and dwelt on the other side Jordan; in which he seems to cast the blame, not upon the Lord but upon himself and the people, who were not content to dwell on the other side, but were

desirous of a larger and better country; and now ruin seemed to be the consequent of that covetous disposition and discontented mind.

Ver. 8. *O Lord, what shall I say*, etc.] For the comfort and encouragement of the people of Israel, in vindication of thy power and faithfulness, and against the charge of weakness in thyself, unfaithfulness to thy promises, and unkindness to thy people, brought by our enemies:

when Israel hath turned their backs before their enemies? or after they have done it; what is to be said now, this being the case? he speaks as a man confounded, and at the utmost loss how to account for the power, the providence, and promises of God.

Ver. 9. *For the Canaanites*, etc.] Those that dwell on the east and on the west of the land, (see ^{<610B>}Joshua 11:3); who were one of the seven nations:

and all the inhabitants of the land shall hear [of it]; of this defeat; not only the Amorites, among whom they now were, and the Canaanites before mentioned, but the Hittites, the Hivites, the Perizzites, and the Jebusites;

and shall environ us round; come with all their forces from all parts of the land, and surround us, so that there will be no escaping for us:

and cut off our name from the earth; utterly destroy us, that we shall be no more a nation and people, and the name of an Israelite no more be heard of, (see ^{<680B>}Psalms 83:4);

and what wilt thou do unto thy great name? this, though mentioned last, was uppermost in the heart of Joshua, and was reserved by him as his strongest argument with God to appear for them and save them; since his own glory, the glory of his perfections, his wisdom, goodness, power, truth, and faithfulness, was so much concerned in their salvation.

Ver. 10. *And the Lord said unto Joshua, get thee up*, etc.] From the ground where he lay prostrate, with his face to it: this he said, not as refusing his supplication to him, but rather as encouraging and strengthening him; though chiefly he said this in order to instruct him, and that he might prepare for what he was to do:

wherefore liest thou thus upon thy face? in this manner, so distressed and dejected; or for this thing, as the Targum, for this defeat of the army; something else is to be done besides prayer and supplication.

Ver. 11. *Israel hath sinned*, etc.] For though one only had committed the sin, others might have known of it, and connived at it; however, there was sin committed among them, and it must be discovered, the guilt charged, and punishment inflicted:

and they have also transgressed my covenant which I commanded them; not the law given on Mount Sinai, called the covenant, though in general that was now broken, inasmuch as they then promised to hear and obey all that the Lord should say unto them, (⁽¹²⁴⁷⁾Exodus 24:7); but it particularly means the command given, (⁽¹⁰⁶⁸⁾Joshua 6:18); that they should take nothing of that which was devoted the Lord, and thereby make the camp of Israel a curse, and trouble it; and which shows that that was not a command given by Joshua of himself, but what he had from the Lord:

for they have even taken of the accursed thing; somewhat of that which was devoted to sacred uses:

and have also stolen; taken it away, not openly, but by stealth, as being conscious they ought not to have done what they did, and so sinned both against God and their own consciences:

and dissembled also; or “lied”^{f105}; pretended they had not taken any of the accursed thing when they had; and it is probable that the people in general, each of the tribes, families, and houses, were examined by proper officers, whether they had taken any of the spoil, or not, to themselves, and they all denied they had, and he that had taken it among the rest; and perhaps was particularly asked the question, which he answered in the negative:

and they have put [it] even amongst their own stuff; their household stuff, mixed them with their own goods that they might not be known; or put them “in their own vessels”^{f106}, for their own use and service.

Ver. 12. *Therefore the children of Israel could not stand before their enemies*, etc.] Being forsaken of God for the sin committed among them:

[but] turned [their] backs before their enemies: had not courage to face them, but fled as soon as they appeared:

because they were accursed; of God for the accursed thing that had been taken, as was threatened would be their case, should they take any of it; (⁽¹⁰⁶⁸⁾Joshua 6:18);

neither will I be with you any more, until ye take away the accursed thing from among you; that is, until they had put to death the person who had taken of the accursed thing, and made himself thereby accursed, and even all the camp of Israel; till this was done, the Lord would not be with them to protect and defend them, and give them success against their enemies.

Ver. 13. *Up, sanctify the people*, etc.] The word “up” not only signifies getting up from the ground on which he lay, but to bestir himself, and to be active in what he would now be enjoined and directed to do, and in the first place to “sanctify the people”, that is, by giving them orders to do it themselves:

and say, sanctify yourselves against tomorrow; either by some ceremonial ablutions, or by the performance of moral duties, as prayer, repentance, and good works; or rather, they were to “prepare” themselves, as the Targum and Kimchi interpret it, to get ready against the morrow, and expect to be thoroughly searched, in order to find out the person who had taken the accursed thing:

for thus saith the Lord God of Israel, [there is] an accursed thing in the midst of thee, O Israel; an accursed person, who had taken of what was devoted to the Lord for his own use, and so accursed:

thou canst not stand before thine enemies, until ye take away the accursed thing from among you; by putting him to death.

Ver. 14. *In the morning therefore ye shall be brought according to your tribes*, etc.] One or more of every tribe, according to the number of them, were to be brought the next morning before Joshua and the elders of Israel, the sanhedrim and council of the nation, and very probably the tabernacle, where they assembled for this purpose:

and it shall be, [that] the tribe which the Lord taketh; how a tribe and so a family or household were taken is differently understood; what some of the Jewish writers say deserves no regard, as the detention of persons by the ark, or of the dulness of the stones in the Urim and Thummim: it seems best to understand the whole affair as done by casting lots^{f107}; so Josephus^{f108} and Ben Gersom; and they might in this way be said to be taken by the Lord, because the disposition of the lot is by him, (~~2163~~Proverbs 16:33); now it is said, that the tribe that should be taken, as Judah was, from what follows,

shall come according to the families [thereof]; that is, the families in that tribe, meaning the heads of them, as Kimchi well observes; these were to come to the place where the lots were cast:

and the family which the Lord shall take shall come by households; on whatsoever family in the tribe the lot should fall, the heads of households in that family should appear and have lots cast on them: and the household which the Lord shall take shall come man by man; that household that should be taken by lot, the men thereof, the heads of the house, should come each of them and have lots cast on them, that the particular man that sinned might be discovered.

Ver. 15. *And it shall be, [that] he that is taken with the accursed thing shall be burnt with fire*, etc.] He that is taken by lot, and the accursed thing found with him, this should be the death, burning, one of the four capital punishments with the Jews: this was ordered in this case, because the city of Jericho, accursed or devoted, was burnt with fire, (^(H72)Joshua 6:24);

he and all that he hath; the particulars of which are enumerated, (^(H72)Joshua 7:24);

because he hath transgressed the covenant of the Lord; (see Gill on ^(H72)Joshua 7:11”);

and because he hath wrought folly in Israel; as all sin and every transgression of the law is, and was the cause of Israel’s turning their backs on their enemies; which, as Abarbinel says, was folly, and made the people of Israel look foolish, mean, and contemptible: the word has also the signification of a dead carcass, and may possibly have respect, to the thirty six men whose death he was the occasion of, (^(H72)Joshua 7:5), and therefore justly ought to die himself.

Ver. 16. *So Joshua rose up early in the morning*, etc.] Which showed his readiness and diligence to obey the command of God; and as there was much work to do, it required that he should rise early:

and brought Israel by their tribes: before the Lord, at the tabernacle, where he and the high priest and elders attended; each tribe was thither brought by their representatives:

and the tribe of Judah was taken: either his stone in the breastplate of the high priest looked dull, as some say, or rather the lot being cast fell on that tribe.

Ver. 17. *And he brought the family of Judah*, etc.] That is, the tribe of Judah, as Kimchi and Ben Melech interpret it,^{f109}; or rather, the several families in that tribe, even the heads of them:

and he took the family of the Zarhites: which descended from Zerah the son of Judah; that was taken by lot:

and he brought the family of the Zarhites man by man; and cast lots on them:

and Zabdi was taken: that part of the family of the Zarhites which sprung from Zabdi, a son of Zerah.

Ver. 18. *And he brought his household man by man*, etc.] The household of Zabdi, the heads of each house therein:

and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken; the lot fell upon him, and he was laid hold on, and detained.

Ver. 19. *And Joshua said unto Achan, my son*, etc.] Treating him in a very humane, affectionate, and respectable manner, though so great a criminal, being a subject of his, and of the same religion and nation:

give, I pray thee, glory to the Lord God of Israel, by acknowledging his omniscience, justice, power, truth, and faithfulness; as in his promises so in his threatenings:

and make confession unto him; of the sin he had been guilty of; this Joshua might urge, partly for his own good, who might more reasonably expect the forgiveness of his sin: so it is said in the Misnah^{f110}, whoever confesses has a part in the world to come, for so we find concerning Achan, (^{<R179>}Joshua 7:19); and partly for the glory of God, this being the instance in which he is directed to give it to him; and partly on account of others, particularly the tribe, family, and household to whom he belonged, who after all might not be satisfied thoroughly that he was guilty, unless he had confessed it: according to Maimonides^{f111}, this was but a temporary law on which Achan was put to death; for, he says, our law condemns no man to death on his own confession, nor on the prophecy of a prophet, who says

that he committed such a theft; and it was not on his confession, but by the order of God, determining the affair by lot, that he was put to death: the confession Joshua directs to was not what was made to man, but to God, that is, of the evil of it, and as committed against God, though the fact itself was to be owned before man, as follows:

and tell me now what thou hast done, hide [it] not from me; what were the particular things he had taken; the lot showed he had taken something, but what that was, as yet was unknown, and where it was; and this Joshua desires him he would inform him of and satisfy him about, and without any reserve openly declare the truth.

Ver. 20. *And Achan answered Joshua, and said*, etc.] He made a free and open confession of his sin:

indeed I have sinned against the Lord God of Israel; against him who had been so good to Israel in many instances, and particularly in delivering Jericho into their hands in so extraordinary a manner; against a law of his, respecting the spoil of that city, which sin was the more aggravated thereby; and that he had committed the sin he was taken for and charged with, he owns was a true and real fact:

and thus and thus have I done; such and such things have I taken, and in the manner as follows.

Ver. 21. *When I saw among the spoils a goodly Babylonish garment*, etc.] One, as the Targum adds, for no more was taken; a garment made of Babylonish wool, as Jarchi; or a valuable garment made in Babylon, called “Shinar”, for that is the word in the text, so Kimchi and Abarbinel; and Babylonian garments were in great esteem in other nations: Pliny says ^{f112} Babylon was famous for garments interwoven with pictures of divers colours, and which gave name to them; and Plutarch ^{f113} relates, that Cato in his great modesty, and being an enemy to luxury, having a Babylonish garment that came to him by inheritance, ordered it immediately to be sold: the Vulgate Latin version calls it a scarlet robe; and in some Jewish writings ^{f114} it is interpreted, a garment of Babylonian purple, as if it only respected the colour; and purple and scarlet are sometimes promiscuously used and put for the same, (see ^{<41728>}Matthew 27:28 ^{<41517>}Mark 15:17); and were the colour worn by kings: and Josephus here calls it a royal garment, wholly interwoven with gold ^{f115}; and some have thought it to be the garment of the king of Jericho, which is not unlikely; however, it is much

more probable than that Jericho was subject to the king of Babylon, and that he had palaces in Jericho, and when he came thither was clothed with this robe, so Jarchi; as is elsewhere said ^{f116} by others, that he had a deputy who resided in Jericho, who sent dates to the king of Babylon, and the king sent him gifts, among which was a garment of Shinar or Babylon:

and two hundred shekels of silver; which, if coined money, was near twenty five English pounds:

and a wedge of gold of fifty shekels weight: or a “tongue of gold” ^{f117}; a plate of gold in the shape of a tongue, as Kimchi and Abarbinel; a piece of unwrought gold which weighed fifty shekels, and worth of our money about seventy five pounds, according to Brererwood ^{f118}: where he saw these, and from whence he took them, is not said; according to some Jewish writers, these belonged to one of their idols; it is said ^{f119}, he saw the Teraphim and the silver they offered before it, and the garment which was spread before it, and the tongue or wedge of gold in its mouth; and he desired them in his heart, and went and took them, and hid them in the midst of his tent: and the Samaritan Chronicle ^{f120} makes him confess that he went into a temple in Jericho and found the above things there: and Masius conjectures that the wedge of gold was a little golden sword, with which the men of Jericho had armed their god, since an ancient poet ^{f121} calls a little sword a little tongue:

then I coveted them, and took them; he is very particular in the account, and gradually proceeds in relating the temptation he was under, and the prevalence of it; it began with his eyes, which were caught with the goodness of the garments, and the riches he saw; these affected his heart and stirred up covetous desires, which influenced and directed his hands to take them:

and, behold, they are [hid] in the earth in the midst of my tent; Josephus ^{f122} says, he dug a deep hole or ditch in his tent, and put them there, that is, the Babylonish garment and the wedge of gold; which, as Ben Gersom gathers from (⁰¹⁷²⁵Joshua 7:25), was wrapped up and hid within the garment; which is not improbable, since otherwise no account is given of that:

and the silver under it; the two hundred shekels of silver lay under the garment in which was the wedge of gold, and so it lay under them both.

Ver. 22. *So Joshua sent messengers*, etc.] Directly to Achan's tent, to see if it was as he had said, and to bring the things with them:

and they ran unto the tent; either for joy that the iniquity was discovered, as Kimchi; or that none of the tribe of Judah or of Achan's family or relations should get there before them, and take them from thence and make void the lot; so Jarchi, Ben Gersom, and Abarbinel; but, no doubt, it is remarked, to show the readiness and diligence of the messengers to obey the order of Joshua:

and, behold, [it was] hid in his tent, and the silver under it; as Achan had said.

Ver. 23. *And they took them out of the midst of the tent*, etc.] Out of the place, hole, or pit in which they were hid:

and brought them to Joshua and to the children of Israel; to Joshua as the chief ruler, and to the elders and heads of the tribes assembled together:

and laid them out before the Lord; or "poured them out"^{f123}; the golden wedge, out of the garment in which it was wrapped, and the two hundred shekels of silver found under it: it seems as if these were poured or laid out separately upon the ground before the tabernacle, where the ark of the Lord was, they belonging to the spoils which were devoted to him; as well as hereby they were plainly seen by the Israelites, that these were the very things which Achan had confessed.

Ver. 24. *And Joshua, and all Israel with him, took Achan the son of Zerah*, etc.] Joshua and all Israel are mentioned, to show the perfect agreement between Joshua and the heads of the people in this affair of Achan, and in the nature and manner of his punishment:

and the silver, and the garment, and the wedge of gold; which, though devoted to sacred uses, yet having been converted to another's use, and made his property, was not to be employed in the service of the sanctuary, but to be burnt with him:

and his sons and his daughters; who, according to Ben Gersom, Abarbinel, and Abendana, were not brought forth to be put to death, only to be spectators of the sentence of judgment, and the execution of it, that they might keep themselves from such evil things; though, as Achan may be supposed to be a man in years, being but the fourth generation from

Judah; his sons and daughters were grown up in all probability, and might be accessories in this affair; and so, as some Jewish writers remark, were worthy of death, because they saw and knew what was done, and were silent and did not declare it ^{f124}; and it seems by what is said, (⁽¹⁶²²⁾Joshua 22:20); that they died as well as Achan, since it is there said, “that man perished not alone in his iniquity”; though it may be interpreted of his substance, his cattle, perishing with him; and indeed from (⁽¹⁶⁷⁵⁾Joshua 7:25); it seems as if none were stoned but himself, that is, of his family; no mention is made of his wife, who, if he had any, as Kimchi observes, knew nothing of the matter, it being hid from her:

and his oxen, and his asses, and his sheep; in which lay his substance, as that of the eastern people generally did:

and his tent, and all that he had; the tent he and his family dwelt in, with all the household goods in it:

and they brought them unto the valley of Achor; so called by anticipation here; for it had its name from the trouble Achan gave to Israel, and with which he was troubled himself: some render it, “they brought them up” ^{f125}; and as it is more proper to descend into a valley than to go up to it, it is thought there was a mountain between the camp of Israel and this valley, so Kimchi and Ben Melech; (see ⁽²⁰¹⁵⁾Hosea 2:15).

Ver. 25. *And Joshua said, why hast thou troubled us?* etc.] Been the occasion of so much trouble to us, by committing this sin:

the Lord shall trouble thee this day; by the destruction of him and all that belonged to him: this is said to show that his punishment was of God, and according to his will: in the Misnah ^{f126} an emphasis is laid on the phrase “this day”, and it is observed,

“this day thou shalt be troubled, but thou shalt not be troubled in the world to come;”

suggesting that though temporal punishment was inflicted on him, yet his iniquity was forgiven, and he would be saved with an everlasting, salvation; and as it may be hoped from the ingenuous confession that he made, that he had true repentance for it, and forgiveness of it:

and all Israel stoned him with stones; hence some gather, that only Achan himself suffered death, and not his sons and daughters:

and burnt them with fire after they had stoned them with stones; which the Jewish commentators understand of his oxen, asses, and sheep; so Jarchi, Ben Gersom, and Abarbinel: likewise his tent, and household goods, the Babylonish garment, gold and silver, were burnt, and he himself also, for that is the express order, (~~4675~~ Joshua 7:15); the Jews say, as particularly Jarchi observes, that he was stoned because he profaned the sabbath, it being on the sabbath day that Jericho was taken, and stoning was the punishment of the sabbath breaker, and he was burnt on the account of the accursed thing; so Abendana.

Ver. 26. *And they raised over him a great heap of stones unto this day,* etc.] That is, at the place where he suffered, or where they laid his ashes, they heaped up a pile of stones over him, as a monument whereby it might be known hereafter where he was executed and was buried; and which pile continued to the writing of this history: such sort of funeral monuments were usual with the Heathens ^{f127} also as well as with the Jews, (see ~~4689~~ Joshua 8:29 ~~4087~~ 2 Samuel 18:17); so the Lord turned from the fierceness of his anger; or the effects of it ceased; the outward face of things was altered, the dealings of God in his providence with Israel were changed; though, properly speaking, there is no change in God, nor such affections and passions in him as in man:

wherefore the name of the place was called the valley of Achor unto this day; from the trouble Achan met with, and the people of Israel on his account, (see ~~4674~~ Joshua 7:24); and so it was called in the days of Isaiah and Hosea, (~~2350~~ Isaiah 65:10 ~~2025~~ Hosea 2:15); and where it is prophesied of as what should be in time to come: according to Bunting ^{f128}, it was twelve miles from Jerusalem; Jerom ^{f129} says it was at the north of Jericho, but Lamy ^{f130}, following Bonfrerius, places it to the south; (see ~~4687~~ Joshua 15:7).

CHAPTER 8

INTRODUCTION TO JOSHUA 8

Joshua is encouraged to go up and take Ai, and is directed what method to make use of, (^(H80E)Joshua 8:1,2); accordingly he set an ambush on the west side of it, and, he and the rest of the army went up before it, (^(H80B)Joshua 8:3-13); which, when the king of Ai saw, he and all his forces came cut against them, and the Israelites making a feint as if they were beaten, drew on the men of Ai to pursue them, upon which the ambush arose and entered the city and set fire to it, (^(H804)Joshua 8:14-19); the smoke of which being observed by Joshua and Israel, they turned back upon the pursuers, and the ambush sallying out of the city behind them, made an entire destruction of them, then slew all the inhabitants, took the spoil, burnt the city, and hanged the king of it, (^(H80D)Joshua 8:20-29); after this Joshua built an altar at Ebal, wrote the law on stones, and read the blessings and curses in it before all Israel, (^(H80D)Joshua 8:30-35).

Ver. 1. *And the Lord said unto Joshua*, etc.] Immediately after the execution of Achan, the fierceness of his anger being turned away:

fear not, neither be thou dismayed; on account of the defeat of his troops he had sent to take Ai:

take all the people of war with thee; all above twenty years of age, which, with the forty thousand of the tribes on the other side Jordan he brought over with him, must make an arm, five hundred thousand men; these Joshua was to take with so much to animate and encourage him, or to terrify the enemy, nor because such a number was necessary for the reduction of Ai, which was but a small city; but that all might have a part in the spoil and plunder of it, which they were denied at Jericho, and chiefly to draw all the men out of the city, seeing such a numerous host approaching:

and arise, go up to Ai; which lay high, and Joshua being now in the plains of Jericho, (see Gill on "^(H80E)Joshua 7:2");

see, I have given into thy hand the king of Ai, and his people, and his city, and his land; this city, though a small one, had a king over it, as most cities in the land of Canaan had; the number of his people in it were twelve thousand, and his land were the fields about it; all which were given to Joshua by the Lord, and were as sure as if he had them already in his hand.

Ver. 2. *And thou shalt do to Ai and her king as thou didst to Jericho and her king*, etc.] Burn the one and slay the other:

only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves; which they were not allowed to do at Jericho:

lay thee an ambush for the city behind it; at the west side of it: some have called in question the lawfulness of the ambush, but, as this was appointed by the Lord, there is no room for it.

Ver. 3. *So Joshua arose, and all the people of war, to go up against Ai*, etc.] As the Lord had commanded him:

and Joshua chose out thirty thousand mighty men of valour; out of all the men of war; these were a select company, picked men, not the whole army, as some have thought, for he was ordered to take all the people of war, as he did:

and sent them away by night; from the main army, that they might pass the city and get behind it undiscovered, for they were sent for an ambush; and of these some were to take the city, and be left in it to burn it, and some to smite the men of Ai, as Abarbanel notes.

Ver. 4. *And he commanded them, saying*, etc.] At the time he sent them away;

behold, ye shall lie in wait against the city, [even] behind the city; that is, on the west side of it, (^(488B)Joshua 8:9);

go not very far from the city, but be ye all ready; to enter into it, as soon as the forces are drawn out eastward to meet the army of Israel.

Ver. 5. *And I and all the people that [are] with me will approach unto the city*, etc.] That is, Joshua with the main body of the army would march up to the city the next morning, in order to draw out the inhabitants of it to fight them:

and it shall come to pass, when they come out against us, as at the first; as they had done before, when the three thousand were sent against them, (⁽¹⁰⁰⁴⁾Joshua 7:4,5);

that we will flee before them; as the three thousand did, which would animate them to pursue them with the greater eagerness, and to a distance from their city.

Ver. 6. *For they will come out after us,* etc.] Of which there could be no doubt, when they should see them run from them:

till we have drawn them from the city; some distance from it, that they could not return soon enough to save it from the ambush, or prevent their entrance into it, and burning it:

for they will say, they will flee before us, as at the first; they run away as they did before, and let us pursue them and smite them as we did then:

therefore we will flee before them; to draw them out of the city, and make your way easy to get into it,

Ver. 7. *Then ye shall rise up from the ambush,* etc.] When they should see a signal made, that in (⁽¹⁰⁰⁵⁾Joshua 8:18,19); and when their watch, they might set in a proper place, should see Israel flee, and the men of Ai at a distance from their city, pursuing, and give notice of it to the ambush:

and seize upon the city; enter into it, and take possession of it, its fortresses, and secure its passes:

for the Lord your God will deliver it into your hand; Joshua expresses himself with great confidence, having the promise of God, and relying on it.

Ver. 8. *And it shall be, when ye have taken the city,* etc.] Entered it and become masters of it:

[that] ye shall set the city on fire; not the whole city, only some outlying houses of it, to make a smoke which might be seen both by Israel and the men of Ai, for different purposes; for the spoil of the city was first to be taken before it was utterly burnt with fire:

according to the commandment of the Lord shall ye do; plunder the city, destroy the inhabitants of it, and then burn it:

see I have commanded you; delivered the command of the Lord unto them, and therefore were left without excuse, and could not plead ignorance; besides, he was their general, and he expected his orders to be obeyed, as they ought to have been.

Ver. 9. *Joshua therefore sent them forth*, etc.] The thirty thousand chosen men:

and they went to lie in ambush; as they were ordered, (^(HXE)Joshua 8:2):

and abode between Bethel and Ai, on the west side of Ai; for as Ai was on the east of Bethel, (^(HXE)Joshua 7:2). Bethel must be on the west of Ai, as Jarchi notes:

but Joshua lodged that night among the people; the main body of the army, to direct them in the affair of war, how they should behave the next day, when they came to fight; and to inspire them with courage and confidence, that they might not be afraid, because of their having been smitten before by this people, so Ben Gersom; or rather that he and they might be ready in the morning to march towards Ai, as Jarchi and Kimchi.

Ver. 10. *And Joshua rose up early in the morning, and numbered the people*, etc.] To see if there were any wanting, and to put them in proper order for their march:

and went up, he and the elders of Israel, before the people to Ai; these elders were either the seventy elders who went with Joshua as council to him; or it may be rather they were inferior officers, who went at the head of their respective corps under them.

Ver. 11. *And all the people, [even the people] of war that [were] with him, and went up, and drew nigh*, etc.] To the city of Ai:

and came before the city; as if they intended to besiege it, storm it, or force an entrance into it:

and pitched on the north side of Ai; which was judged fittest for the purpose:

now [there was] a valley between them and Ai; which the Rabbins call the valley of Halacah, as Jarchi says; so that they were upon a hill, at least on rising ground, and might the more easily be seen by the inhabitants of Ai, whom they wanted to draw out of their city.

Ver. 12. *And he took about five thousand men, and set them to lie in ambush,* etc.] This was another ambush, as both Jarchi and Kimchi observe; and the latter adds, perhaps he set them nearer the city than the former; though some are of opinion that these are the same ambush spoken of, whose number is here given, being set on the same side of the city; and they suppose that Joshua had with him but thirty thousand men in all, five thousand of which he sent to lie in ambush, and the other twenty five thousand remained with him; but it seems clear that all the men of war were to be taken, and were taken by them, and that out of them thirty thousand were sent by him to lie in wait at first, and now five thousand more:

between Bethel and Ai, on the west side of the city; and though they were on the same side of the city with the first and larger ambush, yet, as Abarbinel observes, they might be set nearer the city and to the army; and he supposes the first ambush was to take the city, and the second little ambush, as he calls it, was placed, that when the men of the city came out, they might make a noise and a stir, and skirmish with them, that so they might not come upon the camp suddenly.

Ver. 13. *And when they had set the people,* etc.] In battle array, as in (¹⁰⁰⁰1 Kings 20:12); that is, Joshua and the officers of the army:

[even] all the host that [was] on the north of the city; where Joshua and the main army were:

and the liers in wait on the west of the city: both the first and second ambush; when all, were prepared and got ready by their several officers, to act the part they were to do:

Joshua went that night into the midst of the valley; according to Ben Gersom, to see whether the guards or sentinels which were placed there were awake or asleep, lest the men of Ai should come suddenly upon them and smite them; but perhaps it might be to pray and meditate.

Ver. 14. *And it came to pass, when the king of Ai saw [it],* etc.] Not the ambush on the west side, but the host or army on the north side, or, however, some of his people gave him notice of it:

that they hastened and rose up early; or made haste to rise out of their beds, on the alarm given of Israel's near approach:

and the men of the city went out against Israel to battle; being raised out of their beds and accoutred with armour, and put into a military order, they marched out with their king at the head of them, to give Israel battle:

he and all his people, at a time appointed, before the plain; which was before the city, the same with the valley mentioned, (^{<0681>}Joshua 8:11,13); the city was built on an eminence, and this plain or valley lay at the bottom of it; and on an eminence on the other side of the valley the army of Israel was pitched; wherefore the king of Ai and all his men of war went out hither to attack Israel, and this is said to be at an appointed time; it is difficult to say what is meant by it, when they seem to have hurried out as best as they could, as soon as they perceived the Israelites were near them: Ben Gersom and Abarbinel think it was the same time of the day they went out at first, which the king might choose as lucky, being before successful, and to encourage the men, that as they conquered then they should now; which seems not amiss, though perhaps it rather designs an appointed place, as their rendezvous, and where to attack Israel, and where they had been before victorious:

but he wist not that [there were] liers in ambush against him behind the city; that he knew nothing of, and therefore took no precaution against them to prevent their design.

Ver. 15. *And Joshua and all Israel made as if they were beaten before them*, etc.] Or smitten, as some of them might be in the pursuit:

and fled by the way of the wilderness; not a barren desert, but, according to Kimchi and Ben Melech, a place for the pasture of cattle; though perhaps it is the same with the wilderness of Bethaven, (^{<0682>}Joshua 18:12). Epiphanius^{f131} makes mention of the wilderness of Bethel and Ephraim as near Jericho.

Ver. 16. *And all the people that were in Ai [were] called together to pursue after them*, etc.] Because the host of Israel was very numerous, it was judged proper that all the people in Ai should assist in pursuing them, not only to kill the more in the pursuit, but to carry off the spoil and prisoners they should take; or rather the sense is, that all the people in Ai, which were come out with the king to battle, when they saw Israel flee, “cried”^{f132}, or shouted, as soldiers do when victorious, “in” or “while pursuing”^{f133} after them;

and they pursued after Joshua, and were drawn away from the city; at some considerable distance from it; which was the design to be answered by feigning a flight.

Ver. 17. *And there was not a man left in Ai or Bethel that went not out after Israel,* etc.] For as these two places were very near to each other, but a mile apart, they were in confederacy, and acted together, and could easily be called to the help of each other when required: though there is a difficulty how the men of Bethel could join those of Ai, when the ambush lay between them both, (^(¶¶82)Joshua 8:12); they either went another way, or the ambush purposely let them pass, for fear of a discovery by a skirmish with them, and that Bethel as well as Ai might be cleared of its armed inhabitants, and so fall an easy prey to them as well as Ai: this must be understood only of men of war; for otherwise there were inhabitants left, as old men, and such as were unfit for war, afterwards slain, (^(¶¶83)Joshua 8:24,25);

and they left the city open: they did not stay to shut the gates, nor left porters or any guards about, to take care of, protect, and defend the city:

and pursued after Israel; with great eagerness and vehemence, not having the least apprehension of their city being in any danger.

Ver. 18. *And the Lord said unto Joshua, stretch out the spear that [is] in thy hand towards Ai,* etc.] On which was a flag, as Abarbinel and Ben Melech think; and which is not improbable, and served for a signal for the ambush to come out and seize the city, as both they and Jarchi observe, as well as a signal also to the army of Israel to prepare to turn and face about, and engage with the enemy; though they did not actually do this until they saw the smoke of the city, (^(¶¶81)Joshua 8:21);

for I will give it into thine hand; of which the stretching out of his spear seems also to be a confirming sign to him, and which he kept stretched out until all the inhabitants of Ai were destroyed, (^(¶¶85)Joshua 8:26);

and Joshua stretched out the spear that [he had] in his hand toward the city: and therefore must turn himself towards it; and it is highly probable that at the same time there was a full stop of the army, and that they immediately turned or prepared to turn about.

Ver. 19. *And the ambush arose quickly out of their place*, etc.] As soon as the sentinels set in proper places observed the signal, and gave them notice of it, which was the stretching out of the spear, as appears by what follows:

and they ran as soon as he had stretched out his hand; and the spear in his hand; from whence it is plain, that though the Lord is said to bid Joshua do this now, he had orders from him for it before and the ambush must have been made acquainted with it before they were sent away; and this was only a renewal of the order from the Lord, and which pointed out the proper time, the very crisis, when it should be stretched out:

and they entered into the city; without any difficulty, the gates being open:

and took it; took possession of it, and the strong holds in it:

and hastened and set the city on fire; that is, they made haste to set some houses on fire as the signal to the army of Israel to return.

Ver. 20. *And when the men of Ai looked behind them*, etc.] On some account or another, perhaps observing that the army of Israel made a full stop and was gazing at the city:

they saw, and, behold, the smoke of the city ascended up to heaven; from whence they concluded an enemy was there, and had set fire to it:

and they had no power to flee this way or that way; for if they turned back to their city there was an enemy, how powerful they knew not, possessed of it, and whom they might expect would meet them; and if they pushed forward, there was the whole army of Israel against them, which now turned and faced them, showing no fear of them:

and the people that fled to the wilderness turned back upon the pursuers; the people of Israel, that fled by the way of the wilderness, (^{ORIS}Joshua 8:15), turned about, and fell upon the men of Ai that pursued them.

Ver. 21. *And when Joshua*, etc.] Or “for Joshua”^{f134}:

and all Israel saw that the ambush had taken the city; which they knew by the smoke, as follows:

and that the smoke of the city ascended; in large columns, which sufficiently indicated that the whole city was taken and fired by the ambush:

then, or, “and”,

they turned again and slew the men of Ai; great numbers of them.

Ver. 22. *And the other issued out of the city against them*, etc.] That is, the ambush, or at least a part of them:

so that they were in the midst of Israel, some on this side, and some on that side; or, as we commonly say, they were between two fires, the ambush on one side, the army of Israel on the other:

and they smote them, so that they let none of them remain or escape; not one was saved alive, excepting their king, as in (^{<1182>}Joshua 8:23); no quarter was given them, nor any suffered to make their escape.

Ver. 23. *And the king of Ai they took alive*, etc.] They spared him, and reserved him for a more shameful death:

and brought him to Joshua; their general; delivering him into his hands as his prisoner, to do will, him as seemed good in his sight.

Ver. 24. *And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai*, etc.] That came out against them:

in the field, in the wilderness wherein they chased them; both in the arable lands that were sown with corn, and now clothed with it, the wheat especially, not being gathered in, as not yet ripe, and in the pasture ground, designed by the wilderness, (see ^{<1185>}Joshua 8:15); so Kimchi and Ben Melech interpret it:

and when they were all fallen on the edge of the sword; and were slain by it:

until they were consumed; and not one left:

that all the Israelites returned unto Ai; both the ambush that came out of it, and the army that came against it:

and smote it with the edge of the sword; that is, the inhabitants that were left in it unfit for war, as old men, infirm persons, women and children, as follows.

Ver. 25. *And [so] it was, [that] all that fell that day*, etc.] Partly in the city, and partly in the field, both by the ambush and the army: both of men and women;

[were] twelve thousand, [even] all the men of Ai; so that the city was not a very large one, and the numbers of inhabitants were comparatively but few, as in (^{<OR13>}Joshua 7:3).

Ver. 26. *For Joshua drew not his hand back wherewith he stretched out his spear*, etc.] But continued it, and that stretched out:

until he had utterly destroyed all the inhabitants of Ai; just as the hand of Moses was held up, and kept held up until Amalek was discomfited by Joshua, (^{<OR12>}Exodus 17:12,13).

Ver. 27. *Only the cattle, and the spoil of the city, Israel took for a prey unto themselves*, etc.] Even all their substance, as besides their cattle, also their gold, silver, household goods, merchandise, etc.

according unto the word of the Lord which he commanded Joshua, (^{<OR12>}Joshua 8:2).

Ver. 28. *And Joshua burnt Ai*, etc.] The whole city, fire being only set before to a few houses, to make a smoke as a signal; he did with it as he had done with Jericho, for so he was ordered, (^{<OR12>}Joshua 8:2);

and made it an heap for ever; that is, for a long time, for it appears to have been rebuilt, and to have been inhabited by the Jews, after their return from their Babylonish captivity, (^{<OR13>}Nehemiah 11:31);

[even] a desolation unto this day; to the time of the writing of this book; and by what has been just observed, it appears that Ezra could not be the writer of it, since this city was inhabited in his time.

Ver. 29. *And the king of Ai he hanged on a tree until eventide*, etc.] By way of terror to other kings in the land of Canaan, that should refuse to submit unto him:

and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree; according to the law in (^{<OR13>}Deuteronomy 21:23); and that the land might not be defiled:

and cast it at the entering of the gate of the city; this was done, according to Ben Gersom and Abarbinel, that it might be publicly known to the rest of the kings of the nations, that they might be afraid to fight with Israel:

and raise thereon a great heap of stones, [that remaineth] unto this day; as a sepulchral monument, showing that there was a person lay interred

there; whether there was any inscription on the stone, showing who he was, does not appear; it looks as if it was only a rude heap of stones; and such kind of sepulchral monuments were common in former times in other countries.

Ver. 30. *Then Joshua built an altar unto the Lord God of Israel in Mount Ebal.*] As was commanded, (^{<45275>}Deuteronomy 27:5). The Samaritan Chronicle says, it was built in Mount Gerizim; but there is a difficulty arises, when this was done by Joshua; it should seem by inserting the account here, that it was done immediately after the destruction of Ai; and Mercator endeavours to prove that Ebal was near to Ai, but what he has said does not give satisfaction; for certain it is, that Ebal and Gerizim were near Shechem in Samaria, at a great distance from Ai, (see ^{<4006>}Judges 9:6,7). The Jews ^{f135} generally are of opinion, that this was done as soon as Israel, even the very day, they passed over Jordan, which they think the letter of the command required, (^{<45129>}Deuteronomy 11:29 27:4,5); though it does not, only that it should be done after they were passed over it; Ebal being at too great a distance from Jordan for them to accomplish it on that day, being, as they themselves say ^{f136}, sixty miles from Jordan; so that they are obliged to make Israel travel that day an hundred twenty miles, and as they assert they did ^{f137} and which they must do, if what they say was true, it being sixty miles to Ebal, and sixty more to return again to Gilgal that night, where they encamped, but this is incredible: and as this account of Joshua's building the altar is too soon after he had passed Jordan, what R. Ishmael ^{f138} has pitched upon is too late, who says this was not done till after fourteen years, when the land was conquered, which was seven years doing, and when it was divided, which were seven years more; what Josephus says ^{f139} is more probable than either, which is, that Joshua, five years after he had entered Canaan, when he had placed the tabernacle at Shiloh, went from thence and built an altar at Ebal; as for what R. Eliezer suggests ^{f140}, that Ebal and Gerizim here mentioned are not the Ebal and Gerizim of the Samaritans, only two hills were made, and they were called by these names, cannot merit any belief or regard.

Ver. 31. *As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, etc.*]

(^{<45275>}Deuteronomy 27:5);

an altar of whole stones, on which no man hath lift up [any] iron; (see Gill on "^{<4025>}Exodus 20:25"), (see Gill on "^{<45275>}Deuteronomy 27:5-6"):

and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings; by way of thanksgiving for the good land they were introduced into, and this was what they were ordered to do by Moses, (⁴⁵⁷⁶Deuteronomy 27:6,7).

Ver. 32. *And he wrote there upon the stones a copy of the law of Moses*, etc.] Not upon the stones of which the altar was made, though some have so thought; but upon other stones erected in the form of a pillar, and plastered over, (⁴⁵⁷⁴Deuteronomy 27:4); which copy of the law was not the whole book of Deuteronomy, as some, at least only an abstract of the laws in it; but rather the decalogue, as Abarbinel; or the blessings and curses later read, as Ben Gersom:

which he wrote in the presence of the children of Israel: they being witness of it, that he did what was enjoined.

Ver. 33. *And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side*, etc.] Some on Ebal, and some on Gerizim:

before the priests and the Levites, which bare the ark of the covenant of the Lord; it being brought out of the tabernacle on this occasion, and bottle by the priests and Levites:

as well the stranger, as he that was born among them; that is, as well the proselytes as the native Israelites, both appeared and were in the same situation:

half of them over against Mount Gerizim; that is, half of the tribes, and these were Simeon, Levi, Judah, Issachar, Joseph, and Benjamin:

and half of them over against Mount Ebal; which were the tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali; (see Gill on ⁴⁵⁷²Deuteronomy 27:12,13);

as Moses the servant of the Lord had commanded before, that they should bless the people of Israel, as in (⁴⁵⁷²Deuteronomy 27:12).

Ver. 34. *And afterwards he read all the words of the law*, etc.] Not the whole Pentateuch, nor the whole book of Deuteronomy, but either some parts of it, the decalogue, or whatsoever he had written on the stones, and as follows:

the blessings and cursings, according to all that was written in the book of the law; (¹⁶²⁷⁴Deuteronomy 27:14-26 28:1-6); (see Gill on “¹⁶²⁷¹Deuteronomy 27:11”).

Ver. 35. *There was not a word of all that Moses commanded, which Joshua read not,* etc.] So punctually, precisely, and exactly did he observe the instructions and commands that were given him by Moses; and this he did in the most public manner:

before all the congregation of Israel; who were on this occasion called together, and not before the men only, but

with the women, and little ones: who all had a concern in the things that were read to them: yea, even

and the strangers that were conversant among them; not the proselytes of righteousness only, but the proselytes of the gate, that dwelt, walked, and conversed with them.

CHAPTER 9

INTRODUCTION TO JOSHUA 9

This chapter gives an account of the combination of the several kings of Canaan against Israel, (^(100E)Joshua 9:1,2); and of the craftiness of the Gibeonites, pretending they were ambassadors from a far country, and desired to enter into a league with Israel, which they obtained, (^(100B)Joshua 9:3-15); but when it was discovered who they were, it occasioned a murmuring among the people, (⁽¹⁰⁰⁶⁾Joshua 9:16-18); which the princes quelled by proposing to make them hewers of wood, and drawers of water, (⁽¹⁰⁰⁹⁾Joshua 9:19-21); in order to which Joshua summoned them before him, and chided them for beguiling them; and after they had made their excuse, he ordered them to the service the princes proposed, and so peace in the congregation of Israel was preserved, (⁽¹⁰⁰²⁾Joshua 9:21-27).

Ver. 1. *And it came to pass, when all the kings which [were] on this side Jordan*, etc.] On the side Israel now were, and was that in which the land of Canaan lay, and was now governed by many kings, and all that were now remaining, even all but the kings of Jericho and Ai, who were slain: both those

in the hills, and in the valleys; that dwelt in the mountainous part of the country, and in the plains of it:

and in all the coasts of the great sea, over against Lebanon; who inhabited and governed in that part of the country which lay on the coast of the Mediterranean sea, the country of Phoenicia, in which were Tyre, Sidon, and other cities, and were over against Mount Lebanon, which was on the northern part of the country; according to the Latin version, they dwelt near Lebanon; and according to the Septuagint, near Antilibanus. It seems best, with Noldius^{f141}, to render the words, “even unto Lebanon”, for it designs all the sea coasts reaching to it; for all the maritime coasts did not lie over against it:

the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [thereof]; what they heard is not said, but to be understood; particularly they heard what had been done by Joshua, and the

people of Israel, to Jericho and Ai: and their kings, (^{<000B>}Joshua 9:3). Some think, as Abarbanel, that they had heard of the altar Joshua had made, and of the stones he had set up, and of his reading the law to the people, by which they were to be governed; all which they understood as taking possession of the country, and looking upon it as conquered, and obliging his people to swear fealty to him. All the nations of Canaan are mentioned but the Gergasites; which, according to the Jewish writers, are omitted, because they were but few; the Septuagint version has them in some copies.

Ver. 2. *That they gathered themselves together to fight with Joshua, and with Israel,* etc.] Not at this time, but they met together to consult what was proper to be done in order to secure themselves, and their people, and put a stop to the successes of the arms of Israel; and for this purpose entered into alliances with each other to assist one another, or at a convenient time and place to join their forces together, and attack Israel, as afterwards they did, (^{<000B>}Joshua 11:1-5); and this they did

with one accord; were unanimous in their councils and resolutions; they all confederated together, and agreed as one man to make a common cause of it, and oppose Israel with their united forces.

Ver. 3. *And when the inhabitants of Gibeon,* etc.] A large and royal city, a metropolitan one, which had three others belonging to it, and under it, mentioned (^{<000B>}Joshua 9:17); (see ^{<000B>}Joshua 10:2); no mention is made of any king over them, perhaps they were governed by elders, (^{<000B>}Joshua 9:11). Though an Arabic writer^{f142} says, the king of Gibeon wrote to Joshua, and desired security, and sent him large gifts, whom having preserved in safety, Joshua placed on his throne: when these

heard what Joshua had done to Jericho and Ai; had taken the one in a miraculous way, and the other by a stratagem, and had burnt them both, destroyed the inhabitants, plundered their substance, and slew both their kings, all which struck them with terror.

Ver. 4. *And they did work wily,* etc.] Acted craftily, dealt in much cunning and subtlety; our version leaves out a very emphatic word, “also”; they also, as well as other nations, acted a cunning part, but in a different way; they did not enter into consultations and alliances with others, how to defend themselves, but made use of a stratagem to make peace, and enter into a league with Israel; or also as the Israelites had done, either as

Simeon and Levi had dealt craftily with the Shechemites, who were Hivites, (^{<0134>}Genesis 34:2,13); so now the Gibeonites, who also were Hivites, (^{<0135>}Joshua 9:7); wrought in a wily and crafty manner with them, so Jarchi; or as the Israelites had lately done in the affair of Ai:

and went and made as if they had been ambassadors: from some states in a foreign country, sent on an embassy to the people of Israel, to compliment them on their successes, and to enter into alliance with them, which they thought would be pleasing and acceptable to them; the Targum is,

“they prepared food,”

which they took with them for their journey; and so the Septuagint, Vulgate Latin, Syriac, and Arabic versions:

and took old sacks upon their asses: in which they put, their provisions:

and wine bottles, old, and rent, and bound up: not made of glass, as ours usually are, but of the skins of beasts, as the bottles in the eastern countries commonly were; which in time grew old, and were rent and burst, and they were obliged to mend them, and bind them up, that they might hold together, and retain the liquor put into them, (see ^{<4097>}Matthew 9:17).

Ver. 5. *And old shoes and clouted upon their feet*, etc.] Which being worn out, were patched with various pieces of leather:

and old garments upon them; full of holes and rents, ragged and patched:

and the bread of their provision was dry [and] mouldy; having been kept a long time, and unfit for use; or like cakes over baked and burnt, as the Targum and Jarchi: the word for “mouldy” signifies pricked, pointed, spotted, as mouldy bread has in it spots of different colours, as white, red, green, and black, as Kimchi and Ben Melech interpret it; or it signifies bread so dry, as Ben Gersom notes, that it crumbles into pieces easily, with which the Vulgate Latin version agrees; or rather through being long kept, it was become dry and hard like crusts, so Noldius ^{f143}; or very hard, like bread twice baked, as Castell ^{f144}.

Ver. 6. *And they went to Joshua, unto the camp at Gilgal*, etc.] From whence it appears, that after Jericho and Ai were destroyed, the army of Israel returned to their encampment at Gilgal, (^{<0136>}Joshua 5:10); and here they were when the Gibeonites applied to them:

and said unto him, and to the men of Israel; not to the whole body of the people, but either to the seventy elders, the great council, who were with Joshua, or the princes of the congregation, after mentioned, who are said to swear to them; and so some render the words, “to the chief men of Israel”^{f145}; the word “Ish” here used sometimes denotes an eminent person or persons, (see ^{<311>}Isaiah 2:9);

we be come from a far country; this lie they told, that they might not be thought to be inhabitants of Canaan, and be destroyed as those of Jericho and Ai were; and as the rest of the inhabitants would be, of which they had intelligence, as the design of the Israelites, and what their orders were; according to Jerom^{f146}, Gibeon was but four miles from Bethel, unless he means Gibeah; however, it could not be at a much greater distance; and as Gilgal was a mile and a quarter from Jericho, where the Gibeonites now were, and Ai but three miles from Jericho, and Bethel a mile from thence, and Gibeon four miles from Bethel, they were come but little more than nine miles. Bunting^{f147} makes it twelve miles from Gilgal to Gibeon:

now therefore make yea league with us; offensive and defensive, to help and assist each other against a common enemy.

Ver. 7. *And the men of Israel said unto the Hivites*, etc.] Though they did not know them to be such, but as they afterwards appeared to be the Hivites, as the Gibeonites were, they are here so called, (see ^{<611>}Joshua 11:19). The name signifies “serpents”; according to a Derash, or mystical exposition, mentioned by Kimchi, the Gibeonites are so called, because they did the work of the serpent; that is to say, they deceived the Israelites, as the serpent deceived Eve:

peradventure ye dwell among us; of which they had some suspicion;

and how shall we make a league with you? which they were forbid to do with any of the seven nations, (^{<811>}Deuteronomy 7:2).

Ver. 8. *And they said unto Joshua, we [are] thy servants*, etc.] Not that they meant to be subjects of his, and tributaries to him; but this they said in great humility and lowliness of mind, being willing to be or do anything he should enjoin them. Abarbinel observes, that this they proposed to Joshua singly, not to be servants to all the people, but to him only, and to have him for their head and governor:

and Joshua, said, who [are] ye? and from whence come ye? by what name are ye called? and from what country do ye come? suspecting, as it should seem, that they were the inhabitants of Canaan; or however he was cautious and upon his guard, lest they should be such, and yet was not enough upon his guard to prevent imposition.

Ver. 9. *And they said unto him, from a very far country thy servants are come,* etc.] Which they magnified and expressed in stronger terms than before, but were careful not to mention any country, lest such questions should be asked about it, their answers to which would betray them, but put it off by saying they were come,

because of the name of the Lord thy God; because of what they had heard of his name, his power and goodness; or “unto the name of the Lord thy God”^{f148}; that is, they were come to profess it, and to embrace the religion of the Israelites, and be proselytes to it; which they knew would be very agreeable to them, and engage them to show them favour; and so the Samaritan Chronicle^{f149} represents them as promising to do this, saying,

“we will believe in thy Lord, nor will we contradict him in what ye shall mark out for us, be it small or great;”

which seems to be, confirmed by what follows, unless it be considered as an explanation of the preceding clause:

for we have heard the fame of him, and all that he did in Egypt; the miracles wrought there, the plagues he inflicted on the Egyptians, and the wonderful deliverance of the children of Israel from their slavery.

Ver. 10. *And all that he did to the two kings of the Amorites, that [were] beyond Jordan,* etc.] On the other side of Jordan from Gilgal:

to Sihon king of Heshbon, and to Og king of Bashan in Ashtaroth; the history of which see in (⁰⁰²¹Numbers 21:21-35); they wisely took no notice of the miracle of dividing the waters of Jordan, to make a passage for the Israelites; nor of the destruction of Jericho and Ai, which were recent things, and could not be thought as yet to have reached a far country they pretended to come from; and which, if they mentioned, might have created a stronger suspicion still of their being Canaanites.

Ver. 11. *Wherefore our elders, and all the inhabitants of our country, spake unto us,* etc.] They suggest, that their senate, or the states of their

country, their principal men were convened, and that it was the unanimous voice of them, and of the people, that they should go on this embassy:

saying, take victuals with you for the journey; sufficient for so long a journey; for, in those times and countries, inns on the road were not frequent as now:

and go to meet them; to prevent their coming in an hostile manner unto them, and make peace, and enter into an alliance with them:

and say unto them, we [are] your servants; ready to come into any terms with them, just and reasonable:

therefore now make ye a league with us; that we may live in friendship, and mutually assist each other, as occasion should require.

Ver. 12. *This our bread we took hot [for] our provision out of our houses*, etc.] These are not the words of the elders to the messengers they sent, continued, but of the ambassadors to the Israelites, pointing to the bread they brought with them, which they pretended was newly baked and took hot out of the oven:

on the day we came forth to go unto you, but now, behold, it is dry, and it is mouldy: (see Gill on “⁴⁰⁹⁵Joshua 9:5”); which they gave as a demonstration and proof that they were come from a far country, as they had asserted.

Ver. 13. *And these bottles of wine, which we filled, [were] new*, etc.] That is, on the day they came out on their journey:

and, behold, they be rent; which were owing to the long use that had been made of them, as they pretended:

and these our garments, and our shoes, are become old by reason of the very long journey: quite worn out through length of time and tedious travels. Isidore of Pelusium^{f150} thinks these Gibeonites were Cappadocians, of whom he gives a shocking character, and particularly that they were prone to lying and deceit; but his reason for it, that they were of the Philistines, will not hold good.

Ver. 14. *And the men took of their victuals*, etc.] That is, the princes of Israel took thereof; not to eat of them, for it cannot be thought that such personages would eat of such dry and mouldy bread, and especially as they

were now in a plentiful country, and possessed of the fruits of it; but to see whether it was in such a plight and condition as they said, whereby they might judge of the truth of what they said; and they learned and knew, as R. Jonah observes, from the dryness of their food, that it was truth they said; and so the Targum, the men hearkened to their words; and so Jarchi, they believed what they said on sight of their provisions; but, according to Kimchi and Ben Melech, they ate with them, to confirm the covenant they made with them; but had this been the case, as it sometimes was a custom to eat together at making covenants, (see ⁽¹²³⁾Genesis 26:30); the princes would doubtless have provided a better entertainment for such a purpose: the “margin” of our Bibles leads to the other sense,

“they received the men by reason of their victuals:”

and asked not [counsel] at the mouth of the Lord; as they might and should have done, by desiring the high priest to inquire of the Lord by Urim and Thummim; but this they neglected, which, had they attended to, the fraud would have been discovered; or however, they would have had the mind of God about making peace with the Gibeonites, which in all likelihood he would not have disapproved of, they becoming proselytes, and giving up their possessions to Israel; but this did not excuse their neglect.

Ver. 15. *And Joshua made peace with them,* etc.] Upon the report the princes made of having examined what they had said, and which they found to be true, particularly concerning their victuals:

and made a league with them, to let them live; and not destroy them as he did the Canaanites, and was ordered to do; they being supposed not to belong to them by the representation of things they had made:

and the princes of the congregation sware unto them; that they would keep the league and covenant they had made with them inviolable; they ratified it by an oath, which was a sacred solemn thing.

Ver. 16. *And it came to pass at the end of three days, after they had made a league with them,* etc.] The league seems to have been made the same day they came; the Gibeonites were no doubt in haste to have it concluded, lest they should be discovered; and Joshua, and the princes of Israel, took no pains, and gave themselves no great trouble to inquire about them, but made peace with them at once; and it was but three days after, or within three days of its being made,

that they heard that they [were] their neighbours, and [that] they dwelt among them; that is, in their neighbourhood, as the Arabic version; and so Noldius ^{f151} renders the words, “and that they dwelt near them”; for the Gibeonites did not dwell among the Israelites, or in the midst of them, but near the place where they were; and this they understood either by some deserters that came to the camp of Israel, or by some of the Israelites who were sent to reconnoitre several parts of the country, especially such as lay nearest, or for the sake of getting provisions for their camp.

Ver. 17. *And the children of Israel journeyed*, etc.] Not the whole camp, for that still remained at Gilgal, and continued there until the Gibeonites in distress sent to them for assistance in virtue of the league, as appears from the following chapter; but a party of them, who were sent along with some of the princes, to know the truth whether the Gibeonites were their neighbours or not, as had been reported to them:

and came unto their cities on the third day; not on the third day from their setting out on their journey, for it was but one night’s march from Gilgal to them, (⁽⁴⁶⁰⁰⁾Joshua 10:9); but on the third day from the making of the league; it is very probable it was early on the third day they heard of their being their neighbours, upon which a party was sent out at once to know the truth of it, who arrived thither the same day:

now their cities [were] Gibeon and Chephirah, and Beeroth and Kirjathjearim; Gibeon was the metropolis, and the other three were subject to it; the three first fell to the lot of Benjamin, and the last to the tribe of Judah; we shall meet with them again in the lots of the several tribes, in (⁽⁴⁶⁵⁰⁾Joshua 15:60 18:25,26).

Ver. 18. *And the children of Israel smote them not*, etc.] The inhabitants of the four cities, when they came to them, though they found it to be a true report that was brought them of their being neighbours, and that they were imposed upon by them:

because the princes of the congregation had sworn unto them by the Lord God of Israel; by the Word of the Lord God of Israel, as the Targum, and therefore they restrained the people from smiting and plundering them; for it was not the oath of the princes the people so much regarded, or had such an influence on them as to abstain from seizing on them, but the princes, by reason of their oath, would not suffer them to touch them:

and all the congregation murmured against the princes; not only for taking such an oath, but chiefly because they restrained them from smiting the Gibeonites, and taking their substance for a prey; their eager desire of revenge, and of seizing their goods, and inhabiting their cities, raised a murmur in them against the princes. This is to be understood not of the whole body of the people at Gilgal, but of all that party that was sent to Gibeon, and of the princes that went with them.

Ver. 19. *But all the princes said to all the congregation*, etc.] That is, all the princes that went to Gibeon addressed all the Israelites that were there:

we have sworn unto them by the Lord God of Israel; by the Word of the Lord God, as the Targum; an oath is a solemn sacred thing, and not to be broken, and a good man will make conscience of it, and keep it, though he has sworn to his own hurt: and

now therefore we may not touch them; neither take away their lives nor their substance.

Ver. 20. *This we will do to them*, etc.] Either this favour we will show them, preserving their lives, next mentioned, or this punishment we will inflict on them, making them hewers of wood, and drawers of water; which though not mentioned directly, was what was upon their minds, and in their design to propose, only they were extremely desirous of sparing their lives, which they repeat:

we will even let them live; this by all means must be done, their lives must not be taken away as the rest of the Canaanites:

lest wrath come upon us, because of the oath which we sware unto them; that is, lest the wrath of God come upon us princes, and upon the whole community, for perjury, a breach of the third command, (^{<2017>}Exodus 20:7), a sin highly displeasing to God; since an oath is made not only in his presence, and before him as a witness, who is appealed unto, but in his name, and is often severely threatened, and sorely punished; and as even the breach of this oath was several hundreds of years after, in the times of David, (^{<2007>}2 Samuel 21:1,2). The Vulgate Latin version therefore reads the words, “lest the wrath of the Lord come upon us”: but Abarbinel observes, that it may be understood of the wrath of Israel; for the words may be rendered, “and there shall not be wrath upon us, because of the oath”: there need be none, there is no occasion for it, since this was agreed upon on all hands, that the Gibeonites should be let to live; and since it was

an act of kindness and goodness, and especially they would have no reason to be angry and wrathful with them, when they heard them out, what they had further to propose to them, to make them their servants, though they spared their lives.

Ver. 21. *And the princes said to them, let them live*, etc.] They were very pressing upon them, and importunate with them, to save their lives, because of the oath they had taken:

(but let them be hewers of wood, and drawers of water, unto all the congregation): which was a very low and mean employment, (^{<0911>}Deuteronomy 29:11); as well as wearisome; and this being a yoke of servitude on the Gibeonites, and a punishment of them for their fraud, and of service, profit, and advantage to the people of Israel, the princess proposed it in hopes of pacifying them, and that they would yield to spare the lives of the Gibeonites; what they proposed was, not that they should hew wood and draw water for all the Israelites for their private use, but what was necessary for the service of the sanctuary, which the congregation was obliged to furnish them with; and now these men should do that work for them, which before was incumbent on them; for Joshua afterwards imposed this upon them, to be hewers of wood and drawers of water for the house of God, (^{<0923>}Joshua 9:23); though Kimchi thinks that while the people of Israel were in camp, and before the land was divided, they were hewers of wood and drawers of water to the congregation; but after the land was divided, and they were settled in their cities and inheritances, then they only hewed wood and drew water for the sanctuary at Gilgal, Shiloh, Nob, Gibeon, and the temple; the Jewish writers say ^{f152}, the Nethinim and the Gibeonites were the same, who became proselytes in the times of Joshua, (see ^{<300>}1 Chronicles 9:2);

as the princes promised them; which is to be connected, not with their being hewers of wood and drawers of water, this the princes had said nothing of before, and which is rightly included in a parenthesis, but with their being let to live; this they had promised and sworn to, even all the princes, not only all that were now at Gibeon, and were persuading the people to let the Gibeonites live, but all the princes, even those that were not present, but in the camp at Gilgal.

Ver. 22. *And Joshua called for them*, etc.] The Gibeonites, who came as ambassadors for their people, who were detained at Gilgal until the children of Israel returned from Gibeon; and upon their return, and having

made their report to Joshua that they found it to be true that they were near neighbours, Joshua ordered them to be brought before him:

and he spake unto them, saying, wherefore have ye beguiled us? what is your reason and motive for so doing? what has induced you to act such a deceitful part, to tell such lies and falsehoods, and impose upon us after this manner?

saying, we [are] very far from you, when ye dwell among us: pretending to come from a very far country, when they were inhabitants of the land Israel were come to possess.

Ver. 23. *Now therefore ye [are] cursed,* etc.] Appear to be the posterity of cursed Canaan, and, notwithstanding the artifice used, should not be exempted from the curse denounced on Canaan: “a servant of servants shall he be unto his brethren”, (^{<0025>}Genesis 9:25); as these Gibeonites were; they became the servants of the Levites, who were servants to the priests; and they seemed to be spared in Providence, that that part of the curse on Canaan might be fulfilled: “and Canaan shall be his servant”; the servant of Shem, from whom the Israelites sprang, (^{<0025>}Genesis 9:25,26); though the curse was turned into a blessing to the Gibeonites, since though their post and office was mean, yet they had a place in the sanctuary of the Lord, and opportunity of learning the law of God, and understanding the true religion, worship, and knowledge of God, and were an emblem and pledge of the reception of the Gentiles into the church of God:

and there shall none of you be freed from being bondmen; which the oath taken did not oblige Joshua, and the princes, to exempt them from, only to let them live, (^{<0015>}Joshua 9:15);

and hewers of wood and drawers of water for the house of my God; which explains what is meant by the “congregation”, and who might purposely choose that phrase, to make the people more easy; but their work, as assigned them by Joshua, was not to hew wood and draw water for every one’s private use, only for the service of the sanctuary, which in some sense was the service of the congregation; and a great deal of work there was to be done of this kind, much wood to hew for keeping the fire of the altar continually burning, and for boiling the flesh of the peace offerings, and the like, and much water to draw for various uses, for the washing of the priests and the sacrifices, and various other things.

Ver. 24. *And they answered Joshua, and said, because it was certainly told thy servants,* etc.] Or “it was told”, told ^{f153}; not only certainly, told, but frequently told them, they had often heard of it by one means or another:

how that the Lord thy God commanded his servant Moses to give you all the land; all the land of Canaan, no part excepted; they had heard much of the Lord God of Israel, and of Moses, what character he bore, and of the commands of the Lord to him; they seem to have knowledge of God, and faith in him as to his promises and threatenings, believing they would be fulfilled:

and to destroy all the inhabitants of the land from before you; as the gift of the land of Canaan to Israel was often spoken of by the Lord to Moses, and frequently mentioned by him; so there were instructions given him from the Lord, and which he delivered to Israel, utterly to destroy the inhabitants of Canaan, so, that these people had accurate intelligence and information of this matter; (see ~~(R10)~~ Deuteronomy 7:1,2):

therefore we were sore afraid of our lives because of you, and have done this thing; they answer to Joshua’s question, “wherefore have ye beguiled us?” (~~(R10)~~ Joshua 9:22), that it was fear of losing their lives, than which nothing is dearer to a man, and the principle of self-preservation that put them upon framing and using this device.

Ver. 25. *And now, behold, we [are] in thine hand,* etc.] In thy power, and at thy disposal, and are ready to submit to whatsoever may be enjoined us:

as it seemeth good and right unto thee to do unto us, do; do what is consistent with the laws of kindness, and with the rules of justice, and particularly with the league made, and oath taken; all which they left with him to consider of, and to do as in his wisdom and goodness he should see fit.

Ver. 26. *And so did he unto them,* etc.] What was good and right, he showed them favour, and did them justice:

and delivered them out of the hand of the children of Israel, that they slew them not; who were so incensed against them for imposing on them in the manner they did, that they were ready many of them to draw their swords and slay them; and would have done it, had it not been for the interposition of Joshua, and the orders he gave to the contrary.

Ver. 27. *And Joshua made them that day*, etc.] Constituted and appointed them, ordered and settled them, in the post and office after mentioned; or “gave” them ^{f154}; hence some think they had the name Nethinim, persons given to the Levites for the service of the sanctuary: namely, to be

hewers of wood and drawers of water for the congregation, and for the altar of the Lord; some think they were employed both for the service of the congregation, when they wanted wood and water, and for the altar, and what belonged to it, that needed both. Abarbinel supposes that they served the congregation while they were engaged in war, and subduing the land, but after the division of the land they only served the sanctuary; (see Gill on “~~(182)~~ Joshua 9:21”);

even unto this day in the place which he should choose; to have the tabernacle pitched, and the altar set up therein, as it was in various places, before the temple built by Solomon at Jerusalem, which was the place the Lord chose; and this shows that the writer of this book lived before the building of the temple, or otherwise it, is highly probable he would have expressly mentioned it; whereas he uses only the phrase that Moses frequently expressed it by in his time; (see ~~(1215)~~ Deuteronomy 12:5,11,14,18,21 16:2,6,7,11,15,16).

CHAPTER 10

INTRODUCTION TO JOSHUA 10

This chapter treats of the combination of five kings against the Gibeonites, (^{<6100>}Joshua 10:1-5); and of the application of the Gibeonites to Joshua, for assistance, in virtue of the league between them, which was granted, (^{<6106>}Joshua 10:6-9); of the slaughter of the army by the kings of Israel, and chiefly by hailstones from heaven, (^{<6100>}Joshua 10:10,11); and of the standing still of the sun, and of the moon, while vengeance was taken on them, (^{<6102>}Joshua 10:12-14); and of the five kings being hid in a cave, and of the usage of them when taken, (^{<6105>}Joshua 10:15-27); and of the taking of Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir, (^{<6108>}Joshua 10:28-39); which finished the conquest of the southern part of the land, (^{<6100>}Joshua 10:40-43).

Ver. 1. *Now it came to pass, when Adonizedek king of Jerusalem, etc.]* So called, perhaps by anticipation, Jerusalem, since it seems to have had this name given it by the Israelites, when they had got possession of it: and Jerusalem signifies “the possession of Salem”^{f155}, and in memory of this its ancient name, the Jews say^{f156}, they do not put “jod” in Jerusalem between “lamed” and “mem”; though some make the signification of it, “they shall see peace”^{f157}; and others, nearer to its old name, and with respect to it, “fear Salem”, O ye enemies. Now the king of this place

had heard how Joshua had taken Ai, and had utterly destroyed it; which, being nearer to him than Jericho, the more alarmed him:

as he had done to Jericho and her king, so he had done to Ai and her king; burnt the one, and slew the other; and this terrified him, lest he and his city should undergo the same fate:

and how the inhabitants of Gibeon had made peace with Israel, and were among them; which as it weakened the interest of the kings of Canaan, might set an example to other places to do the like. Abarbinel suggests, that the Gibeonites making peace with Israel secretly, without the knowledge of their king, as he supposes, made Adonizedek fearful, lest his subjects should do the like; the Jewish chronologers say^{f158}, that these

three acts respecting Jericho, Ai, and Gibeon, were all finished within three months.

Ver. 2. *That they feared greatly*, etc.] The king of Jerusalem and his people, lest they should fall into the hands of the Israelites, and be used as Jericho and Ai, and the kings and inhabitants of them were, and that they would be the next that should fall a sacrifice to them; for Gibeon was fifty furlongs from Jerusalem, as Josephus says ^{f159}; and in another place he says ^{f160} but forty, which were but five miles; and if fifty, but little more than six miles; according to Bunting ^{f161}, it was but four miles: and what added to their terror was,

because Gibeon [was] a great city; being a metropolitan city, and having others subject to it; therefore the surrender of that to the Israelites might intimidate other cities, and lead them by example to do the like, and so of bad consequence:

as one of the royal cities; the Vulgate Latin version omits the note of similitude, and reads, “and one of the royal cities”; and sometimes “caph” or “as” is not a note of likeness, but of reality; yet as we nowhere read of a king of Gibeon, the sense may be, that though it was not a royal seat, it was equal to those that were, and like one, being a metropolitan city: and

because it [was] greater than Ai: had more inhabitants in it, and perhaps better fortified:

and all the men thereof [were] mighty; men of strength, courage, and valour, warlike men, and therefore for such a city to yield so easily, and in such a base, mean, and cowardly way, was setting a very bad example.

Ver. 3. *Wherefore Adonizedek king of Jerusalem sent to Hoham king of Hebron*, etc.] Which, according to Jerom ^{f162} was twenty two miles from Jerusalem; it was an ancient city built seven years before Zoan in Egypt; (see Gill on “⁻⁰¹⁵³⁸Genesis 13:18”) and (see Gill on “⁻⁰¹⁶³²Numbers 13:22”):

and unto Piram king of Jarmuth; a city which fell to the lot of Judah, as did Hebron, (⁻⁰¹⁶⁵⁵Joshua 15:35,54); according to Jerom ^{f163}, it was four miles distant from Eleutheropolis; according to Procopius ^{f164} fourteen, about the village Eshtaol, near to which Samson was buried, (⁻⁰¹⁷⁶¹Judges 16:31); but Jerom ^{f165} speaks of a city called Jermus, in the tribe of Judah, which seems to be the same with this; and which he says in his day was a village, that went by the name of Jermucha, ten miles from Eleutheropolis,

as you go to Aelia or Jerusalem; and as Eleutheropolis lay twenty miles from Jerusalem, this place must be ten miles from it, lying between them both:

and unto Japhia king of Lachish; which the above writer says ^{f166} was a city in the tribe of Judah, and in his time a village, seven miles from Eleutheropolis, as you go to Daroma, or the south; and, according to Bunting ^{f167}, it lay between Eleutheropolis and Hebron, and was twenty miles from Jerusalem towards the southwest:

and unto Debir king of Eglon; which the Septuagint version calls Odollam or Adullam; and Jerom, following this version, makes Eglon the same with Adullam, when it is certain they were different places, and had distinct kings over them, (^{f622}Joshua 12:12,15); and which he says ^{f168} in his time was a very large village, twelve miles from Eleutheropolis to the east; and, according to Bunting ^{f169} it was twelve miles from Jerusalem southward. To these four kings the king of Jerusalem sent:

saying; as follows.

Ver. 4. *Come up unto me, and help me, that we may smite Gibeon*, etc.] For which he thought himself not a match, not only because it was a great city, and full of mighty men, and had other cities subject to it, but because he might reasonably judge that Joshua would come to their assistance if possible, being in league with him; he sends to these kings in an authoritative manner, as if they were in some respects subject to him; and he proposes Jerusalem as the place of their rendezvous, and which it seems lay higher than their cities, though they were in the mountainous part of the country:

for it hath made peace with Joshua, and with the children of Israel; their avowed enemies, and so had separated themselves from their countrymen, and from their common interest; and therefore it was thought proper to make an example of them, that others might fear to do the same.

Ver. 5. *Therefore the five kings of the Amorites*, etc.] For though they were chiefly Hittites that dwelt in Hebron, and Jebusites who inhabited Jerusalem; yet as the Amorites were the most powerful people in the land, and had dispersed themselves in the several parts of it, and seem to have the greatest authority in it, they were all called Amorites, and perhaps the kings of those cities were of them, and set over them by them; so we find

that the Gibeonites, who were Hivites, are said to be of the remnant of the Amorite, (~~100~~2 Samuel 21:2);

the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they, and all their hosts; that is, to Jerusalem, the place of their rendezvous, and from thence they marched:

and encamped before Gibeon, and made war against it: by besieging it, and attacking it in some of its forts.

Ver. 6. *And the men of Gibeon sent unto Joshua to the camp to Gilgal,* etc.] Which some think they did when besieged, and not before, which showed their faith in the power of God, whom they now professed; but it is not likely that they should defer sending for help so long, since it is reasonable to suppose they might have heard of the design of the five kings against them; or that they should be able to send out messengers when surrounded on all sides; it may be better therefore to render the words, “had sent”^{f170}, which they did as soon as they heard of the preparations made by the five kings to war with them, and of their rendezvous at Jerusalem, and especially as soon as they had information of their march towards them:

saying, slack not thine hands from thy servants; they entreat that he would not neglect them, be indifferent to them, and delay to assist them, since they were his subjects; and were entitled to his protection:

come up to us quickly, and save us, and help us; they did not doubt, if he made haste and helped them, but they should be saved by him:

for all the kings of the Amorites that dwell in the mountains are gathered together against us. Jerusalem lay among mountains, and Hebron was in the hill country in Judea, (see ~~100~~Psalm 125:2 ~~1011~~Joshua 21:11 ~~1013~~Luke 1:39); and the other cities were doubtless in a like situation.

Ver. 7. *So Joshua ascended from Gilgal,* etc.] Which lay low in the plains of Jericho:

he and all the men of war with him; which must not be understood of the whole camp of Israel, which consisted of five hundred thousand fighting men at least; since such a number was unnecessary for this expedition, and could not have proceeded with that haste the case required; nor would it

have been prudent and advisable to have left the unarmed people, old men, women, and children, defenceless; but these were a select company of able men, fit for travel as well as war:

and all the mighty men of valour; or “even all”, as many as were picked out for the purpose, being men of strength, activity, and courage.

Ver. 8. *And the Lord said unto Joshua*, etc.] Either when upon the march, and while he was proceeding on in his journey to the assistance of the Gibeonites, or rather before he set out; and it is highly probable he consulted the Lord on this occasion, having, it may be, some doubt on his mind, whether he should go to their assistance, since the league between them was obtained by fraud; and the words may be rendered, “and the Lord hath said”^{f171}: before he set forward with his men of war:

fear them not; the five kings, and their combined army:

for I have delivered them into thine hand; had determined to do it, and which was as certain as if it had been actually done:

there shall not a man of them stand before thee; but be either cut off, or obliged to flee.

Ver. 9. *Joshua therefore came unto them suddenly*, etc.] Which no doubt threw them into consternation and confusion:

[and] went up from Gilgal all night; he chose the night for secrecy and surprise, and that he might be the sooner with the enemy, and to the assistance and relief of Gibeon; and as it was about nine or ten miles from Gilgal to Gibeon, it was easily performed in a night’s march; (see Gill on “~~1306~~ Joshua 9:6”).

Ver. 10. *And the Lord discomfited them before Israel*, etc.] Disturbed, troubled, and frightened them, at the appearance and presence of the people of Israel; they were thrown into terror and confusion upon their approach, being so sudden and unexpected:

and slew them with a great slaughter at Gibeon; by the Israelites, who came upon them suddenly:

and chased them along the way that goeth up to Bethhoron; there were two places of this name, the upper and the nether, both built by Sherah, the daughter or granddaughter of Ephraim, (¹³⁷²1 Chronicles 7:24); therefore

here so called by anticipation. It was about an hundred furlongs, or twelve miles and a half, according to Josephus^{f172}, from Jerusalem, which agrees with Eusebius and Jerom; and from Gibeon thither, it was fifty furlongs, or six miles and a quarter; so far the kings were pursued by Joshua and his army, at least unto the ascent of it; for being built on a hill, it had an ascent on one side, and a descent on the other, after mentioned, and both were very narrow passages; of the former it is said in the Talmud^{f173}, that if two camels go up the ascent to Bethhoron, they both fall; upon which the gloss says, it is a narrow place, and there is no way to turn to the right hand, or the left:

and smote them to Azekah, and unto Makkedah; the former of which is placed by Jerom^{f174} between Eleutheropolis and Jerusalem, and was a village in his days, and the other eight miles from Eleutheropolis, and both in the tribe of Judah, (see ~~f155~~ Joshua 15:35,41); according to Bunting^{f175}, they were both eight miles from Jerusalem towards the west.

Ver. 11. *And it came to pass, as they fled before Israel, [and] were in the going down to Bethhoron*, etc.] The descent of it on that side towards Azekah, and which was also a very narrow passage, of which Josephus^{f176} makes mention. The Jews say^{f177}, that the going down of Bethhoron was the place where the army of Sennacherib fell:

that the Lord cast down great stones from heaven upon them unto Azekah, and they died; the Septuagint version calls them hailstones; and so they are called in the next clause; and that such sometimes have fallen as to kill men and cattle, is certain from the plague of hail in Egypt, (~~f109~~ Exodus 9:19,25); and some in very late times^{f178} have been known to fall, which were from eight, nine, and twelve inches about, some bigger than the eggs of turkeys, and some half a pound weight, (see Gill on ~~f162~~ Revelation 16:21"); but these seem to be proper stones, such as did not melt away as hailstones do; though so called, because they fell from heaven, as they do, but remained, and still remain, according to the notion the Jews have of them; for they say^{f179} whoever sees these great stones, in the going down to Bethhoron, is bound to bless; and frequent mention is made by historians of showers of stones being rained. Livy^{f180} speaks of such a shower when King Tullus conquered the Sabines; and of another^{f181}, when Scipio succeeded at Carthage; and Pomponius Mela^{f182} relates, that when Hercules fought with the sons of Neptune, and darts failed him, he obtained of Jupiter to rains shower of stones, which lay spread in great abundance; and some^{f183} think

it refers to this fact in Joshua's time, who is supposed to be the same with the Tyrian Hercules^{f184}, from hence also called Saxanus^{f185}; and in memory of this there are stony camps in various places, called by his name^{f186}:

[they were] more which died with hailstones than [they] whom the children of Israel slew with the sword; but what was the number of each of them is not said; it was doubtless very great, since there was an utter destruction and consumption of them, (^{<600>}Joshua 10:20).

Ver. 12. *Then spake Joshua to the Lord*, etc.] In prayer, and entreated as follows, that the sun and moon might stand still, until the victory was complete; though the Jewish writers interpret it of a song; so the Targum, then Joshua praised, or sung praise, as in the Targum on (^{<200>}Song of Solomon 1:1); and which is approved of by Jarchi and Kimchi:

in the day when the Lord delivered up the Amorites before the children of Israel; the five kings of the Amorites, and their armies, (^{<605>}Joshua 10:5);

and he said, in the sight of Israel; in their presence, and in the hearing of great numbers, being under a divine impulse, and having strong faith in the working of the miracle, after related, and that it would be according to his word; he was bold to say what he did, being fully persuaded he should not be disappointed, and made ashamed:

sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon; where they now appeared, and were seen by all Israel, the one as if over Gibeon, and the other as in the valley of which Masius thinks is the same with the valley of Gibeon, (^{<200>}Isaiah 28:21); and so must be near Gibeon, and the sun and the moon not far from one another, as they might be if it was now new moon, as Kimchi and R. Isaiah; or on the decrease; some say seven days before her change: but Abarbinel is of opinion that it was near the full of the moon, which was just rising in the valley of Ajalon, and the sun near setting as it seemed over Gibeon, and were just opposite one to another; and Joshua fearing he should not have time to pursue his enemies, and make the victory entire, should the sun set, prays that both sun and moon might continue in the position they were; the sun that he might have the benefit of daylight, which was the chief thing desired; the moon being only mentioned, that the heavenly motions might not be confounded, and the order of the orbs disturbed; and he observes, with Jarchi and Kimchi, that Gibeon was in the tribe of Benjamin, (^{<685>}Joshua 18:25); and Ajalon in the tribe of Dan, (^{<690>}Joshua 19:42); and it may be observed, that there was

also another in the tribe of Zebulun, (^{<07/212>}Judges 12:12); but that seems to be at too great a distance; and still less probable is what some late travellers have observed ^{f187}, that the plain of Sharon near Joppa, is thought by many to be the place where Joshua defeated the five kings, when the sun stood still, etc. the opinion of Masius, first mentioned, seems most likely.

Ver. 13. *And the sun stood still, and the moon stayed*, etc.] The sun that came out of his chamber like a bridegroom, and rejoiced as a strong man to run his course, stopped his course at once; and the moon that walks in her brightness proceeded not on, but both stood still, motionless, and continued in this position:

until the people had avenged themselves on their enemies: until the nation and people of Israel had taken vengeance on and destroyed the live kings and their forces: how this is to be reconciled to the Copernican system, or that with this, I shall not inquire. It was a most wonderful and surprising phenomenon, to see both luminaries standing still in the midst of heaven; it is pretended by some historians ^{f188}, that a like miracle was wrought at the battle of Mulberg, won by the Emperor Charles the Fifth, on April 24, 1547. In the Chinese history ^{f189} it is reported, that in the time of their seventh, emperor, Yao, the sun did not set for ten days, and that men were afraid the world would be burnt, and there were great fires at that time; and though the time of the sun's standing still is enlarged beyond the bounds of truth, yet it seems to refer to this fact, and was manifestly about the same time; for this miracle was wrought in the year of the world 2554, which fell in the seventy fifth, or, as some say, the sixty seventh year of that emperor's reign, who reigned ninety years:

[is] not this written in the book of Jasher? about which the Jews are divided; some say it is the book of Genesis, others the book of Deuteronomy, others the book of Judges ^{f190}; the Targum interprets it of the book of the law, and so Jarchi and Kimchi; and Ben Melech interprets it of the book of the law of Moses, where they suppose this miracle was predicted. The former thinks, in the words of Jacob to Joseph, "his seed shall fill the nations", (^{<04/89>}Genesis 48:19); which he supposes was fulfilled in Joshua of the tribe of Ephraim, when the whole world was filled with the fame of him on account of this miracle; and the latter in the words, "before all thy people I will do miracles", (^{<02/10>}Exodus 34:10); one was in making the face of Moses to shine, the other the standing still of the sun for Joshua, as he interprets it. Bolducius, a commentator on the book of Job

^{f191}, fancies that that book is designed, and that this miracle is foretold in it, particularly in (~~<BIB>~~Job 9:7); “which commandeth the sun, and it riseth not”; it is most likely that this book of Jasher, in which this miracle was recorded, was a public register, or annals, in which memorable events were written, as they happened in different ages by different persons; and Masius thinks Josephus ^{f192} means this by the archives laid up in the temple, to which he appeals for the truth of this miracle:

so the sun stood still in the midst of heaven; somewhere above the horizon, very probably this was about noon, when the sun was in its meridian. Gussetius ^{f193} thinks about ten or eleven o'clock; it may be supposed that early in the morning Joshua came up with his troops, and engaged the kings, and it might be noon before the battle was over, and the victory obtained, at least before Joshua had proceeded in his pursuit of them, so far as he had done, when the miracle was wrought; and the rather, as it would be the more conspicuous in the several parts of the world; for had it been near sun setting, it could not have been seen in some places, and particularly by the Chinese, as it seems to have been by what has been observed:

and hasted not to go down about a whole day; which was either artificial or natural; if an artificial day, then it stood still but twelve hours; if a natural day, twenty four hours; and accordingly the length of the day must be judged of; if it was at noon when it stood still, and continued so a natural day, or twenty four hours, then as it had gone six hours to noon, and, after it returned to its motion, had six more to go to its setting, this day must be thirty six hours long; and so the Jews commonly say ^{f194}; but if an artificial day, or twelve hours, then it was but a day of twenty four hours; but if this was, as the Jews say ^{f195}, on the third of Tammuz, which answers to part of June, and was in the summer solstice, on the longest day in the year, when their days consisted of fourteen hours, this will make this long day four hours longer. According to the author of Ecclesiasticus, in the Apocrypha:

“Did not the sun go back by his means? and was not one day as long as two?” (Sirach 46:4)

it was a double day, or, as he expresses it, one day became two, or was as long as two.

(In the late 1960's, someone circulated a story that NASA had discovered there was a missing day in the solar system. Using this passage they accounted for about twenty one missing hours and the account in (~~238B~~ Isaiah 38:8) to account for the rest of the missing time. This story is a complete fable and has absolutely no basis in fact. Editor.)

Ver. 14. *And there was no day like that, before it, or after it,* etc.] Which must be understood as referring not to natural days, or such as are according to the natural course of things, as those in the northern and southern poles, which are much longer, but to miraculous and extraordinary ones: never was there such a day as this, occasioned by the sun standing still; and as for Hezekiah's day, which is objected, when the sun went ten degrees backward on the dial of Ahaz, it is not certain whether those degrees were hours, or half hours, or quarters of an hour; and if they were hours, as the going backwards was at once, in a moment, it could only make an addition of ten hours in the return of them, and so it must make but a day of twenty two hours: besides, the writer of this book only speaks of days that had been in his time, and not of what might be hereafter; add to which, that this respects not so much the length of the day, as the manner in which it became so long; and especially it regards the following circumstance, being at the entreaty of a man, and that delivered in a very authoritative manner:

that the Lord hearkened unto the voice of a man; expressed in prayer, and which prayer was a prayer of faith:

for the Lord fought for Israel: by casting hailstones upon their enemies, and preserving them from them by the stopping the course of the sun, until they had taken full vengeance on them. The day on which this miracle was wrought, is conjectured to be Wednesday the eleventh of April, in the year before Christ 1454^{f196}.

Ver. 15. *And Joshua returned, and all Israel with him, unto the camp to Gilgal.*] That is, he thought to have returned, had determined upon it, and prepared for it, but was prevented by hearing that the five kings had hid themselves in a cave at Makkedah; which he ordered to be stopped up till the people had finished the pursuit of their enemies, when he destroyed Makkedah, and which led him on to the conquest of other places before he returned; or else this verse stands not in its proper place, or is superfluous, since the same is expressed (~~190B~~ Joshua 10:43); after all the above mentioned was done; the Septuagint version leaves it out.

Ver. 16. *But these five kings fled*, etc.] They were not killed by hailstones, nor slain by the sword of the Israelites, but made their escape, being reserved by the providence of God for a more shameful end:

and hid themselves in a cave at Makkedah; not in the city of Makkedah, which as yet was not in the hands of Israel, whereas this cave was, as appears by what follows; but it was in some hill, or mountain, near it; in the border of it, as Kimchi expresses it, and where a hill is shown to this day in which it was, as Drusius says.

Ver. 17. *And it was told Joshua*, etc.] Either by some of his own people, or by some of the inhabitants of the land in his interest, who had observed it:

saying, the five kings are found hid in a cave at Makkedah: this seems to make it appear that they were others, and not Joshua's soldiers, that found them; for had they, no doubt they would have seized them, and brought them before him, or slain them, unless they chose first to know his will concerning them, next expressed.

Ver. 18. *And Joshua said, roll great stones upon the mouth of the cave*, etc.] To keep the kings in, that they might not make their escape, until he had convenient time to have them brought before him, and be treated by him as they deserved; and no doubt there were plenty of stones about the hill or mountain, in which this cave was, fit for this purpose:

and set men by it for to keep them; as a guard upon them, to prevent their escape.

Ver. 19. *And stay you not, [but] pursue after your enemies*, etc.] That is, do not stay at this cave, but having placed a sufficient guard there, go in pursuit of the enemy, with as much celerity as possible:

and smite the hindmost of them; their rear; or "tail" them ^{f197}, as the word is, cut off the tail of them:

suffer them not to enter their cities; where they would not only be safe themselves for a while, but would be able to hold out against a siege for some time, and give much trouble to conquer them:

for the Lord your God hath delivered them into your hands; this he said to encourage them, and quicken them to the pursuit of them with all eagerness and vehemence. According to the Samaritan Chronicle ^{f198}, the signal or watchword was,

“God is strong in battle, God is his name.”

Ver. 20. *And it came to pass, when Joshua and the children of Israel,* etc.] Joshua seems to have pitched his camp at Makkedah, while the rest of his army pursued the fleeing Canaanites, and when he and they were at different places:

had made an end of slaying them with a very great slaughter, till they were consumed: and not to be seen in any large bodies, but scattered here and there:

that the rest [which] remained of them entered into fenced cities; to which they belonged, and which were afterwards taken, as related in the latter part of this chapter, (^{<4618>}Joshua 10:28-42).

Ver. 21. *And all the people returned to the camp to Joshua at Makkedah in peace,* etc.] Sound and well, as not one killed or missing, so not one wounded, as the Vulgate Latin version,

“sound and in full number:”

none moved his tongue against any of the children of Israel; as to curse them, reproach them, and speak ill of them, for invading them, and using them in the manner they did, such was the terror that was upon them. It may be supplied, “not a dog moved” his tongue, as in (^{<4210>}Exodus 11:7); as it was with them when they came out of Egypt, so it was when they entered the land of Canaan. It seems to be a proverbial expression, as Ben Gersom observes, signifying that no harm was done to them by word or deed.

Ver. 22. *Then said Joshua, open the mouth of the cave,* etc.] That is, roll away the great stones that were laid at the mouth of it:

and bring out those five kings unto me out of the cave; to receive their sentence in a public manner, for the encouragement of his troops and the terror of the Canaanites, particularly Makkedah, now besieged by him.

Ver. 23. *And they did so,* etc.] Opened the mouth “of” the cave, by rolling away the stones:

and brought forth those five kings unto him out of the cave; who are next mentioned by name, one by one, according to their dignity, and in the order they were brought unto him:

the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon; who are particularly named for the greater glory of the conquest, and the triumph over them.

Ver. 24. *And it came to pass, when they brought out these kings unto Joshua,* etc.] And set them before him, and he had passed sentence on them:

that he called for all the men of Israel; that is, for the chief men, the principal officers of the army:

and said unto the captains of the men of war which went with him; the chiliarchs and centurions, the captains of thousands and hundreds, of the several regiments in the army who went out to battle with him, and under him:

come near, put your feet on the necks of these kings; not in a contemptuous and insulting manner, not through vanity and haughtiness, but for the mortification of the kings; and as a token of their extreme subjection, and as a proper punishment for their crimes of idolatry, tyranny, and cruelty; and by way of terror to others of the kings of Canaan that should fight against them, and as a pledge and confirmation of the subjection of the rest, as well as to fulfil the promises and predictions of God, (⁽¹⁵³⁹⁾Deuteronomy 33:29); and which was done not of himself, but by the order, and according to the will of God:

and they came near, and put their feet upon the necks of them; as Joshua ordered them, and in obedience to him their general.

Ver. 25. *And Joshua said, rest not, nor be dismayed,* etc.] Not meaning at the kings, who perhaps lay bound upon the ground, or however were not in a condition to make any resistance, so that they had nothing to fear from them; but this respects future time, and what other enemies they should meet with; who would be brought into subjection to them as these were, and therefore from hence should take heart:

be strong, and of good courage; and go on valiantly in subduing the rest of their enemies, and not be afraid of them:

for thus shall the Lord do to all your enemies against whom ye fight; put them into their hands, and give them power to tread on their necks: this shows that what Joshua did, or ordered to be done, was of the Lord.

Ver. 26. *And afterwards Joshua smote them and slew them*, etc.] With the sword; either by his own hands, or by others whom he ordered to slay them:

and hanged them on five trees; to their shame and disgrace, and the terror of others:

and they were hanging upon the trees until the evening; by way of contempt of them, and as a spectacle of terror to others, especially to the inhabitants of Makkedah, and their king they were now besieging.

Ver. 27. *And it came to pass, at the time of the going down of the sun*, etc.] Which was the time fixed by the law of God for taking down bodies that were hanged, (⁴⁶⁷²³Deuteronomy 21:23);

[that] Joshua commanded, and they took them down off the trees; not from, any respect to them, but that they might not defile the land, as dead bodies in a ceremonial sense did, (⁴⁶⁷²³Deuteronomy 21:23); and this Joshua was the more careful of, as they were just entered into it, and were taking possession of it:

and they cast them into the cave wherein they had been hid; so that what had been their hiding place now became their grave; and according to the Samaritan Chronicle ^{f199}, the trees also on which they were hanged were cast in with them;

and laid great stones in the cave's mouth: not as a monumental pile, as in the instances of Achan and the king of Ai, (⁴⁶⁷²⁵Joshua 7:26 8:29); but to prevent their carcasses being dragged out, and eaten by wild beasts, as some think; or that they might not be taken out, and buried in a more honourable manner:

[which remain] until this very day; when Joshua was grown old, the writer of this book.

Ver. 28. *And that day Joshua took Makkedah*, etc.] Some say it was the day on which the sun stood still; but it seems to mean the day in which the five kings were hanged:

and smote it with the edge of the sword, and the king thereof; slew the inhabitants of it and their king, after having entered and taken it:

he utterly destroyed them and all the souls that [were] therein, he let none remain; that is, all human souls or persons; for the cattle were taken for a prey:

and he did to the king of Makkedah as he did unto the king of Jericho; slew him with the sword, along with the inhabitants, but did not hang him up, as he did the king of Ai and the five kings.

Ver. 29. *And Joshua passed from Makkedah*, etc.] After he had taken it, and destroyed its inhabitants, and its king:

and all Israel with him; that is, all the men of war he took with him from the camp at Gilgal, from whence he went to the relief of Gibeon:

unto Libnah, and fought against Libnah; a city that fell to the tribe of Judah, (^{<685>}Joshua 15:42). Jerom ^{f200} says, in his time it was a village, in the region of Eleutheropolis, and was called Libnah; according to Bunting ^{f201} it was but two miles from Makkedah.

Ver. 30. *And the Lord delivered it also, and the king thereof, into the hand of Israel*, etc.] At once, no opposition being made that we read of:

and he smote it with the edge of the sword, and all the souls that [were] therein, he let none remain in it; that is, Israel smote it, or Joshua, and indeed both; and this was according to the orders given them to be observed with respect to all the cities and nations of Canaan; and that because of their abominable sins and wickedness, and to make way and room for the people of Israel, (^{<686>}Deuteronomy 7:1,2);

but did unto the king thereof as he did unto the king of Jericho: slew him with the inhabitants.

Ver. 31. *And Joshua passed from Libnah, and all Israel with him, unto Lachish*, etc.] Which, according to Bunting ^{f202}, was eight miles from Libnah, and twenty miles from Jerusalem to the southwest of this city; (see ^{<687>}Joshua 10:5);

and encamped against it, and fought against it; for it seems this city stood out, and would not surrender at once, which obliged Joshua to encamp about it, and besiege it.

Ver. 32. *And the Lord delivered Lachish into the hand of Israel, which he took on the second day*, etc.] Either the second day from the slaughter of

the kings, or rather the second day of the encampment or siege; so Kimchi: and

smote it with the edge of the sword, and all the souls that [were] therein, according to all that he had done to Libnah; no mention is made of its king, because he was one of the five kings that had been hanged up; so that at the taking of this city there was no king.

Ver. 33. *Then Horam king of Gezer came up to help Lachish*, etc.]

Perhaps the rather induced to it, because it had no king to defend it. In Jerom's ^{f203} time it was a village called Gazera, four miles from Nicopolis, or Emmaus, to the north: if this king came before the city was taken, he was not able to raise the siege; and if he came after, and so too late, he fell into the hands of Joshua:

and Joshua smote him, and his people, until he had left him none remaining; destroyed him and all his army, so that there were none left to return and relate their unhappy case.

Ver. 34. *And from Lachish Joshua passed unto Eglon*, etc.] Which, according to Bunting ^{f204}, was eight miles from Lachish, and twelve from Jerusalem southward, of which (see ^{<6005>}Joshua 10:5);

and all Israel with him, and they encamped against it, and fought against it; it not surrendering at once, but attempted to hold out a siege.

Ver. 35. *And they took it on that day*, etc.] The same day they encamped about it and besieged it; the besieged finding they were not able to keep it:

and smote it with the edge of the sword, and all the souls that [were] therein he utterly destroyed that day; made an utter devastation of all its inhabitants:

according to all that he had done to Lachish; the last city he took; this having no king as that had not, its king being one of the five that had been hanged, (^{<6005>}Joshua 10:26).

Ver. 36. *And Joshua went up from Eglon, and all Israel with him, unto Hebron*, etc.] Which lay in the hill country, and therefore they are said to go up to it from Eglon, which lay lower; and, according to Bunting ^{f205}, it was sixteen miles from it:

and they fought against it; it making some resistance at first, and did not surrender at once, as demanded.

Ver. 37. *And they took it, and smote it with the edge of the sword, and the king thereof*, etc.] For though the king of Hebron was one of the kings that were taken in the cave of Makkedah, and hanged; yet before Joshua came up to it, they had set up another king over them:

and all the cities thereof; for Hebron was a metropolitan city, and had other cities dependent on it, and subject to it:

and all the souls that [were] therein; both in Hebron, and in the cities subject to it:

he left none remaining; in any of them:

according to all that he had done to Eglon; the last place he came from:

but destroyed it utterly, and all the souls that [were] therein; but it seems that afterwards some that made their escape before the taking of the city, and other Canaanites driven out of their habitations, repopled it; so that after Joshua's death it was recovered again by the tribe of Judah, (^{<0010>}Judges 1:10); unless there is given in that place a more particular account of the taking of this city, with others at this time; but the former seems most likely.

Ver. 38. *And Joshua returned, and all Israel with him, to Debir*, etc.] A city, according to Kimchi, which he passed by when he went to Hebron, and did not fight against it; but, when he had taken Hebron, returned and took it; and which Bunting ^{f206} says was but a mile from it, and twenty two miles from Jerusalem, towards the south; it is the same with Kirjathsepher and Kirjathsannah, (^{<0655>}Joshua 15:15,49); the city of a book or books; and the Rabbins say ^{f207}, that with the Persians Debir signifies the same, and had its name from a library which was here kept, or from the archives in which the most memorable things since the flood were recorded; or from the making of paper or parchment, or whatsoever was made use of for writing, and of which volumes of books were made:

and fought against it; it refusing to submit to him upon his summons.

Ver. 39. *And he took it, and the king thereof, and all the cities thereof*, etc.] For this also was a royal city, and had others dependent on it; and therefore must lie further from Hebron than before suggested; and indeed

Burchard^{f208} says it was five or six miles from it, and another writer^{f209} says ten miles:

and they smote them with the edge of the sword; the inhabitants of Debir, and the other cities adjacent to it;

and utterly destroyed all the souls that [were] therein, he left none remaining; and yet it seems this city recovered again, and was reinhabited, and after the death of Joshua was taken by Othniel, (^{<0011>}Judges 1:11-13); unless, as before observed, with respect to Hebron, there is there a more particular account of the taking of it at this time:

as he had done to Hebron, so did he to Debir, and to the king thereof, as he had done also to Libnah and her king; that is, slew them.

Ver. 40. *So Joshua smote all the country of the hills and of the south, and of the vale, and of the springs, and all their kings*, etc.] That part of the land of Canaan which lay southward, and consisted of hills and vales; which abounded with springs, and was a well watered country, and agrees with the description Moses gives of it, though he never saw it, (^{<0007>}Deuteronomy 8:7);

he left none remaining, but utterly destroyed all that breathed; that is, all human creatures; for as for the cattle, they were spared as a prey:

as the Lord God of Israel commanded; this law is extant, (^{<0016>}Deuteronomy 20:16); and which is here observed to clear the Israelites from the charge of cruelty and inhumanity; since what they did was not of themselves, nor from a private spirit of revenge, nor a greedy desire after the substance of the inhabitants; but in obedience to the command of God, and who ordered this as a righteous punishment of those people for their gross abominations of idolatry, incest, etc. (see ^{<0000>}Leviticus 18:1-30).

Ver. 41. *And Joshua smote them, from Kadeshbarnea*, etc.] Which lay to the south of the land of Canaan, (^{<0437>}Numbers 13:17,26 32:8 34:4);

even unto Gaza, which lay to the southwest, and was one of the five principalities of the Philistines; of which city (see Gill on “Amos 1:7”); and (see Gill on “^{<4036>}Acts 8:26”);

and all the country of Goshen, even unto Gibeon; to which he returned back in his way to his camp at Gilgal, having conquered all the southern part of the country. This country of Goshen is not that in the land of Egypt,

as Kimchi rightly remarks. Bishop Cumberland^{f210} is of opinion, that the Phoenician or Canaanitish pastors, who were driven out of Egypt before their expulsion, inhabited that part of Egypt called Goshen, which the Israelites some years after dwelt in; and when those shepherds were driven out, they came into this part of the land of Canaan, and called it after the name of the country they left in Egypt; and might perhaps the rather choose to give it this name, because of the goodness and fruitfulness of it, in which it resembled the country they had formerly dwelt in.

Ver. 42. *And all these kings, and their land, did Joshua take at one time,* etc.] Not in one day, but in a very short time, in a few days, as the history clearly shows:

because the Lord God of Israel fought for Israel; which is the true reason of such quick dispatch being made, otherwise in all probability much longer time must have been consumed in subduing them. The Targum is,

“because the Lord God of Israel fought by his Word for Israel.”

Ver. 43. *And Joshua returned,* etc.] After all these kings and their cities had been taken by him, and not before; though the same is said, (^{<6015>}Joshua 10:15), before the history of those facts; (see Gill on “^{<6015>}Joshua 10:15”):

and all Israel with him to the camp in Gilgal; where the body of the people were left, and where was the tabernacle of the Lord; and no doubt he and Israel with him gave public praise and thanksgiving there for the signal victories they had obtained over the Canaanites.

CHAPTER 11

INTRODUCTION TO JOSHUA 11

This chapter relates how that the kings of the northern parts of Canaan combine together against Joshua, (⁶¹⁰Joshua 11:1-5); and that the Lord encouraged him to fight with them, and did deliver them into his hands, who, with all their people, were smitten by him, (⁶¹⁶Joshua 11:6-11); and how that he took their cities, and destroyed the inhabitants of them, and took the spoil of them for a prey, (⁶¹²Joshua 11:12-15); and so became master of the whole country, both southern and northern, which is described (⁶¹⁶Joshua 11:16-20); and the chapter is concluded with an account of his cutting off the Anakim from various parts, which finished the conquest of the whole land, (⁶²¹Joshua 10:21-23).

Ver. 1. *And it came to pass, when Jabin king of Hazor had heard [these things],* etc.] The taking of Jericho and Ai, the defeat of the five kings, and the conquest of the southern part of the land of Canaan; he was alarmed by them, and sent to all the northern kings to join with him against Israel; and he the rather took this upon him, because as Adonizedek king of Jerusalem was the principal king in the southern part of the land, so was he in the northern part; (see ⁶¹⁰Joshua 11:10); Hazor fell to the tribe of Naphtali, (⁶³⁶Joshua 19:36). It was situated, as Josephus ^{f211} says, on the lake Samachonitis, the same with the waters of Merom, (⁶¹⁶Joshua 11:5). According to Adrichomius ^{f212}, it was four miles from the castle Theron to the north, six miles from Caesarea Philippi to the southwest, and nine miles from the great sea to the east; and was, in the times of Christ, one of the ten principal cities of the region of Decapolis, in which he preached, (⁴⁰⁵Matthew 4:25); and is now called Antiopia; and in the Arabic version here it is called Caesarea, and, according to Bunting ^{f213}, it lay eighty miles from Jerusalem to the north:

that he sent to Jobab king of Madon; of which place we nowhere else read but in (⁶²⁹Joshua 12:19); though Brocard ^{f214} finds a place near Dan, called Madan by the Turks at this day:

and to the king of Shimron; not Samaria, as many think, for that was built by Omri, king of Israel, and had its name from Shemer, the owner of the hill on which it was built some hundreds of years after this; besides Samaria was in the tribe of Ephraim, this in the tribe of Zebulun, (^{<6895>}Joshua 19:15); and is called Shimronmeron, (^{<620>}Joshua 12:20); and in the Jerusalem Talmud ^{f215} Simoniah, and here in the Septuagint version Symoson:

and to the king of Achshaph: a city which fell to the lot of the tribe of Asher, (^{<6825>}Joshua 19:25). The Septuagint calls it Aziph, as if it was the same with Achzib, or Ecdippa, now called Zib: but Achshaph and Achzib are manifestly distinguished, (^{<6825>}Joshua 19:25,29). Jerom says ^{f216}, in his time it was a little village, and went by the name of Chasalus, eight miles from Diocaesarea, at the foot of Mount Tabor. The Arabic version adds a fourth king that Jabin sent to, called “the king of Mausel”; but we read not of any such place in the land of Canaan.

Ver. 2. *And to the kings that [were] on the north of the mountains*, etc.] Of Libanus and Antilibanus, with others near them; so Josephus ^{f217} says, the kings about Lebanon being Canaanites, fought against them, i.e. the Israelites; for Lebanon lay to the north of the land:

and of the plains south of Cinneroth; or Gennesaret, of the land and lake of which we read in the New Testament, (^{<4034>}Matthew 14:34 ^{<4065>}Mark 6:53 ^{<4071>}Luke 5:1); and seems to have respect chiefly to the famous plain of Jezreel, or Esdraelon, of which (see Gill on “^{<2005>}Hosea 1:5”);

and in the valley; which may more especially design the valley of Jezreel, as it is called in the above place, and distinguish it from other plains; it was two miles broad, and ten long:

and in the borders of Dor, on the west; which fell to the lot of the tribe of Manasseh, (^{<6871>}Joshua 17:11); which Pliny ^{f218} calls Dorum, and mentions it along with the promontory of Carmel; so Josephus says ^{f219}, in Phoenicia, near Mount Carmel, is a city called Dora, four days’ journey distant from Judea; that is, that part of the land of Israel particularly so called; some copies read Idumea. According to Jerom ^{f220}, it was nine miles from Caesarea of Palestine, as you go to Tyre; and in his time a desert. It was a haven in the Mediterranean sea, and lies three leagues from the castle of the “pilgrims” near Mount Carmel; and, as a traveller says, is now so decayed, that there is nothing more extant than a large and high tower, which the inhabitants still call Dorteite ^{f221}.

Ver. 3. [*And to the Canaanites on the east and on the west*, etc.] That is, that particular nation of the seven so called, part of which dwelt in the eastern part of the land, by the dead sea, and by the coast of Jordan, (^{<04133>}Numbers 13:29); and others dwelt on the coast of the Mediterranean sea, which was to the west of the land:

and [to] the Amorite, and [to] the Hittite, and [to] the Perizzite: which were scattered about in several parts of the country:

and the Jebusite in the mountains; in the mountainous part of Judea, in the mountains about Jerusalem, and which they still inhabited, and did to the times of David:

and [to] the Hivite under Hermon, in the land of Mizpeh, so described to distinguish them from the Gibeonites, who were also Hivites. Mizpeh is the place, as Kimchi thinks, where the people of Israel are often said to meet together; which he supposes they did, on account of the great salvation wrought here in Joshua's time. Hermon was a mountain that adjoined to Lebanon, where it is certain some of the Hivites dwelt, (^{<04133>}Judges 3:3).

Ver. 4. *And they went out*, etc.] The several kings and people sent to; these went out from the places they inhabited:

they and all their hosts with them; the kings of those several places, with their armies:

much people, even as the sand that [is] upon the seashore in multitude; a proverbial expression, to denote an exceeding great number:

with horses and chariots very many; being supplied with horses from Egypt, and their chariots were chariots of iron; (see ^{<04133>}Judges 4:3); Josephus ^{f22} gives us the number of this great army, and says it consisted of three hundred thousand footmen, ten thousand horse, and thirty thousand chariots; some copies read only twenty thousand; and these chariots were armed with iron hooks or scythes, to cut down men as they drove along, and so were very terrible.

Ver. 5. *And when all those kings were met together*, etc.] At some certain place, which Jabin had appointed:

they came and pitched together at the waters of Merom: Josephus ^{f223} says it was at Berotha; perhaps it should be Merotha, a city of upper Galilee, not far from Cedesa, the same he elsewhere calls ^{f224} Meroth, These waters

are the same with the lake Samachonitis, on which Hazor was situated; so that it was near Jabin where the rendezvous was. This lake is thought^{f225} to have its name from the Arabic word “Samacha”, which signifies high, as Merom does in Hebrew. It was, as Josephus says^{f226} thirty furlongs broad, and sixty long, and its waters clayish. Jerom says^{f227}, in his time there was here a village called Merrus, twelve miles from the city Sebaste by Dothaim: here the kings and their armies met

to fight against Israel; so that they were the aggressors, which made the war still more lawful.

Ver. 6. *And the Lord said unto Joshua, be not afraid because of them,* etc.] Of their number, of their horsemen, and of their scythed chariots; which might at first hearing occasion some fear and dread. And according to Josephus^{f228}, the multitude of them terrified both Joshua and the Israelites; and therefore the Lord appeared and spoke to him for his encouragement: though what was said was for the sake of the Israelites, and to animate them who might be disheartened, rather than for the sake of Joshua, who was of a bold and courageous spirit. Whether this was said to him at Gilgal, and out of the tabernacle there, quickly after the tidings of the combination of the kings were brought to him, or whether when upon his march towards them, is uncertain:

for tomorrow about this time will I deliver them up slain before Israel; as many were, and others wounded and put to flight, as the word signifies, so as to be as good as dead. If Gilgal was twenty two miles from the waters of Merom, as Bunting says^{f229}, and supposing this to be said to him before he set out, he must travel all night to reach thither the next day; and if it was sixty miles, as some say, this must be said to him when on his march, and within a day’s march of the enemy; for Josephus says^{f230} it was on the fifth day that he came up with them, and fell upon them:

thou shalt hough their horses; cut their nerves under their hams, or hamstringing them, so that they might be useless hereafter; for the kings of Israel were not to multiply horses; and Joshua, as their chief ruler, was to have no advantage of them by their falling into his hands:

and burn their chariots with fire; that so they might not be used by the Israelites afterwards, who might be tempted to put their trust and confidence in them, as many did.

Ver. 7. *So Joshua came, and all the people of war with him, against them,* etc.] Being encouraged by the Lord, they set out with Joshua at the head of them, to fight the kings and their forces. It is highly probable that these were not the whole body of armed men in the camp of Israel, but a select company Joshua took of them, and who would be able to make quicker marches on this expedition:

by the waters of Merom suddenly; the Targum is,

“they lay by the waters of Merom;”

as they were thoughtless and careless, and not on their guard, Joshua and his forces came to them suddenly, unawares, and they not provided for them:

and they fell upon them; at once, which threw them into disorder and confusion.

Ver. 8. *And the Lord delivered them into the hand of Israel,* etc.] The whole host, who either were killed or wounded, or put to flight: it was of the Lord that Israel was directed to make so quick a march, and come upon them so suddenly, and that they were off their guard, and unprovided for them, and so fell into their hands:

who smote them; with the edge of the sword killed and wounded great numbers; and the rest fleeing, they

chased them unto great Zidon; not that there was another Zidon called the less, as Kimchi and Ben Melech thought there seemed to be, and which also Jerom ^{f231} suggests; but this was so called because of its greatness, the large extent of it, and the abundance of wealth and riches in it: Curtius says ^{f232}, it was renowned for its antiquity and the fame of its buildings; and Mela says ^{f233}, that before it was conquered by the Persians, it was the greatest of the maritime cities, though now greatly reduced: Mark Maundrell ^{f234} says of it,

“Sidon is stocked well enough with inhabitants but is very much shrunk from its ancient extent, and more from its splendour, as appears from a great many beautiful pillars that lie scattered up and down the gardens without the present walls:”

it lay, according to Strabo, not more than two hundred furlongs from Tyre ^{f235}, or twenty five miles: it was more ancient than that, which is called the

daughter of it: Homer speaks much of Sidon, as the same writer observes, but not a word of Tyre: Josephus^{f236} thinks it had its name from Sidon, the firstborn of Canaan, and that he built it, (^{<0105>}Genesis 10:15); but Justin says^{f237} it had its name from the plenty of fishes there: and Tzaid in the Chaldee and Syriac languages signifies fishing and a fisherman: hence Bethsaida, a city mentioned in the New Testament, (^{<0121>}Matthew 11:21 ^{<0165>}Mark 6:45 ^{<0190>}Luke 9:10 10:13 ^{<0144>}John 1:44 12:21), had its name; and Sidon is at this day called Said, and is now in the hands of the Turks: and though it was a part of the land of Canaan, and belonged to the tribe of Asher, never was conquered and possessed by them, but remained an Heathen city to the time of Christ:

and unto Misrephothmaim, or “boilings of water”, it seems as if it was a place of hot baths, but the Targum renders it “pits of water”, which Jarchi, Kimchi, and Ben Melech say, were pits into which the salt waters of the sea were drawn, and where they were heated by the sun, and made salt of; and so it is thought this was a place of salt pits, where salt was boiled, either by the heat of the sun or by fire^{f238}. Junius and Tremellius render the word by “glass furnaces”, furnaces in which glass was made; and it is certain, that at Sidon, and near it, within the borders of which this place was, (^{<0136>}Joshua 13:6); glass was made: Pliny^{f239} calls Sidon the artificer of glass, or a city where glass was made: and Strabo says^{f240}, that between Ace and Tyre is a shore which bears glassy sand, but they say it is not melted there, but carried to Sidon to be melted; and some say the Sidonians have a glassy sand fit for melting: Calmet^{f241} thinks this place is the same with Sarepta, (^{<0105>}Luke 4:26); which had its name from melting: of what construction the furnaces were in this place cannot be said, no doubt great improvement has been since made^{f242}:

and unto the valley of Mizpeh eastward, and they smote them, until they left them none remaining; the same with the valley of Lebanon; now as Sidon lay northwest and this was eastward, it seems that the armies of the Canaanites, in their consternation and confusion, fled some to the west and some to the east, who were pursued by different bodies of the army of Israel, separated for that purpose.

Ver. 9. *And Joshua did unto them as the Lord bade him*, etc.] Namely, in the following instances:

he houghed their horses, and burnt their chariots with fire; not consulting his own worldly interest or that of the people of Israel, but the command of

God, which he carefully obeyed, and reserved none for himself or them, as David in another case afterwards did; (see ^{<1084>}2 Samuel 8:4).

Ver. 10. *And Joshua at that time turned back and took Hazor*, etc.] After he had chased the Canaanites to the places mentioned, he returned to Hazor, near to which Joshua first fell upon them, but through the pursuit he was led on many miles beyond it: Bunting says ^{f243}, it was thirty two miles from Sidon:

and smote the king thereof with the sword; who, very probably, upon the surprise at the waters of Merom, fled to his capital for safety; but that being taken by Joshua, he was slain by him with the sword:

for Hazor beforetime was the head of all those kingdoms; before mentioned, (^{<610>}Joshua 11:1); but not of all the land of Canaan: Jerom ^{f244} says, it was the metropolis of all the kingdoms of the Philistines; and though they were not now subject to it, and had kings of their own, yet it appears that the king of this place was in great authority, and regard was paid unto him; and this seems to be the reason why Joshua hastened to take this city, slay the king of it, and burn it with fire, because it had been the principal in this war, and might, if not prevented, raise new troubles; wherefore, as a precaution to that, and to deter the rest, he hastened the conquest and destruction of it.

Ver. 11. *And they smote all the souls that [were] therein with the edge of the sword, utterly destroying [them]*, etc.] Men, women, and children:

there was not any left to breathe; any human creature; for as for the cattle they were taken for a prey:

and he burnt Hazor with fire; as he did Jericho and Ai, though no other cities he had taken; but it seems that this city, though burnt, was built again and inhabited by Canaanites, who had a king over them of the same name with this in the times of Deborah, (^{<1042>}Judges 4:2).

Ver. 12. *And all the cities of those kings, and all the kings of them did Joshua take*, etc.] As particularly Madon, Shimron, and Achshaph, with others which he marched unto, after he had burnt Hazor; in which he took their kings, whither they had fled, or else he had taken them before in the pursuit:

and smote them with the edge of the sword; both the kings and the inhabitants of those cities:

[and] he utterly destroyed them, as Moses the servant of the Lord commanded; so that, in doing what he did, he did not indulge a spirit of revenge, cruelty, and avarice, but had regard purely to the command of Moses, which was of God, (^{<R10>}Deuteronomy 7:1,2).

Ver. 13. *But as for the cities that stood still in their strength*, etc.] Whose walls were not demolished when taken, as Kimchi and Jarchi interpret it, or that “stood upon their heaps”^{f245}; upon an eminence, being built on hills and mountains:

Israel burned none of them; but reserved them for their own habitations, being well fortified, and having no need of new walls being built to them, or being in a very agreeable situation:

save Hazor only, [that] did Joshua burn; because it was the chief city where the scheme was formed, and the combination against Israel was made, and was the rendezvous of the confederate forces against them: the Jews have a tradition^{f246}, that God said to Moses, and Moses said to Joshua, that he should burn it, and that only.

Ver. 14. *And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves*, etc.] The gold, silver, household goods, corn, wine, oil, or any mercantile goods, together with cattle of every sort, all were taken by them for a prey, for their own use and benefit, which was allowed them:

but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe; for which they had warrant so to do from the Lord, as follows.

Ver. 15. *As the Lord commanded Moses his servant, so did Moses command Joshua*, etc.] Which was to destroy the people of the land, (^{<R10>}Deuteronomy 7:1,2);

so did Joshua, he left nothing undone of all that the Lord commanded Moses; both with respect to the destruction of the people, and of all their images, pictures, altars, groves, and high places; (see ^{<D241>}Exodus 34:11-13 ^{<D278>}Numbers 27:18,19 33:52 ^{<R10>}Deuteronomy 7:1-5 31:7).

Ver. 16. *So Joshua took all that land,* etc.] The whole land of Canaan, described as follows, both as to the southern and northern parts of it:

the hills; the hill country of Judea, of which (see ^{<4139>}Luke 1:39,65);

and all the south country; where lived the five kings; and those of other places, the account of the taking of which we have in the preceding chapter, (^{<6304>}Joshua 10:40);

and all the land of Goshen; (see ^{<6304>}Joshua 10:41);

and the valley, and the plain; the low places and campaign fields which lay between the hills and mountains; particularly all the plain and campaign country near Eleutheropolis, towards the north and west, Jerom says, in his day, was called “Sephela”, or “the vale” ^{f247};

and the mountain of Israel, and the valley of the same; by which may be meant Jerusalem, situated on a mountain, and is so called, (^{<3673>}Ezekiel 17:23) (^{<3604>}Ezekiel 20:40); and its valley may be the valley of Hinnom or of Jehoshaphat, as they were after called, which were near it: some think the hill of Samaria or the mountains about that are meant.

Ver. 17. [*Even*] *from the mount Halak, that goeth up unto Seir,* etc.] Or the “smooth” and “bald” mountain, which had no trees on it, as some interpret it, observed by Kimchi; it was a mount on the borders of Edom, to which the land of Canaan reached on that side:

even unto Baalgad, in the valley of Lebanon, under Mount Hermon; and so describes the northern part of the land conquered by Joshua:

and all their kings he took, and smote them, and slew them; both in the southern and northern parts of the land.

Ver. 18. *Joshua made war a long time with all those kings.*] For, though the account of the conquest of them is put together, and lies in a small compass, yet those victories were not obtained at once, or in a few days, as were those of the five kings, and others, related in the preceding chapter, (^{<6300>}Joshua 10:10-14); but were the work of some years; Josephus ^{f248} says five years, but the common notion of the Jews is, that Joshua was seven years in subduing the land of Canaan ^{f249}; our Bishop Usher ^{f250} thinks it was done in six years; and it may be concluded that it was about six or seven years ere this work was completely finished.

Ver. 19. *There was not a city that made peace with the children of Israel,* etc.] Though, according to the Jews, Joshua, upon his first landing in Canaan, sent letters and messages to all the inhabitants of the land, offering them peace on certain terms; particularly that he sent three messages, or proposed three things to them; that those who had a mind to flee might flee; that those who were desirous of making peace might make it; and they that were for war, let them fight; all were for the last, and so perished ^{f251}:

save the Hivites and the inhabitants of Gibeon; these, some have thought, did not hear of the offers of peace, others think they did, and at first rejected them, but repenting were obliged to take the crafty methods they did to obtain it, of which (see ^{<R100>}Joshua 9:1-5);

all [other] they took in battle; refusing to submit to them and make peace with them.

Ver. 20. *For it was of the Lord to harden their hearts,* etc.] As he hardened the hearts of Pharaoh and the Egyptians, that his power might be displayed in their destruction:

that they should come against Israel battle; and so fall in it:

that he might destroy them utterly; for their abominable wickedness, idolatry, incest, etc. they had been guilty of:

[and] that they might have no favour; which they would have had, had they made peace as the Gibeonites did; or that they might not pray and make supplication, the Lord not giving them a spirit of supplication, but an hard heart, as Gussetius ^{f252} observes the words may be interpreted, though he seems to prefer the former, sense:

but that he might destroy them, as the Lord commanded Moses; (^{<R100>}Deuteronomy 7:1,2).

Ver. 21. *And at that time came Joshua,* etc.] After he had made a conquest of the land, or at the time he made it, as before related:

and cut off the Anakims from the mountains; whither, upon the conquest of the land, they had betaken themselves, and lived in dens and caves: these were giants, so called from Anak the father of them; though these are not to be restrained to his posterity, but include all other giants in the land; and the Targum renders the word by “mighty men”; and as some of them dwelt in mountains, others in cities, as follows:

from Hebron; where the children of Anak dwelt when the spies were sent into the land between forty and fifty years before this; and though the inhabitants of Hebron had been before destroyed by Joshua, these Anakims, who very likely then made their escape, returned and took possession of it after Joshua's departure, and while he was engaged in making other conquests; as we find that after this others of the same race again possessed it, and were in the possession of it after the death of Joshua, when they were slain by the tribe of Judah, (^{<4010>}Judges 1:10); from Debir: where others of them also had got after the conquest of it; unless we suppose, as I see no great reason to object to it, that these were cut off both at Hebron and Debir, at the time of the taking of them, of which (see ^{<6005>}Joshua 10:36-39);

from Anab; a city which fell to the lot of the tribe of Judah, (^{<6550>}Joshua 15:50). Jerom ^{f253} says, in his time it was a village, near Diospolis or Lydda, about four miles from it to the east, and called Bethoannaba; but he says, that most affirm it to be eight miles from it, and called Bethannaba: Masius conjectures, that it is the same with the city of Nob; for, he says, that travellers in those parts affirm, that the city Nob is called Bethanoba and Bethanopolis:

and from all the mountains of Judah; the hill country of Judea, and the mountains round about Jerusalem:

and from all the mountains of Israel; as those about Samaria, and elsewhere:

Joshua destroyed them utterly with their cities; which they had formerly inhabited, or had got into the possession of.

Ver. 22. *There was none of the Anakims left in the land of the children of Israel*, etc.] For those that escaped the sword fled elsewhere, particularly to the following places:

only in Gaza, in Gath, and in Ashdod there remained; that is, some of the Anakims or giants; these were three of the five principalities of the Philistines, and were never conquered and possessed by Israel, (see ^{<6003>}Joshua 13:3); of the city of Gaza, (see Gill on "Amos 1:7-8"); and (see Gill on "^{<3004>}Zephaniah 2:4"); and of Gath, (see Gill on "^{<3002>}Amos 6:2"); Ashdod is the same with Azotus, (see Gill on "^{<4800>}Acts 8:40"): Mela says ^{f254}, the port of Azotus was a mart for the merchandises of Arabia, and was built on such an eminence, that from the top of it, at the fourth watch,

might be seen the rising of the sun at the mountain Azotus; see ``Who discomfited the right wing, and pursued them unto the mount Azotus.'' (1 Maccabees 9:15)

this city held out a siege of twenty nine years against Psammitticus, king of Egypt, (see Gill on "^{<2310>}Isaiah 20:1").

Ver. 23. *So Joshua took the whole land*, etc.] Of Canaan, the far greater and better part of it, all before described; all that he went against, he failed not in any of his attempts; no place stood out against him that he besieged or summoned, all yielded to him:

according to all that the Lord said unto Moses: in (^{<5123>}Deuteronomy 11:23-25);

and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes; as is after related in this book:

and the land rested from war; there were no combinations of any of the dispersed Canaanites, or insurrections made by them, nor any annoyance given to Israel by the Philistines, who inhabited five principal cities, with what belonged to them; nor did Joshua attempt anything more in a warlike manner: and so it became a land of rest, as the heavenly Canaan will be to the spiritual Israel and church of God, after their militant state is ended, in which they now are; being engaged with many spiritual enemies, the Canaanites that are in the land, but then their warfare will be ended.

CHAPTER 12

INTRODUCTION TO JOSHUA 12

This chapter gives a short account of the conquests made by the Israelites, both in the times of Moses and of Joshua, and first of the kingdom of Sihon and Og on the other side Jordan, in the times of Moses, and which he gave to the two tribes of Reuben and Gad, and the half tribe of Manasseh, and which are particularly described, (^(12:1)Joshua 12:1-6); and then of the kings and the countries on this side Jordan whom Joshua conquered, (^(12:7)Joshua 12:7,8); and the names of the thirty one kingdoms are recited, that so it might be exactly known and observed what were afterwards divided among the tribes and possessed by them, (^(12:9)Joshua 12:9-24).

Ver. 1. *Now these [are] the kings of the land which the children of Israel smote*, etc.] In the days of Moses, as Jarchi remarks, and as it clearly appears from what follows:

and possessed, their land on the other side Jordan toward the rising of the sun; on the east of the land of Canaan:

from the river Arnon unto the mount Hermon, and all the plain on the east; Arnon was the border of Moab between them and the Amorites, (^(21:13)Numbers 21:13); and from hence to Hermon, a mountain adjoining to Lebanon, lay the country of the two kings of the Amorites after mentioned, (^(3:8)Deuteronomy 3:8,9); and the plain on the east were the plains of Moab, which lay to the east of Jordan.

Ver. 2. *Sihon king of the Amorites, who dwelt in Heshbon*, etc.] Which he took from the Moabites, and made his capital city, (^(21:26)Numbers 21:26);

[and] ruled from Aroer, which [is] upon the bank of the river of Arnon; a city of Moab, which never fell into the hands of Sihon, and therefore he is said to rule from it but not over it:

and from the middle of the river; that is, the river Arnon, which being the boundary of the Moabites and Amorites, the king of the Amorites might be said to rule from the middle of it:

and from half Gilead even unto the river Jabbok, [which is] the border of the children of Ammon; so it is said to be, (^{<RB16>}Deuteronomy 3:16); it should be rendered, not “from half Gilead”, but “and half Gilead”, as it is in the Hebrew text, and so in the Targum; for half Gilead belonged to the kingdom of Sihon, as the other half did to the kingdom of Og, as in (^{<RB15>}Joshua 12:5); and so Jarchi remarks.

Ver. 3. *And from the plain,* etc.] Or rather, “and the plain”, the plains of Moab, which, before possessed by the Israelites, belonged to the kingdom of Sihon; and the plains of Jordan, which reached

to the sea of Cinneroth on the east; the same with the lake of Gennesaret, and sea of Tiberias, mentioned in the New Testament, (^{<RB4>}Matthew 14:34 ^{<RB3>}Mark 6:53 ^{<RB10>}Luke 5:1 ^{<RB11>}John 6:1 21:1):

and unto the sea of the plain; where stood the cities of the plain, Sodom, Gomorrah, etc.

[even] the salt sea on the east; the same with the dead sea, into which the plain the above cities stood on was converted:

the way to Bethjeshimoth; which was a place in the plains of Moab, (^{<RB39>}Numbers 33:49);

and from the south under Ashdothpishgah; or the springs of Pishgah, which flowed from the mount of that name, (^{<RB17>}Deuteronomy 3:17 4:49).

Ver. 4. *And the coast of Og king of Bashan,* etc.] The country that he reigned over, who was another king of the Amorites, smitten by Israel in the times of Moses:

[which was] of the remnant of the giants; (see Gill on “^{<RB11>}Deuteronomy 3:11”):

that dwelt at Ashtaroth and at Edrei; of which two places (see ^{<RB4>}Deuteronomy 1:4); it seems as if Og had a palace in each of those cities, and sometimes was at one and sometimes at another, as is usual with kings.

Ver. 5. *And reigned in Mount Hermon,* etc.] That is, over all the people that inhabited that mount or dwelt under it, (^{<RB17>}Joshua 11:17), and adjacent to it, of which mountain, (see Gill on “^{<RB8>}Deuteronomy 3:8-9”)

and in Salcah: which was a city belonging to the kingdom of Og, (^{<RB10>}Deuteronomy 3:10);

and in all Bashan; or Batanea, a country famous for pasturage, (^{<3174>}Micah 7:14 ^{<3189>}Jeremiah 50:19), and for fat cattle, (^{<3198>}Ezekiel 39:18), and for oaks, (^{<3213>}Isaiah 2:13 ^{<3206>}Ezekiel 27:6 ^{<3102>}Zechariah 11:2), frequently mentioned in Scripture:

unto the border of the Geshurites, and the Maachathites; which were two nations the Israelites never expelled, (^{<3133>}Joshua 13:13); of which (see ^{<3184>}Deuteronomy 3:14);

and half Gilead; which belonged to Og, as the other half did to Sihon, before observed, which was as follows:

the border of Sihon king of Heshbon; here the two kingdoms joined, even in the midst of Gilead, which was divided between them, but now wholly fell into the hands of Israel.

Ver. 6. *Them did Moses the servant of the Lord, and the children of Israel, smite*, etc.] That is, the inhabitants of those kingdoms they smote with the edge of the sword, and took possession of them, the history of which see in (^{<3201>}Numbers 21:1-3,21-35);

and Moses the servant of the Lord gave it; the whole dominion of the two kings before mentioned:

[for] a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh: of which grant, and the conditions of it, (see ^{<3131>}Numbers 32:1-42).

Ver. 7. *And these [are] the kings of the country*, etc.] After particularly named, (^{<3119>}Joshua 12:9-24):

which Joshua and the children of Israel smote on this side Jordan on the west; that is, on the west of Jordan:

from Baalgad, in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; of which (see ^{<3117>}Joshua 11:17);

which Joshua gave unto the tribes of Israel [for] a possession, according to their divisions; as after related in this book.

Ver. 8. *In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country*, etc.] Which is a description of the whole land of Canaan; some parts of which were hills and mountains, others vales and champaign fields; others were dry and

barren, and others well watered; some part of it lay to the north, as towards Lebanon, and others to the south, towards Seir:

the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites; which were the nations that inhabited the land of Canaan before it was taken and possessed by the Israelites.

Ver. 9. *The king of Jericho, one*, etc.] Who was first taken, and so named first, (^{<6162>}Joshua 6:21);

the king of Ai, which [is] beside Bethel, one; who was next taken and though Bethel was so near Ai, it had a king of its own, after mentioned, (see ^{<6101>}Joshua 7:1-8:29).

Ver. 10. *The king of Jerusalem, one*, etc.] Whose name was Adonizedek, and was one of the five kings taken and hanged, (^{<6101>}Joshua 10:1,26);

the king of Hebron, one; another of the five kings, whose name was Hoham, (^{<6103>}Joshua 10:3).

Ver. 11. *The king of Jarmuth, one*, etc.] Whose name was Piram, a third of the five kings before observed, (^{<6103>}Joshua 10:3);

the king of Lachish, one; another of them, whose name was Japhia, (^{<6103>}Joshua 10:3).

Ver. 12. *The king of Eglon, one*, etc.] The last of the five kings, and his name was Debir, (^{<6103>}Joshua 10:3);

the king of Gezer, one; who came up to help Lachish, and his name was Horam, (^{<6103>}Joshua 10:33).

Ver. 13. *The king of Debir, one*, etc.] The same with Kirjathsepher, of which place, (see Gill on "^{<6103>}Joshua 10:38");

the king of Geder, one: Jerom ^{f255} seems to confound this with the tower of Eder, beyond which Jacob pitched his tent, (^{<61521>}Genesis 35:21); and he speaks of a Gaddera in the tribe of Judah, in his time a village belonging to the country about Aelia or Jerusalem, and of Gahedur in the tribe of Judah, a large village, ten miles from Diospolis or Lydda, as you go to Eleutheropolis: it seems to be the same with Gederah, (^{<61535>}Joshua 15:36), or Gedor, (^{<61538>}Joshua 15:58).

Ver. 14. *The king of Hormah, one*, etc.] Which was formerly called Zephath, (^{<0017>}Judges 1:17); (see ^{<653>}Joshua 15:3);

the king of Arad, one; perhaps the same with Arath, which, Jerom ^{f256} says, is the border of the land of Judah, and is twenty miles distant from Hebron to the south; (see ^{<0210>}Numbers 21:1 ^{<0016>}Judges 1:16).

Ver. 15. *The king of Libnah, one*, etc.] Taken at the same time as the kings of Makkedah, Debir, and of other places were, (^{<6012>}Joshua 10:29,30);

the king of Adullam, one; a city in the tribe of Judah, (^{<655>}Joshua 15:35); Jerom says ^{f257} there was a village in his time, not a small one, called by this name, ten miles to the east of Eleutheropolis: near to this place was a cave where David hid himself when he fled from Saul, (^{<0211>}1 Samuel 22:1); (see Gill on "^{<3010>}Micah 1:15").

Ver. 16. *The king of Makkedah, one*, etc.] In a cave near to which five kings hid themselves, and were taken out and hanged, and the city afterwards was taken by Joshua, (^{<6016>}Joshua 10:16); which fell to the lot of the tribe of Judah, (^{<654>}Joshua 15:41);

the king of Bethel, one; a city near to Ai, about a mile from it, and yet had a king over it: it was taken at the same time that Ai was, (^{<6012>}Joshua 7:2 8:17); and fell to the lot of Benjamin, (^{<682>}Joshua 18:22).

Ver. 17. *The king of Tappuah, one*, etc.] Which Jerom calls ^{f258} Thaffu; it signifies an apple, and perhaps had its name from plenty of that fruit that grew there: a city of this name fell to the tribe of Judah, (^{<654>}Joshua 15:34); where also was another place called Bethtappuah, (^{<653>}Joshua 15:53); and both different from another Tappuah on the border of Manasseh, which belonged to the tribe of Ephraim, (^{<6718>}Joshua 17:8); by some thought to be meant here:

the king of Hopher, one; mention is made of Gittahhepher as on the border of Zebulun, (^{<6913>}Joshua 19:13); the same with Gathhepher, of which place was the Prophet Jonah, (^{<1245>}2 Kings 14:25); and of the land of Hopher in (^{<1040>}1 Kings 4:10); which is said by Jerom to be in the same tribe, and not far from Diocæsarea or Zippore; and we read of a Chepher or Hopher in the Jewish writings ^{f259}, which, according to the account of it there given, could not be far from the same place, at least it must be less than twelve miles from it.

Ver. 18. *The king of Aphek, one*, etc.] There was a place called Aphekah in the tribe of Judah, (^{<655>}Joshua 15:53); and an Aphek that was on the border of the Amorites, (^{<610>}Joshua 13:4); and another in the tribe of Asher, (^{<690>}Joshua 19:30); but Adrichomius ^{f260} places this Aphek in the tribe of Issachar, whose king Joshua smote, and takes it to be the same place where the Philistines in the times of Samuel and David brought their armies against Israel, (^{<900>}1 Samuel 4:1 29:1); and where the king of Syria fought against Israel, (^{<120>}1 Kings 20:26); and says that its ruins were now shown in the great plain not far from Gilboa to the east of Mount Carmel, and five miles from Tabor:

the king of Lasharon, one; which, according to the Vulgate Latin version, is the same with Saron, which, in (^{<405>}Acts 9:35), in some copies is called Assaron; so Adrichomius ^{f261}, who places it in the tribe of Ephraim, and takes it to be the same Sharon Isaiah speaks of, (^{<230>}Isaiah 33:9 35:2); and of which Jerom says ^{f262}, to this day there is a country between Tabor and the lake of Tiberias called Saronas, and also that from Caesarea of Palestine to the town of Joppa, all the land that is seen bears that name.

Ver. 19. *The king of Madon, one*, etc.] Whose name was Jobab, (^{<610>}Joshua 11:1);

the king of Hazor, one; whose name was Jabin, and of him and his city, (see Gill on "^{<610>}Joshua 11:1").

Ver. 20. *The king of Shimronmeron, one*, etc.] (see ^{<610>}Joshua 11:1): this place fell to the tribe of Zebulun, (^{<695>}Joshua 19:15);

the king of Achshaph, one; (see ^{<610>}Joshua 11:1); this city fell to the lot of Asher, (^{<625>}Joshua 19:25).

Ver. 21. *The king of Taanach, one*, etc.] It was in the tribe of Manasseh, (^{<670>}Joshua 17:11); Jerom says ^{f263}, in his time it was a large village, distant from Legion on the plain of Esdraelon three miles:

the king of Megiddo, one; which belonged to the same tribe, (^{<670>}Joshua 17:11); near this place were some waters where the Canaanites fought with the Israelites, (^{<659>}Judges 5:19); and a valley where Josiah was slain, (^{<480>}2 Chronicles 35:22).

Ver. 22. *The king of Kedesh, one*, etc.] Which afterwards fell to the tribe of Naphtali, and was one of the cities of refuge, (^{<685>}Joshua 19:37)

(^{<6107>}Joshua 20:7); it was situated in upper Galilee on Mount Naphtali, four miles from the city of Sephet, and as many from Capernaum, and twenty miles from Tyre ^{f264}:

the king of Jokneam of Carmel, one; a city that came to the lot of the tribe of Zebulun, (^{<6101>}Joshua 19:11); and was given to the Levites, (^{<6134>}Joshua 21:34); it was not far from Mount Carmel, from whence it is described.

Ver. 23. *The king of Dor, in the coast of Dor, one*, etc.] Of which (see ^{<6102>}Joshua 11:2); it fell to the lot of Manasseh, but never was possessed by them, as were not Taanach and Megiddo, before mentioned, (^{<6171>}Joshua 17:11) (^{<0027>}Judges 1:27);

the king of the nations of Gilgal, one; not the place where Joshua encamped after he had passed Jordan, for that was then no city; the Septuagint version renders it the land of Galilee; and Dr. Lightfoot ^{f265} is of opinion that Galilee is meant, and in the Apocrypha: "Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people." (1 Maccabees 9:2)

Galgala is spoken of as near to Arbel, a city in Galilee: Jerom ^{f266} takes this to be the same with Glagulis, which in his time was a village six miles from Antipatris to the north.

Ver. 24. *The king of Tirzah, one*, etc.] To what tribe this place fell is nowhere said: Adrichomius ^{f267} places it in the tribe of Manasseh; and so does Bunting ^{f268}, who says of it, that it was a fair and beautiful city, situated on a high and pleasant mountain, in the tribe of Manasseh, twenty four miles from Jerusalem to the north: here Jeroboam had his royal seat, and so his successors unto Omri, (^{<1147>}1 Kings 14:17 15:33) (^{<1166>}1 Kings 16:6,8,9,15,17,23); and Dr Lightfoot ^{f269} seems to suspect as if Shechem in Mount Ephraim and Tirzah were the same; for, he says, if Shechem and Tirzah were not one and the same town, it appears that Jeroboam had removed his court, when his son died, from where it was when he first erected his idols; compare (^{<1125>}1 Kings 12:25), with (^{<1147>}1 Kings 14:17); and so it may argue that there was some space between: it was, no doubt, a very pleasant and beautiful city, as not only appears from its name, but from the allusion to it in (^{<2104>}Song of Solomon 6:4);

all the kings thirty and one: it may seem strange that, in so small a country as Canaan was, there should be so many kings in it, since the length of it

from Dan to Beersheba was scarce an hundred sixty miles, as Jerom ^{f270} says; who further observes, that he was ashamed to give the breadth of it, lest it should give occasion to Heathens to blaspheme; for, adds he, from Joppa to our little village Bethlehem (where they then were) were forty six miles, to which succeeded only a vast desert: but it may be observed, that in ancient times, in other countries, there were a great many kings, as here in Britain, and in France, Spain, and Germany, as Bishop Patrick has observed from several writers; and Strabo ^{f271} testifies the same of the cities of Phoenicia or Canaan, that they had each of them separate kings, as Joshua here describes them.

CHAPTER 13

INTRODUCTION JOSHUA 13

In this chapter Joshua is informed by the Lord, or put in mind, that part of the land of Canaan remained unconquered, and which it was; and is directed to divide the whole land among the nine tribes, and the half tribe of Manasseh, (^{<6130>}Joshua 13:1-9); and since the two tribes of Reuben and Gad, and the other half tribe of Manasseh, had received their inheritance on the other side Jordan, (^{<6138>}Joshua 13:8); that is described in general, (^{<6139>}Joshua 13:9-14); and, then the particular portion of Reuben, (^{<6135>}Joshua 13:15-23); and of Gad, (^{<6134>}Joshua 13:24-28); and of the half tribe of Manasseh, (^{<6132>}Joshua 13:29-33).

Ver. 1. *Now Joshua was old, [and] stricken in years*, etc.] How old he was cannot be said precisely, but it is very probable he was now about an hundred years of age, for he lived to be an hundred ten; and the land of Canaan was seven years in dividing, as the Jews generally say, and it seems as if he did not live long after that:

and the Lord said unto him: either spoke to him out of the tabernacle, or appeared to him in a dream or vision:

thou art old, [and] stricken in years, and there remaineth yet very much land to be possessed: that is, very much of the land of Canaan, which God had promised to Abraham, yet remained unconquered by Joshua, and unpossessed by the children of Israel; and the old age of Joshua is observed, to intimate to him that through it, and the infirmities of it, he was unable to go out to war, and to finish this work, which must be left to be done by others hereafter; and that he should with all expedition set about another work he was capable of doing, before he died, which was the division of the land among the tribes of Israel.

Ver. 2. *This [is] the land that yet remaineth*, etc.] Unconquered and not enjoyed, namely, what is after described; and this account is given for Joshua's information, that he might know what to divide, and for the people of Israel's sake, that they might know what they had a right to a claim upon; what they should endeavour to possess themselves of, and

what the Lord would deliver into their hands, provided they were obedient to his will, for, because they were not, hence many of these places never came into their possession, though divided to them by lot:

all the borders of the Philistines; whose country bordered and lay upon the shores of the Mediterranean sea, in the southwest of the land of Canaan:

and all Geshuri; the principal city belonging to it is said to be in Syria, (^{2018B}2 Samuel 15:8); and had a king over it in the times of David, (^{2018B}2 Samuel 3:3); and seems never to have come into the hands of the Israelites.

Ver. 3. *From Sihor, which [is] before Egypt*, etc.] Which Jarchi and Kimchi interpret of the river Nile, and so that river is called, (^{2018B}Jeremiah 2:18); it seems to have this name from the waters of it being black and turbid; and hence it was called by the Greeks “Melas”; and by the Latins “Melo”; though it is thought, that not properly the river itself is here meant, which did not reach to the borders of Palestine, but a branch of it, a rivulet from it, for so a traveller ^{f272} writes,

“in a journey of about five days from Gaza towards Egypt, the hithermost arm of the Nile is received by the sea, and is commonly called Carabus?”

even unto the borders of Ekron northward: that is, from the southwest of Palestine, near to which was the river Nile, to the northern part of it, where stood the principality of Ekron, one of the five which belonged to the Philistines:

[which] is counted to the Canaanite; which was reckoned as belonging to the posterity of Canaan, though the Philistines got possession of it, who descended from Mizraim; and indeed it was only accounted as belonging to Canaan and his sons; of right, and according to the grant of God, it belonged to the seed of Abraham:

five lords of the Philistines; who had not kings, as other countries and cities in the land of Canaan had, and their cities were called lordships, principalities, and not kingdoms, and are as follow:

the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites: so called from Gaza, Ashdod, Ashkelon, Gath, and Ekron, the cities they were in possession of:

also the Avites; it is not certain whether these were a distinct principality from the other five, or a people dispersed among them; which seems most likely, since those were the original inhabitants, but were driven out or destroyed by the Philistines, though it seems some remained and dwelt among them; (see ^{<6123>}Deuteronomy 2:23).

Ver. 4. *From the south, all the land of the Canaanites*, etc.] That is, of those Canaanites who were particularly so called, in distinction from those of the other nations or tribes, and who dwelt in several parts of the land, some in the east and others in the west, (see ^{<6103>}Joshua 11:3); and, as it seems here, some in the south: now on the side of the south, as Kimchi interprets it, all the land of the Canaanites was left, that is, remained unconquered and not possessed:

and Mearah that [is] beside the Sidonians; the inhabitants of Sidon, and parts adjacent: what this place was, which belonged to the Sidonians, for so it may better be rendered, is not certain; some take it to be a cave belonging to them: Sandys ^{f273} speaks of a number of caves cut out of the rock in those parts, called the caves of the Sidonians, and afterwards the caves of Tyre; so it is interpreted by the Targum, and in the Syriac and Arabic versions others take it to be the river Magoras, Pliny ^{f274} makes mention of as on the borders of Lebanon near Zidon and Berytus: mention is made of the waters of Mearah along with the waters of Tiberias in Jewish writings ^{f275}; but rather something of more importance than a cave or a river is meant; most likely a tract of land near Sidon, and which belonged to it, and reached

unto Aphek, to the borders of the Amorites; of this place, (see Gill on ^{<6128>}Joshua 12:18”).

Ver. 5. *And the land of the Giblites*, etc.] This was another country that remained unconquered; the Greeks call it Byblus, and near to which Pliny ^{f276} speaks of a place called Gabale, and is now called Gibyle; it is ^{f277} said to be

“pleasantly situated by the seaside, and at present it contains but a little extent of ground, but yet more than enough for the small number of its inhabitants:”

it was in greater splendour, and its inhabitants of more fame, in the times of Ezekiel, (^{<6270>}Ezekiel 27:9);

and all Lebanon toward the sunrise; or east of the land; all that inhabited that mountain remained unconquered, though the conquest was carried as far as the borders thereof:

from Baalgad, under Mount Hermon; of which (see ⁻⁰⁶¹¹⁷Joshua 11:17);

unto the entering into Hamath: which was the north border of the land; (see ⁻⁰⁶¹¹⁸Numbers 34:8).

Ver. 6. *All the inhabitants of the hill country*, etc.] Not in Judea, but in and about Lebanon, as follows:

from Lebanon unto Misrephothmaim; of which (see ⁻⁰⁶¹¹⁸Joshua 11:8);

[and] all the Sidonians; the inhabitants of the ancient city of Sidon, and the villages and lands belonging to it: these remained unconquered, and never were possessed by the Israelites:

them will I drive out from before the children of Israel: which, though it may have a special respect unto the Sidonians, with whom the clause is closely connected, yet may include all the above lands unconquered, out of which, as well as Sidon, the Lord promises to drive the inhabitants, to make way for the children of Israel; that is, on condition of their obedience, for it appears that not only the Sidonians, but many others, even the chief, and most of those mentioned, were never possessed by them:

only divide thou it by lot unto the Israelites for an inheritance; that is, the whole land, as Abarbinel rightly remarks, both what was subdued and what was not; that was the business, and all the business, Joshua had now to do; he was not to be employed in making any further conquests, but leave them to others, and apply himself to the division of the land, by lot, to the tribes that as yet had no portion assigned them:

as I have commanded thee; now, at this time.

Ver. 7. *Now therefore divide this land for an inheritance*, etc.] Having the command and authority of God for it, he was to set about it at once, with all diligence and application:

unto the nine tribes: of Judah, Simeon, Benjamin, Dan, Ephraim, Zebulun, Issachar, Asher, and Naphtali, in which order they are placed, when the Lord gave to Moses the names of the men that should divide the land under Eleazar and Joshua, (⁻⁰⁶¹¹⁶Numbers 34:16-28);

and the half tribe of Manasseh; that half which had no inheritance on the other side Jordan, and for which a prince of the children of Joseph was appointed to divide, (⁰⁴²³Numbers 34:23).

Ver. 8. *With whom the Reubenites and the Gadites have received their inheritance*, etc.] That is, along with the half tribe of Manasseh, but not with that half of it before mentioned, who was to have division of a part with the nine tribes, but with the other half of the tribe settled beyond Jordan; with them the tribes of Reuben and Gad had received their portion at their own request, and so were to have no share in the present distribution:

which Moses gave them beyond Jordan eastward; at their desire, (⁰⁴³¹Numbers 32:1-5), and upon certain conditions to be performed by them, (⁰⁴²⁰Numbers 32:20-23);

[even] as Moses the servant of the Lord gave them; this character of Moses, as the “servant of the Lord”, seems to be observed to show that he gave the said tribes their inheritance: according to the will of God, and in obedience to it: here end the words of the Lord to Joshua, and next follows an account of the land given to the two tribes and a half described by the writer of this book.

Ver. 9. *From Aroer, that [is] on the bank of the river Arnon*, etc.] A city belonging to Moab, from whence the description begins, the river Arnon, on which it was situated, being the border between Moab and the Amorites, (⁰²¹³Numbers 21:13);

and the city that [is] in the midst of the river; or “even the city”; meaning the same city of Aroer, it lying both on the bank of it, and in the middle of it, or it was a double city, as may seem from (²³⁷²Isaiah 17:2); and so differently situated at that river:

and all the plains of Medeba unto Dibon; of these two places, (see ⁰²¹³Numbers 21:30); between them lay a plain, which some take to be the plain of Moab; but it rather seems to be a plain that was between these two places, and, according to (⁰³³⁷Joshua 13:17), Dibon itself was in a plain.

Ver. 10. *And all the cities of Sihon king of the Amorites, which reigned in Heshbon*, etc.] A city he took from the Moabites, and made it his royal seat, (⁰²¹⁶Numbers 21:26):

unto the border of the children of Ammon; which was the river Jabbok, (^{<RB6>}Deuteronomy 3:16).

Ver. 11. *And Gilead*, etc.] The land of Gilead, which was part of the kingdom of Og, half of which was given to Reuben, and the other half to Gad:

and the border of the Geshurites and Maachathites; of which (see ^{<RB4>}Deuteronomy 3:14);

and all Mount Hermon; called also Sirion, Shenir, and Sion, (^{<RB9>}Deuteronomy 3:9 4:48);

and all Bashan unto Salcah; another part of the dominions of Og, (^{<RB0>}Deuteronomy 3:10).

Ver. 12. *All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei*, etc.] (See Gill on “^{<RB3>}Joshua 12:4”);

who remained of the remnant of the giants; was descended from those that remained in Ashtaroth, after the rest were cut off by Chedorlaomer, (^{<RB5>}Genesis 14:5); called there the Rephaim, as here:

for these did Moses smite, and cast them out: that is, not only the giants, but the inhabitants of the above kingdom, the greatest part of them; for the Geshurites and the Maachathites are excepted in (^{<RB3>}Joshua 13:13).

Ver. 13. *Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites*, etc.] Neither in the times of Moses, nor in the times of Joshua:

but the Geshurites and the Maachathites dwell among the Israelites until this day: in full possession of their cities unmolested; yea, in later times they became separate and distinct kingdoms; for we read both of the king of Geshur, and of the king of Maachah, (^{<RB2>}2 Samuel 3:3 10:6).

Ver. 14. *Only unto the tribe of Levi he gave none inheritance*, etc.] Neither the Lord, nor Moses by his order, nor did he appoint any inheritance for them, either beyond Jordan, or on this side it, for the Lord was to be their inheritance, (^{<RB0>}Numbers 18:20);

the sacrifices of the Lord God of Israel made by fire [are] their inheritance, as he said unto them; (^{<RB0>}Deuteronomy 18:1); and which are

put for the whole of what was granted to them for their subsistence, as tithes, firstfruits, etc.

Ver. 15. *And Moses gave unto the tribe of the children of Reuben [inheritance] according to their families.*] According to the number of them, and sufficient for them.

Ver. 16. *And their coast was from Aroer that [is] on the bank of the river Arnon, etc.*] As the country of Sihon is described, (^{<0613>}Joshua 13:9); from whence it appears that it was his country which was given to Reuben, though not all of it:

and the city that [is] in the midst of the river; (see Gill on “^{<0613>}Joshua 13:9”);

and all the plain by Medeba; which reached unto Dibon, (^{<0613>}Joshua 13:9).

Ver. 17. *Heshbon, and all her cities that [are] in the plain, etc.*] Which was by Medeba, and reached to Dibon:

Dibon, and Bamothbaal, and Bethbaalmeon; Dibon was rebuilt by Gad, though it belonged to Reuben, and perhaps was inhabited by both, being on the borders of each; and Bamothbaal signifies the high places of Baal; (see ^{<0241>}Numbers 22:41); perhaps this is the same with Bamoth in the valley, (^{<0213>}Numbers 21:20); and Bethbaalmeon is the same with Baalmeon in (^{<0338>}Numbers 32:38); where it is highly probable was a temple of Baal, since both “beth” signifies an house, and “meon” an habitation.

Ver. 18. *And Jahazah, etc.*] Called Jahaz, (^{<0223>}Numbers 21:23), where the battle was fought between Sihon and Israel:

and Kedemoth; near to which was a wilderness, which took its name from it, from whence Moses sent messengers with words of peace to Sihon, (^{<0226>}Deuteronomy 2:26);

and Mephaath; thought to be the Maipha of Ptolemy ^{f278}; here Jerom says ^{f279}, in his time was a garrison of Roman soldiers, because of the desert that was near. It was a city, with its suburbs, given to the Levites, as were the two preceding, (^{<0236>}Joshua 21:36,37); Adrichomius ^{f280} takes it to be the same with Malle, which, Josephus says, ^{f281} was called the city of the strangers.

Ver. 19. *And Kirjathaim*, etc.] Of which (see Gill on “^{<0627>}Numbers 32:37”);

and Sibmah; of which (see Gill on “^{<0618>}Numbers 32:3”) and (see Gill on “^{<0628>}Numbers 32:38”);

and Zarethshahar, in the mount of the valley; which was built on one of the mountains that looked over the valley of Moab, as did Nebo, Pisgah, Abarim; perhaps it is the same place Josephus ^{f282} calls Zara, to which he joins the valley of the Cilicians, and mentions it along with Heshbon, Medeba, and other cities of Moab; according to Adrichomius ^{f283}, it was in the mount of the valley of Bethpeor, which next follows.

Ver. 20. *And Bethpeor*, etc.] So called from Peor, the idol of the Moabites, and where very likely there had been a temple built to the honour of it; over against this place was a valley, where Israel abode some time, (^{<0629>}Deuteronomy 3:29);

and Ashdodpisgah; of which (see ^{<0617>}Deuteronomy 3:17);

and Bethjeshimoth; of which (see ^{<0634>}Numbers 33:49).

Ver. 21. *And all the cities of the plain*, etc.] In the champaign country, as well as those in the mountainous part:

and all the kingdom of Sihon; or, as Masius renders the words, “which all had been the kingdom of Sihon”; for the whole kingdom of Sihon was not given to Reuben, only a part of it, and the rest to Gad, as in (^{<0627>}Joshua 13:27);

king of the Amorites, which reigned in Heshbon; as in (^{<0630>}Joshua 13:10);

whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba; not at the same time that Sihon was smitten by him, but afterwards in a war with Midian, (^{<0618>}Numbers 31:8); where their names are given as here; and there they are called kings of Midian, petty kings, and, as it seems by what follows, were subject to Sihon, and therefore are here mentioned:

[which were] dukes of Sihon dwelling in the country; for Midian, as Kimchi supposes, and not without reason, was under the government of Sihon, and these were his nobles, though they dwelt in the land of Midian.

Ver. 22. *Balaam also, the son of Beor the soothsayer, did the children of Israel slay with the sword*, etc.] At the same time that the princes of Midian were slain, and which is also observed, (see Gill on “^{<0610>}Numbers 31:8”). Kimchi supposes that he returned to Midian, on hearing that the counsel he gave to them, to ensnare Israel with their daughters, had taken effect, in order to receive his wages, and so received his righteous doom and just reward; it is commonly said by the Jews ^{f284}, that he was slain by Phinehas:

among them that were slain by them; among the above princes, and the common soldiers, of which there was a great slaughter; even all the males of Midian were slain, (^{<0610>}Numbers 31:7).

Ver. 23. *And the border of the children of Reuben was Jordan, and the border [thereof]*, etc.] As their border eastward was Aroer on the river Arnon, so their border westward was the river Jordan:

this [was] the inheritance of the children of Reuben, after their families, the cities and the villages thereof; which Moses gave them on the other side Jordan; and next follow an account of the inheritance of the tribe of Gad in those parts.

Ver. 24. *And Moses gave [inheritance] unto the tribe of Gad*, etc.] On the other side Jordan, as he did to Reuben:

[even] unto the children of Gad, according to their families: according to the number and largeness of them, dividing to each their part and portion.

Ver. 25. *And their coast was Jazer*, etc.] Their southern coast; of Jazer, (see ^{<0213>}Numbers 21:32); where it is called Jaazer, and is mentioned in (^{<2168>}Isaiah 16:8); and in (^{<2482>}Jeremiah 48:32), where it is spoken of as a city of Moab, as it was in the days of those prophets:

and all the cities of Gilead; which lay in those parts, for the whole was not given to this tribe, half of Gilead was given to the half tribe of Manasseh, (^{<6133>}Joshua 13:31);

and half the land of the children of Ammon; not what then belonged to them, but what had been taken from them by the Amorites; and which Israel taking from them, had a right to retain, though they were forbid meddling with any of their land in present possession; (see ^{<8129>}Deuteronomy 2:19) (^{<07113>}Judges 11:13-24);

unto Aroer that [is] before Rabbath; Aroer was a city of Moab, situated on the river Arnon, (^{<0639>}Joshua 13:9); and stood over against Rabbath, a city of the Amorites, since called Philadelphia, the same that Joab took, (^{<0026>}2 Samuel 12:26); though Reland thinks ^{f285}, that according to the situation of these cities another Aroer must be here meant, and which belonged to the Amorites.

Ver. 26. *And from Heshbon unto Ramathmizpeh, and Betonim*, etc.] This was their coast from the south to the north, and so describes their eastern border, which reached from Heshbon, given to the tribe of Reuben, (^{<0637>}Joshua 13:7); to these places mentioned; Ramathmizpeh, the same with Ramothgilead, which Jerom ^{f286} says was a village in his time, and lay two miles from Philadelphia or Rabbath before mentioned, to the east; it should be to the west; of Betonim we nowhere else read, it seems to have been near to Ramath:

and from Mahanaim unto the border of Debir; the former of these was the place where the angels met Jacob, and who gave it the name from thence; and in later times a city of this name was built there, and was near the river Jabbok, (^{<0632>}Genesis 32:2); Debir is different from that in the tribe of Judah, (^{<0655>}Joshua 15:15); in the Septuagint version here it is called Daibon, perhaps the same with Dibon, the tribe of Gad rebuilt, and is called Dibongad, (^{<0624>}Numbers 32:34 33:45); unless Lidbar here should be the same with Lodebar in Gilead, (^{<0072>}2 Samuel 17:27).

Ver. 27. *And in the valley, Betharam*, etc.] The same with Bethharan, (see Gill on “^{<0626>}Numbers 32:36”):

and Bethnimrah; sometimes called Nimrah, (^{<0638>}Numbers 32:3,36); near to which were some waters, called the waters of Nimrim, (^{<2356>}Isaiah 15:6); It was in Jerom’s ^{f287} time a large village; it seems to have its name from leopards, which perhaps had their haunts hereabout:

and Succoth: the place where Jacob pitched his tent after he had passed over Jabbok; it is called in the Jerusalem Talmud ^{f288} Thaarabah:

and Zaphon; which in the same Talmud is Amatho or Amathus, which Jerom says ^{f289} is a village beyond Jordan, twenty one miles from Pella to the south, though he places it in the tribe of Reuben:

the rest of the kingdom of Sihon king of Heshbon; which was not given to the tribe of Reuben, (^{<0632>}Joshua 13:21);

Jordan and [his] border; that is, the cities which were near it, as Kimchi; or that were upon the bank of it, as Jarchi;

[even] unto the edge of the sea of Chinnereth; the same with the lake of Gennesaret, (^{<RB1>}Luke 5:1);

on the other side Jordan eastward; the other from that in which the inheritance of Gad lay, which was beyond Jordan, from the land of Canaan.

Ver. 28. *This [is] the inheritance of the children of Gad, after their families*, etc.] As described in (^{<RB27>}Joshua 13:27):

the cities and their villages; the cities given them, some of which are mentioned by name, and the villages adjacent and belonging to them were included in them.

Ver. 29. *And Moses gave [inheritance] unto the half tribe of Manasseh*, etc.] Whether at their request or of himself, there being land enough for them, and the two tribes of Gad and Reuben, is not certain:

and [this] is [the possession] of the half tribe of Manasseh, by their families; which is after related and described.

Ver. 30. *And their coast was from Mahanaim*, etc.] A place in the tribe of Gad, (^{<RB26>}Joshua 13:26); which was the boundary of the half tribe that way:

all Bashan; so famous for its oxen, and for pasturage for them, and for its oaks, called by Josephus Batanea:

all the kingdom of Og king of Bashan; which, besides Bashan, took in the kingdom of Argob or Trachonitis, half the land of Gilead, all which was possessed by the half tribe of Manasseh: (see ^{<RB3>}Deuteronomy 3:13);

and all the towns of, Jair which [are] in Bashan, threescore cities; of Jair, and his relation to Manasseh, and of his taking these cities, and the number of them, (see ^{<RB34>}Numbers 33:41 ^{<RB4>}Deuteronomy 3:4,14).

Ver. 31. *And half Gilead*, etc.] The other half not given to the Gadites, who had that half of it which Sihon possessed, and the tribe of Manasseh that half of it which Og possessed, (see ^{<RB2>}Deuteronomy 3:12,13);

and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan; which are particularly mentioned, because royal cities, (^{<RB30>}Joshua 13:10); (see ^{<RB04>}Deuteronomy 1:4);

[were pertaining] unto the children of Machir the son of Manasseh; and who was his only son; however, to his posterity only was this inheritance given, though not to them all:

[even] to one half of the children of Machir, by their families; which seems to confirm it that Manasseh had no other son, since his whole posterity, both the half tribe on the other side, as well as that in the land of Canaan, were denominated from him; though he seems to have had another son, who perhaps died without issue, (^{<1374>}1 Chronicles 7:14).

Ver. 32. *These [are the countries] which Moses did distribute for inheritance in the plains of Moab, etc.]* Which is particularly described, that each might know their proper portion:

on the other side Jordan by Jericho eastward; of the land of Canaan; of Jordan by Jericho, (see Gill on "^{<020>}Numbers 22:1").

Ver. 33. *But unto the tribe of Levi Moses gave not [any] inheritance, etc.]* Neither on the other side Jordan, nor did he order them any in Canaan; but expressly declared they were to have no part in the division of it, though they were his own tribe; which shows him to be a disinterested man, that he faithfully observed the orders and instructions the Lord gave him:

the Lord God of Israel [was] their inheritance, as he said unto them; what was given to the Lord out of the sacrifices, and the tithes, and firstfruits, that were theirs; (see ^{<0480>}Numbers 18:20-32 ^{<0580>}Deuteronomy 18:1-8).

CHAPTER 14

INTRODUCTION TO JOSHUA 14

This chapter proceeds to give an account of the countries divided to the children of Israel in the land of Canaan, (^{<0640>}Joshua 14:1-5); but previous to that division relates the claim of Caleb to Hebron, through a promise made unto him by Moses forty five years ago, upon his report of the good land, whither he was sent a spy by him, (^{<0646>}Joshua 14:6-12); and the grant which Joshua made of it to him, with his blessing, (^{<0643>}Joshua 14:13-15).

Ver. 1. *And these [are the countries] which the children of Israel inherited in the land of Canaan*, etc.] Of which an exact account is given in the following chapters, particularly in the (^{<0650>}Joshua 15:1-19:51);

which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for an inheritance unto them; namely, ten princes, one of each tribe, who, with Eleazar and Joshua, were appointed of the Lord by name to do this business, even seven years ago, before their entrance into the land of Canaan, (^{<0647>}Numbers 34:17-29).

Ver. 2. *By lot [was] their inheritance*, etc.] Every tribe had its part and portion assigned to it, by the casting of lots; which was done to prevent any future quarrels, animosities and strifes among the tribes, the disposition being of the Lord; and to show the exact agreement between the lot and the divine predictions by Jacob and Moses; and to make it appear that the division of the land was not owing to the private combination of the above men, and their private settlement of it; but to the providence of God, the directors of the lot; their chief business was to see that the lot was executed in a faithful manner, and that every tribe had its allotment according to it. In this Canaan was a type of the heavenly inheritance, which the saints obtain by lot, in and through Christ, the antitypical Joshua, (^{<0611>}Ephesians 1:11);

as the Lord commanded by the hand of Moses, (^{<0655>}Numbers 26:55,56);

for the nine tribes, and [for] the half tribe; (see ^{<1637>}Joshua 13:7); the reason why this number of them is particularly mentioned follows.

Ver. 3. *And Moses had given the inheritance of two tribes, and an half tribe, on the other side Jordan,* etc.] The two tribes of Gad and Reuben, and the half tribe of Manasseh, whose inheritance is described in (^{<1638>}Joshua 13:8-33):

but unto the Levites he gave none inheritance among them; this is frequently observed, that it might be taken notice of, to show the disinterestedness of Moses in this affair, Levi being his own tribe; and to recommend the care of the Levites to the other tribes, according to the provision God had made for them.

Ver. 4. *For the children of Joseph were two tribes, Manasseh and Ephraim,* etc.] For the birthright being forfeited by Reuben, was given to Joseph, who had the double portion, the privilege of the firstborn; by which means the number of the twelve tribes was kept up in the division of the land, though that of Levi had no share in it; and which is also a reason why they had none, that Joseph's two sons might be reckoned two tribes:

therefore they gave no part unto the Levites in the land; to make way for the sons of Joseph to have the double portion:

save cities to dwell [in]; and that only, for they might not sell them, as other Israelites could theirs:

with their suburbs, for their cattle, and for their substance; the Targum is,
 “for all their beasts, and for their cattle;”

that is, for convenient places to put them into, and for pasturage for, them; which Kimchi and Ben Melech interpret of their larger and lesser cattle, their herds and their flocks, their oxen and sheep.

Ver. 5. *As the Lord commanded Moses, so the children of Israel did,* etc.] Particularly with respect to the division of the land, and making provision for the Levites; this they did by their heads and representatives, the high priest and chief ruler, and the princes of the several tribes:

and they divided the land; met about it, and began to take measures in order to do it; they prepared for it, though as yet it was not actually done, and previous to it was the following incident.

Ver. 6. *Then the children of Judah came unto Joshua in Gilgal, etc.]*

Whither he was returned after the conquest of the kings and their kingdoms; these were not the whole tribe of Judah, but some of the chief men of it who accompanied Caleb, for the honour of him, as Ben Gersom observes, he being their prince; and to second his petition, and to show their consent unto, and an approbation of such an assignment to him as he desired;

and Caleb, the son of Jephunneh the Kenezite, said unto him; whether Caleb or Jephunneh called the Kenezite, and what the reason of the name, are not very material; and of which (see Gill on "⁻⁰⁴⁹¹²Numbers 32:12"); and as Caleb was personally and singly concerned in the following affair, he alone dressed Joshua, attended with some principal men of his tribe:

thou knowest the thing the Lord said unto Moses the man of God, concerning thee and me, in Kadeshbarnea; the place from whence the spies were sent, and whither they returned to Moses there, of whom Caleb speaks with great respect and veneration, which he knew would be very pleasing and endearing to Joshua, who could not but remember what had been said by him concerning himself and Caleb, though it was now forty five years ago; it being so very striking and memorable, that only two of that generation then present should enter into the land of Canaan; the fulfilment of which, in all its circumstances, they had lived to see.

Ver. 7. *Forty years old [was] I when Moses the servant of the Lord sent me from Kadeshbarnea to spy out the land, etc.]* Not he alone, but eleven more with him, one out of every tribe; his age he mentions, and of which, or near it, it is highly probable the rest of the spies were, to show that he and they were in the prime of their days, both as to bodily strength and intellectual capacity, which were requisite for such service as to spy out the land, of what quality that and its inhabitants were; and Moses he calls the servant of the Lord, because it was by the order and appointment of God, signified to Moses, that this was done; and the place from whence they were sent forth is named, which ascertains what that Kadesh was, where Israel was encamped when the spies were sent, (⁻⁰⁴¹³⁶Numbers 13:26);

and I brought him word again, as [it was] in mine heart; that is, he gave to Moses upon his return a sincere, honest and faithful representation of the land, and its inhabitants, as it appeared to him.

Ver. 8. *Nevertheless, my brethren that went up with me*, etc.] Meaning the rest of the spies, excepting Joshua, that went up with him into the land of Canaan to spy it, which they might be properly said to do, since they went up a hill or mountain, in order to go into it, (^{<OH37>}Numbers 13:17);

made the heart of the people melt; discouraged them, filled them with fears, sunk their spirits, that their hearts flowed, and became as weak as water, having no strength left in them, or hope of possessing the land; being told what stout and gigantic men the inhabitants of it were, and how strongly fortified were their cities:

but I wholly followed the Lord my God; and did not join with them in an ill report of the good land; but having the fear of God before his eyes, walked after that, and delivered in his report faithfully, according to the dictates of his conscience, and the real sentiments of his mind; of this phrase, (see Gill on ^{<OH24>}Numbers 14:24”).

Ver. 9. *And Moses sware on that day, saying*, etc.] Or declared the oath of the Lord, for it was the Lord that sware to what follows; (see ^{<OH34>}Deuteronomy 1:34-36);

surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever: not the whole land of Canaan, nor all the parts of it Caleb travelled through, but particularly Hebron; which though not expressly mentioned in the aforesaid oath, yet was understood and known to be the meaning of it, and which Joshua by the following grant owned, and it is elsewhere expressly affirmed, (^{<OH20>}Judges 1:20); and it is remarked, that it is not said “they”, but “he” came to Hebron, (^{<OH32>}Numbers 13:22); that is Caleb, so that it was literally true that his feet had trodden there: now the reason of this oath, and the inheritance assured by it to Caleb, was,

because thou hast wholly followed the Lord thy God; in all his ways, and with full purpose of heart, and particularly had acted the upright and faithful part in the report he made of the good land; (see Gill on ^{<OH24>}Numbers 14:24”).

Ver. 10. *And now, behold, the Lord hath kept me alive, as he said*, etc.] Had upheld him in life, and preserved him from many dangers in the wilderness; and had continued him not only in life, but in health to that day, according to his promise to him, that he would bring him into the land of

Canaan, and that he should see and possess it, (^{<0424>}Numbers 14:24)
 (^{<0135>}Deuteronomy 1:36);

these forty and five years, even since the Lord spake this word unto Moses, and while [the children] of Israel wandered in the wilderness; not that the children of Israel were wandering in the wilderness forty five years, but it was while they were in the wilderness this word or promise, concerning Caleb, was spoken by the Lord to Moses; and it was in the second year of their coming out of Egypt, after which they wandered in the wilderness thirty eight years, so that they had now been in the land of Canaan seven years; and from hence the Jewish chronologers ^{f290} gather, that the land was seven years in subduing, and which their commentators in general take notice of. Maimonides ^{f291} seems to be displeased with the Arabs for calling the wilderness, through which the Israelites travelled, “the desert of wandering”; but it appears from hence to be a very proper epithet of it; and Kadesh the place where they were first threatened, that they should be wanderers in the wilderness for such a time, had the additional name of Barnea, which signifies the son of a wanderer:

and now, lo, I am this day fourscore and five years old; being forty years of age when sent a spy into the land, (^{<0447>}Joshua 14:7); thirty eight years he was with Israel in the wilderness, and seven years more since they entered into the land, in all eighty five; there is no necessity of understanding it that this was his precise birth day, but that about this time, or that he was now completely of such an age, which was more by fifteen years than the age of man in common at that time, (see ^{<0900>}Psalms 90:10).

Ver. 11. *As yet I [am as] strong this day as [I was] in the day that Moses sent me,* etc.] To spy the land, forty five years ago; suggesting that he was as sound in his mind, understanding, judgment and memory, and as hale, strong, and robust in his body now, as he had been so long ago; which was a wonderful instance of the care of divine Providence over him in upholding him in life, and continuing him in vigour and health at such an age, when the carcasses of so many thousands had pined away and fell in the wilderness:

as my strength [was] then, even so [is] my strength now for war; he had the same strength of body and courage of mind to engage in warlike enterprises as he had so many years ago; and this he the rather mentions, to prevent any objection Joshua might make to the giving of Hebron to him,

since being inhabited by giants, it required a large share of strength and courage to attempt the conquest of it: but Caleb had strength

both to go out, and to come in; to do any civil business, to preside over his tribe, or to govern any city, and its appendages, that should be put into his hands.

Ver. 12. *Now therefore give me this mountain, whereof the Lord spake in that day*, etc.] The mountainous part of the country, the hill country of Judea, in which Hebron, Debir, and other cities were; for it was not one particular city only that Caleb requested, but a large tract of ground;

for thou heardest in that day how the Anakims [were] there, and [that] the cities [were] great and fenced; that the giants, called Anakims, dwelt in the mountainous country, and their cities, Hebron, Debir, and Anab, were very large, and well fortified; this Joshua heard at the time the spies were sent into the land, he being one of them; and this he heard, not from the report of the spies, but from the people of the country, and therefore must know that to conquer these men, and subdue their cities, was an arduous undertaking; but since he had strength and courage, he hoped his request would be granted:

if so be the Lord [will be] with me; which he spake not as doubting of his presence and power to be with him, and assist him, but as placing his confidence therein, and, distrusting his own power and ability, having no dependence or that, but believing that the Lord, or, as the Targum, the Word of the Lord, would be with him for his help:

then, says Caleb,

I shall be able to drive them out, as the Lord said; that is, to drive the Anakims out of their cities, or out of the mountains, the caves and dens there, to which they betook themselves, since the taking of Hebron, Debir, and Anab, by Joshua, (^(11:22)Joshua 11:22); and he relied upon the promise of God to enable him to do this, and not upon his natural strength and courage, or the number and prowess of the warlike tribe of Judah, of which he was prince.

Ver. 13. *And Joshua blessed him*, etc.] By granting him his request, congratulating him upon it, and praying for and wishing him success in his attempt to drive out the giants, and possess their country:

and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance; being satisfied of the justness of his suit, of its being the will of God, and the order of Moses, that he should have this for an inheritance, which he had heard himself, had knowledge of, and well remembered: this is to be understood not of the city of Hebron itself, for that was given to the Levites, and was a city of refuge, but the country round about in the fields and villages annexed to it, as appears from (^{<612D>}Joshua 21:12).

Ver. 14. *Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day,* etc.] The time of the writing of this book:

because he wholly followed the Lord God of Israel; as in (^{<614B>}Joshua 14:8,9); Hebron signifies fellowship or communion; and this in a spiritual sense is very desirable by all the people of God, as Hebron was by Caleb, even communion with God, Father, Son and Spirit, with angels and saints, both now and hereafter; and they are willing to engage with their spiritual enemies in the name and strength of Christ, though ever so potent, may they but enjoy this blessing, and which is more or less granted, to all the hearty, sincere, and faithful followers of Christ; (see ^{<612D>}John 14:21-23 ^{<610B>}1 John 1:3,7).

Ver. 15. *And the name of Hebron before [was] Kirjatharba,* etc.] According to Jerom^{f292}, it had its name of Hebron from a son or grandson of Caleb of that name, (^{<13BD>}1 Chronicles 2:42); and if so, then it is here, and in some other places, so called by anticipation: Kirjatharba may be rendered “the city of the four”; and had its name, as some think, from the four couple buried there, or near it, Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah; or from four eminent persons, who formerly dwelt there, Aner, Eshcol, Mamre, and Abraham; or rather from four persons that more lately dwelt there, Anak and his three sons, Sheshai, Ahiman, and Talmai; or Arba is the name of some great man, to whom this city belonged, and so was called the city of Arba, which is the sense of our version, as appears by the following supplement:

[which Arba was] a great man among the Anakims; both in stature and in dignity, and in authority, which some take to be Anak himself, the father of the Anakims; so Jarchi and Kimchi:

and the land had rest from war; as is observed in (~~16123~~ Joshua 11:23); after Joshua had finished his conquest; and here again it is remarked just before the division of the land, as being now a proper time for it.

CHAPTER 15

INTRODUCTION TO JOSHUA 15

In this chapter are related the boundaries of the lot of the tribe of Judah, (^{<6851>}Joshua 15:1-12); and the assignment of Hebron to Caleb, from whence he drove out the giants, and of Debir, which was taken by Othniel his brother, to whom, on that account, he gave his daughter in marriage, who made a further request to her father, which was granted, (^{<6853>}Joshua 15:13-19); and then follows an account of the several cities by name, which fell to the tribe of Judah, (^{<6850>}Joshua 15:20-63).

Ver. 1. *This then was the lot of the tribe of the children of Judah by their families*, etc.] The land of Canaan was divided by lot to the several tribes, and the tribe of Judah had its lot first; of the manner of casting lots, (see Gill on “^{<6855>}Numbers 26:55”); It seems as if the lot was first cast for the tribes of Judah and Joseph, when the former had the southern, and the latter the northern part of the land for their portion, which was done in Gilgal; after this lots were cast in Shiloh for the other seven tribes, who had the land divided among them, which lay between Judah and Joseph, or between the southern and northern parts of the land, (see ^{<6800>}Joshua 18:1), etc. and it seems that not only the land was divided to the tribes by lot, but that the portion of land which belonged to each tribe was divided in the same way to the several families and households belonging thereunto; as is here suggested, with respect to the tribe of Judah, whose lot reached

[even] to the border of Edom; or Idumea, which lay to the south of the land of Canaan:

the wilderness of Zin southward [was] the uttermost part of the south coast; the same with Kadesh, and lay upon the borders of Edom; (see ^{<6836>}Numbers 33:36 34:3).

Ver. 2. *And their south border was from the shore of the salt sea*, etc.] Sometimes called the dead sea, the sea of Sodom, and the lake Asphaltites, which, as Jarchi observes, was southeast of the land of Israel:

from the bay that looketh southward; or the “tongue”, as the Hebrew, which the Targum and Kimchi interpret of a rock or promontory, the point that ran out into the sea, looking to the southeast.

Ver. 3. *And it went out to the south side of Maalehacrabbin*, etc.] Or the ascent of Akrabbin, as it is called, (see Gill on “^{<0604>}Numbers 34:4”):

and passed along to Zin, and ascended upon the south side unto Kadeshbarnea; which perfectly agrees with the southern border of the land, as described in (^{<0604>}Numbers 34:4);

and passed along to Hezron, and went up to Adar; which two places being near to one another, as is very likely, are put together, as if one place, and called Hazaraddar, (^{<0604>}Numbers 34:4); and mention is made of Hezron, which is Hazor, (^{<0655>}Joshua 15:25); but not of Adar:

and fetched a compass to Karkaa; which Jerom ^{f293} calls Acchara, a village in the wilderness; and if the same with Carcaria, it was according to him a day’s journey from Petra in Idumea; but that is not likely; (see ^{<0780>}Judges 8:10).

Ver. 4. [*From thence*] *it passed towards Azmon, and went out unto the river of Egypt*, etc.] In like manner is this coast described, (^{<0605>}Numbers 34:5); it is called by Jerom ^{f294} Asemona, and said to be a city in the desert, to the south of Judah, dividing Egypt, and the lot of the tribe of Judah, leading to the sea:

and the outgoings of that coast were at the sea; the Mediterranean sea; or to the west, as the Targum; this was the utmost border of the tribe of Judah this way:

this shall be your south coast; of the lot that fell to the tribe of Judah.

Ver. 5. *And the east border [was] the salt sea, [even] unto the end of Jordan*, etc.] To the place where Jordan fell into it; so that this border was the whole length of the salt sea, which Josephus says ^{f295} was five hundred eighty furlongs; and, according to Pliny ^{f296}, an hundred miles:

and [their] border in the north quarter [was] from the bay of the sea, at the uttermost part of Jordan; this northern border began where the eastern ended, at the bay or creek of the sea, where Jordan fell into it.

Ver. 6. *And the border went up to Bethhoghlah*, etc.] A place in the tribe of Benjamin, mentioned along with Jericho, and probably near it, (^{<61821>}Joshua 18:21); Jerom ^{f297} speaks of a place called Betagla, in his time, which was three miles from Jericho, and two from Jordan, and perhaps is this same place:

and passed along by the north of Betharabah; another city belonged to Benjamin, (^{<61822>}Joshua 18:22); and lay in a as its name shows; or in a plain, as the Targum:

and the border went up to the stone of Bohan the son of Reuben; by whom, or on whose account, it was placed, either as a sepulchral stone, he being buried there, or in memory of some famous exploit done by him there, he being one of those of the tribe of Reuben, that came with Joshua to assist in the war against the Canaanites; or it was set for a sign of the border, as Kimchi thinks, it being the boundary between Judah and Benjamin, (^{<61817>}Joshua 18:17). Bunting says ^{f298} it is near Bahurim, in the valley just in the king's way, and is of an extraordinary greatness, shining like marble.

Ver. 7. *And the border went up towards Debir*, etc.] This was neither the Debir in the tribe of Gad, on the other side Jordan, (^{<61836>}Joshua 13:26); nor that in the tribe of Judah near Hebron, (^{<61815>}Joshua 15:15); but a third city of that name, and was not far from Jericho:

from the valley of Achor; where Achan was put to death, and had its name from thence; which, according to Jarchi, lay between the stone of Bohan and Debir:

and so northward, looking towards Gilgal; not the place where Israel were encamped when this lot was made, but it seems to be the same that is called Geliloth, (^{<61817>}Joshua 18:17);

that [is], the going up to Adummim; which, Jerom says ^{f299}, was formerly a little village, now in ruins, in the lot of the tribe of Judah, which place is called to this day Maledomim; and by the Greeks “the ascent of the red ones”, because of the blood which was there frequently shed by thieves: it lies on the borders of Judah and Benjamin, as you go from Jerusalem to Jericho, where there is a garrison of soldiers for the help of travellers, and is supposed to be the place where the man fell among thieves in his way from the one to the other, (^{<6110>}Luke 10:30). It was four miles distant from

Jericho to the west, according to Adrichomius^{f300}, and was a mountain, and part of the mountains of Engaddi:

which [is] on the south side of the river; which some take to be the brook Kidron; but that is not very likely, being too near Jerusalem for this place: it may be rendered “the valley”, so Jarchi, either the valley of Achor, before mentioned, or however a valley that ran along by the mount or ascent of Adummim, which lay to the south of it:

and the border passed to the waters of Enshemesh: or the “fountain of the sun”; but of it we have no account what and where it was. It might be so called, because dedicated to the sun by the idolatrous Canaanites, or because of the sun’s influence on the waters of it. Our city, Bath, is, by Antoninus^{f301}, called “aquae solis”, the waters of the sun; though there is a fountain in Cyrene, so called, for a reason just the reverse, it being, as Mela^{f302} and Pliny^{f303} affirm, hottest the middle of the night, and then grows cooler by little and little; and when it is light is cold, and when the sun is risen is colder still, and at noon exceeding cold; and, according to Vossius^{f304}, it is the same with the fountain of Jupiter Ammon; and so it appears to be from Herodotus^{f305}, by whom it is also called the “fountain of the sun”, and which he places in Thebes, though Pliny distinguishes them:

and the goings out thereof were at Enrogel; which signifies “the fountain of the fuller”; so the Targum renders it, and probably was a fountain where fullers cleansed their clothes; and was called Rogel, as Jarchi and Kimchi say, because they used to tread them with their feet when they washed them. This was a place near Jerusalem, as appears from (~~1000~~1 Kings 1:9); near to which perhaps was the fuller’s monument, at the corner tower of Jerusalem, Josephus^{f306} speaks of, as there was also a place not far from it called the fuller’s field, (~~2000~~Isaiah 7:3); according to Bunting^{f307}, it had its name from travellers washing their feet here.

Ver. 8. *And the border went up by the valley of the son of Hinnom*, etc.] Which belonged to a man of that name formerly; and was near Jerusalem, placed by Jerom^{f308} to the east of it; but Reland^{f309} rather thinks it is to the south. It was infamous for the sacrifices of children to Moloch in it, by burning them, or causing them to pass through fire: hence, in allusion to it, hell fire is often in the New Testament called “Geenna”, (~~4000~~Matthew 5:22,29,30 10:28 18:9 23:15,33 ~~4000~~Mark 9:43,45,47) (~~4000~~Luke 12:5 ~~3000~~James 3:6); this border from the salt sea, and from Jordan, is all along

said to “go up”, because from hence to Jerusalem was an ascent, that lying on higher ground:

unto the south side of the Jebusite; of the place the Jebusite inhabited:

the same is Jerusalem; which was formerly called Jebus, from the inhabitants of it; yea, Jebusi, as here, and so may intend not the inhabitants, but the place, (see ^{<0683>}Joshua 18:28 ^{<0790>}Judges 19:10); and here the Jebusites lived, at least in some part of it, until the time of David, (^{<086>}2 Samuel 5:6-8);

and the border went up to the top of the mountain that [lieth] before the valley of Hinnom westward: which is generally supposed to be the mount Moriah:

which is at the end of the valley of the giants, northward: the valley of Rephaim, as it is called (^{<086>}2 Samuel 5:18), and here Mount Moriah, as it was to the west of the valley of Hinnom, it was to the north of the valley of Rephaim; which valley, as Josephus ^{f310} says, was not far from Jerusalem, twenty furlongs from it. Some late travellers ^{f311} tell us it lies in the way from Jerusalem to Bethlehem, and is not above two hours’ ride from the former. From this account it appears, as Jarchi remarks, that Jerusalem was not within the line, and was not in the border of Judah, but of Benjamin, which tribe lay to the north of Judah: it seems indeed to have been one part of it in the tribe of Judah, and the other in the tribe of Benjamin; though the Jews frequently say it did not belong to either tribe.

Ver. 9. *And the border was drawn from the top of the hill*, etc.] Mount Moriah, and went round in a circuit, so Jarchi and Kimchi:

unto the fountain of the water of Nephtoah; which lay at the bottom of it; which, according to the Jewish writers, is the same with the fountain of Etam, from whence a stream flowed to the dipping room in the water gate of the temple, where the high priest for the first time dipped himself on the day of atonement ^{f312};

and went out to the cities of Mount Ephron; Jerom ^{f313} speaks of an Ephron in the tribe of Judah, which was a very large village in his time, and went by the name of Ephraea, and was twenty miles from Aelia or Jerusalem to the north; and which Eusebius better places eight miles from it; and Jarchi observes, that the line went to the north side, and the border enlarged to this place; near to this mountain were cities, and it is not improbable that

one of them might have its name from it; but whether this, or what mountain is here meant, is uncertain: some have thought of Ephraim, with its towns, mentioned in (^{<4439>}2 Chronicles 13:19); which seems to have been in the tribe of Ephraim; though Reland ^{f314} places it in the tribe of Benjamin:

and the border was drawn to Baalah, which [is] Kirjathjearim; called Kirjathbaal, or the city of Baal, (^{<6150>}Joshua 15:60); where it is probable there was a temple of Baal; and when it came into the hands of the Israelites, they changed its name to Kirjathjearim, or the city of the woods, because of the great number of trees which grew about it; for which reason it might have been pitched upon by the Heathens for their idolatrous service; it was one of the cities of the Gibeonites, (^{<8097>}Joshua 9:17); and, according to Eusebius and Jerom ^{f315}, it was nine or ten miles from Jerusalem, as you go to Lydda; it is also called Baalah in (^{<1316>}1 Chronicles 13:6); and Baale of Judah, (^{<1082>}2 Samuel 6:2).

Ver. 10. *And the border compassed from Baalah westward unto Mount Seir*, etc.] Not that in Idumea, so famous for its being the seat of Esau, which lay remote from hence, but a third of that name near Kirjathjearim; and which Adrichomius ^{f316} places on the borders of Azotus and Ashkelon: this compass is fetched from the north to the west:

and passed along unto the side of the mount Jearim, which [is] Chesalon, on the north side; that is, on the north side of the mount, which went by both those names; and which Jerom ^{f317} places on the borders of Aelia or Jerusalem; but it seems to be at a distance from thence, and near to Kirjathjearim, and had its name, as that, from the multitude of trees that grow on it:

and went down to Bethshemesh; there were several cities of this name; but this, according to Jerom ^{f318}, was a Levite's city in the tribe of Benjamin, and in his day was shown as you go from Eleutherepolis to Nicopolis or Emmaus, ten miles to the east; according to Burchard ^{f319}, it was five miles from Kirjathjearim to the south; and Bunting ^{f320} places it four miles from Jerusalem westward, taking it for a city in the tribe of Judah, (^{<6216>}Joshua 21:16 ^{<9082>}1 Samuel 6:12);

and passed on to Timnah; which, in Jerom's time, was a large village on the borders of Lydda, as you go to Jerusalem, in the tribe of Judah, or Dan ^{f321}; his placed in the tribe of Judah, (^{<6157>}Joshua 15:57); though thought to

be afterwards given to Dan; here Judah sheared his sheep, (see Gill on “^{<01312>}Genesis 38:12”).

Ver. 11. *And the border went out unto the side of Ekron northward, etc.]* Which was one of the principalities of the Philistines; and which, though it fell to the lot of Judah, (^{<01545>}Joshua 15:45), was not possessed by them:

and the border was drawn to Shicron, and passed along to Mount Baalah; of which places we have no account elsewhere:

and went unto Jabneel; which Masius makes no doubt was one of the Jamnias, and particularly that which was a seaport; which Strabo says ^{f322} was distant from Azotus and Ashkelon about two hundred furlongs, or twenty five miles:

and the goings out of the border were at the sea; the Mediterranean sea; here the northern border ended.

Ver. 12. *And the west border [was] to the great sea, and the coast [thereof], etc.]* The western border of the tribe of Judah went along by the Mediterranean sea, which lay west to the land of Canaan; and this border reached from Jabneel to the river of Egypt, where the southern border ended, (^{<01504>}Joshua 15:4);

this [is] the coast of the children of Judah round about according to their families; but being too large, some part of it was afterwards given to Simeon, and some particular cities of it were given to Dan and Benjamin: it was bounded on the west by the tribes of Simeon and Dan towards the Mediterranean sea, and by the tribe of Benjamin on the north, and by the wilderness of Paran on the south, and by the dead sea and Jordan on the east.

Ver. 13. *And unto Caleb the son of Jephunneh he gave a part among the children of Judah, etc.]* That is, Joshua gave it to him. This account is inserted before the cities in the lot of the tribe of Judah were enumerated, to show what was to be excepted from them, and which had been given to Caleb previous to the lot:

according to the commandment of the Lord to Joshua; for as he had declared this to Moses, (^{<01336>}Deuteronomy 1:36); so it seems he also gave the same order to Joshua, who, it is not improbable, might consult the Lord about it when Caleb made his request, (^{<01412>}Joshua 14:12);

[*even*] the city of Arba the father of Anak, which [city is] Hebron; (see Gill on “⁰⁶⁴⁵Joshua 14:15”).

Ver. 14. *And Caleb drove thence the three sons of Anak*, etc.] Some think this was after the death of Joshua, and is here inserted by some other person divinely inspired, and thoroughly acquainted with this fact, that the gift and the possession of this place might appear in one view; but it rather seems to be done before:

Sheshai, and Ahiman, and Talmai, the children of Anak; the very same giants Caleb saw at Hebron, when he was sent a spy into the land, (⁰⁴³²Numbers 13:22); for these may as well be supposed to have lived to this time as himself, unless it can be thought that they were the sons of those men, called by their fathers’ names; and though they were driven out when Joshua took Hebron, yet while he was engaged in making other conquests, or however before he died, they regained the possession of that city, and of the parts adjacent to it, from whence Caleb, with the help of his tribe, expelled them, conquered, and slew them, (⁰⁷¹⁰Judges 1:10).

Ver. 15. *And he went up from thence to the inhabitants of Debir*, etc.] Having conquered Hebron, and got possession of that, Caleb marched to Debir, a city not many miles from Hebron, and seems to have been in the country, and part of the land, which was given him; of which (see Gill on “⁰⁶⁰⁸Joshua 10:38”);

and the name of Debir before [was] Kirjathsepher; or “the city of books”; either a place of literature, a sort of an academy, or where was a public library; the Targum calls it Kirjatharche, or the city of the archives, in which were laid up the public records of the Canaanites; the same is called Kirjathsannah for the like reason, (see Gill on “⁰⁶⁵⁰Joshua 15:49”).

Ver. 16. *And Caleb said, he that smiteth Kirjathsepher, and taketh it*, etc.] Which he ordered to be proclaimed through the army that was under his command; and which was done not so much on the account of the difficulty of taking the place, through the number of the inhabitants of it, and its fortifications, which it seems had fallen again into the hands of the Canaanites, since it was taken by Joshua; nor through inactivity, diffidence, and timorousness in himself; but that others, who were officers, and men of valour under him, might gather some laurels as well as himself; and chiefly being under a divine impulse, he ordered this declaration to be made, whereby his brother Othniel, who was to be a judge in Israel, might appear

a great man, and fit for such an office; and as an encouragement, he promises as follows:

to him will I give Achsah my daughter to wife; and to be married into the family of the chief prince of the tribe of Judah was a very great honour, as well as no doubt a very large dowry might be expected, and was given with her, and very probably the city of Debir was promised that should be taken. This Achsah seems to be a daughter of Caleb by a concubine, (^{<B188>}1 Chronicles 2:48,49).

Ver. 17. *And Othniel the son of Kenaz, the brother of Caleb, took it*, etc.] The relation of Othniel to Caleb is a little intricate, and, as it is understood, occasions objections to the marriage of Caleb's daughter to him; it seems, at first sight, that he was Caleb's own brother, a younger brother, and so uncle to his daughter, and such marriages were forbidden, (^{<B184>}Leviticus 18:14). Jarchi thinks he was the brother of Caleb by his mother's side; Kimchi, both by father and mother's side; but not to observe, that besides the word "brother" sometimes signifies only a kinsman, or near relation, and not precisely a brother; it is not Othniel that is called the brother of Caleb, but Kenaz, who was the father of Othniel; so that Caleb was Othniel's uncle, and Achsah and Othniel were brothers' children, or first cousins, between whom marriage was allowed of:

and he gave him Achsah his daughter to wife; according to the tenor of his proclamation, and the promise he made.

Ver. 18. *And it came to pass, as she came [unto him]*, etc.] To her husband, being conducted from her father's house to his, in order to consummate the marriage, just as we may suppose when she was got to her husband's house, before she lighted off the beast on which she rode:

that she moved him to ask of her father a field; or persuaded him to make such a request to him, or that he would give her leave to make it; that is, Achsah put Othniel her espoused husband upon it, to entreat her father Caleb, or suffer her to use her interest with him to obtain a field of him, over and above, and something better, than what he had already given;

and she lighted off [her] ass; she leaped or threw herself from it; or bowing herself, she fell off on her feet, as Jarchi interprets it, and in an humble manner made her obeisance to her father; though De Dieu, from the use of the word in the Ethiopic language, gives a different sense, as if she continued on her ass, and did not alight, waiting the success of her

husband's request; or that her father, taking notice of this, might ask the reason of it, which would give her an opportunity of asking the favour of him, which she judged was a proper time of doing it; and there are some versions which seem to countenance this sense the Septuagint version is,

“she cried from off the ass;”

and the Vulgate Latin version,

“she sighed as she sat upon the ass:”

and Caleb said unto her, what wouldest thou? what wouldest thou have? what is thy request for he perceived, by the posture she put herself in, that she had something to say to him.

Ver. 19. *Who answered, give me a blessing,* etc.] By which she meant not a paternal benediction, or that he would wish and pray for a blessing on her; nor food, or a maintenance, as Jarchi, that her husband would provide for her; but rather an inheritance or possession, as the Targum; or a gift, as Abendana, a present, or something over and above what he had already given her; or an addition to her portion, as Kimchi: the word is sometimes used for a fish pool, as well as a blessing, and so glances at what she had in view, pools of water, or a well watered land:

for thou hast given me a south land; a dry land, as the Jewish writers^{f323} generally interpret this word, otherwise all the land belonging to the tribe of Judah was south land, and Caleb could give her no other; but Debir, as Hebron was, was in the hill country, was mountainous and so dry, and wanted watering:

give me also springs of water; she means land in which there were springs of water; for unless she was possessed of the land in which they were, she would have no command of the springs, and so have little or no use of them:

and he gave her the upper springs, and the nether springs; such as were in the higher grounds, and such as were in the lower ones, that she might have a sufficiency to water all her lands and fields; or as she moved her husband to ask a field, and he put her on doing the same, Caleb gave her a field, in the upper part of which were springs, and also in the lower part; though he seems to have given more than she requested.

Ver. 20. *This [is] the inheritance of the tribe of the children of Judah, according to their families.*] The general description of which is given in the preceding part of the chapter, as the particular cities belonging to it are enumerated in the following part; the account of the gift of Hebron to Caleb, and the taking of Debir by Othniel, with the request of Achsah, and the grant of it, are inserted between them, and stand as it were in a parenthesis.

Ver. 21. *And the uttermost cities of the tribe of the children of Judah,* etc.] That is, those cities which were the outward part of the tribe of Judah, the southern border of it; for the midland cities are not in this part, of the description reckoned, which reaches from hence to the end of (^{<6152>}Joshua 15:32);

toward the coast of Edom southward: it begins about the dead sea, and goes on in that part of the land of Canaan which bordered on Idumea, and so proceeds on westward towards Gaza, and the Mediterranean sea: the cities in this part of the tribe

were Kabzeel, called Jekabzeel, (^{<6125>}Nehemiah 11:25); and was the native place of Benaiah, one of David's mighty men, (^{<1029>}2 Samuel 23:20);

and Eder and Jagur; of which we have no mention elsewhere.

Ver. 22. *And Kinah,* etc.] Of this city we read of nowhere else;

and Dimonah; the second city is thought to be the same with Dibon, (^{<6125>}Nehemiah 11:25); and Jerom ^{f324} observes, that a place elsewhere was indifferently called in his time Dibon and Dimon;

and Adadah; the last of these cities is nowhere met with.

Ver. 23. *And Kedesh,* etc.] The first of these cities seems to be Kadeshbarnea, which was to the south of the land, and on the borders of Edom, from whence the spies were sent, (^{<6138>}Numbers 32:8);

and Hazor is another city from that which is mentioned, (^{<6100>}Joshua 11:1); and was in the tribe of Naphtali;

and Ithnan, which Jerom ^{f325} calls Jedna, was, according to him, six miles from Eleutheropolis, as you go to Hebron; the Greek version joins this and the former city together, and makes them one.

Ver. 24. *Ziph*, etc.] Ziph was of the tribe of Judah in the south, on the borders of Eleutheropolis, as Jerom says ^{f326} and was eight miles from Hebron to the east; and in his time a village was shown, where David was hid; but that Ziph seems to be in another part of this tribe near Carmel, and from whence a wilderness had its name; (see ^{<f655>}Joshua 15:55) (^{<f234>}1 Samuel 23:14);

and Telem is supposed to be the same with Telaim, (^{<f254>}1 Samuel 15:4);

and Bealoth; of this city we read nowhere else.

Ver. 25. *And Hazor, Hadattah, and Kerioth, [and] Hezron, which [is] Hazor.*] According to the Targum, two cities only are here meant, which reads, “and Hazorhadattah, and Keriothhezron, which is Hazor”; and this reading seems to be right; there were three Hazors in this tribe, one in (^{<f653>}Joshua 15:23), and two more here, which are distinguished; the first is called Hazorhadattah, or new Hazor; of which Jerom says ^{f327}, there is a village at this day called Asor, in the borders of Ashkelon, to the east of it, which fell to the lot of the tribe of Judah; the Scripture makes mention of it, calling: it new Asor, to distinguish it from the old; and Keriothhezron is the same with Hezron, (^{<f613>}Joshua 15:3); and had also the name of Hezron. From this place Judas Iscariot is thought to have his name, being Ishceriot, a man of Keriot.

Ver. 26. *Amam*, etc.] Of Amam we read nowhere else;

and Shema is thought by some to be the same with Sheba, though wrongly, given afterwards to the tribe of Simeon, as was also Moladah, mentioned with it, (^{<f692>}Joshua 19:2);

and Moladah; it is also spoken of in (^{<f303>}1 Chronicles 4:28 ^{<f6125>}Nehemiah 11:26), and seems to be the same with Malathi or Malatis, about twenty miles from Hebron ^{f328}.

Ver. 27. *And Hazargaddah*, etc.] The first of these, it is probable, is the same, Jerom ^{f329} calls Gadda, in the tribe of Judah, which was in his day a village in the extreme borders of Daroma to the east, hanging over the dead sea;

and Heshmon is met with nowhere else;

and Bethpalet is in (^{<f6126>}Nehemiah 11:26), where it is called Bethpheet.

Ver. 28. *And Hazarshual*, etc.] The first of these seems to have its name from an haunt of foxes here, and was given to the tribe of Simeon, (^{<069B>}Joshua 19:3); and is mentioned as here with Beersheba, (^{<102B>}1 Chronicles 4:28) (^{<1617>}Nehemiah 11:27);

and Beersheba was a city well known in the extreme border of the land of Canaan southward; hence the phrase “from Dan to Beersheba”, (^{<070B>}Judges 20:1 ^{<093B>}1 Samuel 3:20 ^{<080B>}2 Samuel 3:10 17:11 24:2,15 ^{<102B>}1 Kings 4:25), of which Jerom says ^{f330}, Bersabee, in the tribe of Judah or Simeon, is at this day a large village, twenty miles from Hebron to the south, in which there is a Roman garrison; and from hence the borders of the land of Judea begin, and go on to Dan, which is by Paneas;

and Bizjothjah, of which mention is made elsewhere.

Ver. 29. *Baalah*, etc.] Baalah was given to the tribe of Simeon, (^{<069B>}Joshua 19:3); for Baalah is the same with Balah there, as it is with Bilba, (^{<102B>}1 Chronicles 4:29); though according to the Jerusalem Talmud ^{f331} it is the same with Baalah, given to the tribe of Dan, (^{<0694>}Joshua 19:44); and was one of those places whose houses were in Judah and their fields in Dan;

and Azem was also given to the tribe of Simeon, (^{<069B>}Joshua 19:3); it is the same with Ezem, (^{<102B>}1 Chronicles 4:29);

and Im, of which we read nowhere else.

Ver. 30. *And Eltolad*, etc.] The first of these cities is called Tolad, (^{<102B>}1 Chronicles 4:29);

and Chesil seems to be the same with Bethul and Bethuel, (^{<069B>}Joshua 19:4) (^{<102B>}1 Chronicles 4:30); and here the Greek version calls it Baithel;

and Hormah is the same with Zephath, (^{<0017>}Judges 1:17). All these three cities were given to the tribe of Simeon, (^{<069B>}Joshua 19:4).

Ver. 31. *And Ziklag*, etc.] Ziklag was also given to the tribe of Simeon, (^{<069B>}Joshua 19:5), it was in the bands of the king of Gath, in the times of David, who gave it to him; it bordered on the Amalekites, and is placed by Jerom ^{f332} in Daroma, on the south of the lot of Judah or Simeon.

and Madmannah, according to the same writer ^{f333}, was in his time called Menois, a town near the city Gaza;

and Sansannah, of which no mention is made elsewhere.

Ver. 32. *And Lebaoth*, etc.] Whether Lebaoth is the same with Bethlebaoth, given to the tribe of Simeon, (^{<06916>}Joshua 19:6); is not certain; *and Shilhim* is nowhere else spoken of;

and Ain seems to be the same with that in (^{<06911>}Numbers 34:11); also (see Gill on "^{<06911>}Numbers 34:11")

and Rimmon, the place Jerom ^{f334} calls Eremmon, which he says was a large village of the Jews, sixteen miles from Eleutheropolis to the south, in Daroma; this and the preceding are joined together as one, and called Enrimmon, (^{<06129>}Nehemiah 11:29). It is probable they were near to each other, and in process of time the buildings of each might increase, so as to meet and join each other:

all the cities [are] twenty and nine, with their villages; but according to our version, and as we point them, they are thirty eight; some make them thirty six, others thirty seven; the Jews generally make thirty eight of them, as we do, and account for the difference of number thus; that nine of these cities were given to the tribe of Simeon, (^{<06916>}Joshua 19:1-9); and these being taken out of the thirty eight, there remain twenty nine; so Jarchi and Kimchi account for it; but as the number of the cities is uncertain, and this account is given before the separation of the nine, and they are all reckoned together, this does not seem to be satisfactory; rather, as Abarbinel observes, the twenty nine of the places enumerated were cities, and the other were villages, unwalled towns, or not of so much note as the twenty nine.

Ver. 33. [*And in the valley*, etc.] In (^{<06533>}Joshua 15:33-47) are enumerated the several cities belonging to the tribe of Judah which lay in the valley. Jerom ^{f335} says, that now all the plain and champaign country near Eleutheropolis, which verges to the north and west, is called "Sephela", or the valley:

Eshtaol; the two first of these seem to be given afterwards to the tribe of Dan, (^{<06941>}Joshua 19:41); between these two places Samson was born and buried, (^{<07132>}Judges 13:2,25 16:31); they were both at the same distance from Eleutheropolis, according to Jerom; of Eshtaol he says ^{f336}, it is showed to this day ten miles from Eleutheropolis, to the north, as you go to Nicopolis or Emmaus;

and Zoreah, of which he calls Saara, he says ^{f337} it is a village on the borders of Eleutheropolis, as you go to Nicopolis, about ten miles of it in the tribe of Dan or Judah;

and Ashnah, of which no mention is made elsewhere; there was another place of the same name, but different from this, (^{f338}Joshua 15:43).

Ver. 34. *And Zanoah*, etc.] The first of these, Jerom says ^{f338}, is in the borders of Eleutheropolis, as you go to Aelia (or Jerusalem); there is at this day a village called Zanaa;

and Engannim, which signifies a fountain of gardens, is now (according to the same writer ^{f339}) a village near Bethel;

and Tappuah was a royal city, of which (see ^{f340}Joshua 12:17). Enaim, in the tribe of Judah, Jerom says ^{f340} in his day was the village Bethenim, about the turpentine tree, or oak of Mamre; but that seems to be the same with Ain, (^{f341}Joshua 15:32); of which he says the same under that word, and makes it to be two miles from the oak, and four from Hebron. Masius thinks it is the same with Enam, near to Timnath, of which (see Gill on ^{f342}Genesis 38:14"); it following Tappuah one would be tempted to think with Jarchi it was the same with Entappuah, but that that was on the borders of Manasseh, (^{f343}Joshua 17:7);

and Enam; it has an **h** prefixed to it, and may be read "that Enam", as pointing out some known and remarkable place, though now unknown.

Ver. 35. *Jarmuth, and Adullam*, etc.] The two first of these were royal cities, of which (see ^{f344}Joshua 10:3 12:15);

Socoh; Jerom says ^{f341} there were two little villages in his day of the name of Socho, as you go to Aelia (or Jerusalem), from Eleutheropolis, in the ninth mile on the public way, one in the mountain, and the other in the plain, (the same with this,) both of which were called Socoth: of this place was Antigonus, president of the sanhedrim, and successor of Simeon the just, called in the Misnah ^{f342} a man of Socho;

and Azekah; (see Gill on ^{f345}Joshua 10:10"); it appears to be near to Socoh from (^{f346}1 Samuel 17:1), where the Philistines are said to pitch their camp between them.

Ver. 36. *And Sharaim*, etc.] Sharaim seems to be the Saara of Jerom, which he describes as a village on the borders of Eleutheropolis, to the

north as you go to Nicopolis (or Emmaus), about ten miles from it in the tribe of Dan or Judah ^{f343}, there was a place called Bethshaaraim, where the sanhedrim sometimes sat ^{f344}, and where R. Judah was buried ^{f345}. This seems to be the same with Shaaraim in (^{<0175>}1 Samuel 17:52);

and Adithaim; Jerom observes ^{f346}, under the word “Adithaim”, that there is a village called Adia, near Gaza, and another Aditha, near Diospolis (or Lydda), to the east;

and Gederah, which seems to be the same Jerom calls Gaddera, in the tribe of Judah ^{f347}, now, he says, called a village belonging to the country of Aelia (or Jerusalem), by the name of Gadera, about the turpentine tree.

and Gederothaim, of which we nowhere else read; Kimchi thinks Gederah and Gederothaim were one city:

fourteen cities with their villages; but, upon counting them, it will appear there are fifteen, which may be reduced to fourteen, if with Kimchi we take the two last to be but one, who in this way reconciles it; or with Jarchi make Tappuah and Enam to be one also, called Entappuah, which is the way he takes to solve the difficulty; but perhaps the case is this, that one of the places in the account was not a city, but a village.

Ver. 37. *Zenan*, etc.] Here begins another list or catalogue of the cities in the valley or plain. Zenan perhaps is the same with Zaanan, (^{<300>}Micah 1:11);

and Hadashah was so small a city in Judea in the times of the Misnic doctors, that they say ^{f348} it had but fifty dwellings in it; and Jerom speaks ^{f349} of a place called Adasa, in the tribe of Judah, in his times a village near Guphua; it should be Taphna;

and Migdalgad, of which we nowhere else read; some think it had its name from some famous exploit done here by one of the tribe of Gad, who came over with Joshua to assist in the war, as the stone of Bohan the Reubenite, (^{<015>}Joshua 15:6).

Ver. 38. *And Dilean*, etc.] Of the first of these nothing is to be said;

and Mizpeh, of which name there were cities in other tribes; this in the tribe of Judah was in the times of Jerom ^{f350} called Mapha, on the borders of Eleutheropolis to the south, as you go to Aelia, or Jerusalem;

and Joktheel, of which nothing is to be said.

Ver. 39. *Lachish*, etc.] Lachish and Eglon were royal cities, of which (see ^{<600>}Joshua 10:3);

and Bozkath, is called Boscath, of which place was the mother of King Josiah, (^{<1200>}2 Kings 21:1); some take it to be the same with Bascana, as in the Apocrypha: "And when he came near to Bascama he slew Jonathan, who was buried there." (1 Maccabees 13:23)

and Eglon also was a royal city, of which (see ^{<600>}Joshua 10:3).

Ver. 40. *And Cabbon, and Lahmam, and Kithlish.*] Cities of which we can give no account, not being mentioned elsewhere.

Ver. 41. *And Gederoth*, etc.] Gederoth is reckoned among the cities of the low country, and south of Judah, (^{<430>}2 Chronicles 28:18);

and Bethdagon; in it very probably was a temple of Dagon, which was a principal deity of the Philistines, (^{<900>}1 Samuel 5:2); Jerom says ^{f351} in his time was shown a large village called Capherdagon, between Diospolis and Jamnia; of Naamah, the same writer says nothing, only that it was a city of the tribe of Judah;

and Makkedah; (see ^{<600>}Joshua 10:10); it was a royal city, (^{<626>}Joshua 12:16);

sixteen cities with their villages; and is the exact number of them, as before enumerated.

Ver. 42. *Libnah*, etc.] Here begins another division or list of the cities of Judah, in the valley or plain. Libnah is the same with Libnah, a royal city; (see ^{<600>}Joshua 10:29 12:15);

and Ether was given to the tribe of Simeon, (^{<690>}Joshua 19:7); and under Ether of the lot of Simeon, Jerom writes ^{f352}, there is now a very large village called Jethira, in interior Daroma, near Malatha, twenty miles from Eleutheropolis;

and Ashan also was given to the tribe of Simeon, (^{<690>}Joshua 19:7); and the above writer relates ^{f353}, that there was in his times a village called Bethasan, belonging to Aelia, or Jerusalem, fifteen miles from it.

Ver. 43. *And Jiphtah*, etc.] Jiphtah is nowhere else mentioned;

and Ashnah; there was another Ashnah of this tribe, and which was in the vale also, met with already in (^{<0653>}Joshua 15:33);

and Nezib was in Jerom's ^{f354} times called Nasib, seven miles from Eleutheropolis, as you go to Hebron.

Ver. 44. *And Keilah*, etc.] The first of these is a well known city, which David saved from the hands of the Philistines, (^{<0920>}1 Samuel 23:1), etc. In Jerom's time it was a little village to the east of Eleutheropolis, about eight miles from it, as you go to Hebron; in which was shown the sepulchre of the Prophet Habakkuk ^{f355}.

And Achzib is said to be on the borders of Asher, (^{<0609>}Joshua 19:29), and is supposed the same with Chezib, (^{<0385>}Genesis 38:5); and the Ecdippa of Josephus and others, and now called Zib; (see Gill on "^{<3300>}Micah 1:14");

and Mareshah; Jerom says ^{f356}, only the ruins of it were to be seen two miles from Eleutheropolis:

nine cities with their villages; which is just their number.

Ver. 45. *Ekron, with her towns and her villages.*] One of the five principalities of the Philistines, which with two more next mentioned, though they fell to the lot of the tribe of Judah, were never possessed by them; for which reason perhaps Gath and Ascalon are not mentioned, and these are put for the rest; (see ^{<0613>}Joshua 13:3).

Ver. 46. *From Ekron even unto the sea*, etc.] The Mediterranean sea, or the west, as the Targum:

all that [lay] near Ashdod, with their villages; this is the Azotus of the New Testament, (^{<4080>}Acts 8:40), another of the principalities of the Philistines, of which and Ekron (see Gill on "Amos 1:8") and (see Gill on "^{<3000>}Zephaniah 2:4").

Ver. 47. *Ashdod with her towns and, her villages, Gaza with her towns and her villages*, etc.] Gaza was another of the principalities of the Philistines, of which (see Gill on "Amos 1:7"); (see Gill on "^{<3000>}Zephaniah 2:4"); (see Gill on "^{<4085>}Acts 8:26"); these, with the two other principalities not mentioned, Gath and Ashkelon, were in the western border of the tribe of Judah, which reached from Ekron, the first that is mentioned,

unto the river of Egypt; of which (see ^{<0650>}Joshua 15:4);

and the great sea, and the border [thereof]; the Mediterranean sea, called so in comparison of the lesser seas in Judea, the salt sea, and the sea of Tiberias; whose border was its shore, and the cities upon it, and not the isles in the sea, as Jarchi.

Ver. 48. *And in the mountains*, etc.] The hill country of Judea, as it is called (^{<4019>}Luke 1:39,65), in which were the following cities:

Shamir: the Alexandrian copy of the Greek version reads Sophir as the name, of the first of these cities; and Jerom says ^{f357} there was a village of this name in the mountainous parts, situated between Eleutheropolis, and Ashkelon in the tribe of Judah; (see ^{<3300>}Micah 1:11);

and Jattir the same writer calls Jether, in the tribe of Judah; and says ^{f358} there was in his time a very large village called Jethira, twenty miles from Eleutheropolis, the inhabitants of which were then all Christians: it was situated in interior Daroma, near Malatha;

and Socoh is different from Socoh in (^{<0655>}Joshua 15:35); that was in the plain, this in the mountain; (see Gill on "^{<0655>}Joshua 15:35").

Ver. 49. *And Dannah*, etc.] Dannah is not mentioned elsewhere,

and Kirjathsannah, which [is] Debir; Kirjathsannah had three names, this and Debir, and Kirjathsepher; (see Gill on "^{<0655>}Joshua 15:15"); all which are of much the same signification; for "Sanna" with the Arabs ^{f359}, and so with the Phoenicians, signifies law, doctrine, and manner of life; and with the Mahometans the secondary law to the Koran, and answers to the Jewish Misnah; and the Greek version interprets this name "the city of letters". Jerom ^{f360} calls it Daenna, and seems to confound it with Dannah.

Ver. 50. *And Anab*, etc.] Of Anab, (see Gill on "^{<0612>}Joshua 11:21");

and Eshtemoh Jerom calls ^{f361} Astemech, a village in the tribe of Judah, and belongs to the Jews in Daroma, and is to the north of a place called Anem, perhaps the same with Anim here;

and Anim Jerom says is the village Anea, near another of the same name; which he places to the south of Hebron, as he does this to the east, the inhabitants of which in his time were all Christians.

Ver. 51. *And Goshen*, etc.] Of Goshen in the land of Canaan, (see Gill on "^{<0604>}Joshua 10:41");

and Holon, of which there is no other mention;

and Giloh was the city of Ahitophel, (^{<10152>}2 Samuel 15:12);

eleven cities with their villages; the number agrees; this is the first division of cities in the mountains; a second follows.

Ver. 52. *Arab*, etc.] Arab is the same Jerom ^{f362} calls Ereb, and was in his time a village in the south, and was called Heromith;

and Dumah; Duma, Jerom says ^{f363}, was a large village in the south, also on the borders of Eleutheropolis, seventeen miles from it;

and Eshean, of which we have no account.

Ver. 53. *And Janum*, etc.] Under the word “Janum”, Jerom writes ^{f364}, there is a village called Janua, three miles from Legion to the south, but seems not to be what is written;

and Bethtappuah is by Jerom called Bethaphu ^{f365}, and said to be a village in the tribe of Judah, fourteen miles beyond Raphia, as you go to Egypt, which is the border of Palestine;

and Aphekah; Jerom speaks ^{f366} of a large castle in his time called Apeca, near the town of Palestine; there were several places of the name of Apek; (see Gill on “^{<6218>}Joshua 12:18”). As for Bethtappuah, it seems to be a place which was dedicated to a deity to which apples were sacred, in memory of the apple by which mankind was seduced; there was in later times a goddess called Pomona from hence.

Ver. 54. *And Humtah*, etc.] Of Humtah we nowhere else read;

and Kirjatharba, which [is] Hebron; of Kirjatharba we read frequently; (see Gill on “^{<6415>}Joshua 14:15”);

and Zior; Jerom says ^{f367}, that in his time there was a village shown by the name of Sihor, between Aelia (or Jerusalem) and Eleutheropolis, in the tribe of Judah:

nine cities with their villages; which is exactly their number, as expressed; here ends the second division, or of the cities in the hill country of Judea; a third follows.

Ver. 55. *Maon, Carmel*, etc.] Maon was the dwelling place of Nabal the Carmelite, whose possessions were in Carmel, and were not far from one

another, (~~025D~~ 1 Samuel 25:2). It gave name to a wilderness near where David hid himself from Saul, (~~0225~~ 1 Samuel 23:25); Jerom ^{f368} places it to the east of Daroma, who also informs ^{f3696} us, that there was in his time a village that went by the name of Carmelia, ten miles from Hebron towards the east, and where was a Roman garrison.

and Ziph, according to the same writer ^{f370}, was eight miles from Hebron to the east; and there was a village shown in his time where David was hid; this gave name to a wilderness also, (~~0234~~ 1 Samuel 23:14);

and Juttah, which Jerom calls ^{f371} Jeshan, was in his time a large village of the Jews, eighteen miles from Eleutheropolis, to the southern part in Daroma. Reland ^{f372} conjectures that this was the native place of John the Baptist; and that, instead of “a city of Judah”, it should be read “the city Juta”, (~~0139~~ Luke 1:39).

Ver. 56. *And Jezreel*, etc.] This Jezreel in the tribe of Judah is different from that which was once a royal seat of some of the kings of Israel, and from whence the famous valley of Jezreel or Esdraelon had its name: of this we have no other account elsewhere;

and Jokdeam; of which we have no other mention;

and Zanoah is a distinct place from the city of the same name in the valley, (~~0654~~ Joshua 15:34).

Ver. 57. *Cain*, etc.] Cain, or Hakain, “that Cain”, we nowhere else read of; whether the name was given it by the old Canaanites, in memory of Cain, the son of Adam, is not certain:

Gibeah; there were other places that went by the name of Gibeah; there was a Gibeah in Benjamin, (~~0204~~ Judges 20:4,10 ~~013D~~ 1 Samuel 13:2,15,16 14:16), and another in the same tribe called Gibeah of Saul, (~~0110~~ 1 Samuel 11:4 15:34) (~~0206~~ 2 Samuel 21:6 ~~2309~~ Isaiah 10:29), to distinguish it from that; but this was in the tribe of Judah. Masius conjectures it is the same with that in (~~0239~~ 1 Samuel 23:19) which was near Ziph; and not amiss. Jerom ^{f373} makes mention of Gabaha and Gabatha, little villages to the east of Daroma; and of another Gabatha, near Bethlehem, in the tribe of Judah; but whether either of these are meant it is doubtful;

Timnah, of this city, (see Gill on “~~0650~~ Joshua 15:10”);

ten cities with their villages; the number agrees with the names of them.

Ver. 58. *Halhul*, etc.] Here begins a fourth division, or list, of the cities in the mountains. Halhul Jerom calls Ehul, and says ^{f374} there was in his time in the country belonging to Aelia (or Jerusalem) a village by the name of Ahula, near Hebron; and

Bethzur, Jerom says ^{f375}, was then called Bethseron, a village as you go from Aelia to Hebron, in the twentieth mile, near which was a fountain at the bottom of a mount, where it is said the eunuch was baptized by Philip: he makes mention of another village called Bethsur in the tribe of Judah, a mile from Eleutheropolis. In the Apocrypha: “So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.” (2 Maccabees 11:5)

it is said to be but five furlongs from Jerusalem, but it must have been at a greater distance;

Gedor, of this city, (see Gill on “^{<f623>}Joshua 12:13”).

Ver. 59. *And Maarath, and Bethanath, and Eltekon*, etc.] Of these cities we have no account elsewhere; only mention is made of Eltekeh, in the tribe of Dan, (^{<f694>}Joshua 19:44);

six cities with their villages; these were all in the mountainous part of Judea, as were the two following.

Ver. 60. *Kirjathbaal, (which [is] Kirjathjearim,)*, etc.] Of Kirjathbaal, and its several names, (see Gill on “^{<f659>}Joshua 15:9”);

and Rabbah, of which we nowhere else read; for this is a very different city from the Rabbah of the children of Ammon, (^{<f626>}2 Samuel 12:26);

two cities with their villages; why these are reckoned by themselves is not certain.

Ver. 61. *In the wilderness*, etc.] The wilderness of Judea, which was not a desert and uninhabited but had many cities and villages in it, those that follow:

Betharabah; the first of these seems to be in the borders of Judah and Benjamin, and so is ascribed to both; (see ^{<f636>}Joshua 15:6 18:22);

Middin, and Secacah; of the two last we read nowhere else, only in (^{<f650>}Judges 5:10); what we translate “ye that sit in judgment”, Kimchi

interprets, “ye that dwell by Middin”, and says it is the name of a place in Joshua, and mentions this passage.

Ver. 62. *And Nibshan*, etc.] Of Nibshan no mention is made elsewhere;

and the city of Salt some take to be Zoar, so called because near the salt sea, or where Lot’s wife was turned into a pillar of salt, (^{<01922>}Genesis 19:22,26); but rather this city might be so called, because salt was made here.

and Engedi, or Engaddi, is a well known place, near the salt sea; (see Gill on “^{<2670>}Ezekiel 47:10”). Jerom says ^{f376}, there was a very large village of Jews in his time called Engaddi, near the dead sea, from whence comes the opobalsam; the same place is called Hazazontamar, from the palm trees which grew there, (^{<4402>}2 Chronicles 20:2). It was famous for vineyards also, (^{<2014>}Song of Solomon 1:14); it lay, according to Josephus ^{f377}, three hundred furlongs or about forty miles from Jerusalem:

six cities with their villages; the sum total agrees with the particulars.

Ver. 63. *As for the Jebusites, the inhabitants of Jerusalem*, etc.] From whom the city was called Jebus, (^{<07910>}Judges 19:10). The Jews say, that these Jebusites were not those of the seven nations; but there was a man whose name was Jebus, and he was of the Philistines, of the seed of Abimelech, and the place was called by his name Jebus; and the men of that family that dwelt at Jerusalem, their names were called Jebusites, having their descent from him; so Araunah, the Jebusite, was king of that place: and the fort of that place was Zion, which was at Jerusalem: so Kimchi relates from their Rabbins, and with whom Jarchi agrees, but without any foundation; there is no doubt to be made of it, that these Jebusites were Canaanites:

the children of Judah could not drive them out; according to the above Jewish writers they could have done it, but it was not fit and proper they should, because of the oath of Abraham to Abimelech, from whom they suppose these Jebusites sprung; but the case was this; though Joshua slew the king of this place, and took his land with the rest, (^{<6601>}Joshua 10:1,26,42); and though the men of Judah retook it after his death, it having been got into the hands of the Jebusites again, (^{<07008>}Judges 1:8); yet either the fort of Zion was never taken by either of them, or if taken, the Jebusites got possession of it again, and held it until the times of David; (see ^{<1076>}2 Samuel 5:6-9);

but the Jebusites dwell with the children of Judah at Jerusalem unto this day; the one in the fort of Zion, and the other in the city of Jerusalem, properly so called, and thus they continued unto the writing of this book; by which it should seem, that the Jebusites were not dispossessed of their fort, or a part of the city, by Joshua; or this might be added and inserted by some inspired man afterwards; or however it must be done before the times of David: and from the whole it appears, that the city of Jerusalem, at least a part of it, belonged to the tribe of Judah, as another part did to that of Benjamin, to which it is ascribed, (~~06828~~ Joshua 18:28); (see ~~00021~~ Judges 1:21).

CHAPTER 16

INTRODUCTION TO JOSHUA 16

This chapter gives us an account of the lot of the children of Joseph, Ephraim, and the half tribe of Manasseh, one half having settled on the other side Jordan; and first the borders of the whole lot in general are given, (^{<1640>}Joshua 16:1-4); and then the borders of the tribe of Ephraim in particular, (^{<1640>}Joshua 16:4-8); and it is observed, that this tribe had besides separate cities among the children of Manasseh, and that there were some Canaanites, particularly in Gezer, not driven out by the Ephraimites, (^{<1640>}Joshua 16:9,10).

Ver. 1. *And the lot of the children of Joseph fell*, etc.] Or, “went out” ^{f378}; of the pot or urn, this being the next lot that was drawn to that of Judah, the government being Judah’s, and the birthright Joseph’s, (^{<1642>}1 Chronicles 5:2); and by his children are here meant the tribe of Ephraim, and the tribe of Manasseh: or the line and border according to the lot went forth

from Jordan by Jericho unto the water of Jericho on the east; by which it appears, that this was the southern border of the lot; for the tribe of Benjamin, in which Jericho was, lay between Judah and Ephraim, and the border began at Jordan, where it flowed near Jericho, and proceeded to a water which belonged to that city, and is generally thought to be the waters Elisha healed, (^{<1649>}2 Kings 2:19-22);

to the wilderness that goeth up throughout Mount Bethel; this was the wilderness of Bethaven, (^{<1682>}Joshua 18:12); Jarchi interprets it of the border that went up through Mount Bethel; which is true, and so might the wilderness also, for which the Targum is express; mention is made of a mountain on the east of Bethel, (^{<1618>}Genesis 12:8).

Ver. 2. *And goeth out from Bethel to Luz*, etc.] For though these two places in time became one, yet they were originally distinct. Bethel, at which Jacob stopped, and who gave it its name, was a field adjacent to the city of Luz, (^{<1681>}Genesis 38:11,19); and therefore with propriety may be, as they here are, distinguished:

and passeth along unto the borders Archi to Ataroth; or to Archiataroth; these two words being the name of one and the same place, and to be joined as they are, in the Greek version, and others; and is the same with Atarothaddar, (^{<6165>}Joshua 16:5 18:13). Ataroth was its proper name, but it had these additional epithets to distinguish it from another Ataroth; (see ^{<6167>}Joshua 16:7); Jerom ^{f379} makes mention of Atharoth by Ramma, in the tribe of Joseph, and of another in the tribe of Ephraim, now a village at the north of Sebaste, or Samaria, four miles from it, called Atharus; the former is here meant.

Ver. 3. *And goeth down westward to the coast of Japhleti*, etc.] This place is now unknown, though no doubt well known to the sons of Joseph, when this lot fell to them, and its border was described:

unto the coast of Bethhoron the nether: so called to distinguish it from Bethhoron the upper, (^{<6165>}Joshua 16:5); this was about twelve miles from Jerusalem; (see Gill on "^{<6100>}Joshua 10:10"); and to Gezer: which was about a day's journey from Bethhoron, as appears from the passages in the Apocrypha:

“39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him. 40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying, ... 45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.” (1 Maccabees 7)

Jerom ^{f380} says in his time it was a village called Gazara, four miles from Nicopolis, or Emmaus. It is the same with Gadara, as it is sometimes called by Josephus, who says ^{f381}, the tribe of Ephraim took in the land from the river Jordan to Gadara; this was a royal city; (see ^{<6163>}Joshua 10:33);

and the outgoings thereof are at the sea: the Mediterranean sea.

Ver. 4. *So the children of Joseph, Manasseh and Ephraim, took their inheritance.*] As it fell to them by the lot; by Manasseh is meant the half tribe of Manasseh, one half of that tribe having been settled by Moses on the other side Jordan; and next follows an account of the borders of the inheritance of Ephraim in particular, as that of the half tribe of Manasseh is given in (^{<6170>}Joshua 17:1-18).

Ver. 5. *And the border of the children of Ephraim, according to their families, was [thus],* etc.] Or what follows is the description of it:

even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper; the first was on the south of the inheritance, and the latter on the north, as Masius has placed them: who has given us a type of this description, by which it appears that this lot is here described in its breadth from south to north.

Ver. 6. *And the border went out towards the sea,* etc.] The Mediterranean sea:

to Michmethah on the north side; of the border, the same on which Bethhoron was, from whence the border proceeded on to this place, of which we have no other account but in (^{<6170>}Joshua 17:7); by which it appears to have been near Shechem, and in sight of it;

and the border went about eastward unto Taanathshiloh; this seems to be the same Jerom^{f382} calls Thenath in the tribe of Joseph; and who observes there was in his day a village of this name ten miles from Neapolis (or Shechem) to the east, as you go down to Jordan:

and passed by it on the east to Janohah: which the above writer^{f383} wrongly calls Janon, and says, that in his time a village of this name was shown in the country of Acrabatena, twelve miles to the east from Neapolis or Shechem; the border passed by Taanath on the east of it, and went on this place.

Ver. 7. *And it went down from Johanan to Ataroth,* etc.] This is different from Ataroth before mentioned, (^{<6162>}Joshua 16:2); there were several places of this name, as before observed; this seems to be that which Jerom places four miles from Sebaste or Samaria, (see Gill on "^{<6162>}Joshua 16:2");

and to Naarath; Jerom^{f384} says, that Naarath was in his time called Naorath, a village of the Jews, five miles from Jericho; and is the village Josephus^{f385} calls Neara, where was a water, half of which Archelaus turned, and led to the field planted with palm trees, near Jericho; and, according to the Jewish writers^{f386}: there was a place called Noaran near to Jericho, which seems to be this:

and came to Jericho, and went out at Jordan; where it ended this way, which was eastward.

Ver. 8. *The border went out from Tappuah westward*, etc.] Which was different from the Tappuah in the tribe of Judah, (^{<6653>}Joshua 15:34); this was in the tribe of Ephraim on the border of Manasseh, (^{<6678>}Joshua 17:8);

unto the river Kanah; supposed by some to be the brook Cherith, by which Elijah hid himself, (^{<4178>}1 Kings 17:3,5); though objected to by others; it seems to have had its name from the reeds which grew in it, or on the banks of it:

and the goings out thereof were at the sea; if the river Kanah was the brook Cherith, this must be the dead or salt sea: but that is never called “the sea”, rather the Mediterranean sea is meant, and consequently Kanah could not be Cherith, which was at too great a distance from this sea:

this [is] the inheritance of the tribe of the children of Ephraim by their families; that is, this is the description of the border of it; for the cities within are not mentioned, and the descriptions in general are very obscure.

Ver. 9. *And the separate cities for the children of Ephraim*, etc.] The tribe of Ephraim, being much larger than the half tribe of Manasseh, besides the lot that fell to it, described before by its boundaries, had several particular and distinct cities given to it: which

[were] among the inheritance of the children of Manasseh; some that were upon the borders of Ephraim, and within the territory of Manasseh, and it may be where it jetted out in a nook or corner, (see ^{<6678>}Joshua 17:8,9);

all the cities with their villages; not the separate cities only, but the little towns adjacent to them.

Ver. 10. *And they drove not out the Canaanites which dwelt in Gezer*, etc.] Which was the border of their tribe length ways, and was near the sea, (^{<6648>}Joshua 16:3); in this they did not obey the command of God, and either they did not drive them out, because they could not, God not delivering them up into their hands, because of their sins; or through their slothfulness, or it may be through covetousness, being willing to make some advantage to themselves by them, being a trading people, which seems to be intended in the next clause:

but the Canaanites dwelt among the Ephraimites unto this day; which Joshua, the writer of this book, might truly say, and be no objection to it,

since the same is observed after his death, (~~1002~~Judges 1:29); and indeed they continued to dwell there until the times of Solomon, when it was taken by Pharaoh king of Egypt, and given as a present to his daughter, the wife of Solomon, (~~1005~~1 Kings 9:15-17); and though this clause does not furnish out an argument against the writing of this book by Joshua, yet, from the instance given, it appears it must have been written before the times of Solomon, and so not by Ezra, as some:

and serve under tribute; so that they were under their power, and therefore could have driven them out, or slain them, as by the command of God they should; but they spared them for the sake of the tribute they received from them, which seems to agree with the character of the Ephraimites, (~~2818~~Hosea 12:8).

CHAPTER 17

INTRODUCTION TO JOSHUA 17

This chapter gives an account of the lot that fell to the half tribe of Manasseh, to the male children of Manasseh, and to the daughters of Zelophehad, (^{<670>}Joshua 17:1-6); and describes the coast of that lot, (^{<670>}Joshua 17:7-13); and relates the request of the sons of Joseph, to have their lot enlarged, which was granted, (^{<674>}Joshua 17:14-18).

Ver. 1. *There was also a lot for the tribe of Manasseh*, etc.] As well as for the tribe of Ephraim:

for he [was] the firstborn of Joseph; and therefore ought to have his part and share in the lot of the children of Joseph, though Ephraim was preferred before him in the blessing of Jacob. Some think this is given as a reason why he had a double portion, one on the other side Jordan, and another in the land of Canaan:

[to wit], for Machir, the firstborn of Manasseh, the father of Gilead; who was the only son of Manasseh, and so through him, and by his son Gilead, the whole tribe sprung from that patriarch: and

because he was a man of war, therefore he had Gilead and Bashan; which were given to his posterity by Moses, and lay on the other side Jordan, (see ^{<683>}Deuteronomy 3:13,15). This Machir very likely had shown his warlike disposition and courage in Egypt, and had fought under the kings there against the common enemy of that country; for it is highly probable he was dead before the children of Israel came out from thence, but the same warlike spirit continued in his posterity; they had their part assigned them on the other side Jordan, to defend that country, while the tribes of Reuben and Gad attended to the care of their flocks and herds.

Ver. 2. *There was also [a lot] for the rest of the children of Manasseh by their families*, etc.] For such that had no part in Gilead and Bashan on the other side Jordan, even for the other half tribe, whose families are particularly mentioned, as follows:

for the children of Abiezer; who is called Jeezer in (⁻⁰⁰⁵⁰Numbers 26:30); and was a son of Gilead, the son of Machir, as the rest that follow were:

and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida; hence the families of the Jeezerites, Helekites, Asrielites, Shechemites, Hopherites, and Shemidaites, mentioned in (⁻⁰⁰⁵⁰Numbers 26:30-32); and for which families was the lot here spoken of:

these [were] the male children of Manasseh the son of Joseph by their families; which is observed for the sake of, and to lead unto what follows, otherwise in common none but males inherited; but the following is an excepted and remarkable case.

Ver. 3. *But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters*, etc.] The descent of this man is particularly given, to show the truth and reality of it, upon which his daughters made their request, and that granted and now claimed:

and these [are] the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah; by the same names, and in the same order they are called in (⁻⁰⁰⁵³Numbers 26:33 27:1); the order is a little different in (⁻⁰⁰⁵¹Numbers 36:11).

Ver. 4. *And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes*, etc.] The ten princes, who, with Eleazar and Joshua, were appointed to divide the land, (⁻⁰⁰⁴⁷Numbers 34:17-29); and were now met together for that purpose, (⁻⁰⁰⁴⁰Joshua 14:1);

saying, the Lord commanded Moses to give us an inheritance among our brethren; those of the same tribe with them; for upon their application to Moses he inquired of the Lord, who ordered him to grant their request, (⁻⁰⁰⁷⁰Numbers 27:1-7);

therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their fathers; that is, to the half tribe of Manasseh.

Ver. 5. *And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which [were] on the other side Jordan*, etc.] The lot which fell to the half tribe of Manasseh was divided into ten parts: according to

the Jewish writers, the six families before mentioned had six parts, and the daughters of Zelophehad had four parts; one on the account of Zelophehad their father, two on the account of their grandfather Hephher, who they say was the firstborn, and one on account of their uncle, their father's brother, who died in the wilderness without children; so Jarchi and Kimchi relate from the Talmud^{f387}; but the true case seems to be this, there were six portions for the six families, but there being no sons in Hephher's family, his part was divided into five, and given to the five daughters of Zelophehad:

beside the land of Gilead and Bashan, which [were] on the other side Jordan: which were given to the other half tribe, as before observed, (⁴⁶³⁹Joshua 13:29-31).

Ver. 6. *Because the daughters of Manasseh had an inheritance among his sons,* etc.] Which occasioned such a number of portions; the daughters of Zelophehad are meant, who descended from Manasseh:

and the rest of Manasseh, some had the land of Gilead; that is, those besides the six families before expressed, namely, the two families of the Machirites and Gileadites, (⁴⁶⁵⁹Numbers 26:29).

Ver. 7. *And the coast of Manasseh was from Asher,* etc.] Not from the border of the tribe of Asher, as Kimchi, in which he is followed by Vatablus; for that was at too great a distance; but a city of the tribe of Manasseh; and in Jerom's^{f388} time a village of this name was shown fifteen miles from Neapolis or Shechem, as you go from thence to Scythopolis, near the public road:

to Michmethah, that [lieth] before Shechem; the same place mentioned in the description of the border of Ephraim, (see Gill on "⁴⁶⁴⁶Joshua 16:6"):

and the border went along on the right hand, unto the inhabitants of Entappuah; that is, leaving this place, and its inhabitants to the right, which was a place in the land of that name, next mentioned; and seems to be so called from a fountain in it, or near it, as well as from a multitude of apples growing there, and with which perhaps the country abounded, of which in (⁴⁶⁷⁸Joshua 17:8).

Ver. 8. *[Now] Manasseh had the land of Tappuah,* etc.] The whole territory that went by that name, from a city of note in it, next mentioned; all the fields and villages in it belonged to the tribe of Manasseh:

but Tappuah on the border of Manasseh [belonged] to the children of Ephraim; and was one of those separate cities they had among the inheritance of the children of Manasseh; though it seems they had only the city, not the territory adjacent to it, and which was named from it.

Ver. 9. *And the coast descended unto the river Kanah, southward of the river*, etc.] The same mentioned in the account of the coast of Ephraim, (^{<4668>}Joshua 16:8); which was north of that river, as Manasseh was to the south of it:

these cities of Ephraim [are] among the cities of Manasseh; that is, the cities before mentioned, Asher, Michmethah, Entappuah, and Tappuah; though they were in the tribe of Manasseh, yet they were inhabited by the Ephraimites:

the coast of Manasseh also [was] on the north side of the river; of the river Kanah, as well as on the south of it; it had cities there, though possessed by the tribe of Ephraim:

and the outgoings of it were at the sea; the Mediterranean sea.

Ver. 10. *Southward [it was] Ephraim's, and northward [it was] Manasseh's*, etc.] As Ephraim lay to the south of Manasseh, Manasseh lay to the north of Ephraim:

and the sea is his border; the Mediterranean sea was their boundary on the west:

and they met together in Asher on the north; that is, on the northwest towards the Mediterranean sea, as, at Mount Carmel:

and in Issachar on the east; towards Jordan.

Ver. 11. *And Manasseh had in Issachar, and in Asher, Bethshean, and her towns*, etc.] As Ephraim had cities in Manasseh, so had Manasseh cities in these two tribes, which in some parts bordered on it, before described, even the cities following, and the first that is named is Bethshean: this lay in the tribe of Issachar, and was the uttermost border of Manasseh that way; it was, as Josephus ^{f389} says, called Scythopolis; but not from the Scythians, as Pliny ^{f390} suggests, but from Succoth, a place where Jacob resided, and which was not far from it, (^{<0337>}Genesis 33:17 ^{<1042>}1 Kings 4:12 7:46); it lay before the great plain of Jezreel, and was at the entrance into it,

“After this went they over Jordan into the great plain before Bethsan.” (1 Maccabees 5:52)

and was six hundred furlongs, or seventy five miles, from Jerusalem, according to: “From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,” (2 Maccabees 12:29)

and was one of the cities of Decapolis, from whence our Lord had hearers, (^{<4025>}Matthew 4:25). It was such a pleasant place, that it is said in the Talmud ^{f391}, that if the garden of Eden was in the land of Israel, Bethshean was the gate of it; on which the gloss says, that its fruits were the sweetest in the land of Israel:

and Ibleam and her towns; it seems to be the same with Bileam, by a transposition of the two first letters, (^{<1350>}1 Chronicles 6:70); and was a place not far from Megiddo, after mentioned, as appears from (^{<1307>}2 Kings 9:27);

and the inhabitants of Dor and her towns; this had been a royal city, (see Gill on “^{<6102>}Joshua 11:2”) and (see Gill on “^{<6123>}Joshua 12:23”);

and the inhabitants of Endor and her towns; this place became famous for a witch there in the times of Saul, (^{<0207>}1 Samuel 28:7); in the times of Jerom ^{f392} it was a large village near Mount Tabor, four miles to the south, which he calls Aeudor, of or in Jezreel; and elsewhere ^{f393} he speaks of Endor, as near the town of Nain, where our Lord raised the widow’s son the dead, and is about: Scythopolis:

and the inhabitants of Taanach and her towns; this had been a royal city, (see Gill on “^{<6022>}Joshua 12:22”);

and the inhabitants of Megiddo and her towns: this was another royal city mentioned with the former; (see Gill on “^{<6021>}Joshua 12:21”); there

[even] three countries; the three last cities, with their towns, that are mentioned, Endor, Taanach, and Megiddo; all which perhaps belonged to Dor, and may be the Naphothdor spoken of (^{<6102>}Joshua 11:2 12:23); where the same word is used as here; so Jarchi interprets it.

Ver. 12. *Yet the children of Manasseh could not drive out [the inhabitants] of these cities*, etc.] Mentioned in (^{<6071>}Joshua 17:11); they had not strength at first to do it, or either were negligent and slothful, and suffered them to dwell among them, and did not take the advantage they

might have done; and afterwards it was too late, they became too strong and numerous for them, at least for a time:

but the Canaanites would dwell in the land; whether they would or not.

Ver. 13. *Yet it came to pass, when the children of Israel were waxed strong,* etc.] Increased in numbers, and became superior to the Canaanites, not only those of the tribe of Manasseh, but of the other tribes also:

that they put the Canaanites to tribute; they did not take away their lives, as they were commanded to do, but made them tributaries to them, which seems to arise from a covetous disposition, and done for the sake of gain:

but did not utterly drive them out; which they were ordered to do, and could now have done; for if they were able to make them pay tribute to them, they had power sufficient to drive them out, or destroy them, and therefore broke the commandment of God, (^{<B70>}Deuteronomy 7:1,2 20:16,17).

Ver. 14. *And the children of Joseph spake unto Joshua,* etc.] Which some understand of the children of Manasseh only; and, indeed, the complaint and arguments used, as well as some circumstances in the account, best agree with them; yet certain it is, that the children of Ephraim accompanied the children of Manasseh, and were present at this interview, as appears from (^{<B77>}Joshua 17:17); and if they did not join with them in the request and complaint expressly, they countenanced and encouraged the same by their presence:

saying, why hast thou given me but one lot and one portion to inherit: this seems to suit better with one than both; for there was a lot for the tribe of Manasseh also, as well as for Ephraim, (^{<B70>}Joshua 17:1); by which it should seem that there were two, and if both made this expostulation, it was not fact; but it may be, that the inheritance which came to them by lot was not as yet divided, and so they called it one lot and one portion, and then it might with propriety be said by them both; and their sense be, that the lot or portion assigned them was only sufficient for one of them, and not for both:

seeing I [am] a great people; as especially both tribes put together were;

forasmuch as the Lord hath blessed me hitherto? this best agrees with the tribe of Manasseh, which, since their coming out of Egypt, was increased

twenty thousand five hundred, whereas the tribe of Ephraim was decreased; compare (⁴⁰¹³³Numbers 1:33,35) with (⁴⁰¹³⁴Numbers 26:34,37). Now it might have been expected by them, that as Joshua was of the tribe of Ephraim, that he would have favoured their cause on that account, and that they should have obtained the grant of an addition by that means; but Joshua was impartial in his administration, and showed no favour and affection on that score, as appears by what follows.

Ver. 15. *And Joshua answered them*, etc.] By retorting their own argument upon them:

if thou [be] a great people; which he does not deny, as they were for numbers and power:

[then] get thee up to the wood [country]; which was near them, and within their borders, and lay on hills and mountains, perhaps the mountains of Gilboa, and therefore are bid to go up:

and cut down for thyself there; cut down the trees of the wood, clear the ground of them, and so make it habitable, and by that means enlarge the places of their habitation:

in the land of the Perizzites, and of the giants; or Rephaim; the former of these were one of the seven nations of the Canaanites, who from their name seem to have dwelt not in the cities, and walled towns, but in villages, and scattered houses, in desert places, and among the woods, where also the giants had retired and dwelt after Joshua had driven them out of the cities; and by driving these out of their present habitations, they would gain more room to dwell in, and would find their lot sufficient for them:

if Mount Ephraim be too narrow for thee; either meaning all Ephraim, and even the whole lot of the sons of Joseph, or rattler the mount particularly so called; for the words may be rendered, “for Mount Ephraim hastens for thee”^{f394}; was clear or open for thee; ready to be delivered to thee, and thou mayest possess it at once.

Ver. 16. *And the children of Joseph said, the hill is not enough for us*, etc.] Meaning either Mount Ephraim, and all included in it; or it may be rather the wood country on the hills and mountains they were bid to go up to; signifying, that if they could gain that out of the hands of the Perizzites and giants, and clear it of the wood, and make it habitable, even that would

not be sufficient for them; or that hill and mountain cannot be “found by us”^{f395} or obtained and possessed by us; we are not able to get it into our hands; there being a valley between us and that:

and all the Canaanites that dwell in the land of the valley have chariots of iron; not chariots made of iron, but chariots with iron scythes fastened to the sides, or axle trees of them, which when driven with great force and fury, would cut down the infantry in battle, as grass is cut down with scythes, (see ^{<07012>}Judges 4:2,3);

[both they] who [are] of Bethshean and her towns, and [they] who [are] of the valley of Jezreel; both which belonged to the tribe of Manasseh, or were on the borders of it, though as yet they had not got possession, (see ^{<06711>}Joshua 17:11); and this circumstance seems to favour the notion, that tribe of Manasseh were at least chiefly concerned in this address.

Ver. 17. *And Joshua spake unto the house of Joseph, [even] to Ephraim and to Manasseh*, etc.] From whence it is clear that some of both were present; and they being brethren, and their interests united, and their cities intermixed, it would be to their mutual advantage to have an enlargement; which the tribe of Manasseh wanted more especially, more of their cities that fell to their lot being in the hands of the Canaanites, than of any other:

saying, thou [art] a great people, and hast great power; were very numerous, and so able to contend with the Canaanites, and make themselves more room:

thou shalt not have one lot [only]; or only have what they were possessed of, but should have more; and, as they wanted more, they were able enough to get more; and if they exerted their power, relying on the providence of God, through his blessing on their endeavours, they would certainly have an increase of their portion.

Ver. 18. *But the mountains shall be thine*, etc.] Or “for”^{f396} it shall be thine; thou shalt get the possession of it, though attended with difficulties that seem insuperable:

for, or “if, though”^{f397}

it [is] a wood; the habitation of the Perizzites, and giants, and so dangerous to go un to it, and full of trees, and so seems unprofitable and useless:

and thou shalt cut it down; both the inhabitants of it, and the trees of it, and clear it of both, and make it both safe and commodious to dwell in, which would be a fine enlargement for them:

and the outgoings of it shall be thine; all it produces when cultivated, and all the parts adjacent to it:

for thou shall drive out the Canaanites; this Joshua assures them of, to encourage them to attempt it:

though they have iron chariots, [and] though they [be] strong; be not afraid of their chariots, though terrible, nor of their giants and mighty men, God will be on your side, and you have nothing to fear from them, (see ~~610~~ Joshua 11:4,6); whether the tribes of Ephraim and Manasseh took this advice of Joshua is not said.

CHAPTER 18

INTRODUCTION TO JOSHUA 18

This chapter informs us of the setting up of the tabernacle at Shiloh, (^{<0680>}Joshua 18:1); of the notice Joshua took, that seven tribes had not received their inheritance, (^{<0680>}Joshua 18:2); of the instructions he gave them to send three men out of each tribe, and describe the land not yet disposed of, and bring the account to him, which was accordingly done, (^{<0680>}Joshua 18:3-9); and then he cast lots for them, and the first lot came up for Benjamin, (^{<0680>}Joshua 18:10,11); the borders of whose lots are described, (^{<0680>}Joshua 18:12-20); and the several cities in it enumerated, (^{<0680>}Joshua 18:21-28).

Ver. 1. *And the whole congregation of the children of Israel assembled together at Shiloh*, etc.] The whole body of the people, men, women, and children, as well as the camp, (^{<0680>}Joshua 18:9); at least all that had not received their inheritances in the land. Hither they came from Gilgal, where the camp and tabernacle had been ever since their passage over Jordan; but now the land being in the main subdued, that was too far off both for the camp and tabernacle, and therefore they moved further into the land, and nearer Jerusalem, where in time the tabernacle was to be placed. The place they assembled at, Shiloh, was in the tribe of Ephraim, of which tribe Joshua was, and whose lot and inheritance was now fixed, and it was not far from Jerusalem, about two leagues. Jerom says ^{f398} it was ten miles from Neapolis or Shechem, in the country of Acrabatena; and that there were scarce any ruins of it to be seen in his day, only an altar demolished was shown ^{f399}. It seems to have its name from the peaceable condition the land was now in, and very likely was now given it on that account:

and set up the tabernacle of the congregation there; no doubt by the appointment and direction of God, signified to Eleazar the high priest, either by a voice, or by Urim and Thummim; and the removal of it seemed necessary, partly that because several camps which surrounded it were now broken up and settled in their cities, as Reuben, Judah, and Ephraim; and partly that it might be near where Joshua, the governor of Israel, resided, Ephraim being his tribe; and also since Gilgal, on the borders of the land,

was too far off for the people to resort to the tabernacle, and therefore it was, proper it should be more in the heart of the country: when this was done, cannot certainly be determined; Kimchi says it was fourteen years after the Israelites came into the land of Canaan; and so says ^{f400} their chronology; but it is highly probable it was before that time, and not longer than seven or eight years at most; here the tabernacle continued, according to the Jewish writers ^{f401}, three hundred sixty nine years, even unto the times of Samuel, when for the sins of the sons of Eli it was removed. Eupolemus ^{f402}, an Heathen writer, speaks of the holy temple being fixed at Shiloh by Joshua:

and the land was subdued before them: the far greater part of it, and all so as to have no disturbance from, or war with, the inhabitants.

Ver. 2. *And there remained among the children of Israel seven tribes,* etc.] Which were those of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan:

which had not yet received their inheritance; and for which the lots were not cast.

Ver. 3. *And Joshua said unto the children of Israel,* etc.] To those of the seven tribes:

how long [are] you slack to go to possess the land which the Lord God of your fathers hath given you? not that they might have taken possession of it of themselves, without having it assigned to them by lot; that they did not do this, is not what is complained of, and they stand reprov'd for; but that when two tribes and a half had received their inheritance, these seem'd indifferent to it, show'd no inclination and disposition towards it, and much less eagerness to have a settlement, and did not apply to the court for it; which dilatoriness might arise from the present affluence of all good things they enjoy'd through the spoils of the enemy; and partly through slothfulness, being tired of the war, and perceiving that they must be involved in it again to dispossess the Canaanites of some of the cities that would fall to their lot; and, perhaps, their slackness might be the more increased, by observing the dissatisfaction of the tribes with the lot they had received, and therefore wait'd till things were adjust'd to greater satisfaction.

Ver. 4. *Give out from among you three men for [each] tribe,* etc.] That is, for each of the seven tribes, in all twenty one; though some think they were

to be taken out of all the nine tribes and a half, and were thirty six; and so Josephus^{f403} seems to understand it; but then he makes but one out of each tribe to be sent, and but ten in all, which is a great oversight in that historian:

and I will send them; Joshua would not take upon him to name the persons, but left it to their own choice for their greater satisfaction; but when chosen and presented to him, he would give them a commission and directions what to do:

and they shall rise; gird themselves, and prepare for their journey, and set out:

and go through the land; of Canaan; not the whole of it, but that part which as yet was not disposed of; though some think they were to go through and describe the whole land; but I see no reason for that, for what was described was to be divided into seven parts only, and what belonged already to Judah and Joseph, seem plainly to be excepted in (~~Joshua~~ Joshua 18:5):

and describe it according to the inheritance of them; take the dimensions of it, and divide it into seven parts, according to the number of the tribes that had not received their inheritance. Jarchi thinks this description and division were not to be made equally, but according to the largeness and smallness of the tribes; but this could not be done by the measurers, since the inheritance of each depended on the lot that was afterward to be cast, which by this means would have been rendered needless:

and they shall come [again] to me; which seems to be not only a precept or instruction to them, that when they had done their business, they should come to Joshua and give him an account of it; but an assurance also of their safety, that they should receive no disturbance nor hurt from the remaining Canaanites, but should return safe and well.

Ver. 5. *And they shall divide it into seven parts*, etc.] According to the number of the seven tribes not yet settled; and this they were to describe and divide was all the land subdued, or not subdued, only the following excepted:

Judah shall abide in their coast on the south; on the south of the land of Canaan, where their lot fell, so that needed not to be measured and described; and this tribe was to retain what they were possessed of, unless

it should appear they had too much, and others wanted, and they willing to part with some of it to their brethren, as they afterwards did to the tribes of Simeon and Dan:

and the house of Joseph shall abide in their coast on the north; on the north of the tribe of Judah; not of the land of Canaan, for some other tribes lay more northerly.

Ver. 6. *Ye shall therefore describe the land [into] seven parts,* etc.] Or ye shall describe the land, even the seven parts of it when divided; it seems as if they were first to describe in general all the land not disposed of, and then divide it into seven parts, and make a particular description of each part, or form a plan, or draw a map of every part:

and bring [the description] hither to me; not by word of mouth, but as written in a book, or marked out in a map, and laid before him, (see ~~6689~~ Joshua 18:9);

that I may cast lots for you here before the Lord your God; in Shiloh, at the door of the tabernacle, and so before the Lord who dwelt in it, at whose disposal the lot was, and by which everyone of the seven tribes would have their part and portion assigned them most fitting and convenient for them, according to the will and counsel of God, in which it became them to acquiesce.

Ver. 7. *But the Levites have no part among you,* etc.] And so needed not to send any men out of their tribe to measure the land on their account, and is a reason why the remaining part of the land was to be divided into seven parts only:

for the priesthood of the Lord [is] his inheritance; not only the office, but what appertained to it, all the perquisites of it, the tithes, firstfruits, parts of the sacrifices, etc. (see ~~6634~~ Joshua 13:14);

and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them; and so had no share in the division of the land of Canaan, being sufficiently provided for.

Ver. 8. *And the men arose, and went away,* etc.] The seven tribes took the advice of Joshua, chose three men out of each tribe, and presented them to him, who gave them their commission and instruction to go and describe

the land of Canaan, not yet disposed of, and whether subdued, or not subdued; upon which they prepared for their journey, and took it, after he had given them the following charge:

and Joshua charged them that went to describe the land; before they departed from him:

saying, go and walk through the land; and take particular notice, and an exact survey of it, both of the quality and the quantity of it:

and describe it; its cities and towns, hills and dales, the goodness and badness of the soil, and put it down in a book, or lay it out in a map, that it may be discerned by the eye what number of cities, and what space of ground it contains, and what parts are hilly and woody, and what otherwise:

and come again to me; to make a report of it:

that I may cast lots for you before the Lord in Shiloh; that is, for the several tribes which they belonged to, and by whom they were chosen for this purpose.

Ver. 9. *And the men went and passed through the land,* etc.] Undisturbed by the inhabitants that remained; the fear of the Israelites being still upon them, and the providence of God restraining them, so that the men passed through the whole country, and took a survey of it without any molestation:

and described it by cities, into seven parts, in a book; or map, or rather made seven maps of it, and set down the several cities in each division, with the places adjacent, hills and vales, and marked out a plain and exact chorography of the whole, by which it appears they must be men well skilled in geometry. Josephus ^{f404} says, that Joshua added to them some that understood geometry; but doubtless the persons each tribe chose and sent were such whom they knew were well versed in that art, and so fit for the business; and which they had, no doubt, learned in Egypt, this being one part of the wisdom and learning of the Egyptians; who boasted of it as an invention of theirs, as Diodorus Siculus ^{f405} relates; and indeed they were obliged to study it, their country being divided into several homes, and these into lesser districts, and which also were subdivided, and according thereunto were the king's taxes levied upon them; and what with the confusion frequently made by the overflowings of the Nile, they were

frequently obliged to measure their land over again; and hence they became expert in this science, which is commonly believed took its rise from them, and passed into Greece, as Herodotus ^{f406}, and Strabo ^{f407}, and other authors relate; however, it is certain from this instance in the time of Joshua, that geometry was not the invention of Anaximander, about five hundred years before Christ, as some have asserted ^{f408}:

and came [again] to Joshua to the host at Shiloh; where the camp, as well as the people in common, and the tabernacle, were; they returned, as Josephus ^{f409} says, at the end of seven months; and to measure so much land, and make such divisions of it, and give the plans and maps of each division, must take up a considerable time.

Ver. 10. *And Joshua cast lots for them in Shiloh before the Lord*, etc.] For the seven tribes, as he had for the two tribes and a half at Gilgal; of the manner of casting lots, (see Gill on “^{<0055>}Numbers 26:55”);

and there Joshua divided the land unto the children of Israel according to their division: the land that was divided into seven parts, he distributed to the seven tribes, as the lot came up for them, and then divided these several parts according to the families and households in each tribe.

Ver. 11. *And the lot of the tribe of the children of Benjamin came up according to their families*, etc.] This was the first lot of the seven that came up; it was but a small lot, and therefore called “little Benjamin”, (^{<0027>}Psalm 68:27); but the land was very pleasant and fruitful. Josephus ^{f410} says, this lot was very strait, because of the goodness of the soil, for it took in Jericho, and the city of Jerusalem:

and the coast of their lot came forth between the children of Judah and the children of Joseph; having Judah on the south, and Joseph on the north; this was so ordered by the providence of God, that Benjamin should lie close to Joseph, being own brothers, and the only children of Rachel, Jacob’s beloved wife; and that it should be next to Judah, with whom it was to unite, both in religious and civil affairs, and both met in and had a part of Jerusalem, the metropolis of Israel; and this lot fell exactly according to the prediction of Moses, and the order of it, who places Benjamin between Judah and Joseph, the tribe of Levi having no share in the division of the land, (^{<0013>}Deuteronomy 33:7,12,13).

Ver. 12. *And their border on the north side was from Jordan*, etc.] Which was the eastern boundary of the tribe, and hence proceeded from east to

west, and formed its northern border, which is described in like manner as the lot of the children of Joseph, (^{<666>}Joshua 16:1,2);

and the border went up to the side of Jericho on the north side; from Jordan it went to the north of Jericho, and so took in that place, which was within the tribe of Benjamin, (^{<682>}Joshua 18:21);

and went up through the mountains westward; the mountains that were on the north of Jericho; for, as Strabo says ^{f411}, Jericho was surrounded with mountains, (see ^{<626>}Joshua 2:16,22); through these mountains the coast went on towards the western border of the tribe:

and the goings out thereof were at the wilderness of Bethaven: a place near Bethel and Ai, to which there was a wilderness adjoining, (see ^{<602>}Joshua 7:2 8:20); here ended the northern border.

Ver. 13. *And the border went over from thence towards Luz*, etc.] From Bethaven, where the northern border ended, the western began, and went on to Luz:

to the side of Luz, which is Bethel, southward; that is, passed along, leaving that city to the south, which formerly was called Luz, but now Bethel, which though distinct places formerly, yet being very near, might in process of time be joined; (see Gill on “^{<662>}Joshua 16:2”);

and the border descended to Atarothadar, the same with Archiataroth, (see Gill on “^{<662>}Joshua 16:2”), and (see Gill on “^{<665>}Joshua 16:5”):

near the hill that [lieth] on the south side of the nether Bethhoron; so called to distinguish it from Bethhoron the upper, situated on an hill or mountain, (^{<665>}Joshua 16:5); this was rebuilt by Solomon, (^{<1097>}1 Kings 9:17).

Ver. 14. *And the border was drawn [thence]*, etc.] From Bethhoron:

and compassed the corner of the sea southward; it is hard to say what sea is meant, or what by it. Fuller ^{f412} conjectures, that as the Hebrews call any confluence of water a sea, as we call such a “mere”, the great waters in Gibeon may be meant, (^{<2412>}Jeremiah 41:12); for it cannot mean the Mediterranean sea, for Dan lay between Benjamin and that; and yet if a sea is meant, no other can be; wherefore it is best to render it the “west quarter”, as it is in the latter part of this verse; and so the same word is translated, (^{<682>}Joshua 18:12); the “west”, and not the “sea”, as it

sometimes is; for the border of Benjamin did not reach the sea any where; though Josephus ^{f413} makes it to extend to it, and says, that the length of it was from the river Jordan to the sea:

the hill that [lieth] before Bethhoron southward; the hill that lay to the south of nether Bethhoron, as in (^{<f683>}Joshua 18:13):

and the goings out thereof, the end of the western coast,

were at Kirjathbaal, which [is] Kirjathjearim, a city of the children of Judah; of which (see ^{<f659>}Joshua 15:9,60);

this [was] the west quarter; as thus described.

Ver. 15. *And the south quarter [was] from the end of Kirjathjearim, etc.]* Where the western quarter ended:

and the border went out on the west; not directly south, but somewhat westerly. It is, in the original, “the sea”, and should be rendered, “from the sea”, or “from the west” ^{f414}; and Jarchi confesses his ignorance, and says, I know not what sea it is; and well he might, for there was no sea here; but the Mediterranean sea, being to the west of the land of Israel, it is often used for the west in the Hebrew language, and so here:

and went out to the well of waters of Nephtoah; (see Gill on ^{<f659>}Joshua 15:9”);

Ver. 16. *And the border came down, etc.]* In the description of the border of Judah, hereabout, it is said to go up, (^{<f655>}Joshua 15:5); because there, as Jarchi observes, the measure was from east to west, but here from west to east:

to the end of the mountain that [lieth] before the valley of the son of Hinnom; this south border of Benjamin is the same with the north border of Judah; and the same places are mentioned in the description of the one as of the other, (see ^{<f658>}Joshua 15:8). The mountain is Mount Moriah,

[and] which [is] in the valley of the giants on the north; on the north of the valley of Rephaim:

and descended to the valley of Hinnom; the border from the end of Mount Moriah to that valley:

to the side of Jebusi on the south; to the south side of Jerusalem, having that city on the south;

and descended to Enrogel; of which (see Gill on “^{<6857>}Joshua 15:7”).

Ver. 17. *And was drawn from the north*, etc.] Turning northward, and looking that way from the west to the east:

and went forth to Enshemesh; or the fountain of the sun, (see ^{<6857>}Joshua 15:7);

and went forth toward Geliloth; called Gilgal, (^{<6857>}Joshua 15:7);

which [is] over against the going up to Adummim; a place between Jerusalem and Jericho, (see ^{<6857>}Joshua 15:7);

and descended to the stone of Bohan the son of Reuben; (see ^{<6856>}Joshua 15:6).

Ver. 18. *And passed along toward the side over against Arabah northward*, etc.] The same with Betharabah, (^{<6856>}Joshua 15:6); and so it is called here in the Greek version:

and went down unto Arabah; the same as before, and included it, for it is mentioned among the cities of this tribe, (^{<6822>}Joshua 18:22).

Ver. 19. *And the border passed along to the side of Bethhoglah northward*, etc.] Inclining somewhat toward the north, but not leaving the city to the north, for it is included in the lot of Benjamin, (^{<6821>}Joshua 18:21); of which place (see ^{<6856>}Joshua 15:6);

and the outgoings of the border were at the north bay of the salt sea; here ended the southern border of Benjamin, even at the bay or creek of the salt sea, which looked northward, as the southern border of Judah began at that bay of it, which looked southward, (^{<6852>}Joshua 15:2);

at the south end of Jordan; where it fell into the salt sea:

this [was] the south coast; as before described.

Ver. 20. *And Jordan was the border of it on the east side*, etc.] It had Jordan on the east, Dan on the west, Judah on the south, and Joseph or Ephraim on the north:

this [was] the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families; this is the general description of the limits of this tribe, the particular cities in it follow.

Ver. 21. *Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho*, etc.] Which though destroyed, and not to be rebuilt as a city, was yet a place inhabited, and in future times was rebuilt, and in great splendour, and continued to the time of Christ; of which (see ^{<4100>}Joshua 2:1);

and Bethhoghlah, where or near to which was the threshing floor of Atad, at which lamentation was made for Jacob, (see Gill on ^{<4100>}Genesis 1:10”), and (see Gill on ^{<4156>}Joshua 15:6”);

and the valley of Keziz; or Emekkeziz; so the Greek version calls it Amecasis: it is highly probable it was in the valley or plain of Jericho, and perhaps might have its name from the incision of the balsam tree there; which, as Pliny ^{f415} says, was cut with glass or a stone, or with knives made of bone; if cut with iron, it kills it.

Ver. 22. *And Betharabah*, etc.] Of the first of these, (see Gill on ^{<4156>}Joshua 15:6”);

and Zemaraim; one of the sons of Canaan was named Zemira, (^{<4108>}Genesis 10:18); by whom this city Zemaraim might be built, or however have its name given it, in memory of him; there was a mountain of this name in the tribe of Ephraim, near to which this city might be, (^{<4136>}2 Chronicles 13:4).

and Bethel; of the last of these, (see Gill on ^{<4102>}Joshua 7:2”).

Ver. 23. *And Avim, and Parah*, etc.] Of the two first of these we read nowhere else;

and Ophrah is not the same with Ophrah in (^{<4061>}Judges 6:11); that belonged to the tribe of Manasseh, but rather that which was in the land of Shuah, (^{<4137>}1 Samuel 13:17). Jerom calls this place Aphrah, in the tribe of Benjamin, and says ^{f416}, in his time there was a village called Effrem, five miles from Bethel to the east, which very probably is the same with this.

Ver. 24. *And Chepharhaammonai, and Ophni*, etc.] Of the two first of these no mention is made elsewhere;

and Gaba is the same with Gibeah, a well known place, because of the foul fact committed there, which had like to have been the ruin of this tribe, (^{<0794>}Judges 19:14-30); and for being the native place of King Saul, hence called “Gibeah of Saul”, (^{<0910>}1 Samuel 11:4 15:34 ^{<1206>}2 Samuel 21:6 ^{<2309>}Isaiah 10:29); it was about six or seven miles from Jerusalem, (see Gill on “^{<2308>}Hosea 5:8”); twelve cities with their villages; which agrees with the account of them.

Ver. 25. *Gibeon*, etc.] Gibeon is the place from whence the Gibeonites came, who deceived Joshua, (^{<0603>}Joshua 9:3-6). Jerom says ^{f417}, in his time there was a village shown of this name, four miles from Bethel to the east, near Ramah, next mentioned;

and Ramah, which Jerom relates ^{f418} was six miles from Aelia or Jerusalem to the north, against Bethel. Rauwolff, a traveller in those parts, says ^{f419}, that the town of Rama is situated on an ascent, in plain fields, which extend themselves for two leagues to the hill of the city of Jerusalem; these fields are very fruitful and well tilled, and sown with corn, cotton, and Indian millet; the town is pretty large, but very open, like unto a village, very pitifully built, where one may still see here and there some signs of old buildings;

and Beeroth was a city that belonged to the Gibeonites, (^{<0607>}Joshua 9:17); and Jerom says ^{f420}, in his time was shown the village, seven miles from Aelia or Jerusalem, as you go to Neapolis or Shechem.

Ver. 26. *And Mizpeh*, etc.] Frequent mention is made of Mizpeh in Scripture; according to Fuller ^{f421}, it was about eight miles from Gibeah; it was near Ramathon, which Josephus says ^{f422} was forty furlongs from Jerusalem;

and Chephirah was one of the cities subject to Gibeon, (^{<0607>}Joshua 9:17).

and Mozah; there was a place called Motza, near to Jerusalem, where they used to go to get willows at the feast of tabernacles ^{f423}.

Ver. 27. *And Rekem, and Irpeel, and Taralah.*] Of these cities there is no mention made elsewhere.

Ver. 28. *And Zelaheath*, etc.] Zelah was the buryingplace of Saul and his family, (^{<1214>}2 Samuel 21:14).

Eleph is nowhere else mentioned; some join it with Zelah, and make one city of it, but then the number of cities given could not be completed; both Jarchi and Kimchi say they were two cities, as doubtless they were;

and Jebusi, which [is] Jerusalem; of Jerusalem being called Jebusi, (see ~~6156~~ Joshua 15:63); it belonged partly to the tribe of Judah, and partly to the tribe of Benjamin; Mount Zion belonged to Judah, and Moriah to Benjamin;

Gibeath was a distinct city both from Gaba and Gibeon; by its being mentioned with Jerusalem, it should seem to be near it. Jerom^{f424} speaks of Gabaatha in the tribe of Benjamin, twelve miles from Eleutheropolis, where the grave of the Prophet Habakkuk was shown;

[and] Kirjath signifies a city, but what city is meant is not known:

fourteen cities with their villages; and just so many are mentioned by name:

this [is] the inheritance of the children of Benjamin according to their families; these cities, with others perhaps not mentioned, were allotted to the tribe of Benjamin for their families to dwell in.

CHAPTER 19

INTRODUCTION TO JOSHUA 19

In this chapter an account is given of the lots of the six remaining tribes, and the cities in them, as of Simeon, whose cities were chiefly within the tribe of Judah, (^{<690>}Joshua 19:1-9); of Zebulun, its border and cities, (^{<690>}Joshua 19:10-16); of Issachar, its border and cities, (^{<697>}Joshua 19:17-23); of Asher, its border and cities, (^{<692>}Joshua 19:24-31); of Naphtali, its border and cities, (^{<692>}Joshua 19:32-39); of Dan, its border and titles, (^{<690>}Joshua 19:40-48); and lastly of a gift of inheritance to Joshua, (^{<694>}Joshua 19:49-51).

Ver. 1. *And the second lot came forth to Simeon*, etc.] That is, the second of the seven lots, of which Benjamin's was the first; otherwise there were the two lots of Judah and Joseph, which preceded both these:

[even] for the tribe of the children of Simeon, according to their families; for though many of their cities had been given by lot to the tribe of Judah, yet it seems as if there were others they had by a special lot cast for them, as many as were sufficient for their families:

and their inheritance was within the inheritance of the children of Judah; which was done partly because this was but a small tribe, and particularly because the lot put up, which fell to the tribe of Judah, was too large for it, more than they could occupy, too much being put to this lot by the first measurers of the land; and partly to fulfil the prophecy of Jacob, that the Simeonites should be scattered in Jacob, and divided in Israel, (^{<447>}Genesis 49:7); and hence it is that the lots of these two tribes lying together, and being so intermixed, that the tribe of Judah called upon that of Simeon to join them in fighting against the Canaanites, and taking out of their hands the cities that belonged to them, (^{<003>}Judges 1:3).

Ver. 2. *And they had in their inheritance Beersheba and Sheba*, etc.] Or, Beersheba, that is, Sheba; for so the particle "vau" is sometimes used ^{f425}, and must be so used here; or otherwise, instead of thirteen, it will appear that there are fourteen cities, contrary to the account of them, (^{<696>}Joshua 19:6); so Kimchi and Ben Melech make them one city. And it may be

observed, that in the enumeration of the cities of Simeon, (^{<1308>}1 Chronicles 4:28); Sheba is left out, and only Beersheba is mentioned; which, was a well known place in, the farthest border of the land of Israel southward, and the reason of its name is manifest, (^{<1023>}Genesis 21:31); (see Gill on ^{<1658>}Joshua 15:28”);

and Moladah; another of the cities of Judah, (^{<1656>}Joshua 15:26).

Ver. 3. *And Hazarshual*, etc.] (See Gill on ^{<1658>}Joshua 15:28”);

and Balah, and Azem; of these places *see Gill* ^{<1659>}“*Joshua 15:29*”; for Balah is the same with Baalah there, and with Bilhah (^{<1309>}1 Chronicles 4:29); and Azem with Ezem there.

Ver. 4. *And Eltolad, and Bethul, and Hormah*.] These were all cities of Judah, (^{<1650>}Joshua 15:30); Eltolad is the same with Tolad, and Bethul with Bethuel, (^{<1309>}1 Chronicles 4:29,30), and with Chesil, (^{<1650>}Joshua 15:30), mentioned there along with Hormah; (see Gill on ^{<1650>}Joshua 15:30”).

Ver. 5. *And Ziklag*, etc.] Another of the cities of Judah, (see Gill on ^{<1651>}Joshua 15:31”);

and Bethmarcaboth, and Hazarsusah; or Hazarsusim, as in (^{<1306>}1 Chronicles 4:31); the one signifies a chariot house, and the other a court or stable for horses, which made Bochart conjecture ^{f426}, that they were places where Solomon kept his chariots and horses; but it should be observed that these were the names by which these places went in the times of the old Canaanites; and seem to me rather where some of their kings had their horses and chariots; or rather where there were temples dedicated to the horses and chariots of the sun; (see ^{<1231>}2 Kings 23:11).

Ver. 6. *And Bethlebaoth, and Sharuhem*, etc.] Whether the first is the same with Lebaoth, a city of Judah, (^{<1652>}Joshua 15:32); and with the Bethleptepha of Josephus ^{f427}, and the Betholene of Pliny ^{f428}, is not certain: in this place secret to have been an idol temple of the Canaanites, dedicated to lions, as in Egypt there was a city called Leontopolis, from whence was the Leontopolitan nome, the inhabitants of which worshipped lions ^{f429}; and the Egyptians had temples dedicated to them, as Aelianus ^{f430} relates. Both these places are thought to be the same with Bethbirei and Shaaraim in (^{<1306>}1 Chronicles 4:31); of the latter of which (see ^{<1656>}Joshua 15:36). Those who take Sheba, (^{<1690>}Joshua 19:2), to be the same with Shema, (^{<1656>}Joshua 15:26), make but one city here, and take away the last, as the Greek

version does, and render the word “and their fields”, and so the number still is as follows:

thirteen cities and their villages; the sum total of those enumerated above.

Ver. 7. *Ain, Remmon*, etc.] Of the two first, which were cities of Judah, (see Gill on “^{<1652>}Joshua 15:32”);

and Ether, and Ashan; of the two last, see Gill “^{<1692>}Joshua 19:42”;

four cities and their villages; Ain, Remmon, therefore, could not be one city, at this time, as it seems to have been in the times of Nehemiah, (^{<1612>}Nehemiah 11:29); or otherwise there would have been but three cities.

Ver. 8. *And all the villages that [were] round about these cities*, etc.] Not only the suburbs adjoining to those cities which are mentioned before, but the several small distinct towns and villages, scattered up and down in the country:

to Baalathbeer, Ramath of the south: this is the same with Baal in (^{<1303>}1 Chronicles 4:33); and with Ramath of the south, or south Ramoth, as it is called (^{<1007>}1 Samuel 30:27); all these are the names of one and the same city:

this [is] the inheritance of the tribe of the children of Simeon, according to their families; that is, the above named cities fell to the lot of the inheritance of the Simeonites, and were divided among them according to the number of their respective families; at least, these were the chief and principal of them; for all that they possessed are not mentioned, particularly one called Tochen, (^{<1303>}1 Chronicles 4:32); and another, the name of which is Etam there, unless that is thought to be the same with Ether here in (^{<1692>}Joshua 19:7). Josephus says ^{f431}, this tribe took by lot that part of Idumea which lay near to Egypt and Arabia.

Ver. 9. *Out of the portion of the children of Judah [was] the inheritance of the children of Simeon*, etc.] Which is the reason why no description is given of the border of their inheritance, because that is before given in the account of the lot of Judah:

for the part of the children of Judah was too much for them: they had more cities than they could fill with people, and more land than they could cultivate; they had an hundred fourteen cities with their villages:

therefore the children of Simeon had their inheritance within the inheritance of them; the one being a small tribe, and the other large, and for the reasons given; (see Gill on “⁶⁹⁰Joshua 19:1”).

Ver. 10. *And the third lot came up for the children of Zebulun, according to their families*, etc.] Who, though younger than Issachar, has his lot before him, agreeably to the order in which his blessing is predicted, both by Jacob and Moses, (⁴⁹³Genesis 49:13 ⁶³⁸Deuteronomy 33:18);

and the border of their inheritance was unto Sarid; or “by Sarid”, as Masius, who takes this to be the southwest border of Zebulun, being near Carmel; in which he seems to be right.

Ver. 11. *And their border went up toward the sea*, etc.] Westward towards the Mediterranean sea, which fulfilled the prophecies of Jacob and Moses, that Zebulun should dwell by the sea, be an haven of ships, and take of the abundance of the seas, as in the places before referred to; and so Josephus says, the Zebulunites took the land unto the lake of Gennesaret, by or about Carmel and the sea:

and Maralah; which Jerom calls ^{f432} the ascent of Zebulun; for from hence it went up from the sea, and reached to Dabbasheth; which Jerom calls Dasbath; the word signifies a hump that is on a camel’s back, (²³⁰⁶Isaiah 30:6); so called because when that is hurt by burdens it is cured with honey ^{f433}; it seems to denote some place or city at a point of land or promontory, that stood out towards the sea, as that of Carmel; or some city on the back of Carmel, resembling a camel’s hump:

and reached to the river that [is] before Jokneam; of Jokneam, (see Gill on “⁶⁷²Joshua 12:22”); and this river was either the river Kishon, or Belus, sometimes called Pagida; from whence sand was taken to make glass of ^{f434}, and was near Carmel, as Jokneam was.

Ver. 12. *And turned from Sarid eastward*, etc.] This describes the southern border, going on from west to east:

towards the sunrising, unto the border of Chislothabor; this Jerom places in the tribe of Issachar, it bordered on both tribes; and he says ^{f435}, that in his time there was a little village called Chaselus, eight miles from Diocaesarea, at the foot of Mount Tabor in the plains:

and then goeth out to Daberath; which also was a city in the tribe of Issachar, given to the Levites, (^{<0218>}Joshua 21:28). Jerom ^{f436} speaks of a little village of the Jews by Mount Tabor, of the country belonging to Diocaesarea, called Dabira; this place is still in being. Mr. Maundrell says ^{f437}, at the bottom of Tabor westward stands Debarah, supposed by some to take its name from Deborah, the famous judge and deliverer of Israel:

and goeth up to Japhia; this Jerom ^{f438} says is the town called Sycamine, as you go from Caesarea to Ptolemais, above the sea, because of Mount Carmel, called Ephra, thought by some to be the Jebba of Pliny ^{f439}. It seems, however, to be the Japha of Josephus ^{f440}, which he speaks of as being a strong fortified place both by nature and art.

Ver. 13. *And from thence passeth on along on the east to Gittahhepher*, etc.] Which was the native place of Jonah the prophet, (^{<0245>}2 Kings 14:25); and where Jerom says ^{f441} his grave was shown, and was a small village in his time two miles from Sippore, then called Diocaesarea,

to Ittahkazin; of this place we have no account elsewhere, but it was not far from the former:

and goeth out to Remmonmethoar to Neah; where the eastern border ended. Some versions make Remmonmethoar distinct places; but where either of them were exactly is not known: some, as the Targum, Jarchi, and Kimchi, render the word “Methoar which goes about”; that is, the border went about from Remmon to Neah, which by Jerom is called Anna, and who observes ^{f442}, that there is another village called Anna, ten miles from Neapolis, as you go to Aelia; and by whom also Methoar is reckoned a distinct place, and called Amathar.

Ver. 14. *And the border compasseth it from the north side to Hannathon*, etc.] This is the northern border of the tribe, which took a circuit from the last place to this; of which and the following place we have no account; Jerom only makes mention of them as in the tribe of Zebulun:

and the outgoings thereof are in the valley of Jiphthahel; here the northern border ended, which, Masius conjectures, was part of the valley of Carmel.

Ver. 15. *And Kattath, and Nahallal*, etc.] Of the two first of these we read nowhere else, but in (^{<0234>}Joshua 21:34,35 ^{<0003>}Judges 1:30);

and Shimron was a royal city, the king of which Joshua took and hanged, (^{<610>}Joshua 11:1 12:20);

and Idalah is a place Bochart conjectures ^{f443} where the goddess Venus was worshipped, Idalia being one of her names;

and Bethlehem is a different place from that which was the birthplace of our Lord, called Bethlehem of Judah, to distinguish it from this:

twelve cities with their villages; more are named, but some of them belonged to other tribes, and only lay on the borders of this; and others might not be properly cities, but small towns.

Ver. 16. *This is the inheritance of the children of Zebulun, according to their families*, etc.] Which was allotted to it and divided, according to the number of its families:

these cities with their villages; before enumerated, excepting such as only bordered on them; though indeed there were other cities which belonged to them, or might be after given them, not here mentioned, as Kartah and Dimnah, (^{<623>}Joshua 21:34,35).

Ver. 17. [*And the fourth lot came out to Issachar*, etc.] The fourth of the seven drawn at Shiloh:

for the children of Issachar, according to their families: among whom the inheritance that came to them by the lot was divided, according to the number of them.

Ver. 18. *And their border was towards Jezreel*, etc.] Which was a royal seat in the time of Ahab, (^{<1200>}1 Kings 21:1); and according to Jerom was near to Maximianopolis; (see Gill on "^{<3005>}Hosea 1:5"); and the same writer ^{f444} says in his day a large village of this name was shown in the great plain between Scythopolis and Legion (he means the plain of Jezreel), and it was the border of Issachar:

and Chesulloth was different from the Chislothtabor, (^{<692>}Joshua 19:12); that, as Masius observes, was to the north, this to the south of Mount Tabor;

and Shunem is a place well known for being the dwelling place of a certain woman in the times of Elisha, whose son the prophet raised from the dead, (^{<1048>}2 Kings 4:8); Jerom calls it Sonam, where was the Shunammite

woman; but this city here seems to be what he calls Salem, in the tribe of Issachar; and he adds, that there was shown in his day a village by this name, five miles from Mount Tabor to the south ^{f445}: according to Bunting ^{f446}, it was forty eight miles from Jerusalem to the north, not far from Nain.

Ver. 19. *And Hapharaim*, etc.] The first of these is by Jerom ^{f447} called Aphraim, a city of the tribe of Issachar; and adds, there is at this day a village called Affarea, six miles from Legion to the north;

and Shion; of Seon or Soen, the same with Shion here, he says ^{f448}, there was a village of this name shown in his time near Mount Tabor;

and Anaharath, of which we have no account elsewhere.

Ver. 20. *And Rabbith*, etc.] The first of these Jerom calls ^{f449} Rabbth in the tribe of Issachar;

and Kishion, as Masius notes, seems to given name to the river Kishon near it; some take it to be the same with Kedesh, (^{<1362>}1 Chronicles 6:72);

and Abez, of which no mention is made elsewhere.

Ver. 21. *And Remeth*, etc.] Remeth seems to be the same with Jarmuth, (^{<1319>}Joshua 21:29); and with Ramoth, (^{<1363>}1 Chronicles 6:73);

and Engannim seems to be the same with Anem in (^{<1363>}1 Chronicles 6:73): there were several of this name, which seem to have been places full of gardens, and well watered; for the word signifies a fountain of gardens. Engannim is now called Jenine, distant from Tabor twenty two miles, a place of gardens, of water, and of pleasure, as a traveller ^{f450} of ours tells us; who also declares ^{f451}, that, in his whole journey from Damascus to Jerusalem, he saw not more fruitful ground, and so much together, than he did in twenty two miles of riding between Mount Tabor and Engannim. This seems to be the same place Mr. Maundrell ^{f452} calls Jeneen, a large old town on the outskirts of Esdraelon. Dr. Lightfoot ^{f453} is inclined to believe, that Nain, where the widow's son was raised to life, (^{<1371>}Luke 7:11), is the same with Engannim, for which he gives various reasons;

and Enhaddah; Jerom says, in his time ^{f454} there was a village called Enadda, ten miles from Eleutheropolis, as you go from thence to Aelia; but seems not to be the same with Enhaddah here;

and Bethpazzez; of Bethpazzez no mention is made elsewhere. “Beth” signifies a “house”, and “Pazzez” in the Arabic tongue signifies “silver”; so this with the old Canaanites might be a treasure city, like those in Egypt, (^{<0011>}Exodus 1:11). But where a word begins with “Beth”, as the name of a place, I always suspect there was an idol temple there; now as the word in Hebrew signifies the same as “Peor”, opening, here might be a temple to that deity, or to one that was similar to the god of the Moabites, and design a Priapus, among the Canaanites like that; or as the word in the Syriac and Chaldee languages signifies to redeem, deliver, and save, this temple might be dedicated to some idol as their deliverer and saviour.

Ver. 22. *And the coast reacheth to Tabor*, etc.] Tabor was the name of a mountain in those parts; it is generally supposed to be the mountain on which our Lord was transfigured, though it is not sufficiently evident; (see Gill on “^{<2468>}Jeremiah 46:18”). There was a city of this name near it, (^{<1357>}1 Chronicles 6:77), and which is meant here, and which either gave unto or received name from the mount. The Greeks call it Itabyrium, and it is described by Polybius ^{f455} as situated on a hill rising in the form of a pap or breast, and has an ascent of more than fifteen furlongs, and he calls it a city;

and Shahazimah is not mentioned any where else;

and Bethshemesh; there seem to have been several cities, at least more than one, of the name of Bethshemesh; one in the tribe of Judah, (^{<0216>}Joshua 21:16); and another in the tribe of Naphtali, (^{<0638>}Joshua 19:38); which perhaps may be the same with this, it lying on the borders of both tribes. In this, and so in others of the same name, was a temple dedicated to the sun by the Heathens, as there was one of the same name in Egypt for the same reason, (^{<2493>}Jeremiah 43:13);

and the outgoings of their border were at Jordan; here it ended: so Josephus says, that the border of this tribe in the length of it were Mount Carmel (at one end), and the river (i.e. Jordan, at the other); and at the breadth of it the mountain Itabyrium, or Mount Tabor: it had Jordan on the east, the sea on the west, Zebulun on the north, and Manasseh on the south:

sixteen cities with their villages; which was the sum total of them.

Ver. 23. *This [is] the inheritance of the tribe of the children of Issachar*, etc.] Which fell to them by lot, as before described:

according to their families; was divided among them, according to the number of them:

the cities and their villages; the cities before enumerated, and the villages adjacent to them.

Ver. 24. *And the fifth lot came out for the tribe of the children of Asher*, etc.] Which entitled them to an inheritance next described:

according to their families; which was sufficient for them, and divided to them according to their number.

Ver. 25. *And their border was Helkath*, etc.] Helkath seems to be the same with Hukok, (^{<1365>}1 Chronicles 6:75); and according to Masius it lay ten or twelve miles above Ptolemais;

and Hali, of which we read nowhere else.

and Beten is by Jerom ^{f456} called Bathne, and was in his time a village by the name of Bethbem, eight miles from Ptolemais to the east. Reland ^{f457} seems to think it might be the Ecbatana of Pliny ^{f458}, which he speaks of as near Mount Carmel, and not far from Ptolemais;

and Achshaph was a royal city, whose king was taken by Joshua, (see Gill on "^{<6100>}Joshua 11:1").

Ver. 26. *And Alammelech, and Amad*, etc.] Of the two first of these there is no mention elsewhere;

and Misheal is the same with Mashal, (^{<1364>}1 Chronicles 6:74); and is by Jerom ^{f459} called Masan, and said to be near Carmel to the sea:

and reacheth to Carmel westward; or, "to the sea", as Carmel is called "Carmel by the sea", (see Gill on "^{<2468>}Jeremiah 46:18"): it is hereby distinguished from Carmel in the tribe of Judah, (^{<1355>}Joshua 15:55); (Pliny ^{f460} calls it a promontory):

and to Shihorlibnath; the Vulgate Latin and Septuagint versions make two places of it: but the sum of the cities after given will not admit of it: more rightly Junius renders it Sihor by Libhath, and takes Sihor to be the river Belus, or Pagidus; so called either because of its likeness to the Nile, one of whose names is Sihor, (^{<2468>}Jeremiah 2:18); or because its waters might be black and muddy; it was the river out of which sand was fetched to make glass of: and Libnath, which has its name from whiteness, the same

writer thinks may be the Album Promontorium, or white promontory of Pliny ^{f461}, which he places near Ptolemais, between Ecdippa and Tyre, and is very probable.

Ver. 27. *And turneth towards the sunrising*, etc.] Or eastward,

to Bethdagon; there was a city of this name in the tribe of Judah, (see Gill on “^{<f654>}Joshua 15:41”). Dagon, being a god of the Phoenicians, had temples built for him in various places in Canaan:

and reacheth to Zebulun; not the tribe of Zebulun, but a city so called, the same Josephus ^{f462} calls a strong city of Galilee, which had the name of Men, perhaps from the populousness of it, and separated Ptolemais from Judea;

and to the valley of Jiphthahel; (see ^{<f694>}Joshua 19:14);

toward the north side of Bethemek; of Bethemek no mention is made elsewhere: perhaps here was an idol temple before dedicated to the god of the valleys; (see ^{<f128>}1 Kings 20:28);

and Neiel; which the Greek version calls Inael, of which Jerom says ^{f463}, it is a certain village called Betoaenea, fifteen miles from Caesarea, situated on a mountain to the east, on which are said to be wholesome baths:

and goeth out to Cabul on the left hand; not the land of Cabul, (^{<f1093>}1 Kings 9:13); but a city, which Josephus ^{f464} calls a village on the borders of Ptolemais. The Jews ^{f465} speak of a city of this name, destroyed because of contentions in it.

Ver. 28. *And Hebron*, etc.] Hebron seems to be the same with Abdon, (^{<f623>}Joshua 21:30 ^{<f1574>}1 Chronicles 6:74); **r** and **d** being changed, of which there are other instances; and hereby this is distinguished from another Hebron in the tribe of Judah, more commonly known, (^{<f654>}Joshua 15:54);

and Rehob; in the time of Jerom ^{f466}, there was a village called Rooba, four miles from Scythopolis, and which he says was a city separated to the Levites, as this was, or one of the same name in this tribe; for there was another, (^{<f680>}Joshua 19:30); (see ^{<f623>}Joshua 21:31); but whether either of them is the same with this is not certain;

and Hammon; of this city we read nowhere else:

and Kanah; this Kanah is generally thought to be the same where Christ wrought his first miracle, (^{<BIB>}John 2:1,11). Jerom expressly says ^{f467}, there was a Cana in the tribe of Asher, where our Lord and Saviour turned water into wine, (^{<BIB>}John 2:1), and from whence was Nathanael, (^{<BIB>}John 21:2); and it is at this day, adds he, a town in Galilee of the Gentiles. Phocas ^{f468} places Cana between Sippori and Nazareth, which is now shown six Roman miles from Sippori to the west, a little inclining to the north; and there is also in the same tract Cephara Cana, four miles from Nazareth to the north, inclining to the east; and it is disputed which of these two is Cana of Galilee the New Testament: with this account agrees pretty much what our countryman Mr. Maundrell ^{f469} gives of his travels in those parts:

“taking leave of Nazareth, (he says,) and going at first northward, we crossed the hills that encompassed the vale of Nazareth at that side; after which we turned to the westward, and passed in view of Cana of Galilee, the place signalized with the beginning of Christ’s miracles, (^{<BIB>}John 2:11); in an hour and a half more we came to Sepharia;”

or Sippori:

[even] unto great Zidon; of great Zidon, and why so called, (see Gill on ^{<BIB>}Joshua 11:8”).

Ver. 29. *And [then] the coast turneth to Ramah*, etc.] Which was a city in the tribe of Naphtali, (^{<BIB>}Joshua 19:36); and on the borders of Asher; though Jerom ^{f470} distinguishes them, and speaks of a Ramah in Asher, and another in Naphtali, as different cities of the same name; as there were several of this name, so called from their being built on an eminence. Masius conjectures it is the same with Sarepta, (^{<BIB>}Luke 4:26); famous for its wine; and Bacchus, as the poet says, loves the hills:

and to the strong city Tyre; it is thought this is not to be understood of the famous city, so much spoken of in other parts of Scripture, and in profane history; since, as it is observed, that is not mentioned in Scripture until the times of David; and though Homer makes frequent mention of Sidon, yet never of Tyre. The words signify the strong fortress of a rock, or a fortress on a high rock; so Kimchi and Ben Melech; and it might be a fortified city, which being built on a rock, might have the name of Zor or Tyre, and not be the famous city of that name. Jerom ^{f471} renders it the fortified city of the Assyrians:

and the coast turneth to Hosah; of which we nowhere else read:

and the outgoings thereof are at the sea; the Mediterranean sea; where the coast ended this way:

from the coast to Achzib; this Jerom^{f472} says is Ecdippa, nine miles from Ptolemais, as you go to Tyre; and this is confirmed by a learned traveller of our own nation^{f473}; it is now called Zib; (see Gill on “~~3001~~ Micah 1:14”).

Ver. 30. *Ummah also*, etc.] Ummah is not mentioned any where else;

and Aphek; of which, (see Gill on “~~6128~~ Joshua 12:18”);

and Rehob; of which, (see Gill on “~~6928~~ Joshua 19:28”);

twenty and two cities with their villages: there are more set down in the account, but some of them did not belong to the tribe, only were on the border of it.

Ver. 31. *This [is] the inheritance of the tribe of the children of Asher*, etc.] As before described, a goodly heritage; it was, according to the prediction of Jacob and Moses, (~~0440~~ Genesis 49:20 ~~05924~~ Deuteronomy 33:24,25); a very fruitful country. Josephus^{f474} says, the country from Carmel called the valley, because it was such, even all over against Sidon, fell to the Asherites, Asher had Mount Libanus on the north, Naphtali on the east, Zebulun on the south and southeast, the sea on the west:

according to their families; the number of them, so their lot was divided to them:

these cities with their villages; before named.

Ver. 32. *The sixth lot came out to the children of Naphtali*, etc.] The tribe of Naphtali, and directed what should be the inheritance of this tribe:

[even] for the children of Naphtali, according to their families; which was to be divided among them, according to the number of their, families.

Ver. 33. *And their coast was from Heleph*, etc.] That is, their northern coast, reaching from west to east, as appears by the ending of it at Jordan; the Alexandrian copy of the Greek version calls it Mlepeh, the Targum, Meheleph, and Jerom, Mealeb, which he calls the border of Naphtali; which, though to the north, cannot be expressly said what and where it was:

from Allon to Zaanannim; or rather from the oak, or from the plain in Zaanannim^{f475}; for it seems to be the same with the plain of Zanaaim, (^{<0041>}Judges 4:11).

and Adami, Nekeb; some make these to be but one city, and the latter only an epithet of the former; but the Talmudists^{f476} make them two, as we do, and call the first Damin, and the latter Ziadetha; but what and where either of them were exactly is not known; for Adami cannot be the same with Adam, (^{<00816>}Joshua 3:16); as some think; for that was in Peraea, on the other side Jordan; (see Gill on "^{<00816>}Joshua 3:16"):

and Jabneel; Jabneel is different from that which was on the borders of Judah, (^{<0651>}Joshua 15:11); and is called by the Jews^{f477} since Cepherjamah;

unto Lakum; of which we nowhere else read:

and the outgoings thereof were at Jordan; here the coast ended this way.

Ver. 34. *And [then] the coast turneth westward to Aznohtabor*, etc.] This was the southern border, reaching from east to west; it began at Aznohtabor, which Jerom^{f478} says was a village in his time belonging to the country of Diocaesarea, in the plains; there is another place called Chislothtabor, on the borders of Zebulun, (^{<0692>}Joshua 19:12);

and goeth out from thence to Hukkuk: there the southern border ended, which was in the border of Asher, and is the same with Helkath, (^{<0695>}Joshua 19:25); with which compare (^{<1365>}1 Chronicles 6:75);

and reacheth to Zebulun on the south side, and reacheth to Asher on the west side and to Judah upon Jordan towards the sunrising; so that as it was bounded by Lebanon, on the north, near to which some of the cities were, mentioned in (^{<0693>}Joshua 19:33), it had Zebulun on the south, Asher on the west, and Jordan to the east; for by Judah is not meant the tribe of Judah, from which Naphtali was at a great distance, but a city so called, as Fuller^{f479} seems rightly to conjecture.

Ver. 35. *And the fenced cities [are] Ziddim*, etc.] The later name of Ziddim, according to the Talmud^{f480}, was Cepharchitiya, or the village of wheat, perhaps from the large quantity or goodness of wheat there;

Zer is called by Jerom^{f481} Sor, and interpreted Tyre, the metropolis of Phoenicia, very wrongly, and, in the tribe of Naphtali;

and Hammath probably was built by the youngest son of Canaan, (^{<0108>}Genesis 10:18); or had its name in memory of him; it lay to the north of the land of Israel; (see ^{<0648>}Numbers 34:8);

Rakkath, and Chinnereth; Rakkath according to the Jewish writers ^{f482} is the same with Tiberias, as Chinnereth with Gennesaret, from whence the lake or sea of Tiberias, and the country and lake of Gennesaret, had their names, often mentioned in the New Testament. Gennesaret was a most delicious and fruitful spot, and fulfilled the prophecy of Moses, (^{<0633>}Deuteronomy 33:23); concerning Naphtali.

Ver. 36. *And Adamah*, etc.] Adamah is different from Adami, (^{<0633>}Joshua 19:33); and may seem to confirm the notion of some, that Nekeb there is an epithet of it, and so distinguishes it from Adamah here;

and Ramah; of Ramah, as there were several places of this name, (see Gill on "^{<0629>}Joshua 19:29");

and Hazor was a royal city, of which, (see Gill on "^{<0610>}Joshua 11:1").

Ver. 37. *And Kedesh*, etc.] This is Kedesh in Galilee, in Mount Naphtali, to distinguish it from others of the same name; it was one of the cities of refuge, (^{<0617>}Joshua 20:7). Jerom says ^{f483} in his day it was called Cidissus, and was twenty miles from Tyre by Paneas; (see Gill on "^{<0622>}Joshua 12:22").

and Edrei is a different place from one of that name in the kingdom of Og, (^{<0213>}Numbers 21:33);

and Enhazor, of which we read nowhere else.

Ver. 38. *And Iron*, etc.] Of Iron no mention is made elsewhere;

and Migdalel, which Jerom calls Magdiel, he says ^{f484} was shown a small village, five miles from Dara, as you go to Ptolemais;

and Horem is not mentioned anywhere elsewhere;

and Bethanath; Jerom also relates ^{f485}, that Bathana, in the tribe of Naphtali, was a village that went by the name of Betbanes, fifteen miles from Caesarea;

and Bethshemesh was another city, in which was a temple dedicated to the sun, when inhabited by the Canaanites; (see ^{<0622>}Joshua 19:22); and so in

Bethanath there might be a temple dedicated to some deity, though now uncertain what:

nineteen cities with their villages; there are more mentioned, but some of them might be only boundaries, and so belonged to another tribe.

Ver. 39. *This is the inheritance of the tribe of the children of Naphtali,* etc.] Which Josephus^{f486} thus describes;

“the country to the east, as far as Damascus the city, and upper Galilee, the Naphtalites took, unto Mount Lebanon, and the fountains of Jordan, which flow out of the mount, reaching the northern border of the city Arce:”

according to their families; which was divided among them, according to the number of their families:

the cities and their villages; before enumerated.

Ver. 40. *[And] the seventh lot came out for the tribe of the children of Dan,* etc.] Which was the last lot drawn, and which appointed an inheritance to this tribe:

according to their families; the number of them.

Ver. 41. *And the coast of their inheritance was Zorah, and Eshtaol,* etc.] The tribe of Dan is not described by places the boundaries of it, as other tribes, but by its cities, which were chiefly, at least several of them, taken out of the tribe of Judah, as the two first of these most manifestly were; (see Gill on “~~4653~~ Joshua 15:33”);

and Irshemesh signifies the city of the sun, as the Targum interprets it, and was so called very probably from a temple in it, dedicated to the idolatrous worship of the sun, but a different place from Bethshemesh in other tribes; though those of that name, as this, had it for the like reason; and so Heliopolis, in Egypt, which signifies the same, where was a temple of the same kind; as there was another city of this name, between the mountains of Libanus and Antilibanus, now called Balbec^{f487}, where the ruins of the temple are yet to be seen: but this was a different place, the Septuagint version calls it Sammaus, and it was, according to Jerom^{f488}, the same with Emmaus, afterwards called Nicopolis; which, if the same Emmaus with that in (~~4243~~ Luke 24:13); though some doubt it, was sixty furlongs from Jerusalem, or seven miles and a half.

Ver. 42. *And Shaalabbin*, etc.] The first of these is the same with Shaalbim, (^{<0005>}Judges 1:35); and which Jerom ^{f489} calls Selab, in the tribe of Dan; and which he says was in his day shown a large village on the borders of Sebaste, by the name of Selaba.

and Ajalon is famous for the standing still of the moon in its valley while Joshua pursued his enemies, (see Gill on "^{<0602>}Joshua 10:12");

and Jethlah, of which we read nowhere else.

Ver. 43. *And Elon*, etc.] Of Elon no mention is made elsewhere;

and Thimnathah is a different place from Timnah in the tribe of Judah, (^{<0650>}Joshua 15:10,57). Jerom ^{f490} speaks of the Thamnitic country, so called from the village Thamna, which seems to be this;

and Ekron was one of the five principalities of the Philistines, and never possessed by the Israelites; it first fell by lot to the tribe of Judah, and afterwards given to the tribe of Dan, (^{<0655>}Joshua 15:45).

Ver. 44. *And Eltekeh*, etc.] Eltekeh was a city given to the Levites, (^{<0623>}Joshua 21:23); and supposed by some to be the same with Eltekon in the tribe of Judah given to the Danites, (^{<0659>}Joshua 15:59);

and Gibbethon was in the hands of the Philistines in the reign of Asa, (^{<1152>}1 Kings 15:21 16:15); and in the same place Jerom ^{f491} calls Gabatha a city of the strangers, or Philistines; and which lie places near Bethlehem in the tribe of Judah;

and Baalath is not the same with Baalah, (^{<0659>}Joshua 15:29); but the Baalath rebuilt by Solomon, (^{<1008>}1 Kings 9:18); called by Josephus ^{f492} Baleth, and spoken of by him as near to Gazara in the land of the Philistines; of these two last cities, the Talmudists ^{f493} say that their houses belonged to Judah, and their fields to Dan.

Ver. 45. *And Jehud*, etc.] Of Jehud no mention is made elsewhere;

and Beneberak signifies sons of lightning; (see ^{<0017>}Mark 3:17). Jerom ^{f494} speaks of tills as the name of two places, Bane in the tribe of Dan, and Barach in the same tribe, and which was in his day near Azotus. This place was famous in later times among the Jews for being a place where one of their noted Rabbins, R. Akiba, abode and taught for some time ^{f495}:

and Gathrimmon was in Jerom's ^{f496} time a very large village, twelve miles from Diospolis, or Lydda, as you go from Eleutheropolis to it; it was a city given to the Levites, (^{<1624>}Joshua 21:24).

Ver. 46. *And Mejarkon, and Rakkon*, etc.] Of the two first of these we read no where else.

with the border before Japho; Japho is the same with Joppa, now called at this day Jaffa, a port in the Mediterranean sea, famous for being the place where Jonah took shipping, (see Gill on "Jon 1:3"); and where the Apostle Peter resided some time, (see Gill on "^{<4086>}Acts 9:36"); and (see Gill on "^{<4088>}Acts 9:38"). It is not certain whether Joppa itself was in the tribe of Dan, or only on the borders of it; the coast of Dan reached "over against" it, as it may be rendered, and included the villages and little cities that were near it; for such there were, as Josephus ^{f497} testifies.

Ver. 47. *And the coast of the children of Dan went out [too little] for them*, etc.] Being a very numerous tribe, the cities allotted them were not sufficient for them; or rather, leaving out the supplement "too little", the words will run, it "went out from them"; they lost part of it, being driven out of the valley into the mountain by the Amorites, (^{<0034>}Judges 1:34,35); which obliged them to seek out elsewhere for habitations:

therefore the children of Dan went out to fight against Leshem; called Laish, (^{<0781>}Judges 18:1-31), where the whole story is related of their lighting against this place and taking it; which, though some time after the death of Joshua, is here recorded to give at once an account of the inheritance of Dan; and which is no argument against Joshua's being the writer of this book, as is urged; since it might be inserted by another hand, Ezra, or some other inspired man, for the reason before given:

and took and smote it with the edge of the sword, and possessed it, and dwelt therein; being a Canaanitish city, they put all in it to the sword, as the Lord had commanded, and took possession of it for an habitation:

and called Leshem Dan, after the name of Dan their father; this is the place which is always meant, where the phrase is used "from Dan to Beersheba", (^{<0201>}Judges 20:1 ^{<0983>}1 Samuel 3:20 ^{<0180>}2 Samuel 3:10 17:11 24:2,15 ^{<1025>}1 Kings 4:25), this being at the utmost northern border of the land of Canaan, as Beersheba was at the further part of the southern coast of it. It was, according to Jerom ^{f498}, situated near Paneas, out of which the river Jordan flowed; and Kimchi on the text observes, their Rabbins ^{f499} say,

that Leshem is Pamias (i.e. Paneas), and that Jordan flows from the cave of Pamias, and had its name $\hat{d}m\ ddwyc$ because it descended from Dan; and so Josephus ^{f500} says, that Panium is a cave under a mountain, from whence rise the springs of Jordan, and is the fountain of it; and Pliny also says ^{f501}, the river Jordan rises out of the fountain Paneas. This city was enlarged and beautified by Philip Herod, and he called it by the name of Caesarea Philippi, both in honour of Tiberius Caesar ^{f502} and after his own name, by which name it goes in (^{<4063>}Matthew 16:13 ^{<4087>}Mark 8:27); and is called in the Jerusalem Targum on (^{<0144>}Genesis 14:14), Dan of Caesarea.

Ver. 48. *This [is] the inheritance of the tribe of the children of Dan*, etc.] Before described by its cities, which were in it. This tribe was bounded by Ephraim on the north, by Judah on the east, by Simeon on the south, and by the Mediterranean sea on the west. Josephus ^{f503} says, the Danites enjoyed the vale which lies to the setting sun, bounded by Azotus and Doris, and all Jamnia and Getta, from Accaron (or Ekron) to the mountain from whence the tribe of Judah begins:

according to their families; which inheritance was distributed according to the number of their families:

their cities with their villages; before named.

Ver. 49. *And when they made an end of dividing the land for inheritance by their coasts*, etc.] That is, Eleazar, Joshua, and the ten men appointed for this, purpose; when all the lots were drawn, and the several inheritances which came up to them were divided among the families of the respective tribes, this work being finished:

the children of Israel gave an inheritance to Joshua the son of Nun among them; most interpreters observe the modesty of Joshua, that though the oldest and the greatest man in the nation, the chief governor, yet had his inheritance last of all; nor did he take any part to himself, it was given to him by the people, who had the whole land divided among them; in which he was a type of Christ; (see ^{<4089>}2 Corinthians 8:9) (^{<3076>}Philippians 2:6,7).

Ver. 50. *According to the word of the Lord*, etc.] Or mouth of the Lord; either according to the oracle of Urim and Thummim, which Eleazar consulted on this occasion; or according to what the Lord had said to Moses, at the same time that Hebron was ordered to Caleb, (^{<0146>}Joshua 14:6); and

they gave him the city which he asked, [even] Timnathserah in Mount Ephraim; he chose a place in his own tribe, for he was of the tribe of Ephraim; and it seems that what he chose was none of the best of places; for Paula, as Jerom ^{f504} relates, when she travelled into those parts, wondered that the distributor of the possessions of the children of Israel should choose such a rough and mountainous place for himself; of its situation, (see ^{<6245>}Joshua 24:30);

and he built the city, and dwelt therein; he rebuilt it, and fitted it for his own habitation, and for those that belonged to him.

(Timnathserah means “an abundant portion” or “a place in the sun”. Joshua great reward was in seeing the promises of God fulfilled before his very eyes (^{<6245>}Joshua 21:45 23:14) and the children of Israel serving the Lord’s during his lifetime (^{<6245>}Joshua 24:31). Joshua may have received but a small inheritance in the promised land but this was just an earnest of his future glorious inheritance in eternity. The saints of God have the best portion saved for the last (^{<6245>}John 2:10) whereas the worldling has his best portion now; his worst is yet to come. Editor.)

Ver. 51. *These [are] the inheritances which Eleazar the priest, and Joshua the son of Nun, etc.]* The one the high priest, and the other the chief governor of the nation:

and the heads of the fathers of the tribes of the children of Israel; the princes appointed for this service, whose names are given (^{<6245>}Numbers 34:18-28); the inheritances before described in the preceding chapters by their boundaries and cities, these the said persons

divided for an inheritance by lot in Shiloh; and so has particular reference to the seven lots drawn there for seven of the tribes, by which their inheritances were assigned to them: and this was done

before the Lord, at the door of the tabernacle of the congregation; (see ^{<6245>}Joshua 18:1,10);

so they made an end of dividing the country; though it was not as yet wholly subdued.

CHAPTER 20

INTRODUCTION TO JOSHUA 20

The contents of this chapter are the renewal of the order to appoint cities of refuge for such that commit manslaughter ignorantly, to flee unto, and have shelter in from the avenger of blood, (^{<0610>}Joshua 20:1-6); and the execution of this order, (^{<0610>}Joshua 20:7-9).

Ver. 1. *The Lord also spake unto Joshua*, etc.] Out of the tabernacle, at the door of which he with the high priest and princes were; the Lord had spoken to him before concerning dividing the land among the tribes, (^{<0610>}Joshua 13:1-7); and this being done he speaks to him again:

saying: as follows.

Ver. 2. *Speak to the children of Israel, saying*, etc.] Whom the affair concerned the Lord spake to Joshua about, they having now the whole land divided among them:

appoint out for you cities of refuge; of the name, nature, use, and number of these cities, (see Gill on "^{<0610>}Numbers 35:6");

whereof I spake unto you by the hand of Moses: (^{<0610>}Numbers 35:1-34) (^{<0610>}Deuteronomy 19:1-21).

Ver. 3. *That the slayer that killeth [any] person unawares, [and] unwittingly, may flee thither*, etc.] Who through mere accident, and without design, killed a person, friend or foe, one of his own kindred, or a stranger, without any malice against him, or intention to take away his life:

and they shall be your refuge from the avenger of blood; from any of the relations of the deceased, who might be stirred up to avenge the blood of his kinsman on the slayer; (see ^{<0612>}Numbers 35:12).

Ver. 4. *And when he that doth flee unto one of those cities*, etc.] Any one of them, that was nearest to him:

shall stand at the entering of the gate of the city; for he might not rush in without leave:

and shall declare his cause in the ears of the elders of that city; lay before them the whole matter, how that he had killed a person unawares, by what means it came about, and that it was merely through error, without any malicious design, and was a mere accident:

they shall take him into the city unto them; directly, lest the avenger of blood should come and seize on him, and kill him; and they were to take him into the city, not only to prevent that, but to examine him still more closely about the matter, and get further satisfaction; and being satisfied, were to continue him in it:

and give him a place, that he might dwell among them; until his death, or the death of the high priest, if that was first. Kimchi observes from their Rabbins, that he was not to hire a house all the time of his dwelling there, but was to have one freely, because it is said, “and give him”, etc.

Ver. 5. *And if the avenger of blood pursue after him*, etc.] To the city of refuge, whither he is fled, and demand him:

then they shall not deliver the slayer up into his hands; to be slain by him, but shall protect him:

because he smote his neighbour unwittingly, and hated him not beforetime; (see Gill on “^{<0852>}Numbers 35:22-23”), and (see Gill on “^{<0896>}Deuteronomy 19:6”).

Ver. 6. *And he shall dwell in that city until he shall stand before the congregation for judgment*, etc.] That is, until his cause was heard in the court of judicature in his own city, or in any other to which the avenger of blood should appeal: (see ^{<0854>}Numbers 35:24,25); who if they found him guilty of death, they put him to death; but if only guilty of accidental manslaughter, then they delivered him up to his city of refuge for safety, where he was to abide

until the death of the high priest that shall be in those days; (see ^{<0855>}Numbers 35:25);

then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled; and live with his family in the enjoyment of his possessions and estates, honours, and privileges belonging to him, as before; (see ^{<0858>}Numbers 35:28).

Ver. 7. *And they appointed Kedesh in Galilee in Mount Naphtali*, etc.] Of which (see ^{<6687>}Joshua 19:37); the appointment of this and the two cities following was made by the children of Israel at this time:

and Shechem in Mount Ephraim; called Sichem, (^{<0126>}Genesis 12:6); and Shechem from a prince of that name that possessed it, (^{<0342>}Genesis 34:2); it fell to the lot of the tribe of Ephraim; its name in the New Testament is Sychar, (^{<8045>}John 4:5); and it is now called Neapolis, or Naplouse:

and Kirjatharba, which [is] Hebron, in the mountain of Judah; it stood in the hill country of Judea, (^{<0139>}Luke 1:39,65); of which (see ^{<6645>}Joshua 14:15) (^{<6654>}Joshua 15:54). There seems to be a difficulty here, since this city was before given to Caleb, (^{<6643>}Joshua 14:13,14); and yet afterwards given to the Levites, and appointed a city of refuge. The Jews reconcile this by observing, that the city and suburbs were given to the Levites, and fixed for a city of refuge; but the villages and fields, and country around it, and belonging to it, were given to Caleb, (^{<6612>}Joshua 21:12); and Abarbinel makes no doubt that the children of Judah gave something else to Caleb in lieu of it. As these cities of refuge were typical of Christ, as has been observed on (^{<0829>}Numbers 35:29); their names are applicable to him. “Kedesh” signifies “holy” or “holiness”; Christ is holy in both his natures, divine and human; and so abundantly qualified to be the Mediator, Saviour, and Redeemer; and is the fountain of holiness to his people, and is made sanctification to them, (^{<1960>}Psalm 16:10 ^{<8075>}Hebrews 7:26) (^{<6013>}1 Corinthians 1:30); and “Shechem” signifies the “shoulder”; and not only the government of the church and people of God is on the shoulder of Christ, but all their sins have been laid upon him, and bore by him; and every particular soul in conversion, every lost sheep, is looked up by him, and taken up and brought home on his shoulder, (^{<2396>}Isaiah 9:6 53:6) (^{<6154>}Luke 15:4). “Hebron” signifies “fellowship”; in the effectual calling, the saints are called into fellowship with Christ, and their fellowship is with the Father, and his Son Jesus Christ; through him they have access to God, and communion with him now, and shall have uninterrupted communion with him to all eternity, (^{<4009>}1 Corinthians 1:9 ^{<6108>}1 John 1:3 ^{<6028>}Ephesians 2:18) (^{<8174>}John 17:24).

Ver. 8. *And on the other side Jordan by Jericho eastward*, etc.] In the country possessed by the tribes of Reuben and Gad, and the half tribe of Manasseh:

they assigned Bezer in the wilderness, upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh; of these places, and the signification of their names, and of the application of them to Christ, the antitype of the cities of refuge, (see Gill on “^{f504}Deuteronomy 4:43”). These last cities were not appointed now, they were appointed in the times of Moses, and severed by him, (^{f504}Deuteronomy 4:41); nor are they here said to be appointed, but to be assigned or “given”^{f505}; they were now delivered up into the hands of the Levites for cities of refuge, for they were before severed for that use; they were not, according to the Jews^{f506}, made use of as such, until the other three were appointed.

Ver. 9. *These were the cities appointed for all the children of Israel*, etc.] For the common use of them all, and not for that tribe only in which they stood:

and for the stranger that sojourneth among them; not only for the proselytes of righteousness, but for the proselytes of the gate also, as well as for the natives of Israel; Christ is a refuge for Jews and Gentiles, for all sinners that flee to him:

that whosoever killeth any person unawares might flee thither; and find shelter and safety:

and not die by the hand of the avenger of blood; getting thither before he could overtake him:

until he stood before the congregation: either before the congregation, the elders of the city, or court of judicature in the city of refuge, or before the court of his own city, from whence he fled, if summoned thither.

CHAPTER 21

INTRODUCTION TO JOSHUA 21

This chapter contains the address of the Levites to the court, to have the cities and suburbs given them according to the command of God by Moses, (^{<0210>}Joshua 21:1,2); the grant of them by lot out of the several tribes, (^{<0213>}Joshua 21:3-8); the particular cities out of the tribes of Judah and Simeon are mentioned by name, (^{<0219>}Joshua 21:9-16); then those out of the tribe of Benjamin, (^{<0217>}Joshua 21:17-19); next those out of the tribe of Ephraim, (^{<0221>}Joshua 21:20-22); afterwards those out of the tribe of Dan, (^{<0223>}Joshua 21:23-26); then those out of the half tribe of Manasseh, (^{<0227>}Joshua 21:27); and out of the tribe of Issachar, (^{<0228>}Joshua 21:28,29); and out of the tribe of Asher, (^{<0231>}Joshua 21:30,31); and of Naphtali, (^{<0232>}Joshua 21:32,33); and of Zebulun, (^{<0234>}Joshua 21:34,35); and of Reuben, (^{<0236>}Joshua 21:36,37); and of Gad, (^{<0238>}Joshua 21:38-40); which in all made forty eight, (^{<0241>}Joshua 21:41,42); and the chapter is concluded with observing, that God gave Israel all the land of Canaan, and rest in it, according to his promise, very faithfully and punctually, (^{<0243>}Joshua 21:43-45).

Ver. 1. *Then came near the heads of the fathers of the Levites*, etc.] When the land was divided to the several tribes, and everyone knew the cities that belonged to them, and what they could and should part with to the Levites, and when the six cities of refuge were fixed; the Levites came to put in their claim for cities of habitation, they having no share in the division of the land; and yet it was necessary they should have habitations; the persons that undertook to put in a claim for them were the principal men among them; the fathers of them were Kohath, Gershon, and Merari; the heads of those were the chief men that were then living: these came

unto Eleazar the priest, and unto Joshua the son of Nun; the high priest and chief magistrate:

and unto the heads of the fathers of the tribes of the children of Israel; the princes appointed to divide the land with the two great personages before mentioned, (^{<0347>}Numbers 34:17-29).

Ver. 2. *And they spake unto them at Shiloh in the land of Canaan, etc.]* Where the tabernacle was fixed, at or near which the above persons met to cast lots for the division of the land to the seven tribes that had not received their inheritance:

saying, the Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle; this command is extant in (~~ORIG~~ Numbers 35:2-8).

Ver. 3. *And the children of Israel gave unto the Levites out of their inheritance, etc.]* Knowing full well there was such a command, made no objection to their motion, but freely gave them cities out of the portion of inheritance allotted to them; this they did

at the commandment of the Lord, and in obedience to it, even gave these cities and suburbs; after mentioned: this was done by the tribes themselves; as there were a certain number fixed by the commandment of God, they agreed among themselves how many and what cities should be given out of each tribe; and then lots were cast for them by Joshua, what and which cities should be appropriated to their several divisions, as the Kohathites that sprang from Aaron, and the rest of them that did not, and the Gershonites and Merarites, as follows.

Ver. 4. *And the lot came out for the family of the Kohathites, etc.]* The first lot that was drawn out of the pot or urn was for the descendants of Kohath, a son of Levi:

and the children of Aaron the priest, [which were] of the Levites; who descended from Amram, the eldest son of Kohath, and these were not only Levites, but priests: these

had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities; which are after mentioned by name; and as these were priests, whose business was to serve in the temple, and at the altar, the cities assigned them by the lot, were, by the wise disposal of divine Providence, ordered them out of those tribes which lay nearest to Jerusalem; the place God had chosen to put his name in, where the temple would be built, and the altars erected for sacrifices and incense.

Ver. 5. *And the rest of the children of Kohath, etc.]* Which did not descend from him in the line of Amram and Aaron, but of Izhar, Hebron, and Uzziel, who were not priests, but Levites:

[had] by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities; these other sort of Kohathites had their cities in tribes next to the other three where the Kohathites that were priests had theirs.

Ver. 6. *And the children of Gershon [had] by lot out of the families of the tribe of Issachar,* etc.] These were Levites who descended from Gershon, the eldest son of Levi, and had their cities by lot assigned them in tribes at a greater distance, not only out of Issachar, but

out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan; which was the other half of the tribe beyond Jordan:

thirteen cities; as many as were given out of the tribes of Judah, Simeon, and Benjamin.

Ver. 7. *The children of Merari by their families,* etc.] The descendants of Merari, the third son of Levi:

[had] out of the tribe of Reuben, and out of the tribe of Gad; which were both on the other side Jordan:

and out of the tribe of Zebulun, twelve cities; in all forty eight, as the Lord commanded, (^{485D}Numbers 35:7).

Ver. 8. *And the children of Israel gave by lot unto the Levites these cities with their suburbs,* etc.] Reaching two thousand cubits from the cities all around: these cities did not lie all together, and so could not be described by their coasts; but in the several tribes, and intermixed with their cities; which fulfilled Jacob's prophecy, that they should be divided and scattered in Israel, (^{440E}Genesis 49:7); as well as it was so ordered for the benefit of the several tribes, that they might have the assistance of the priests and Levites, to instruct them in the knowledge of the laws and commandments of God, and all divine things:

as the Lord commanded by the hand of Moses; (^{485D}Numbers 35:2).

Ver. 9. *And they gave out of the tribe of the children of Judah,* etc.] Here follows a particular account of the several cities which were given out of each tribe, and first out of this:

and out of the tribe of the children of Simeon; which is joined with that of Judah, because the cities of it lay within it, (^{<630>}Joshua 19:1);

these cities which are [here] mentioned by name; (^{<621>}Joshua 21:13-16).

Ver. 10. *Which the children of Aaron, [being] of the families of the Kohathites, etc.]* Who descending from Kohath, in the line of Aaron, were priests:

[who were] of the children of Levi, had; they were Levites, as descending from Levi, but were priests also, as being of the stock of Aaron, and the cities hereafter mentioned in the said tribe fell to their portion:

for theirs was the first lot; for being of the line of Aaron, and priests, they had the honour and privilege to have the first lot drawn for them, and out of the tribe for which the first lot was also drawn, the tribe of Judah; here they had their cities allotted them, for a reason before given.

Ver. 11. *And they gave them the city of Arba, the father of Anak, etc.]* Which from him was called Kirjatharba, (^{<645>}Joshua 14:15); and Anak, according to Kimchi, is not the name of a man, but a general name, comprehending the Anakims, a race of giants, among whom Arba was the chief and principal man, a prince and ruler over them, as Ben Melech:

which [city is] Hebron in the hill [country] of Judah; as in (^{<645>}Joshua 14:15); (see ^{<619>}Luke 1:39,65);

with the suburbs thereof round about it; as far as two thousand cubits, which were to put their cattle in, and provision for them.

Ver. 12. *But the fields of the city, and the villages thereof, etc.]* Which lay beyond the two thousand cubits:

gave they to Caleb the son of Jephunneh, for his possession; as Moses had promised, and Joshua had confirmed to him; and now the children of Israel gave them to him, and put him in the possession of, (^{<646>}Joshua 14:6,13 15:13); and the same is to be observed of all the other cities given to the Levites, that they and their suburbs, extending to such a distance only, were given to them; but the fields and villages, which belonged to them, continued the inheritance of the tribes in which they were.

Ver. 13. *Thus they gave to the children of Aaron the priest, etc.]* The families of the Kohathites, that part of them which descended from him, and were priests:

Hebron with her suburbs, [to be] a city of refuge for the slayer; that had slain a person unawares, and without design; see on (⁽⁶¹¹⁾Joshua 20:3,7);
and Libnah with her suburbs; a royal city, of which (see ⁽⁶¹²⁾Joshua 10:29,30).

Ver. 14. *And Jattir with her suburbs, etc.]* (See Gill on “⁽⁶¹³⁾Joshua 15:48”);

and Eshtemoa with her suburbs; (see Gill on “⁽⁶¹⁵⁾Joshua 15:50”).

Ver. 15. *And Holon with her suburbs, etc.]* (See Gill on “⁽⁶¹⁵⁾Joshua 15:51”);

and Debir with her suburbs; (see Gill on “⁽⁶¹⁵⁾Joshua 15:49”).

Ver. 16. *And Ain with her suburbs, etc.]* (See Gill on “⁽⁶¹⁵⁾Joshua 15:32”);

and Juttah with her suburbs; (see Gill on “⁽⁶¹⁵⁾Joshua 15:55”);

[and] Bethshemesh with her suburbs; which is not mentioned among the cities of Judah, (⁽⁶¹²⁾Joshua 15:21-63); only as in the borders of it, (⁽⁶¹¹⁾Joshua 21:10); and perhaps is the same Bethshemesh to which the ark was directed by the Philistines from Ashdod, (⁽⁹¹⁹⁾1 Samuel 6:9,12); in it formerly was a temple dedicated to the sun, from whence it had its name:

nine cities out of those two tribes; and they seem all but one, which is Ain, to be of the tribe of Judah, and that originally belonged to it; and as that tribe had the largest number of cities in its lot, the more were given out of it to the Levites, according to a rule prescribed, (⁽⁶¹³⁾Numbers 35:8).

Ver. 17. *And out of the tribe of Benjamin, Gibeon with her suburbs, etc.]* See Gill “⁽⁶¹²⁾Joshua 18:25”; from which came the Gibeonites.

Geba with her suburbs.] Of which (see Gill on “⁽⁶¹²⁾Joshua 18:24”).

Ver. 18. *Anathoth with her suburbs, etc.]* This is not mentioned among the cities of Benjamin, (⁽⁶¹¹⁾Joshua 18:11-28); it was the native place of the Prophet Jeremiah, (see Gill on “⁽²⁰⁰⁾Jeremiah 1:1”); it lay about two or three miles north of Jerusalem; three, says, Jerom^{f507}. Rauwolff^{f508} speaks of it as a small village, when he travelled into those parts, and as lying on a

height or eminence, and which was within twenty furlongs of Jerusalem, as Josephus writes ^{f509}:

and Almon with her suburbs; this also is not mentioned among the cities of Benjamin, (^{<6881>}Joshua 18:11-28); it is called Alemeth, (^{<1366>}1 Chronicles 6:60). Jarchi and Kimchi say it is the same with Bahurim, (^{<1016>}2 Samuel 3:16); where the Targum renders it by Almeth, and both words signify the same thing, “youth”:

four cities; which were a large number for so small a tribe as little Benjamin to give.

Ver. 19. *All the cities of the children of Aaron, the priests*, etc.] Those of the Kohathites that came from him:

[were] thirteen cities with their suburbs; and just so many are mentioned by name in (^{<6211>}Joshua 21:11-18).

Ver. 20. *And the families of the children of Kohath, the Levites*, etc.] Who were not priests:

which remained of the children of Kohath; these are the children of Moses, as Jarchi says, and those that descended from Kohath in the lines of Izhar, Hebron, and Uzziel,

even they had the cities of their lot out of the tribe of Ephraim; and were as follow.

Ver. 21. *For they gave them Shechem, with her suburbs, in Mount Ephraim*, etc.] Of which (see ^{<6107>}Joshua 20:7);

[to be] a city of refuge for the slayer; which being on a mountain, was the more conspicuous, and the fitter for this purpose, as was Hebron in the hill country of Judea, (^{<6211>}Joshua 21:11,13); this is the second; city of refuge mentioned:

and Gezer with her suburbs: a place from whence the Canaanites were not expelled; (see Gill on “^{<6160>}Joshua 16:10”).

Ver. 22. *And Kibzaim with her suburbs*, etc.] Which seems to, be the same with Jokneam, (^{<1368>}1 Chronicles 6:68); of it we read nowhere else;

and Bethhoron with her suburbs; upper Bethhoron, for there were two, an upper and a nether: (see ^{<6163>}Joshua 16:3,5);

four cities; as mentioned by name.

Ver. 23. *And out of the tribe of Dan, Eltekeh with her suburbs*, etc.] (See Gill on “^{<694>}Joshua 19:44”);

Gibbethon with her suburbs, (see Gill on “^{<694>}Joshua 19:44”).

Ver. 24. *Aijalon with her suburbs*, etc.] (See Gill on “^{<692>}Joshua 19:42”);

Gathrimmon with her suburbs, four cities; (see Gill on “^{<695>}Joshua 19:45”).

Ver. 25. *And out of the half tribe of Manasseh, Taanach with her suburbs*, etc.] Of which (see ^{<670>}Joshua 17:10);

and Gathrimmon with her suburbs, there was a city of this name in Dan, as in (^{<624>}Joshua 21:24); nor was it unusual for cities to be called by the same name in different tribes:

two cities; these are called Aner and Bilean in (^{<367>}1 Chronicles 6:70); in process of time cities changed their names; two cities were a proper proportion for this half tribe; two more were given out of the other half tribe on the other side Jordan, as appears by what follows.

Ver. 26. *All the cities [were] ten, with their suburbs*, etc.] Four out of Ephraim, four out of Dan, and two out of the half tribe of Manasseh: which were

for the families of the children of Kohath that remained: who were of the other branch of the Kohathites, and who did not descend from Aaron, and were only Levites, and not priests; (see Gill on “^{<621>}Joshua 21:20”).

Ver. 27. *And unto the children of Gershon, of the families of the Levites*, etc.] The descendants of the second son of Levi:

out of the [other] half tribe of Manasseh; that which was settled beyond Jordan:

[they gave] Golan in Bashan, with her suburbs, [to be] a city of refuge for the slayer; (see ^{<618>}Joshua 20:8); this is the third city of refuge mentioned:

and Beeshterah with her suburbs; called Ashtaroth, (^{<367>}1 Chronicles 6:71); which had been the royal city of Og, king of Bashan, where he had his palace, (^{<604>}Deuteronomy 1:4). Here seems to have been formerly a temple dedicated to the goddess Astarte; for Beeshterah is a compound of

“Beth” and “Ashterah”, or Astarte; that is, the house or temple of Astarte, but now become a city of the Levites:

two cities; two more having been before given out of the other half tribe.

Ver. 28. *And out of the tribe of Issachar, Kishon with her suburbs*, etc.] From whence the river Kishon probably had its name, or the city from that; it is the same with Kishion, (^{<6920>}Joshua 19:20); and called Kedesh, (^{<1352>}1 Chronicles 6:72).

Dabareh with her suburbs; the same with Daberath on the border of Zebulun, (see Gill on “^{<6912>}Joshua 19:12”).

Ver. 29. *Jarmuth with her suburbs*, etc.] Called Ramoth, (^{<1353>}1 Chronicles 6:73); very probably the same with Remeth, (^{<6921>}Joshua 19:21);

Engannim with her suburbs; called Anem, (^{<1353>}1 Chronicles 6:73);

four cities; so many are mentioned by name.

Ver. 30. *And out of the tribe of Asher, Mishal with her suburbs*, etc.] The same with Misheal, (^{<6925>}Joshua 19:26); called Mashal, (^{<1354>}1 Chronicles 6:74);

Abdon with her suburbs; not mentioned among the cities of Asher, unless the same with Hebron, (^{<6928>}Joshua 19:28).

Ver. 31. *Helkath with her suburbs*, etc.] (See Gill on “^{<6925>}Joshua 19:25”); the same with Hukok in (^{<1355>}1 Chronicles 6:75);

and Rehob with her suburbs, four cities; (see Gill on “^{<6928>}Joshua 19:28”).

Ver. 32. *And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs*, etc.] Of which (see ^{<6317>}Joshua 20:7);

[to be] a city of refuge for the slayer; this is the fourth city of refuge mentioned:

and Hammothdor with her suburbs; the same with Hammon, (^{<1356>}1 Chronicles 6:76); and with Hammath, (^{<6935>}Joshua 19:35); and is thought by some to be Tiberias, so called from the hot baths in or near it:

and Kartan with her suburbs; called Kirjathaim, (^{<1356>}1 Chronicles 6:76); but cannot be the Kirjathaim in (^{<0427>}Numbers 32:37); for that belonged to the tribe of Reuben, and was on the other side Jordan:

three cities; this being a lesser tribe than some others gave fewer cities, according to the rule in (^{<04818>}Numbers 35:8).

Ver. 33. *All the cities of the Gershonites, according to their families,* etc.] Which were divided among them, according to the number of their families:

[were] thirteen cities with their suburbs; two out of the half tribe of Manasseh beyond Jordan, four out of Issachar, four out of Asher, and three out of Naphtali.

Ver. 34. *And unto the families of the children of Merari, the rest of the Levites,* etc.] The descendants of the youngest son of Levi, who were all that remained of the Levites unprovided of cities:

out of the tribe of Zebulun, Jokneam with her suburbs; which lay near Carmel, and was a royal city; (see Gill on "^{<16122>}Joshua 12:22");

and Kartah with her suburbs; perhaps the same with Kattath, (^{<16915>}Joshua 19:15).

Ver. 35. *Dimnah with her suburbs,* etc.] Nowhere mentioned, unless the same with Rimmon, (^{<1367>}1 Chronicles 6:77);

Nahalal with her suburbs; (see ^{<16915>}Joshua 19:15);

four cities; only two are mentioned, (^{<1367>}1 Chronicles 6:77); and they by different names; the one is Rimmon, before observed, and the other Tabor; perhaps the same with Chislothtabor, (^{<16912>}Joshua 19:12).

Ver. 36. *And out of the tribe of Reuben, Bezer with her suburbs,* etc.] Which was a city of refuge, and the fifth of them in this account, though not observed as such here, but is in the Greek version; (see ^{<16118>}Joshua 20:8);

and Jahazah with her suburbs; called Jahaz, (see Gill on "^{<02123>}Numbers 21:23").

Ver. 37. *Kedemoth with her suburbs,* etc.] Near to which was a wilderness of that name; (see ^{<16126>}Deuteronomy 2:26);

and Mephaath with her suburbs; of which (see Gill on "^{<061318>}Joshua 13:18"); where the two preceding cities are mentioned along with it:

four cities, (^{<02135>}Joshua 21:35,36), are not in some ancient copies of the Hebrew Bible, as is noted by the Masorites; but are in some others, as Kimchi owns, and stand in the Targum, in the Septuagint, Syriac, and Arabic versions, and in a manuscript referred to by Hottinger ^{f510}; and the same words are to be found in (^{<0368>}1 Chronicles 6:78,79), and are absolutely necessary to be retained, since without them there would be but eight cities for the Merarites, whereas they are expressly said to be twelve, (^{<0240>}Joshua 21:40).

Ver. 38. *And out of the tribe of Gad*, etc.] Which also, as that of Reuben, lay on the other side Jordan:

Ramoth in Gilead with her suburbs; of which (see ^{<0618>}Joshua 20:8);

[*to be*] *a city of refuge for the slayer*; and is the sixth and last city of refuge in this account:

and Mahanaim with her suburbs; here it was the angels met Jacob, which gave rise to the name of the place, (^{<0330>}Genesis 32:1,2); afterwards a city was built here, and was on the borders of the tribe of Gad, and belonged to it, (^{<0136>}Joshua 13:26); mention is made of it in other places, (^{<0108>}2 Samuel 2:8) (^{<0108>}1 Kings 2:8).

Ver. 39. *Heshbon with her suburbs*, etc.] Which was formerly the royal city of Sihon king of the Amorites, and was first given to and rebuilt by the Reubenites, but was upon the border of the tribe of Gad; and appears from hence to have been one of their cities, (^{<0226>}Numbers 21:26 32:37) (^{<0137>}Joshua 13:17,21,26);

Jazer with her suburbs; sometimes called Jaazer, another city in the same country, and near Heshbon; (see ^{<0232>}Numbers 21:32);

four cities in all: which were Ramothgilead, Mahanaim, Heshbon, and Jazer.

Ver. 40. *So all the cities for the children of Merari by their families*, etc.] Which were distributed by lot to them, according to the number of their families, and were sufficient for them:

which were remaining of the families of the Levites; the last division of them, besides those of the Kohathites, Levites, and the Gershonites:

were [by] their lot twelve cities; four out of the tribe of Zebulun, four out of the tribe of Reuben, and four out of the tribe of Gad, whose names are before given,

Ver. 41. *All the cities of the Levites, within the possession of the children of Israel*, etc.] As comprised in one sum total:

[were] forty and eight cities with their suburbs; which is just the number that Moses from the mouth of God ordered to be given unto them, before they entered into the land, and before they were in possession of one city in it, (⁴⁸³⁷Numbers 35:7); which, as it is a proof of the omniscience, prescience, and predetermination of God; so of the sure and true prediction of Moses, who could not be otherwise certain than from the Lord of the Israelites being able to give so many cities to them, out of each of their tribes: and it is to be observed, that this tribe of Levi, though it had no share in the division of the land, yet had more cities by lot given to it than any other, excepting the tribe of Judah; though indeed, in the account of some of the tribes, all the cities in them are not mentioned; and besides, they had only the cities they had with their suburbs round about them, but not the lands belonging to them, nor the villages; however this shows that a large and liberal maintenance of the ministers of the Lord, that serve in his sanctuary should be allowed and made for them, as in the legal, so under the Gospel dispensation

Ver. 42. *These cities were everyone with their suburbs round about them*, etc.] Which reached to the space of two thousand cubits on every side; and such a space was assigned to everyone of the above cities for their cattle, to keep them in and lay up provision for them:

thus [were] all their cities; six of them cities of refuge, and forty two for the priests and Levites to dwell in, and for the commodious use of their herds and flocks.

Ver. 43. *And the Lord gave unto Israel all the land which he sware to give unto their fathers*, etc.] It was all given them by lot, whether subdued or not subdued, and the far greater part was actually put into their hands, and they had as much as they could for the present occupy and cultivate; and such as were in the hands of the Canaanites, were subject to pay tribute to them; and it was owing to their own slothfulness and sluggishness that they did not possess more hereafter; though it was the will of God that their enemies should be driven out by little and little, until the Israelites were so

increased as to occupy the whole, lest any part of the land should lie waste and become barren, and lest the wild beasts of the field should multiply upon them:

and they possessed it, and dwelt therein; each according to their lot in the several places assigned them, as many cities as they could at present people, and as much land as they could now manage.

Ver. 44. *And the Lord gave them rest round about*, etc.] Not only from their travels, with which they had been fatigued forty years in the wilderness, but from wars with the Canaanites they had been engaged in for some years past:

according to all that he sware unto their fathers; not only to give them the land, but peace, rest, and safety in it:

and there stood not a man of all their enemies before them; for whenever any rose up to oppose them, they were immediately cut off: this is to be understood while Joshua was living; for afterwards, sinning against God, they were again and again delivered up into the hands of their enemies:

the Lord delivered all their enemies into their hands; that is, that made war with them.

Ver. 45. *There failed not ought of any good thing*, etc.] Not only every good thing in general, but every part and particular of that good thing; that, with all that was included in it, or were appendages to it, or circumstances of it:

which the Lord had spoken to the house of Israel; as of their deliverance out of Egypt, and passage through the Red sea and wilderness, with all conveniences for them therein; so of their passage through Jordan, success of their arms, the conquest of their enemies, possession of their land, a land flowing with milk and honey:

all came to pass; exactly, precisely, and punctually, even everything relative to their temporal and spiritual good: so all that God promises to his spiritual Israel, with respect to their present comfort or everlasting happiness, all is exactly fulfilled, all his promises in Christ are yea and amen.

CHAPTER 22

INTRODUCTION TO JOSHUA 22

The war with the Canaanites being ended, Joshua called to him the two tribes of Reuben and Gad, and the half tribe of Manasseh, who came over Jordan with him to assist in it, and commended them for their obedience to Moses and to himself, and to God by them; and then dismissed them, with some instructions to keep the ways and worship of God, and with his blessing upon them, (~~4621~~Joshua 22:1-8); upon which they returned to their country, and when they came to the borders of it set up an altar by Jordan, (~~4621~~Joshua 22:9,10); which, when the children of Israel heard of, it gave them great offence, they fearing they were going to make a revolt from the pure worship of God, and therefore sent a deputation of princes to them, with the son of the high priest, to inquire into the matter, and expostulate with them about it, who did, (~~4621~~Joshua 22:11-20); and who received from them a very satisfactory answer, (~~4622~~Joshua 22:21-31); with which they returned and reported to the children of Israel, and which gave them pleasure, (~~4623~~Joshua 22:32-34).

Ver. 1. *Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh.*] The promise of God to Israel being fulfilled, the land of Canaan being for the most part subdued, the war at an end, and rest had on all sides from their enemies, and the land divided among the nine tribes and an half, and they settled in the quiet possession of their lots; Joshua sent for the two tribes of Reuben and Gad, and the half tribe of Manasseh, who had, at their own request, their portion allotted them on the other side Jordan, and who came over that river with him to assist their brethren in their wars with the Canaanites, and addressed them in the following respectable manner.

Ver. 2. *And said unto them, ye have kept all that Moses the servant of the Lord commanded you,* etc.] Which was, that they should leave their wives and children, and flocks, and herds, behind them in the land of Gilead, and pass over Jordan, with their brethren the children of Israel armed, and fight with them, and for them, until the Canaanites were subdued, and not return until their brethren were peaceably settled in the possession of their

inheritances; all which they had punctually observed, and inviolably kept, as they agreed to, (^{<6831>}Numbers 32:1-42);

and have obeyed my voice in all that I commanded you; as the generalissimo and commander in chief of the Israelitish forces; as what rank and position to be in, what part to take in an engagement, what attack to make, when and where, or on what expedition to go; wherever he ordered them to go, they went; and upon whatsoever and wheresoever he sent them, they readily and cheerfully obeyed, as they promised, (^{<6816>}Joshua 1:16,17); and approved themselves as good soldiers under him; for all which he commends them, and gives them military honour.

Ver. 3. *Ye have not left your brethren these many days unto this day*, etc.] For the space of fourteen years, which is the commonly received notion of the Jews ^{f511}; seven years according to them the land was subduing, and seven more spent in dividing it, and then these tribes were sent for and dismissed; all this time they stayed close by their brethren, and assisted them in their wars, and never offered to return to their wives and children, until they had an order from their general:

but have kept the charge of the commandment of the Lord your God; for what both Moses and Joshua commanded them was from the mouth of the Lord; so that, in obeying them, they obeyed him.

Ver. 4. *And now the Lord your God hath given rest unto your brethren, as he promised them*, etc.] As in (^{<6844>}Joshua 21:44); (see ^{<6829>}Deuteronomy 12:9, 10);

therefore now return ye, and get ye unto your tents; not their military tents in the army, from which they now came to Joshua, but their houses, as the Greek version, and their cities, as the Targum; they having been so long used to tents in the wilderness, and during the wars in Canaan, this was a familiar word for their dwellings:

[and] unto the land of your possession, which Moses the servant of the Lord gave you, on the other side Jordan; before his death, on condition of doing what they now had done; even the land of Gilead and Bashan, beyond Jordan.

Ver. 5. *But take diligent heed to do the commandment and the law*, etc.] The ten commandments, and all other laws, both ceremonial and civil:

which Moses the servant of the Lord charged you; in the name of the Lord, to keep and observe:

to love the Lord your God; of which keeping the commands of God is an evidence, and which is the true principle and motive of hearty, sincere, and cheerful obedience to them:

and to walk in all his ways; which he has prescribed, all his ways of worship, paths of duty, faith, truth, holiness, and righteousness:

and to keep his commandments; whether moral, ceremonial, or judicial: whether of natural and moral obligation, or of positive institution:

and to cleave unto him; and not depart from his ways, worship, word, and ordinances:

and to serve him with all your heart, and with all your soul: in the most strict and affectionate manner. This advice Joshua thought proper to give them, and inculcate into them, now they were about to leave their brethren, and go on the other side Jordan; where they would be at a distance from the tabernacle, altar, and service of God, and might be under temptation to relinquish it, and set up another form of worship elsewhere.

Ver. 6. *So Joshua blessed them, and sent them away*, etc.] Dismissed them from his presence with a blessing, in order to go to their own country; this he did by wishing them well, praying to God for a blessing on them, their persons, and families, who had been so useful in assisting their brethren to get possession of the land of Canaan. Some think this blessing includes gifts and presents he bestowed on them:

and they went unto their tents; here the word means their military tents in the camp of Israel, to which they returned, in order to take with them their goods, their substance and riches, their part of the spoil of the enemy, which of right belonged to them.

Ver. 7. *Now to the [one] half of the tribe of Manasseh Moses had given [possession] in Bashan*, etc.] The kingdom of Og, (see ^{<RB>}Deuteronomy 3:13);

but unto the [other] half thereof gave Joshua among their brethren on this side Jordan westward: of which an account is given, and the border of their lot described, (^{<RB>}Joshua 17:1-18);

and when Joshua sent them also unto their tents, then he blessed them; it seems as if this half tribe was separately dismissed and blessed, they being more nearly related to Joshua, who was of the tribe of Ephraim, and so had a more particular dismissal and blessing; and he took his leave of them in a different and affectionate manner. Kimchi makes mention of a Derash, or Exposition of theirs, which says, that after they had taken leave they stayed two days, and returned and took leave a second time, and which he understands of them all, and not of the half tribe only; but it is plainly the half tribe that is only spoken of.

Ver. 8. *And he spake unto them*, etc.] To the half tribe of Manasseh only, though some think also to the other ten tribes:

saying, return with much riches unto your tents; that is, return to their own land, and habitations there, with whatsoever riches they had got from the spoil of the enemy:

and with very much cattle; they had taken from them, and fell to their share, and for which they had good pasturage in Gilead and Bashan, and therefore very proper to take with them,

with silver and with gold, and with brass, and with iron; whether in massive pieces, or wrought up into vessels, which they found in the houses of the Canaanites when they plundered them:

and with very much raiment; some no doubt very rich and costly, such as their kings, princes, nobles, and great personages among them wore:

divide the spoil of your enemies with your brethren; according to Jarchi and Kimchi, this is spoken to the half tribe of Manasseh, to divide their spoil with the tribes of Reuben and Gad; but it rather means the dividing the above spoil, when they came to their own country with their brethren they left behind; who as they were employed in guarding and defending their cities, their wives and children, herds and flocks, in their absence, they had a right to part of the spoil; and as in other instances it appears to be a common case for those that stayed at home to share in the spoil with them that went to war, (see ^{<0817>}Numbers 31:27 ^{<0801>}1 Samuel 30:24,25 ^{<0802>}Psalms 68:12); though the notion of Abarbinel pleases me best, that by “their brethren” are meant the other half tribe of Manasseh that remained in Canaan, and were settled there: when the spoil of the Canaanites was divided among all the tribes, the whole tribe of Manasseh had its share; and whereas now half of it were going to their own country on the other side

Jordan, it was but reasonable they should have their part of the spoil to carry with them; and this seems to be the true reason of their being separately addressed, and dismissed and blessed.

Ver. 9. *And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, returned,* etc.] First to the camp to take their substance, and then set forward to their own land:

and departed from the children of Israel; from the rest of them, for otherwise they were children of Israel also:

out of Shiloh, which [is] in the land of Canaan; for here the camp of Israel was, as well as the tabernacle:

to go unto the country of Gilead, to the land of their possession, whereof they were possessed; Gilead is put for the whole country on the other side Jordan, as the land of Jazer, and the kingdom of Bashan, which the two tribes of Reuben and Gad, and the half tribe of Manasseh, were possessed of:

according to the word of the Lord by the hand of Moses; for when they moved to have that country, Moses, it seems, consulted the Lord about it, who declared it to be his will they should have it, on performing what they promised, (see ^{<031>}Numbers 32:1-42).

Ver. 10. *And when they came unto the borders of Jordan, that [are] in the land of Canaan,* etc.] To the banks of it, or the sand heaps, some take the word to signify, which were thrown up to restrain the waters from overflowing; some by Geliloth understand a place so called; and Jerom ^{f512} says it was near Jordan in the tribe of Benjamin: but rather the word signifies the meanders, windings, and turnings, of the river ^{f513}; and such circuits and compasses it fetched near Jericho, as the same writer ^{f514} observes, where we may suppose these tribes went over, and at a place where the river jetted out into the land of Canaan:

the children of Reuben, and the children of Gad, built there an altar by Jordan; or “then”; that is, when they had passed over the river into their own country, for which Josephus is express ^{f515}; and certain it is, that the altar was built not on the Canaan side of Jordan, but on the opposite side, as is clear from (^{<021>}Joshua 22:11): and indeed they had no right to build on any other ground than their own; and they pitched upon a spot where the river jetted out into the land of Canaan, as most proper to erect it on, to be

a witness, that though separated from the rest of the Israelites by the river Jordan, yet were a part of them, and had a right to join them in the service of God, and bring their sacrifices to the altar of God in the tabernacle, as more fully appears in some after verses:

a great altar to see to; built up very high, so that it might be seen at a great distance.

Ver. 11. *And the children of Israel heard say*, etc.] Those that dwelt in the land of Canaan, for otherwise, as before observed, the two tribes and a half on the other side Jordan were Israelites also; and this is a further proof that the altar was built on their side, or those in the land of Canaan would have known of the building of it, and have seen them at it, and not come at the knowledge of it by hearsay only, as it seems they did, it being reported to them by some who had been in those parts, and had seen the structure:

behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an altar over against the land of Canaan; which clearly shows it was on the other side Jordan, though Noldius, who places it in the land of Canaan, renders the words, “in the neighbourhood of” it ^{f516}; which will not much help him, since it might be in the neighbourhood of it, and yet not in it:

in the borders of Jordan; on the banks of it, or in one of the meanders and windings of it, at a place where it ran out and fetched a compass in the land of Canaan:

at the passage of the children of Israel; where they passed over when they first came into Canaan, and where those tribes also passed over at their return; supposed to be the Bethabara beyond Jordan, where John was baptizing, (~~John~~ John 1:28).

Ver. 12. *And when the children of Israel heard [of it]*, etc.] Of the building the altar in the above place, namely, the nine tribes and a half settled in the land of Canaan:

the whole congregation of the children of Israel gathered themselves together at Shiloh; where the tabernacle and altar of the Lord were, whose cause they undertook to avenge, being injured as they imagined by the altar the other tribes had built, and where they could consult the Lord by Urim and Thummim, if needful; hither they repaired from the several places

around, where their tribes were settled; not the whole body of the people, but their heads and representatives:

to go up to war against them; to consult about it, and to prepare for it, which they were obliged to do by the law of God, as in the case of a city, so of a tribe drawn aside to idolatry; and which they imagined was the case of these tribes, or at least what they had done had a tendency to apostasy from the true worship of God, which they were zealous to defend at the hazard of their lives, and though it should issue in an extirpation of one or more of their tribes; (see ⁽⁻¹⁵¹²⁾Deuteronomy 13:12-16).

Ver. 13. *And the children of Israel*, etc.] In the land of Canaan:

sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead; they were possessed of, and had now returned unto and dwelt in; hither they sent an embassy to them, to inquire into the truth of what they had heard, and the reason of it, before they went to war with them, or proclaimed it, or took any further steps towards it; and which they were obliged to do by the above law, when there was any suspicion of idolatry, and any good ground and reason for it, (⁽⁻¹⁵¹⁴⁾Deuteronomy 13:14); and at the head of this deputation was

Phinehas the son of Eleazar the priest; a man zealous for the Lord of hosts, and his glory, of which there is an instance in (⁽⁻⁰²⁵⁷⁾Numbers 25:7,11,13); and so a fit person to be employed in this affair, who would be faithful, bold, and zealous, as well as capable of giving advice and counsel to both parties, if needful.

Ver. 14. *And with him ten princes, of each chief house a prince, throughout all the tribes of Israel*, etc.] The nine tribes and a half, so that the half tribe of Manasseh sent a prince, as well as the whole tribes:

and each one [was] an head of the house of their fathers among the thousands of Israel; that is, among the rulers of the thousands of Israel; and so the Greek version calls them Chiliarchs, rulers of thousands; for the people were divided into tens, fifties, hundreds, and thousands, over whom there were distinct rulers, (⁽⁻⁰²⁸⁵⁾Exodus 18:25). Now these were among the chief of them, of the highest rank and authority; they were the chief princes, heads of several tribes; a very honourable deputation this! the son of the high priest, and ten princes, the heads of the tribes; these were chosen and sent, partly in honour to their brethren beyond Jordan, and

partly that they might carry the greater authority with them, and prevail upon them to hearken to them.

Ver. 15. *And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, etc.]* The deputation came thither; they either sent for the chiefs among the two tribes and a half, to meet them at some place, or they, having a notion of their coming, assembled together to receive them, and hear what they had to say to them:

and they spake with them, saying; as follows; very probably Phinehas was the mouth of the whole, for there could be but one speaker.

Ver. 16. *Thus saith the whole congregation of the Lord, etc.]* By whom they were sent, and whom they represented; and they do not call them the congregation of Israel, but of the Lord, because it was not on a civil but religious account they were come, and not to plead their own cause, but the cause of God; and not so much to show a concern for their own honour and interest as for the glory of God:

what trespass [is] this that ye have committed against the God of Israel; they took it for granted that they had committed a sin, and that so great, they were not able to express the greatness of it in all its aggravated circumstances, and plainly suggest it was idolatry; which was too premature, when as yet they had not inquired into it; but their zeal for God, and his honour, hurried them into this hasty step:

to turn away this day from following the Lord; they intimate, that they had begun a revolt from the worship of God, which is aggravated by their falling into it so soon, having received so many favours from God, and had so lately seen such wonderful appearances of his power and goodness, and had just had such excellent instructions, exhortations, and cautions given them by Joshua, when he dismissed them:

in that ye have built you an altar; which they supposed was to offer sacrifices upon; whereas there was to be but one altar, and that in the place which the Lord should choose to put his name in, and which he had now chosen, where all sacrifices were to be brought and offered up; (see ^{<12724>}Exodus 20:24 ^{<1877B>}Leviticus 17:3,4 ^{<5125B>}Deuteronomy 12:5,6);

that ye might rebel this day against the Lord? against the commandment of the Lord expressed in the places referred to, which they charge with

rebellion against himself, a very high and heavy charge indeed! but they should first have inquired whether they were guilty of the trespass, or with what view they had built the altar, whether for sacrifice, or for some other use; but they took it for granted it was for sacrifice.

Ver. 17. [*Is*] *the iniquity of Peor too little for us*, etc.] The worshipping of that idol, when in the plains of Moab; the history of which, see in (⁽⁴²⁵⁾Numbers 25:2,3), was that so small a sin, that another must be added to it, or a greater committed? since building an altar seemed designed not for a single action of idolatrous worship, but for the continuance of it, whereas the sin of Peor was only committed at one time, and not continued in:

from which we are not cleansed until this day; not cleared from the shame and disgrace of it, or the guilt of it expiated or removed; but it might be expected, as in the case of the golden calf, that God would still at times punish for it, when provoked by new crimes; or the sense is, that there were those among them that were infected with the same contagion, and whose inclinations were to commit the same, or like sin of idolatry:

although there was a plague in congregation of the Lord; of which twenty four thousand died, (⁽⁴²⁶⁾Numbers 25:9).

Ver. 18. *But that you must turn away this day from following the Lord?* etc.] From the worship of the Lord, as the Targum, and so on (⁽⁴²⁷⁾Joshua 22:16); not content with the former transgression, but must add this revolt unto it, and at a time which sadly aggravates it:

and it will be, that [seeing] ye rebel to, day against the Lord; against the Word of the Lord, as the Targum, and so on (⁽⁴²⁸⁾Joshua 22:16);

that tomorrow he will be wroth with the whole congregation of Israel; or, in a little time, if a stop is not put to this revolt, the whole body of the people will suffer for it: here they express a concern for the whole nation of Israel, as well as for the glory of God; for sometimes the whole congregation has been charged with the sins of individuals, and punished for it, as a case after mentioned shows; (see ⁽⁴²⁹⁾Joshua 7:1,5).

Ver. 19. *Notwithstanding, if the land of your possession [be] unclean*, etc.] That is, if it was judged to be so by them, because not cleansed from the sins of the former inhabitants of it by sacrifice, or because there was no altar in it to offer up sacrifice for the expiation of sin:

[then] pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth; if you repent of the choice you have made of a country to dwell in, quit it, and come over into the land of Canaan, which the Lord has taken possession of, and residence in, and where his tabernacle is fixed, the place of his presence and worship, and where an altar is erected to sacrifice upon:

and take possession among us; they were willing to quit possession of their own, and make room for them in each of their tribes, and even though they straitened themselves, and parted with much of their estates, rather than they should make a schism, or go into idolatrous practices; which was a brave, noble, spirit indeed, and showed their great concern for the honour and glory of God, and his worship, and their love to their brethren, and affectionate regard for their spiritual welfare, above their own private, personal, and temporal good:

but rebel not against the Lord: the Word of the Lord, as the Targum, either Christ the essential Word, the Angel of Jehovah's presence, or his word of command:

nor rebel against us; by breaking off from us, and setting up another religion or form of worship:

in building you an altar beside the altar of the Lord our God: which ought to be common to both, and no other to be set up against it, or used beside it.

Ver. 20. *Did not Achan the son of Zerah,* etc.] One that descended from Zerah the son of Judah, (^{CH1718}Joshua 7:18);

commit a trespass in the accursed thing; in taking what was devoted to sacred uses:

and wrath fell on all the congregation of Israel? and which was what was feared now; and this instance is brought to show that such fears were not groundless:

and that man perished not alone in his iniquity: which seems to confirm the notion of those who think that his children suffered with him; though it may be observed, that it was through his sin that thirty six men were slain by the men of Ai, (^{CH1715}Joshua 7:5).

Ver. 21. *Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered,* etc.] By some person whom they appointed to deliver the answer in their name:

and said unto the heads of the thousands of Israel; who were over those that were rulers of the thousands of Israel, persons of greater authority than they, being princes of the respective tribes to which they belonged.

Ver. 22. *The Lord God of gods, the Lord God of gods,* etc.] They first set out in their answer with asserting their firm belief of Jehovah, the God of Israel, being the supreme God, God over all; over all that are called gods, whether angels, of whom Kimchi and Ben Melech interpret it; or civil magistrates and judges of the earth, who bare the same name; nor are the gods of the Gentiles to be spoken of with Jehovah, the God of Israel, who is the supreme Being, self-existent, the Being of beings, eternal and immutable, all which is contained in his name Jehovah; now this is repeated by them for the confirmation of their faith in this great article of it, and shows the steadiness of it, and to express their earnest and vehement affection for this truth, and to clear themselves from any imputation of idolatry, or thought of it, or doing anything that might have a tendency to it:

he knoweth; he is the omniscient God, the searcher of the hearts and the trier of the reins of the children of men; he knows our cordial belief of this truth, the integrity of our hearts, the intention of our minds, that we never had a thought in us of departing from his worship, and of setting up an altar beside his in opposition to it:

and Israel he shall know; our brethren the Israelites that dwell in the land of Canaan, whose representatives you are, shall know, not only by our present declaration, but by our future conduct, and strict adherence to the pure worship of God in time to come, that it was never our view by what we have done to depart from it:

if [it be] in rebellion, or if in transgression against the Lord; with a design to rebel against his word, and transgress his command:

save us not this day; this is said with respect to God, and as an apostrophe to him, as Jarchi, Kimchi, and Abarbinel observe; as expressing their desire to have no mercy shown them by him, but that vengeance might be taken on them by him, to whom all things were naked and open, and who full well knew whether they were guilty or not; or else the address is to

Phinehas, and the princes, that they would rise up and put them to death by sword, if this appeared to be the case; or that all the other tribes would rise up, and make war against them, and cut them off with the edge of the sword, and not spare them.

Ver. 23. *That we have built us an altar, to turn from following the Lord,* etc.] That is, we desire, as we deserve, to be cut to pieces, and not saved, if it should appear to be our view, in building this altar, to revolt from the pure worship of God:

or if to offer thereon burnt offering, or meat offering, or if to offer peace offerings; even to the Lord himself: they declare that as they had no design to apostatize from God, and worship idols, so it was not their intention to offer any kind of sacrifice on the altar they had built, even to the Lord himself; and they take notice of every kind of offering, to remove every charge of this sort from them, and to purge themselves of every imputation of this nature: then

let the Lord himself require [it]; seek it out, who is the omniscient God, and revenge it, who is the Lord God Almighty, just and true.

Ver. 24. *And if we have not [rather] done it for fear of [this] thing,* etc.] So far they suggest were they from doing this, in order to turn from the pure worship of God, and introduce idolatrous worship, that it was to guard against everything of that kind for the future; and through fear of it, and anxiety and distress of mind, lest some time or another there should be any temptation to it in their posterity, had they built this altar:

saying, in time to come your children might speak unto our children; or “tomorrow”^{f517}, in a short time after your heads, and ours, are laid in the grave, your posterity will accost us:

saying, what have you to do with the Lord God of Israel? you are aliens and strangers from the commonwealth of Israel, live in a foreign land, and not in the land, of Canaan; are separated from us by the river Jordan, are a different people from us, and have nothing to do with the tabernacle of the Lord, and the service of it, or with the altar of the Lord, to offer sacrifice on it. Now as they returned to their own country, or when got there, such anxious thoughts and fears rose up in their minds, which they communicated to one another, and thought of this expedient to prevent what would be so fatal to their posterity. The Targum is,

“you have no part in the Word of the Lord God of Israel;”

(see ^{<0118>}John 13:8).

Ver. 25. *For the Lord hath made Jordan a border between us and you,* etc.] And by it separated them from them, as if they were a distinct people; not that this was really the case, but so they feared it would be represented in time to come; for though Jordan was the border of the land of Canaan, strictly so called, eastward, (^{<0642>}Numbers 34:12); yet it did not exclude the land of the two tribes and a half from being part of the land of promise; for the Amorites, which before inhabited it, and were driven out of it, were Canaanites, and were one part of the people, whose land the Lord promised to Abraham, (^{<0158>}Genesis 15:18-21);

ye children of Reuben, and children of Gad, have no part in the Lord; in his covenant and promises, in his worship, word, and ordinances; these are things you have nothing to do with, being separated from us his peculiar people; or “have no part in the Word of the Lord”, as the Targum, the promised Messiah, being without, or separated from him, as the Gentiles are said to be, (^{<0122>}Ephesians 2:12);

so shall your children make our children cease from fearing the Lord; from worshipping the Lord, the fear of the Lord being often put for the whole worship of God, external and internal, (^{<2123>}Ecclesiastes 12:13); by behaving in the above manner towards them, they would be the cause and occasion of their apostasy from the true God, and it would be in effect to say to them, “go, serve other gods”, (^{<0269>}1 Samuel 26:19).

Ver. 26. *Therefore we said,* etc.] One to another, in order to prevent the apostasy of our children from God, their departure from his worship, and going into idolatry:

let us now prepare to build us an altar; get materials ready, and set about it instantly, without any delay, while the thing dwells upon our minds:

not for burnt offering, nor for sacrifice; not for offerings of any kind required by the law, neither for sin offerings nor trespass offerings, nor any other not named.

Ver. 27. *But [that] it [may be] a witness between us and you, and our generations after us,* etc.] That we are one people, worship one God, and

serve at one altar, of which this built was a resemblance, and would put them in mind of it:

that we might do the service of the Lord before him; in the tabernacle, and at the altar, in the place where he had chosen to put his name and dwell:

with our burnt offerings, and with our sacrifices, and with our peace offerings; to be brought at stated times, or as occasion required:

that your children may not say to our children, in time to come, ye have no part in the Lord; nor right to his altar, and so forbid them offering their sacrifices on it; or

“have no part in the Word of the Lord,”

as the Targum; the Messiah, whose sacrifice was typified by the sacrifices of the legal dispensation, and all such, who offered theirs in the faith of that, had a part in it, and their sins were expiated by it.

Ver. 28. *Therefore said we*, etc.] To prevent any such usage of our children, and that they might have a ready answer to give:

that it shall be, when they should [so] say unto us, or to our generations, in time to come; as above suggested, that they were a separate people from them, and had no interest in the Lord, nor right to his altar, nor concern in his worship:

that we may say [again]; in reply, that is, our posterity:

behold the pattern of the altar of the Lord, which our fathers made; which exactly agrees with the Mosaic altar, and which they could never have framed in so exact a manner if they had not seen it, and served at it; wherefore this was a plain proof of their being originally worshippers of the same God, partakers of the same altar, and were in the faith, fellowship, and communion of Israel. According to Gussetius ^{f518}, this was not the altar the Reubenites, etc. built, which the children of Israel would be bid to behold, but the Mosaic altar at the tabernacle or temple, which was the archetype and exemplar, according to which that of the Reubenites was formed; and therefore say not, come and behold, but behold the altar present before them, that of Moses, and acknowledge that to be a type and exemplar, which they had related, and so confess it to be a testimony of their mutual fellowship: and what they had made in imitation of it, which exactly answered to it, was

not for burnt offerings, nor for sacrifices; of any sort, that was not the intention of erecting it:

but it [is] a witness between us and you; that we worship the same God, and are of the same faith and fellowship.

Ver. 29. *God forbid that we should rebel against the Lord*, etc.] Against the command of the Lord, who ordered one altar to be made, to which all sacrifices were to be brought from the several parts of the land of Israel, and there to be offered on it; or

“against the Word of the Lord,”

as the Targum, Christ typified both by the altar and the sacrifices on it; and who is but one, one priest, one sacrifice, one altar, one Mediator and Saviour:

and turn this day from following the Lord; apostatize from him, and from his worship:

to build an altar for burnt offerings, for meat offerings, or for sacrifices; which was never our intention, or ever entered into our hearts to erect one for such a purpose:

besides the altar of the Lord our God, that [is] before his tabernacle; it standing in the court of the tabernacle before the holy place.

Ver. 30. *And when Phinehas the priest*, etc.] For he was, being the son of Eleazar the high priest, so the word “priest”, (⁴⁶²¹³Joshua 22:13); is to be joined, not to Eleazar but to Phinehas:

and the princes of the congregation; the ten princes, who were sent by the congregation of Israel, one out of each tribe:

and heads out of the thousands of Israel; these are the same with the princes, and this belongs to their title, who were heads of the Chiliarchs, or those who were rulers of thousands in Israel:

which [were] with him; with Phinehas, who were joined with him in the embassy, and now present with him:

heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh; spake; in defence of themselves, explaining the meaning and design of the altar they had built:

it pleased them; they were not only satisfied with their answer, but highly delighted with what they had done, as tending to preserve the common faith and fellowship of Israel.

Ver. 31. *And Phinehas the son of Eleazar the priest*, etc.] As the mouth of the deputation, and in their name:

said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh; the representatives of them assembled together on this occasion:

this day we perceive that the Lord [is] among us; his Shechinah, as the Targum; his powerful Presence in preserving their brethren from committing a trespass, as they feared; his gracious Presence smiling upon them; and as the God of peace and order, and not of confusion, uniting and cementing their hearts in love to one another:

because ye have not committed this trespass against the Lord; which they were fearful and jealous of they had, but they found that the Lord had been good and gracious in preserving them from it:

now ye have delivered the children of Israel out of the hand of the Lord; into which they would have fallen, had that been the case, and would have felt the effects of the divine resentment, but now they were secure from them.

Ver. 32. *And Phinehas the son of Eleazar the priest, and the princes*, etc.] Being fully satisfied with the relation of things that had been given them, and having taken their leave of the assembly:

returned from the children of Reuben, and from the children of Gad; the Greek version adds, “and from the half tribe of Manasseh”; which, though not in the Hebrew text, is undoubtedly meant:

out of the land of Gilead: which, though only a part of the country these tribes inhabited, is put for the whole, and it is not improbable that the assembly might be held in it:

unto the land of Canaan, to the children of Israel; the rest of the children of Israel who dwelt in the land of Canaan, properly so called:

and brought them word again; reported the whole affair, related all that had passed, and acquainted them with the intention and design of their

brethren erecting the altar, and what had been the issue of their embassy to them.

Ver. 33. *And the thing pleased the children of Israel*, etc.] They were quite satisfied with the account of things, and were pleased and delighted with what their brethren, the other two tribes, had done:

and the children of Israel blessed God: returned thanks to him, that there was no trespass committed against him, and no schism like to be made among them, nor any wrath to come upon them:

and did not intend to go up against them in battle; for though upon first hearing of their building an altar, which they supposed was for idolatry, they had intended to make war against them, but now understanding the design of that building, they laid aside all thoughts of that kind:

to destroy the land wherein the children of Reuben and Gad dwell; which they judged by the law in (⁴⁵¹²Deuteronomy 13:12) they were obliged to do. The Greek version here adds also, “and the half tribe of Manasseh”, and renders the last clause, and “they dwelt in it”; continued to dwell in it undisturbed by their brethren.

Ver. 34. *And the children of Reuben, and the children of Gad, called the altar [Ed]*, etc.] Which signifies a “witness”; they caused such an inscription to be put upon it, or this word to be engraved on it, that so the intention of erecting it might be known in future time; that it was not for sacrifice, but to be a testimony of their being one with their brethren on the other side Jordan, in worship, faith, and fellowship:

for [it shall be] a witness between us that the Lord [is] God; is the one God, the God of them both, of all Israel, whether on the one or the other side of Jordan; to be worshipped by them in one and the same manner, and their sacrifices to be offered to him on his altar before the tabernacle.

CHAPTER 23

INTRODUCTION TO JOSHUA 23

Joshua being old, convenes the states of Israel a little before his death, (^{<0231>}Joshua 23:1,2); and in his address to them observes what God had done for them, and would do, (^{<0233>}Joshua 23:3-5); and exhorts them to keep the commandments of God, and cleave to him, and not to mix with the Gentiles, and join with them in idolatrous practices, and then it would be well with them, (^{<0236>}Joshua 23:6-11); but otherwise should they join with them, and depart from the Lord, who had so faithfully and punctually performed every good thing he had promised them, they might expect all evils and calamities, utter ruin and destruction, to befall them, (^{<0232>}Joshua 23:12-16).

Ver. 1. *And it came to pass a long time after*, etc.] Or “after many days” ^{f519}, that is, years:

that the Lord had given rest unto Israel from all their enemies round about; the greatest part of the land of Canaan was subdued, the whole divided by lot to the tribes of Israel, and they quietly settled in the respective portions assigned them, the Canaanites that remained giving them no disturbance, in which state of rest and peace they had now been for some years; and this may be reasonably supposed to be the last year of the life of Joshua, (see ^{<0234>}Joshua 23:14).

that Joshua waxed old [and] stricken in age; and became feeble and decrepit, and greatly declined; for though he was ten years younger than Moses when he died, yet not so vigorous, strong, and robust as he, but was pressed and bore down with the infirmities of age.

Ver. 2. *And Joshua called for all Israel*, etc.] Summoned them together, whether at Timnathserah, his own city, he being old and infirm, and not able to go elsewhere; or whether at Shechem, where it is plain they were afterwards convened, (^{<0241>}Joshua 24:1), or whether rather at Shiloh, where the tabernacle was, is not certain; and by “all Israel” cannot be meant the whole body of the people, unless it can be thought to be at one of the feasts, when all the males in Israel appeared before the Lord; though this

seems to be not a stated convocation, but occasionally made, and to be understood of the representatives of the people called together, as explained in the following clause:

[and] for their elders, and for their heads, and for their judges, and for their officers; the first and is supplied, and another word or words may be supplied, as “even”, or “that is”, or the like, and so explanative of all Israel, namely, “their elders”, both in age and office, especially the latter, the seventy elders, or who composed what in later times was called the great sanhedrim; and the “heads” of their tribes, the chief princes of every tribe; and their “judges” in their several cities, who heard and tried causes, and administered justice and judgment to the people; and their “officers”, who attended on them to execute the judgment they pronounced:

and said unto them, I am old [and] stricken in age; which he observes as a reason of his calling them together to give them some advice and instructions before his death, and in order to command greater reverence of him, and respect to him, and to excite attention to what he had to say to them.

Ver. 3. *And ye have seen all that the Lord your God hath done unto all those nations because of you,* etc.] How he had destroyed them, and driven them out of their habitations to make room for them, meaning the seven nations of the Canaanites:

for the Lord your God [is] he that hath fought for you; Joshua does not attribute any of the things that were done to his own valour, nor theirs, nor so much as mentions himself or them as instruments, but wholly ascribes all to the Lord, who fought their battles for them, and conquered their enemies, and subdued them under them; the Targum is,

“the Word of the Lord fought for you;”

the Captain of the host of the Lord, (^{<ref>Joshua 5:14,15</ref>}Joshua 5:14,15).

Ver. 4. *Behold, I have divided to you by lot these nations that remain,* etc.] Who are unsubdued, not yet conquered, as well as those that are *to be an inheritance for your tribes;* to be possessed by them and their children for ever:

from Jordan, with all the nations I have cut off, even unto the great sea westward; the phrase, “with all the nations I have cut off”, is to be read in

connection with “those nations that remain”; both those that were cut off by the sword of Joshua, and those that remained unconquered, being divided by lot to the tribes of Israel; and which reached from Jordan eastward, where Joshua and Israel entered into the land, to the Mediterranean sea, called the great sea in comparison of little ones in Canaan, as the Dead sea, and the sea of Tiberias; and which great sea lay west to the land of Israel, or where the sun sets, as the phrase in the Hebrew text is.

Ver. 5. *And the Lord your God he shall expel them from before you,* etc.] That is, such of them as yet remained among them:

and drive them from out of your sight; the same thing expressed by different words, for the confirmation of it:

and ye shall possess their land, as the Lord your God hath promised unto you; all which is to be understood on condition of their good behaviour towards the Lord, and obedience to his commands; by which tenure they held the possession of the land when put into it, and for their disobedience did not possess the whole.

Ver. 6. *Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses,* etc.] To observe which required spiritual strength, fortitude of mind, a holy courage, a firm and fixed resolution, and particularly to destroy the Canaanites required in that book, and to abstain from all communion and fellowship with them:

that ye turn not aside therefrom, [to] the right hand or the left; (see Gill on “⁴⁰⁰⁰Joshua 1:7”).

Ver. 7. *That ye come not among these nations, those that remain among you,* etc.] That remained unsubdued, or that were suffered to dwell among them, being tributaries to them; with these they were not to converse freely and familiarly, nor to carry on trade and commerce with them, nor enter into any alliances or marriages with them, and not even attend any of their feasts, and especially their idolatrous ones:

neither make mention of the name of their gods; not in common conversation, and still less in any religious matters; never with any reverence of them, or in any respectable manner; but always with indignation and contempt, calling them dunghill gods, and the like, as they often are in Scripture:

nor cause to swear [by them]; neither swear by them themselves, nor cause others to swear by them, as Abarbinel; or a man his neighbour, as Kimchi; no, not a Gentile, as Ben Melech; so it is said in the Misnah ^{f520},

“he that vows in the name of an idol, and confirms in his name, (which Bartenora interprets, swears by his name,) transgresses a negative precept.”

Maimonides ^{f521} also says,

“he that vows in the name of an idol, and swears by it, is to be beaten--he that swears by it himself, or causes a Gentile to swear by it; for it is forbidden to cause a Gentile to swear by his fear (or idol), and even to cause him to make mention of it, though not in the way of an oath, it is forbidden:”

neither serve them; by offering any sacrifice or incense to them, or by praying to them, or offering them praises on any account, or by performing any religious service in any instance or form whatever:

nor bow yourselves unto them; give them any adoration or worship, external or internal.

Ver. 8. *But cleave unto the Lord your God*, etc.] To his word, worship, and ordinances; externally, by close adherence to them, and strict observation of them; and internally, by strong affection to him, hope, trust, and confidence in him, expectation of all good things from him, and constant application to him for help in all times of need, and a fixed dependence on him:

as ye have done unto this day; that is, since they came into the land of Canaan, and had been under the government of Joshua; for otherwise, while in the wilderness, they frequently revolted from God, and murmured against him; and this is to be understood not of individuals, who doubtless were guilty of various failings and sins, but of the whole body, and with respect to any notorious offence, particularly idolatry, which they had not fallen into since they came into the land of Canaan, and had very lately shown great zeal against it; not only the tribes on this side, but those on the other side Jordan, as the preceding chapter largely relates.

Ver. 9. *For the Lord hath driven out before you great nations and strong*, etc.] Especially as they were reckoned in those times, before any great

monarchies had existed, as did afterwards; and indeed these were, considering the land they inhabited, very numerous and populous, and were very stout and able bodied men, and some of a gigantic stature; and all dwelt in strong fortified cities, and were able to bring out large armies into the field, with chariots of iron, so that they were very formidable; but notwithstanding all this, the Lord drove them out of their strong holds, and put Israel into the possession of them, and of their land:

but [as for] you, no man hath been able to stand before you unto this day; that is, of those that came out against them, and fought with them; these were all to a man cut off by them, or fled before them, and became tributaries to them; otherwise there were many, who as yet were not expelled by them; this the Lord had promised, and now had fulfilled, (^{<6125>}Deuteronomy 11:25 ^{<6005>}Joshua 1:5).

Ver. 10. *One man of you shall chase a thousand,* etc.] Here Kimchi and Ben Melech observe, that the future tense is put for the past, and that the sense is, one of them had chased a thousand in their war with the Canaanites; but Abarbinel disapproves of this observation, and thinks it refers to time to come, what they should be able to do if they cleaved unto the Lord; this was fulfilled in Samson, (^{<07515>}Judges 15:15); such a promise was made, (^{<0308>}Leviticus 26:8);

for the Lord your God he [it is] that fighteth for you; and no wonder then that a thousand should be put to flight by one man; the Targum interprets it of the Word of the Lord, as in (^{<06213>}Joshua 23:3);

as he hath promised you; (see ^{<06033>}Deuteronomy 1:30 3:22).

Ver. 11. *Take good heed therefore unto yourselves,* etc.] To be upon their guard, and to be watchful, were very necessary to them, that they might not be ensnared by the Canaanites, and drawn aside by them into idolatry, and so apostatize from the Lord and his worship, since their temptations would be many:

that ye love the Lord your God; which would the most strongly influence and engage them to serve and worship the Lord, and obey his commands, and be the best preservative against idolatry and false worship.

Ver. 12. *Else if ye do in any wise go back,* etc.] From the Lord and his worship, from his word and ordinances:

and cleave unto the remnant of these nations, [even] those that remain among you; in cities not taken, or in several which the Philistines were in possession of, or lived among them as tributaries to them, if they should take to them, and be free and familiar with them, which may lead on to nearer connections in civil and religious matters:

and shall make marriages with them; marry their daughters to the sons of Canaanites, or admit the daughters of Canaanites to be married to their sons:

and go in unto them, and they to you; which is expressive of the consummation of marriage, and of the performance of the conjugal duty,

Ver. 13. *Know for a certainty that the Lord your God will no more drive out [any] of these nations from before you*, etc.] Or, “knowing ye shall know” ^{f522}; or “know ye”; this may be taken for granted, or the fullest proof, and clearest demonstration, and strongest assurance will be given of it, that in case of such bad conduct, and disobedience to the will of God, no more of the nations of the Canaanites will be driven out of the cities in which they are:

but they shall be snares and traps unto you; who by their bad examples would draw them both to idolatry and superstitious worship, and into all irreligion, profaneness, and immorality, as they did, (⁴⁹⁶⁵Psalm 106:35-39);

and scourges in your sides; who either, by ensnaring them, would get an advantage over them, and distress them in their persons, families, and estates; or would be the means of the Lord’s correcting and chastising them with the rod and stripes of men, for the iniquities these would draw them into; the allusion is to scourges and lashes laid on the sides of men, or to goads with which beasts are pushed on their sides and driven:

and thorns in your eyes; very troublesome and distressing; for even a mote in the eye is very afflicting; and much more a thorn; (see Gill on ⁴⁸⁸⁵Numbers 33:55”). Jarchi interprets this word by camps surrounding them, as shields do the bodies of men, and which is approved of by Gussetius ^{f523}:

until ye perish from off this good land, which the Lord your God hath given you; by sword, famine, pestilence, or captivity, which has been their case.

Ver. 14. *And, behold, this day I [am] going the way of all the earth,* etc.] That is, about to die; not that precise day, but in a short time, of which the daily increasing infirmities of old age gave him notice. Death is a journey from this world to another, a man's going to his long home, a path trodden by all men, and but once^{f524}; a way in which all men without exception must and do walk, and even the best as well as the greatest of men, such as Joshua; no man is exempted from death, be he ever so great or good, ever so wise and knowing, ever so holy or so useful; (see <111>1 Kings 2:2);

and ye know in all your hearts, and in all your souls; in their consciences; it was a glaring truth, which none could deny; it had a testimony in every man's breast:

that not one thing hath failed of all the good things which the Lord your God hath spoken concerning you; particularly concerning the good land, and the Lord's bringing them into it, removing the old inhabitants, and settling them in their room, and putting them in possession of all temporal good things and spiritual privileges, as the word and ordinances:

all are come to pass unto you, [and] not one thing hath failed thereof; (see <121>Joshua 21:45).

Ver. 15. *Therefore it shall come to pass, [that] as all the good things are come upon you which the Lord hath promised you,* etc.] Of which there was full proof, and it could not be denied:

so shall the Lord bring upon you all evil things; calamities and distresses, by his sore judgments of famine, sword, pestilence, evil beasts, and captivity, in case of disobedience to his commands:

until he have destroyed you from off this good land which the Lord your God hath given you; for as he is faithful to his promises, so to his threatenings; and from his punctual performance of the one may be argued and expected the sure fulfilment of the other, and which has been abundantly verified in that people; (see <131>Leviticus 26:1-46 <131>Deuteronomy 28:1-68) and the notes there.

Ver. 16. *When ye have transgressed the covenant of the Lord your God, which he commanded you,* etc.] The law, so called, and the several precepts of it, particularly those which relate to the faith and worship of the one only true God; (see <121>Exodus 24:7,8);

and have gone and served other gods, and have bowed down yourselves unto them; been guilty of idolatry, of having and worshipping other gods, which are no gods, with or besides the God of Israel, (see ~~1621~~ Joshua 23:7);

then shall the anger of the Lord be kindled against you; nothing being more provoking to him than idolatry, he being a jealous God of his honour and worship:

and ye shall perish quickly from off the good land which he hath given unto you; as they did at the time of the Babylonish captivity, and at the last destruction of Jerusalem by the Romans.

CHAPTER 24

INTRODUCTION TO JOSHUA 24

This chapter gives us an account of another summons of the tribes of Israel by Joshua, who obeyed it, and presented themselves before the Lord at Shechem, (⁽¹⁶²¹⁾Joshua 24:1); when Joshua in the name of the Lord rehearsed to them the many great and good things the Lord had done for them, from the time of their ancestor Abraham to that day, (⁽¹⁶²²⁾Joshua 24:2-13); and then exhorted them to fear and serve the Lord, and reject idols, (⁽¹⁶²³⁾Joshua 24:14); and put them upon making their choice, whether they would serve the true God, or the gods of the Canaanites; and they choosing the former, he advised them to abide by their choice, (⁽¹⁶²⁴⁾Joshua 24:15-24); and made a covenant with them to that purpose, and then dismissed them, (⁽¹⁶²⁵⁾Joshua 24:25-28); and the chapter is concluded with an account of the death and burial of Joshua and Eleazar, and of the interment of the bones of Joseph, (⁽¹⁶²⁶⁾Joshua 24:29-33).

Ver. 1. *And Joshua gathered all the tribes of Israel to Shechem*, etc.] The nine tribes and a half; not all the individuals of them, but the chief among them, their representatives, as afterwards explained, whom he gathered together a second time, being willing, as long as he was among them, to improve his time for their spiritual as well as civil good; to impress their minds with a sense of religion, and to strengthen, enlarge, and enforce the exhortations he had given them to serve the Lord; and Abarbinel thinks he gathered them together again because before they returned him no answer, and therefore he determined now to put such questions to them as would oblige them to give one, as they did, and which issued in making a covenant with them; the place where they assembled was Shechem, which some take to be Shiloh, because of what is said (⁽¹⁶²⁷⁾Joshua 24:25); that being as they say in the fields of Shechem; which is not likely, since Shiloh, as Jerom says ^{f525}, was ten miles from Neapolis or Shechem. This place was chosen because nearest to Joshua, who was now old and infirm, and unfit to travel; and the rather because it was the place where the Lord first appeared to Abraham, when he brought him into the land of Canaan, and where he made a promise of giving the land to his seed, and where

Abraham built an altar to him, (⁽¹¹⁷⁶⁾Genesis 12:6,7); where also Jacob pitched his tent when he came from Padanaram, bought a parcel of a field, and erected an altar to the Lord, (⁽¹³¹⁸⁾Genesis 33:18-20); and where Joshua also repeated the law to, and renewed the covenant with the children of Israel, quickly after their coming into the land of Canaan, for Ebal and Gerizim were near to Shechem, (⁽¹⁶⁸¹⁾Joshua 8:30-35);

and called for the elders of Israel, and for their heads, and for their judges, and for their officers: (see Gill on "⁽¹⁶³¹⁾Joshua 23:2");

and they presented themselves before God; Kimchi and Abarbanel are of opinion that the ark was fetched from the tabernacle at Shiloh, and brought hither on this occasion, which was the symbol of the divine Presence; and therefore the place becoming sacred thereby is called the sanctuary of the Lord, and certain it is that here was the book of the law of Moses, (⁽¹²⁴⁵⁾Joshua 24:26); which was put on the side of the ark, (⁽¹⁶¹⁵⁾Deuteronomy 31:26).

Ver. 2. *And Joshua said unto all the people,* etc.] Then present, or to all Israel by their representatives:

thus saith the Lord God of Israel; he spoke to them in the name of the Lord, as the prophet did, being himself a prophet, and at this time under a divine impulse, and spirit of prophecy. According to an Arabic writer ^{f526}: the Angel of God appeared in the form of a man, and with a loud voice delivered the following, though they are expressed by him in a different manner; perhaps he mean, the Captain of the Lord's host, (⁽¹⁶¹³⁾Joshua 15:13,14); and which is not unlikely:

your fathers dwelt on the other side of the flood in old time; on the offer side the, river Euphrates; so the Targum,

“beyond Perat;”

i.e. Euphrates; in Mesopotamia and Chaldea; meaning not the remotest of their ancestors, Noah and Shem, but the more near, and who are expressly named:

[even] Terah the father of Abraham, and the father of Nachor; the Israelites sprung from Terah, in the line of Abraham, on the father's side, and from him in the line of Nachor on the mother's side, Rebekah, Leah, and Rachel, being of Nachor's family:

and they served other gods; besides the true God, strange gods, which were no gods: “idols”; the idols of the people, as the Targum; so did Terah, Abraham, and Nachor; (see Gill on “⁻⁰¹¹²⁵Genesis 11:26”); (see Gill on “⁻⁰¹¹²⁸Genesis 11:28”); (see Gill on “⁻⁰¹¹²⁰Genesis 12:1”).

Ver. 3. *And I took your father Abraham from the other side of the flood,* etc.] The river Euphrates, as before: or “your father, to wit, Abraham”, as Noldius^{f527}; he took him not only in a providential way, and brought him from the other side of the Euphrates, out of an idolatrous country and family, but he apprehended him by his grace, and called and converted him by it, and brought him to a spiritual knowledge of himself, and of the Messiah that should spring from his seed, and of the Covenant of grace, and of the blessings of it, and of his interest therein; which was a peculiar and distinguishing favour:

and led him throughout all the land of Canaan; from the northern to the southern part of it; he led him as far as Shechem, where Israel was now assembled, and then to Bethel, and still onward to the south, (⁻⁰¹¹²⁶Genesis 12:6-9); that he might have a view of the land his posterity was to inherit, and, by treading on it and walking through it, take as it were a kind of possession of it:

and multiplied his seed, and gave him Isaac; he multiplied his seed by Hagar, by whom he had Ishmael, who begat twelve princes; and by Keturah, from whose sons several nations sprung; (see ⁻⁰¹¹²³Genesis 17:20 25:1-4); and by Sarah, who bore him Isaac in old age, in whom his seed was called; and from whom, in the line of Jacob, sprung the twelve tribes of Israel, and which seed may be chiefly meant; and the sense is, that he multiplied his posterity after he had given him Isaac, and by him a numerous seed; so Vatablus: Ishmael is not mentioned, because, as Kimchi observes, he was born of an handmaid; but Abarbinel thinks only such are mentioned, who were born in a miraculous manner, when their parents were barren, as in this and also in the next instance.

Ver. 4. *And I gave unto Isaac Jacob and Esau,* etc.] When Rebekah was barren, so that the children appeared the more to be the gift of God; though Esau perhaps is mentioned, for the sake of what follows:

and I gave unto Esau Mount Seir to possess it; that Jacob and his posterity alone might inherit Canaan, and Esau and his seed make no pretension to it:

but Jacob and his children went down into Egypt; where they continued many years, and great part of the time in bondage and misery, which is here taken no notice of; and this was in order to their being brought into the land of Canaan, and that the power and goodness of God might be the more conspicuous in it.

Ver. 5. *I sent Moses also and Aaron*, etc.] To demand Israel's dismissal of Pharaoh, king of Egypt, and to be the deliverers of them:

and I plagued Egypt according to that which I did amongst them; inflicting ten plagues upon them for refusing to let Israel go:

and afterwards I brought you out; that is, out of Egypt, with an high hand, and outstretched arm.

Ver. 6. *And I brought your fathers out of Egypt*, etc.] Which more fully expresses the sense of the last clause of (^{<16216>}Joshua 24:5):

and you came unto the sea; which respects some senior persons then present; for, besides Caleb and Joshua, there were many at this time alive who came to and passed through the Red sea, at their coming out of Egypt; for those whose carcasses fell in the wilderness were such as were mere than twenty years of age at their coming out from Egypt, and who were the murmurers in the wilderness; and it may be reasonably supposed, that many of those who were under twenty years of age at that time were now living:

and the Egyptians pursued after your fathers, with chariots and horsemen, into the Red sea; of the number of their chariots and horsemen, (see ^{<16247>}Exodus 14:7,9); with these they pursued the Israelites, not only unto, but into the Red sea, following them into it; the reason of which strange action is given in (^{<16247>}Joshua 24:7).

Ver. 7. *And when they cried unto the Lord*, etc.] That is, the Israelites, being in the utmost distress, the sea before them, Pharaoh's large host behind them, and the rocks on each side of them; (see ^{<16240>}Exodus 14:10);

he put darkness between you and the Egyptians; the pillar of cloud, the dark side of which was turned to the Egyptians, and which was the reason of their following the Israelites into the sea; for not being able to see their way, knew not where they were; (see ^{<16240>}Exodus 14:20);

and brought the sea upon them, and covered them; or “upon him, and covered him” ^{f528}; on Pharaoh, as Kimchi; or on Egypt; that is, the Egyptians or on everyone of them, as Jarchi, none escaped; (see ^{<0246>}Exodus 14:26-28);

and your eyes have seen what I have done in Egypt; what signs and wonders were wrought there, before they were brought out of it, and what he had done to and upon the Egyptians at the Red sea; some then present had been eyewitnesses of them:

and ye dwelt in the wilderness a long season; forty years, where they had the law given them, were preserved from many evils and enemies, were fed with manna, and supplied with the necessaries of life, were led about and instructed, and at length brought out of it.

Ver. 8. *And I brought you into the land of the Amorites, which dwelt on the other side Jordan*, etc.] The kingdoms of Sihon and Og, and they fought with you; the two kings of them, and their armies:

and I gave them into your hand, that ye might possess their land; and which was now possessed by the two tribes of Reuben and Gad, and the half tribe of Manasseh:

and I destroyed them from before you; the kings, their forces, and the inhabitants of their countries; the history of which see in (^{<0210>}Numbers 21:10-35).

Ver. 9. *Then Balak the son of Zippor, the king of Moab, arose*, etc.] Being alarmed with what Israel had done to the two kings of the Amorites, and by their near approach to the borders of his kingdom:

and warred against Israel; he fully designed it, and purpose is put for action, as Kimchi observes; he prepared for it, proclaimed war, and commenced it, though he did not come to a battle, he made use of stratagems and wiles, and magical arts, to hurt them, and sent for Balaam to curse them, that they both together might smite the Israelites, and drive them out of the land, (^{<0216>}Numbers 22:6); so his fighting is interpreted by the next clause:

and sent and called Balaam the son of Beor to curse you; by which means he hoped to prevail in battle, and get the victory over them; but not being able to bring this about, durst not engage in battle with them.

Ver. 10. *But I would not hearken unto Balaam*, etc.] Who was very solicitous to get leave of the Lord to curse Israel, which he knew he could not do without; he had a goodwill to it but could not accomplish it:

therefore he blessed you still; went on blessing Israel to the last, when Balak hoped every time he would have cursed them; and Balaam himself was very desirous of doing it; but could not, being overruled by the Lord, and under his restraint; which shows his power over evil spirits, and their agents:

so I delivered you out of his hands: both out of the hand of Balak, who was intimidated from bringing his forces against them, and out of the hand of Balaam, who was not suffered to curse them.

Ver. 11. *And ye went over Jordan*, etc.] In a miraculous manner, the waters parting to make way for the host of Israel:

and came unto Jericho; the first city of any size and strength in the land, which was about seven or eight miles from Jordan; (see Gill on “~~0221~~Numbers 22:1”);

and the men of Jericho fought against you; by endeavouring to intercept their spies, and cut them off; by shutting up the gates of their city against Israel; and it may be throwing darts, arrows, and stones, from off the walls of it at them. Kimchi thinks that some of the great men of Jericho went out from thence, to give notice and warning to the kings of Canaan of the approach of the Israelites, and in the mean time the city was taken; and that these afterwards joined with the kings in fighting against Joshua and the people of Israel:

the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites and the Jebusites; the seven nations of Canaan; this they did at different times, and in different places:

and I delivered them into your hand; these nations and their kings.

Ver. 12. *And I sent the hornet before you*, etc.] Of which (see Gill on “~~0238~~Exodus 23:28”);

which drave them out from before you, [even] the two kings of the Amorites; who were Sihon and Og, and not only them, and the Amorites under them, but the other nations, Hivites, Hittites, etc.

[but] not with thy sword, nor with thy bow; but by insects of the Lord's sending to them, which, as Kimchi says, so blinded their eyes, that they could not see to fight, and so Israel came upon them, and slew them; in which the hand of the Lord was manifestly seen, and to whose power, and not, their own, the destruction of their enemies was to be ascribed.

Ver. 13. *And I have given you a land for which you did not labour*, etc.] Or, in which ^{f529}, by manuring and cultivating it, by dunging, and ploughing, and sowing:

and cities which ye built not, and ye dwell in them; neither built the houses in them, nor the walls and fortifications about them; in which now they dwelt safely, and at ease, and which had been promised them as well as what follows; (see ^(f110)Deuteronomy 6:10,11),

of the vineyards and oliveyards, which ye planted not, do ye eat; thus far an account is given of the many mercies they had been and were favoured with, and thus far are the words of the Lord by Joshua; next follow the use and improvement Joshua made of them.

Ver. 14. *Now therefore fear the Lord*, etc.] Since he has done such great and good things, fear the Lord and his goodness, fear him for his goodness sake; nothing so influences fear, or a reverential affection for God, as a sense of his goodness; this engages men sensible of it to fear the Lord, that is, to worship him both internally and externally in the exercise of every grace, and in the performance of every duty:

and serve him in sincerity and in truth: in the uprightness of their souls, without hypocrisy and deceit, and according to the truth of his word, and of his mind and will revealed in it, without any mixture of superstition and will worship, or of the commands and inventions of men:

and put away the gods which your fathers served on the other side of the flood, and in Egypt; that is, express an abhorrence of them, and keep at a distance from them, and show that you are far from giving in to such idolatries your ancestors were guilty of, when they lived on the other side Euphrates, in Chaldea, or when they were sojourners in Egypt; for it cannot be thought that the Israelites were at this time guilty of such gross idolatry, at least openly, since Joshua had bore such a testimony of them, that they had cleaved to the Lord unto that day, (^(f208)Joshua 23:8); and their zeal against the two tribes and a half, on suspicion of idolatry, or of going into it, is a proof of it also:

and serve ye the Lord: and him only.

Ver. 15. *And if it seem evil to you to serve the Lord,* etc.] Irksome and troublesome, a burden, a weariness, and not a pleasure and delight:

choose you this day whom you will serve; say if you have found a better master, and whose service will be more pleasant and profitable:

whether the gods your fathers served, that [were] on the other side of the flood; the river Euphrates; these may bid rid rest for antiquity, but then they were such their fathers had relinquished, and for which undoubtedly they had good reason; and to take up with the worship of these again was to impeach their wisdom, judgment, and good sense:

or the gods of the Amorites, in whose land ye dwell: but then these were such as could not preserve their worshippers in the land, or the Israelites had not dwelt in it, and therefore no dependence could be had upon them for future security. The Amorites are only mentioned, because they were a principal nation, some of which dwelt on one side Jordan, and some on the other, and indeed there were of them in the several parts of the land:

but as for me and my house, we will serve the Lord; be your choice as it may be: this was the resolution of Joshua, and so far as he knew the sense of his family, or had influence over it, could and did speak for them; and which he observes as an example set for the Israelites to follow after; he full well knowing that the examples of great personages, such as governors, supreme and subordinate, have great influence over those that are under them,

Ver. 16. *And the people answered and said,* etc.] To Joshua, upon his proposal to them, the option he gave them to serve the Lord or idols, and which was only done to try them:

God forbid that we should forsake the Lord, to serve other gods; they speak with the utmost abhorrence of idolatry, as a thing far from their hearts and thoughts, as the most abominable and execrable that could be thought or spoken of; to forsake the word, and worship, and ordinances of God, and serve the idols of the Gentiles, strange gods, whether more ancient or more recent, such as their fathers worshipped in former times, or the inhabitants of the land they now dwelt in, for which they were spewed out of it.

Ver. 17. *For the Lord our God, he [it is] that brought us up and our fathers, out of the land of Egypt, etc.]* When Pharaoh, the king of it, refused to let them go, yet he wrought such wonders in it and inflicted such plagues on it, as obliged Pharaoh and his people to dismiss them:

from the house of bondage: where they were held in the greatest thralldom and slavery, and their lives made bitter and miserable:

and which did those great signs in our sight; meaning the wonders and marvellous things wrought before Pharaoh and his people, and in the sight of Israel, (^{<49781>}Psalm 78:11,43); though Abarbanel is of opinion it refers to what had been done in their sight of late in the land of Canaan, as the dividing of the waters of Jordan, the fall of the walls of Jericho, the standing still of the sun in Gibeon; but this seems not so well to agree with what follows:

and preserved us in all the way wherein we went: in the wilderness from serpents and scorpions, and beasts of prey, and from all dangers from every quarter:

and among all the people through whom we passed; through whose borders they passed, as the Edomites, Moabites, and Amorites; though the above writer seems to understand it of preservation from the dangers of their enemies in the land of Canaan.

Ver. 18. *And the Lord drave out from before us all the people, etc.]* The seven nations of the land of Canaan:

even the Amorites which dwelt in the land; the strongest and most populous of the nations, (^{<3111>}Amos 2:9), or especially the Amorites, so Vatablus; or “with the Amorites”, as others; those that lived on the other side Jordan, over whom Sihon and Og reigned:

[therefore] will we also serve the Lord: as well as Joshua and his house, for the reasons before given, because he had done such great and good things for them:

for he [is] our God: that has made and preserved us, and loaded us with his benefits, and is our covenant God, and therefore will we fear and serve him.

Ver. 19. *And Joshua said unto the people,* etc.] To their heads and representatives now assembled together, and who had returned to him the preceding answer:

ye cannot serve the Lord; which he said not to discourage or deter them from serving the Lord, since it was his principal view, through the whole of this conversation with them, to engage them in it, but to observe to them their own inability and insufficiency of themselves to perform service acceptable to God; and therefore it became them to implore grace and strength from the Lord to assist them in it, and to depend upon that and not to lean to and trust in their own strength; as also to observe to them, that they could not serve him perfectly without any defect and failure in their service, for there is no man that does good and sins not; and therefore when a man has done all he can, he must not depend upon it for his justification before God; or consider it as his justifying righteousness, which was what that people were always prone to; some supply it,

“you cannot serve the Lord with your images,”

or along with them, so Vatablus:

for he [is] an holy God: perfectly holy, so that the best of men, and the heat of their services, are impure and unholy before him and will not bear to be compared with him, and therefore by no means to be trusted in; and it requires much grace and spiritual strength to perform any service that may be acceptable to him through Christ. In the Hebrew text it is, “for the Holy Ones [are] he”: which may serve to illustrate and confirm the doctrine of the trinity of, persons in the unity of the divine Essence, or of the three divine holy Persons, holy Father, holy Son, holy Spirit, as the one God, (see ²⁰¹³Isaiah 6:3);

he [is] a jealous God; of his honour and glory, and of his worship, in which he will admit of no rival, of no graven images, or any idols to be worshipped with him, or besides him; nor will he suffer the idol of men’s righteousness to be set up in the room of, or in opposition to, the righteousness of God, even no services and works of men, be they ever so good, since they cannot be perfect before him:

he will not forgive your transgressions nor your sins; even the transgressions and sins of such that forsake the worship and service of him, and fall into idolatry, or who seek for justification by their own services, these are both abominable to him; otherwise he is a God pardoning the

iniquity, transgression, and sin, of all those who seek unto him and serve him, confess their sins, and renounce their own righteousness; (see ~~Exodus~~ Exodus 23:21).

Ver. 20. *If you forsake the Lord, and serve strange gods*, etc.] Joshua knew the proneness of this people to idolatry, and therefore expresses his jealousy of them, that they would not be able to continue in the service of God, and would be apt to be carried away after idols; and therefore, to make them the more cautious and watchful, he represents to them the danger they were in, and what would befall them should they forsake the Lord they now promised to serve, and follow after other gods, which their fathers worshipped before they were called out of their estate of Heathenism, or which the Canaanites, or Egyptians worshipped, whose examples they were too ready to imitate:

then he will turn and do you hurt; not that there is properly any change in God, either of his counsel or covenant, or of love and affection to his people, but of his providential dealings, or outward manner of acting towards men; or the sense is, he will again do you hurt, bring evils and calamities upon you again and again, frequently as you revolt from him, such as the sword, pestilence, famine, and captivity, which these people after experienced when they fell into idolatry:

and consume you; by these his sore judgments:

after that he hath done you good; by bringing you into such a good land, and bestowing so many good things upon you, natural, civil, and religious; and yet, notwithstanding, being disobedient to him, and especially in the instances mentioned, they are made to expect his resentment, and the effects of it.

Ver. 21. *And the people said unto Joshua, nay*, etc.] We will not serve strange gods:

but we will serve the Lord; according to his revealed will, and him only.

Ver. 22. *And Joshua said unto the people*, etc.] In reply to their answer and resolution:

ye [are] witnesses against yourselves, that ye have chosen you the Lord God to serve him; that is, should they, after this choice of him, which they

had so publicly declared, desert his service, and go into idolatry, their testimony would rise up against them, and they would, be self-condemned:

and they said, [we are] witnesses; should we ever apostatize from the Lord and his worship, we are content to have this our witness produced against us.

Ver. 23. *Now therefore put away, [said he],* etc.] Which last words are rightly supplied, for they are the words of Joshua:

the strange gods which [are] among you; not their private notions and secret sentiments that some of them had imbibed in favour of idols, and the worship of them, as Ben Gersom thinks; but, as the Targum expresses it,

“the idols of the Gentiles;”

either such as they had brought out of Egypt, or had found among the plunder of the Canaanites, and had secretly retained; or, as others think, their “penates”, or household gods, they had privately kept and worshipped, such as those that were in Jacob’s family, which he caused to be delivered to him, and which he hid under an oak in this place where Israel were now assembled, (^(GEN 35:2,4)); and which Joshua by a prophetic discerning spirit perceived were now among them:

and incline your heart unto the Lord God of Israel; to love, fear, and serve him; that is, pray that your hearts may be inclined thereunto, and make use of all means that may tend to direct your hearts to him, and his service; so the Targum,

“to the worship of the Lord God of Israel.”

Ver. 24. *And the people said unto Joshua,* etc.] A third time, that as by the mouth of two or three witnesses everything is confirmed, so by three testimonies of the same persons:

the Lord our God will we serve; as they had before declared, and to which they add:

and his voice will we obey; or his word, as the Targum, not only his word of command, but his essential Word, the Son of God.

Ver. 25. *So Joshua made a covenant with the people that day,* etc.] Proposing to them what was most eligible, and their duty to do, and they

agreeing to it, this formally constituted a covenant, of which they selves were both parties and witnesses:

and set statute and an ordinance in Shechem; either made this covenant to have the nature of a statute and ordinance binding upon them, or repeated and renewed the laws of Moses, both moral and ceremonial, which had been delivered at Mount Sinai, and now, upon this repetition in Shechem, might be called a statute and ordinance there.

Ver. 26. *And Joshua wrote these words*, etc.] Which had passed between him and the people:

in the book of the law of God; written by Moses, and which he ordered to be put in the side of the ark, and that being now present, the book could be easily taken out, and these words inserted in it, (^{<05126>}Deuteronomy 31:26);

and took a great stone: on which also might be inscribed the same words:

and set it up there under an oak, that [was] by the sanctuary of the Lord; or “in it” ^{f530}; that is, in the field or place where the ark was, which made it sacred, and upon which account the place was called a sanctuary, or an holy place; for there is no need to say that the tabernacle or sanctuary itself was brought hither, only the ark; and much less can it be thought that an oak should be in it; though it was not improbable, that had it been thither brought, it might have been placed under, or by an oak, as we render it; and it is a tradition of the Jews, which both Jarchi and Kimchi make mention of, that this was the same oak under which Jacob hid the strange gods of his family in Shechem, (^{<01504>}Genesis 35:4); Mr. Mede ^{f531} is of opinion that neither ark nor tabernacle were here, but that by “sanctuary” is meant a “proseucha”, or place for prayer; such an one as in later times was near Shechem, as Epiphanius ^{f532} relates, built by the Samaritans in imitation of the Jews; but it is a question whether there were any such places so early as the times of Joshua, nor is it clear that such are ever called sanctuaries.

Ver. 27. *And Joshua said unto all the people*, etc.] The chief of them now gathered together, and who represented the whole body:

behold, this stone shall be a witness unto us; of the covenant now made, and the agreement entered into, as the heap of stones were between Jacob and Laban, (^{<01345>}Genesis 31:45-47);

for it hath heard all the words of the Lord which he spake unto us; this is said by a figure called “prosopopaea”, frequent in Scripture, by which inanimate creatures are represented as hearing, seeing, and speaking, and may signify, that should the Israelites break this covenant, and disobey the commands of the Lord they had promised to keep, they would be as stupid and senseless as this stone, or more so, which would rise in judgment against them. Nachmanides ^{f533} a Jewish commentator, interprets this stone of the Messiah, the same as in (~~0424~~Genesis 49:24 ~~0982~~Psalms 118:22 ~~388~~Zechariah 3:8,9);

it shall be therefore a witness unto you, lest ye deny your God; for a memorial and testimony to prevent them from going into atheism, a denying of the true God, or into apostasy from him, and into idolatry and false worship. The Targum of which is,

“behold, this stone shall be to us as the two tables of stone of the covenant, for we made it for a testimony; for the words which are written upon it are the sum of all the words of the Lord which he spake unto us, and it shall be unto you for a memorial, and for a testimony, lest ye lie before the Lord.”

Ver. 28. *So Joshua let the people depart, every man unto his inheritance.*] Dismissed them, and took his final leave and farewell of them, dying soon after; upon which they returned to the possessions and inheritances assigned by lot to the several tribes, of which they were the heads and princes.

Ver. 29. *And it came to pass, after these things,* etc.] Some little time after, very probably the same year:

that Joshua the son of Nun, the servant of the Lord, died, [being] an hundred and ten years old; he wanted ten years of Moses his predecessor, (~~0347~~Deuteronomy 34:7), and just the age of Joseph, (~~0152~~Genesis 50:22), from whom he sprung, being of the tribe of Ephraim, (~~0418~~Numbers 13:8).

Ver. 30. *And they buried him in the border of his inheritance,* etc.] In a field belonging to his estate; for they buried not in towns and cities in those times. The Greek version adds,

“and they put into the tomb, in which he was buried, the stone knives with which he circumcised the children of Israel at Gilgal, when he brought them out of Egypt;”

and an Arabic writer^{f534} affirms the same, but without any foundation:

in Timnathserah, which [is] in Mount Ephraim; which was his city, and where he dwelt; and of which (see Gill on “^{<01680>}Joshua 19:50”); and his grave was near the city; here, they say^{f535}, his father Nun, and Caleb also, were buried:

on the north side of the hill of Gaash; of the brooks or valleys of Gnash mention is made in (^{<01230>}2 Samuel 23:30); which very probably were at the bottom of this hill.

Ver. 31. *And the children of Israel served the Lord all the days of Joshua,* etc.] Without going into idolatrous practices:

and all the days of the elders that overlived Joshua; that lived a few years longer than he; some of them that came young out of Egypt, and were now elderly men; and some of them doubtless were of the court of the seventy elders; these could not overlive Joshua a great many years, for, in the times of Chushanrishathaim, Israel fell into idolatry, (^{<01016>}Judges 2:6-8);

and which had known all the works of the Lord, that he had done for Israel; in Egypt, at the Red sea, in the wilderness, as well as since their coming into the land of Canaan.

Ver. 32. *And the bones of Joseph, which the children of Israel brought up out of Egypt,* etc.] At the request, and by the order of Joseph, (^{<01615>}Genesis 50:25); which were punctually observed by the children of Israel under the direction and command of Moses, and therefore is ascribed to him, as here to them, (^{<01319>}Exodus 13:19);

buried they in Shechem; not in the city, but in a field near it, as the next clause shows. The Jews in their Cippi Hebraici say^{f536}, that Joseph was buried at a village called Belata, a sabbath day’s journey from Shechem; but Jerom says^{f537} he was buried in Shechem, and his monument was to be seen there in his time. Not that they buried him at the same time Joshua was buried, but very probably as soon as the tribe of Ephraim was in the quiet possession of this place; though the historian inserts the account of it here, taking an occasion for it from the interment of Joshua:

in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; of which purchase (see Gill on “^{<01319>}Genesis 33:19”);

and it became the inheritance of the children of Joseph; and particularly of the tribe of Ephraim by lot, agreeably to the gift and disposal of it by Jacob to Joseph, (see Gill on “⁽⁴⁴²⁾Genesis 48:22”).

Ver. 33. *And Eleazar the son of Aaron died*, etc.] Very probably in a short time after Joshua; and, according to the Samaritan Chronicle ^{f538}, he died as Joshua did, gathered the chief men of the children of Israel a little before his death, and enjoined them strict obedience to the commands of God, and took his leave of them, and then stripped himself of his holy garments, and clothed Phinehas his son with them; what his age was is not said:

and they buried him in a hill [that pertaineth to] Phinehas his son; or in the hill of Phinehas; which was so called from him, and might have the name given it by his father, who might possess it before him, and what adjoined to it. The Jews in the above treatise say ^{f539}, that at Avarta was a school of Phinehas in a temple of the Gentiles; that Eleazar was buried upon the hill, and Joshua below the village among the olives, and on this hill is said ^{f540} to be a school or village of Phinehas:

which was given him in Mount Ephraim; either to Eleazar, that he might be near to Shiloh, where the tabernacle then was, as the cities given to the priests and Levites were chiefly in those tribes that lay nearest to Jerusalem; though the Jews say, as Jarchi and Kimchi relate, that Phinehas might come into the possession of that place through his wife, or it might fall to him as being a devoted field; but it is most likely it was given to his father by the children of Ephraim, for the reason before observed. The Talmudists say, that Joshua wrote his own book, which is very probable; yet the last five verses, (⁽⁶²⁾Joshua 24:29-33), must be written by another hand, even as the last eight verses in Deuteronomy, (⁽⁶⁴⁵⁾Deuteronomy 34:5-12), were written by him, as they also say; and therefore this is no more an objection to his being the writer of this book, than the addition of eight verses by him to Deuteronomy is to Moses being the writer of that; and the same Talmudists ^{f541} also observe, that (⁽⁶²⁾Joshua 24:29-32), “Joshua the son of Nun, the servant of the Lord, died”, etc. were written by Eleazar, and (⁽⁶³⁾Joshua 24:33), “and Eleazar, the son of Aaron, died”, etc. by Phinehas, which is not improbable.

FOOTNOTES

- ft1 -- T. Bab. Bava Bathra, fol. 14. 2.
- ft2 -- Ganz. Tzemach David, par. 1. fol. 7. 2.
- ft3 -- Seder Olam Rabba, c. 12. p. 33. Juchasin, fol. 10. 1.
- ft4 -- Apud Euseb. Praepar. Evangel. l. 9. c. 30.
- ft5 -- Tertullian, Lactantius, Eusebius, Augustin. apud Hottinger. Thesaur. Philolog. l. 2. c. 1. sect. 2. p. 960. so Ben Gersom in Jud. 11. 26. & Abulpharag. Hist. Dynast. p. 25.
- ft6 -- Elmacinus apud Hottinger. p. 524.
- ft7 -- Ad Calcem Exercitat. Antimorin.
- ft8 -- **yhyw** “et factum est”, V. L. “et fuit”, Pagninus, Montanus, Vatablus.
- ft9 -- T. Bab. Bava Bathra, fol. 14. 2.
- ft10 -- **wmm** “ab so”, Montanus, Vatablus, Junius & Tremellius.
- ft11 -- **lykct ^ [ml iva συνης**, Sept. “ut intelligas”, V. L. Pagninus, Montanus; “ut prudenter agas”, Tigurine version.
- ft12 -- Antiqu. l. 5. c. 1. sect. 1.
- ft13 -- Jarchi, Ben Gersom, & Abarbinel in loc.
- ft14 -- **mycmj** “ordine militari”, Junius & Tremellius, Piscator; “quintati”, Montanus.
- ft15 -- **j l cyw** “miserat”, Vatablus, Masius, Drusius.
- ft16 -- Shalshalet Hakabala, fol. 7. 2.
- ft17 -- Antiqu. l. 5. c. 1. De Bello Jud. l. 4. c. 8. sect. 2.
- ft18 -- **crj** “silentio”, Montanus, Munster; so Kimchi and Ben Melech.
- ft19 -- P. 277.
- ft20 -- Geograph. l. 16. p. 525.

- ft21 -- Ut supra, sect. 4. ({r})
- ft22 -- And so R. Sol. Urbin. Obel Moed, fol. 24. 1.
- ft23 -- Shalshalet Hakabala, ut supra. ({q})
- ft24 -- j ptw “duxerat, tulerat”; so Syr. Ar. Kimchi, & Ben Melech.
- ft25 -- wnpxtw “et abscondit eum”, Montanus; “abdiderat eum”, Vatablus.
- ft26 -- Qh ytqpb “in linis ligni”, Montanus; “vel arboris”, Vatablus.
- ft27 -- Sabbat, c. 2. sect. 3. & Bartenora in ib.
- ft28 -- Nat. Hist. 1. 19. c. 1.
- ft29 -- Nat. Hist. 1. 19. c. 1.
- ft30 -- wgmn “liquefacti sunt”, Montanus, Piscator.
- ft31 -- In Hercule.
- ft32 -- Dickinson. Delph. Phoenic. c. 4. p. 44.
- ft33 -- twml µkytj t wnqpn “anima nostra pro vobis ad moriendum”, Pagninus, Montanus.
- ft34 -- hz wnrbd ta “verbum nostrum hoc”, Pagninus, Montanus; “sermonem nostrum hunc”, Vatablus, Junius & Tremellius.
- ft35 -- Epigram. 1. 3. Ep. 62.
- ft36 -- Travels, p. 276. Ed. 2.
- ft37 -- De Bello Jud. 1. 4. c. 8. sect. 2.
- ft38 -- Geograph. 1. 16. p. 525.
- ft39 -- T. Bab. Sotah, fol. 33. 2.
- ft40 -- T. Bab. Sotah, fol. 13. 1.
- ft41 -- Kimchi, Abarbinel.
- ft42 -- Masius, Drusius.
- ft43 -- Hist. de 72. Interpret. p. 41.

- ft44 -- Antiqu. l. 5. c. 1. sect. 22.
- ft45 -- Egmont and Heyman's Travels, vol. 1. p. 335, 336.
- ft46 -- Journey from Aleppo to Jerusalem, p. 81, 82.
- ft47 -- T. Hieros. Sotah, fol. 21. 4.
- ft48 -- Maundrell, ut supra, (Journel from Aleppo to Jerusalem) p. 84. Ed. 7.
- ft49 -- Maundrell, Journey from Aleppo to Jerusalem, p. 83.
- ft50 -- Travels, p. 346.
- ft51 -- Iliad. 21.
- ft52 -- Apud Hottinger. Smegma Oriental. p. 500, 503.
- ft53 -- rj m αυριον, Sept. "eras", Pagninus, Montanus.
- ft54 -- Epitaph. Paulae in tom. 1. Oper. fol. 59. K.
- ft55 -- Antiqu. l. 5. c. 1. sect. 4.
- ft56 -- Arrian. Expedit. Alex. l. 5. Curtius, l. 9. sect. 3.
- ft57 -- Ut supra. (Antiqu. l. 5. c. 1. sect. 4.)
- ft58 -- De loc. Heb. fol. 91. M.
- ft59 -- Ut supra. (Antiqu. l. 5. c. 1. sect. 4.)
- ft60 -- Contr. Marcion. l. 4. c. 13.
- ft61 -- Moreh Nevochim, par. 1. c. 16.
- ft62 -- μυρx τωβρη μαχαίρας πετρινας, Sept. "cultros lapideos", V. L. "cultros petrarum", Munster, Montanus, Piscator.
- ft63 -- Plin. Nat. Hist. l. 35. c. 12. Arnob. adv. Gentes, l. 5. p. 189.
- ft64 -- Fast. l. 4. ver. 237.
- ft65 -- Herod. Euterpe, sive, l. 2. c. 86.
- ft66 -- Vid. Pfeiffer. Dubia Vexata, cent. 2. loc. 46.
- ft67 -- So in Pirke Eliezer, c. 29.

- ft68 -- Works, vol. 1. p. 40.
- ft69 -- Pirke Eliezer, ut supra. (c. 29.) Jarchi in loc.
- ft70 -- Pirke Eliezer, ut supra. (c. 29.)
- ft71 -- Annales Vet. Test. p. 38.
- ft72 -- Seder Olam Rabba, c. 11. p. 31.
- ft73 -- Antiqu. l. 5. c. 1. sect. 11.
- ft74 -- A l l g “volvit, devolvit”, Buxtorf.
- ft75 -- Geograph. l. 16. p. 525.
- ft76 -- De Bello Jud. l. 4. c. 8. sect. 2.
- ft77 -- **rwb**[m “de frumento praeteriti anni”, Montanus; sic, Munster, Tigurine version, Vatablus.
- ft78 -- So in Seder Olam Rabba, c. 11. p. 31.
- ft79 -- **wj yryb** **ev** **επιχω**, Sept. in Jericho, Pagninus, Montanus.
- ft80 -- Bereshit. Rabba, sect. 97. fol. 84. 2. Nachmanides in loc.
- ft81 -- **trgsmw** **trgs** “claudens et clausa”, Montanus, Vatablus.
- ft82 -- Seder Olam Rabba, c. 11. p. 31.
- ft83 -- P. 160. No. 1515.
- ft84 -- So Joseph. Antiqu. l. 5. c. 6. sect. 5.
- ft85 -- Kimchi, Sepher. Shorash. rad. **l by** R. Sol. Urbim. Ohel Moed, fol. 39. 2.
- ft86 -- **hytj t** “sub se”, Pagninus, Montanus, Vatablus; “subtus se”, Tigurine version; “sabter se”, Masius.
- ft87 -- **Æwl h** **μykl h** “euntes eundo”, Montanus.
- ft88 -- Seder Olam Rabba, c. 11. p. 31. Bemidbar Rabba, sect. 14. fol. 312. 2.
- ft89 -- **l kw** “nam totum”, Junius & Tremellius, Piscator.

- ft90 -- **hytwj pçm l k** “omnes familias ejus”, Pagninus, Montanus, Tigurine version.
- ft91 -- Antiqu. l. 5. c. 1. sect. 7.
- ft92 -- Maimon. Moreh Nevochim, par. 3. c. 50.
- ft93 -- Geograph. l. 16. p. 525.
- ft94 -- Antiqu. l. 17. c. 8. sect. 1. 2.
- ft95 -- Chorograph. Cent. c. 47.
- ft96 -- Shemoth Rabba, sect. 32. fol. 185. 2.
- ft97 -- In Josh. xx. fol. 34. 1.
- ft98 -- Travels Of the Patriarchs, etc. p. 95.
- ft99 -- De loc. Heb. fol. 87. E.
- ft100 -- Baumgarten. Peregrinatio, l. 3. c. 1. p. 105.
- ft101 -- Comment. Ebr. p. 825.
- ft102 -- “Tum pius”, Aeneas, etc. Virgil. Aeneid. l. 5. prope finem.
- ft103 -- **αμφοτερησι τε χερσιν**, etc. Iliad. 18. ver. 23. Vid. Odys. 24. “Sparsitque cinis”, etc. Seneca, Troad. Act. 1. Chorus.
- ft104 -- Heliodor. Aethiop. l. 1. c. 13.
- ft105 -- **wçj k** “mentiti sunt”, Pagninus, Junius & Tremellius, Piscator.
- ft106 -- **μhyl kb** “in vasis suis”, Montanus.
- ft107 -- Pirke Eliezer, c. 38. Samaritan. Chronic. apud Hottinger. Smegma. Oriental. l. 1. c. 8. p. 505. Jarchi in loc.
- ft108 -- Antiqu. l. 5. c. 1. sect. 10.
- ft109 -- So R. Sol. Ohel Moed, fol. 94. 2.
- ft110 -- Sanhedrin, c. 6. sect. 2.
- ft111 -- Pirush in ib. & Hilchot Sanhedrin, c. 18. sect. 6.
- ft112 -- Nat. Hist. l. 8. c. 48.

- ft113 -- In Vita Catonis.
- ft114 -- Bereshit Rabba, sect. 85. fol. 75. 2.
- ft115 -- Ut supra. (Nat. Hist. 1. 8. c. 48.)
- ft116 -- Bereshit Rabba, ib.
- ft117 -- **bhz ᵂwçl** “linguam auream”, Montanus, Tigurine version, Masius; “lingulam auream”, Junius & Tremellius, Piscator.
- ft118 -- De Ponder. & Pret. Vet. Num. c. 5.
- ft119 -- Pirke Eliezer, ut supra. (c. 38.)
- ft120 -- Apud Hottinger, ut supra. (Smegm. Oriental. 1. 1. c. 8. p. 505.)
- ft121 -- Naevius apud A. Cell. Noct. Attic. 1. 10. c. 25.
- ft122 -- Ut supra. (Nat. Hist. 1. 8. c. 48.)
- ft123 -- **µqxyw** “fundentes”, Munster; “fuderunt”, Piscator.
- ft124 -- Pirke Eliezer, ut supra (c. 38.) Kimchi in loc.
- ft125 -- **wl [y** “ascendere fecerunt”, Pagninus, Montanus, Drusius, Vatablus.
- ft126 -- Sanhedrin ut supra. (Hilchot Sanhedrin, c. 18. sect. 6.)
- ft127 -- Vid. Pausan. Arcadica, sive, 1. 8. p. 477. & Phocica, sive, 1. 10. p. 616, 617.
- ft128 -- Travels of the Patriarchs, etc. p. 98.
- ft129 -- De loc. Heb. fol. 88. B.
- ft130 -- Appar. Geograph. p. 61.
- ft131 -- Contr. Haeres. 1. 1. tom. 2.
- ft132 -- **wq [zw** “vociferantes”, V. L. “vociferati sunt”, Pagninus, Montanus.
- ft133 -- **Pdr l** “persequendo”, Pagninus, Montanus.
- ft134 -- **[çwhyw** “et enim Josua”, Junius & Tremellius, Piscator; so Masius.

- ft135 -- Misn. Sotah, c. 7. sect. 5. Seder Olam Rabba, c. 11. p. 30. Jarchi in loc.
- ft136 -- T. Bab. Sotah, fol. 36. 1.
- ft137 -- T. Hieros. Sotah, fol. 21. 3.
- ft138 -- Apud ib.
- ft139 -- Antiqu. l. 5. c. 1. sect. 14.
- ft140 -- In T. Hieros. Sotah, ut supra. ({c})
- ft141 -- Concord. Ebr. Part. p. 80. No. 370.
- ft142 -- Patricides, p. 30. apud Hottinger. Smegm. Oriental. l. 1. c. 8. p. 507.
- ft143 -- P. 379. No. 1218.
- ft144 -- Lex. col. 2395.
- ft145 -- **l arçy çya l a** “primoribus viris Israelis”, Junius & Tremellius; so Piscator.
- ft146 -- De loc. Heb. fol. 92. A.
- ft147 -- Travels, p. 96.
- ft148 -- **hwby µçl** “ad nomen Domini”, Masius; “ad nomen Jehovae”: Junius & Tremellius.
- ft149 -- Apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 507.
- ft150 -- L. 1. Ep. 281.
- ft151 -- Concord. Ebr. Part. p. 211. No. 932.
- ft152 -- Maimon. & Bartenora in Misn. Kiddushin, c. 4. sect. 1.
- ft153 -- **dgh dgh** “indicando indicatum est”, Pagninus, Montanus.
- ft154 -- **µntyw** “deditque eos”, Montanus. Vatablus, Drusius.
- ft155 -- Reland, p. 833.
- ft156 -- Gloss. in T. Bab. Taanith, fol. 16. 1.

- ft157 -- Vid. Stockium, p. 480.
- ft158 -- Seder Olam Rabba, c. 11. p. 31.
- ft159 -- De Bello Jud. l. 2. c. 19. sect. 1.
- ft160 -- Antiqu. l. 7. c. 11. sect. 7.
- ft161 -- Travels of the Patriarchs, etc. p. 98.
- ft162 -- De loc. Heb. fol. 87. E.
- ft163 -- lb. fol. 92. H.
- ft164 -- Apud Reland. Palestin. Illustrat. l. 2. p. 505.
- ft165 -- Ut supra, (De loc. Heb. fol. 92.) I.
- ft166 -- Ib. M.
- ft167 -- Travels, p. 99.
- ft168 -- De loc. Heb. fol. 91. A.
- ft169 -- Travels, p. 92.
- ft170 -- **whl cym** “sed miserant”, Piscator; so Pool and Patrick.
- ft171 -- **rmayw** “et dixerat”, Masius, Drusius, Junius & Tremellius, Piscator.
- ft172 -- Antiqu. l. 20. c. 4. sect. 4.
- ft173 -- T. Bab. Sanhedrin, fol. 32. 2.
- ft174 -- De loc. Heb. fol. 88. A. & 93. C.
- ft175 -- Travels, etc. p. 98.
- ft176 -- De Bello Jud. l. 2. c. 19. sect. 7, 8.
- ft177 -- Gloss. in T. Bab. Beracot, fol. 54. 2.
- ft178 -- Vid. Louthorp. Abridg. Philosoph. vol. 2. p. 144, 146.
- ft179 -- T. Bab. Betacot, fol. 54. 1.
- ft180 -- L. 1. p. 17.

- ft181 -- L. 30. c. 30.
- ft182 -- De Orbis Situ, l. 2. c. 5.
- ft183 -- Vossius de Origin. Idol. c. 1. sect. 16.
- ft184 -- See Gale's Court of the Gentiles, l. 2. c. 5.
- ft185 -- Dickins. Delph. Phoenic. c. 4. p. 42.
- ft186 -- Sanford de Descens. Christi, l. 1. sect. 20. p. 35.
- ft187 -- Egmont and Heyman's Travels, vol. 1. p. 290.
- ft188 -- See Bayle's Dictionary, vol. 4. p. 268.
- ft189 -- Martin. Sinie. Histor. l. 1. p. 25.
- ft190 -- T. Bab. Avoda Zara, fol. 35. 1.
- ft191 -- Bolduc. in Job. ix. 7.
- ft192 -- Antiqu. l. 5. c. 1. sect. 17.
- ft193 -- Comment. Ebr. p. 281.
- ft194 -- Targum in Cant. i. 1. T. Bab. Avoda Zara, fol. 25. 1. Kimchi in loc. So Justin Martyr. Dialog. cum Tryph. p. 361.
- ft195 -- Seder Olam Rabba, c. 11. p. 31. Kimchi in loc.
- ft196 -- Bedford's Chronology, p. 492.
- ft197 -- **μtba** "caudam eorum caedite", Pagninus, Vatablus, Masius, Drusius; "et decaudetis eos", Montanus; "decaudabitis eos", Munster.
- ft198 -- Apud Hottinger. Smegma, p. 509.
- ft199 -- Apud Hottinger. Smegma. p. 511.
- ft200 -- De loc. Heb. fol. 92. M.
- ft201 -- Travels of the Patriarchs, etc. p. 96.
- ft202 -- Travels of the Patriarchs, etc. p. 96.
- ft203 -- De loc. Heb. fol. 92. A.
- ft204 -- Ut supra. (Travels of the Patriarchs, etc. p. 96.)

- ft205 -- Ibid. (Travels of the Patriarchs, etc. p. 96.)
- ft206 -- Travels of the Patriarchs, etc. p. 96.
- ft207 -- T. Bab. Avodah Zarah, fol. 24. 2.
- ft208 -- Apud Masium in loc.
- ft209 -- Fuller's Pisgah Sight of Palestine, B. 2. c. 13. p. 276.
- ft210 -- Remarks on the History of Sanchoniatho, p. 380, 381.
- ft211 -- Antiqu. l. 5. c. 5. sect. 1.
- ft212 -- Theatrum Terrae Sanct. p. 102.
- ft213 -- Travels of the Patriarchs, etc. p. 101.
- ft214 -- Apud Fuller's Pisgah Sight, B. 2. c. 4. p. 114.
- ft215 -- Megillah, fol. 70. 1.
- ft216 -- De loc. Heb. fol. 88. C. D.
- ft217 -- Antiqu. l. 5. c. 1. sect. 18.
- ft218 -- Nat. Hist. l. 5. c. 19.
- ft219 -- Contr. Apion. l. 2. c. 9.
- ft220 -- De loc. Heb. fol. 92. I.
- ft221 -- Rauwolff's Travels, par. 3. c. 1. p. 211. Ed. Ray.
- ft222 -- Antiqu. l. 5. c. 1. sect. 18.
- ft223 -- Ibid. (Antiq. l. 5. c. 1. sect. 8.)
- ft224 -- De Bello Jud. l. 2. c. 20. sect. 6.
- ft225 -- Reland. Palestin. Illustrat. tom. 1. p. 262.
- ft226 -- De Bello Jud. l. 4. c. 1. sect. 1. & l. 3. c. 9. sect. 7.
- ft227 -- De loc. Heb. fol. 93. D.
- ft228 -- Antiqu. l. 5. c. 1. sect. 18.
- ft229 -- Travels, p. 96.

- ft230 -- Ut supra. (Antiqu. l. 5. c. 1. sect. 18.)
- ft231 -- De loc. Heb. fol. 92. B.
- ft232 -- Hist. l. 4. c. 1. 4.
- ft233 -- De Situ Orbis, l. 1. c. 12.
- ft234 -- Journey from Aleppo, etc. p. 45.
- ft235 -- Geograph. l. 16. p. 521.
- ft236 -- Antiqu. l. 1. c. 6. sect. 2.
- ft237 -- E Trogo, l. 19. c. 3.
- ft238 -- Vid. Adrichom. Theatrum Terrae Sanct. sect. p. 2.
- ft239 -- Nat. Hist. l. 5. c. 19.
- ft240 -- Ut supra. (Geograph. l. 16. p. 521.)
- ft241 -- Dictionary on this word.
- ft242 -- Vid. Merrett de Fornac. Vitriar. p. 421, etc.
- ft243 -- Travels, p. 96.
- ft244 -- De loc. Heb. fol. 88. B.
- ft245 -- **μ l t l** [“super tumulum eorum”, Montanus; “quae erant in collibus et in tamulis sitae”, V. L.
- ft246 -- Bereshit Rabba, sect. 81. fol. 71. 1.
- ft247 -- De loc. Heb. fol. 94. M.
- ft248 -- Antiqu. l. 5. c. 1. sect. 19.
- ft249 -- Seder Olam Rabba, c. 11. p. 31.
- ft250 -- Annal. Vet. Test. p. 39, 40.
- ft251 -- Hieros. Sheviith, fol. 37. 3.
- ft252 -- Comment. Ebr. p. 272.
- ft253 -- De loc. Heb. fol. 88. C.

- ft254 -- De Situ Orbis, l. 1. c. 10.
- ft255 -- De loc. Heb. fol. 92. A. B.
- ft256 -- De loc. Heb. fol. 92. L.
- ft257 -- De loc. Heb. fol. 88. F.
- ft258 -- De loc. Heb. fol. 95. C.
- ft259 -- T. Hieros. Sheviith, fol. 37. 3. Vajikra Rabba, sect. 20. fol. 161. 4.
- ft260 -- Theatrum Terrae Sanct. p. 35.
- ft261 -- Ib. p. 30.
- ft262 -- De loc. Heb. fol. 94. M.
- ft263 -- De loc. Heb. fol. 95. D.
- ft264 -- Adrichom. Theatrum, p. 104.
- ft265 -- Chorograph. Cent. c. 88.
- ft266 -- De loc. Heb. fol. 92. B.
- ft267 -- Theatrum Terrae Sanct. p. 74.
- ft268 -- Travels, etc. p. 160.
- ft269 -- Works, vol. 1. p. 78.
- ft270 -- Epist. Dardano, tom. 3. p. 22. I. K.
- ft271 -- Geograph. l. 16. p. 519.
- ft272 -- Jodocus a Gistella apud Drusium in loc.
- ft273 -- Travels, l. 3. p. 169. Ed. 5.
- ft274 -- Nat. Hist. l. 5. c. 20.
- ft275 -- Misn. Sabbat. c. 22. sect. 5. T. Hieros. Sabbat, fol. 6. 1.
- ft276 -- Ut supra. (Nat. Hist. l. 5. c. 20.)
- ft277 -- Maundrel's Journey from Aleppo, etc. p. 33.
- ft278 -- Geograph. l. 6. c. 7.

- ft279 -- De loc Heb. fol. 93. D.
- ft280 -- Theatrum Ter. Sanct. p. 179.
- ft281 -- Antiqu. l. 12. c. 8. sect. 3.
- ft282 -- Antiqu. l. 13. c. 15. sect. 4.
- ft283 -- Ut supra, (Theatrum Ter. Sanct.) p. 130.
- ft284 -- T. Bab. Sanhedrin, fol. 106. 2. Kimchi in loc.
- ft285 -- Palestin. Illustrat. tom. 2. p. 583.
- ft286 -- De loc. Heb. fol. 99. A.
- ft287 -- De loc. Heb. fol. 93. I.
- ft288 -- T. Hieros. Sheviith, fol. 38. 4.
- ft289 -- De loc. Heb. fol. 88. E.
- ft290 -- Seder Olam Rabba, c. 11. p. 31.
- ft291 -- Moreh Nevochim, par. 3. c. 50. p. 512.
- ft292 -- De loc. Heb. fol. 87. F.
- ft293 -- De loc. Heb. fol. 88. E. 90. C.
- ft294 -- De loc. Heb. fol. 87. K.
- ft295 -- De Bello Jud. l. 4. c. 8. sect. 4.
- ft296 -- Nat. Hist. l. 5. c. 16.
- ft297 -- De loc. Heb. fol. 87. G.
- ft298 -- Travels, etc. p. 144.
- ft299 -- De loc. Heb. fol. 88. E. F.
- ft300 -- Theatrum Terrae Sanct. p. 14.
- ft301 -- Vid. Cambden's Britannia, p. 141.
- ft302 -- De Situ Orbis, l. 1. c. 8.
- ft303 -- Nat. Hist. l. 2. c. 103.

- ft304 -- *Observat. in Pompon. Mel. ut supra. (De Situ Orbis, l. 1. c. 8.)*
- ft305 -- *Melpomene, sive, l. 4. c. 181.*
- ft306 -- *De Bello Jud. l. 5. c. 4. sect. 2.*
- ft307 -- *Travels, p. 148.*
- ft308 -- *De loc. Heb. fol. 91. B.*
- ft309 -- *Palest. Illustrat. tom. 1. p. 253.*
- ft310 -- *Antiqu. l. 7. c. 4. sect. 1. & 12. 4.*
- ft311 -- *Egmont and Heyman's Travels, vol. 1. p. 370.*
- ft312 -- *T. Bab. Yoma, fol. 31. 1. & Gloss. in ib. & T. Bab. Zebachim, fol. 54. 2. Kimchi in loc.*
- ft313 -- *De loc. Heb. fol. 91. A.*
- ft314 -- *Palestin. Illustrat. tom. 2. p. 765.*
- ft315 -- *Apud ib. tom. 1. p. 488.*
- ft316 -- *Theatrum Terrae Sanct. p. 24.*
- ft317 -- *De loc. Heb. fol. 90. F.*
- ft318 -- *Ib. fol. 89. H.*
- ft319 -- *Apud Masium in loc.*
- ft320 -- *Travels, p. 124.*
- ft321 -- *De loc. Heb. fol. 95. C.*
- ft322 -- *Geograph. l. 16. p. 522.*
- ft323 -- *So Jarchi and Kimchi in loc. R. Sol. Urbin. Ohel Moed, fol. 34. 1.*
- ft324 -- *Comment. in Esaiam, c. 15. 9.*
- ft325 -- *De loc. Heb. fol. 92. H.*
- ft326 -- *De loc. Heb. fol. 95. G.*
- ft327 -- *De. loc. Heb. fol. 88. B.*
- ft328 -- *Vid. Reland. Palest. Illustrat. tom. 2. p. 885, 886.*

- ft329 -- Ut supra, (De loc. Heb.) fol. 92. B.
- ft330 -- Ibid. fol. 89. E. F.
- ft331 -- Hieros. Sanhedrin, fol. 18. 3.
- ft332 -- De loc. Heb. fol. 94. I.
- ft333 -- Ibid. fol. 93. E.
- ft334 -- De loc. Heb. fol. 91. C.
- ft335 -- De. loc. Heb. fol. 94. M.
- ft336 -- Ibid. fol. 91. C.
- ft337 -- Ibid. fol. 94. I.
- ft338 -- De loc. Heb. fol. 95. G.
- ft339 -- Ibid. fol. 91. E.
- ft340 -- Ibid. fol. 91. E.
- ft341 -- De loc. Heb. fol. 94. I.
- ft342 -- Pirke Abot, c. 1. sect. 3.
- ft343 -- Ut supra. (De loc. Heb. fol. 88. E.)
- ft344 -- T. Bab. Roshhashauah, fol. 31. 2.
- ft345 -- Gloss. in T. Bab. Sanhedrin, fol. 47. 1.
- ft346 -- Ut supra, (De loc. Heb.) fol. 88. F.
- ft347 -- De loc. Heb. fol. 92. B.
- ft348 -- Misn. Eruvim, c. 5. sect. 6.
- ft349 -- De loc. Heb. fol. 88. F.
- ft350 -- De loc. Heb. fol. 93. D.
- ft351 -- De loc. Heb. fol. 89. F.
- ft352 -- De loc. Heb. fol. 91. C. & 92. I.
- ft353 -- De loc. Heb. fol. 88. G.

- ft354 -- De loc. Heb. fol. 93. I.
- ft355 -- De loc. Heb. fol. 90. A.
- ft356 -- Ibid. fol. 93. E.
- ft357 -- De loc. Heb. fol. 94. I.
- ft358 -- Ibid. fol. 92. I.
- ft359 -- <Arabic> “mos vivendi, lex”, Golius, col. 1221. Castell. col. 2567.
Vid. Bochart. Canaan, 50:2. c. 17. col. 771.
- ft360 -- De loc. Heb. fol. 90. I.
- ft361 -- De loc. Heb. fol. 88. G.
- ft362 -- De loc. Heb. fol. 91. B.
- ft363 -- Ibid. fol. 90. K.
- ft364 -- De loc. Heb. fol. 92. I.
- ft365 -- Ibid. fol. 89. F.
- ft366 -- Ibid. fol. 88. D.
- ft367 -- De loc. Heb. fol. 94. H.
- ft368 -- De loc. Heb. fol. 93. E.
- ft369 -- Ibid. fol. 92. C.
- ft370 -- Ibid. fol. 95. G.
- ft371 -- Ibid. fol. 92. I.
- ft372 -- Palestin. Illustrat. tom. 2. p. 870.
- ft373 -- Ut supra, (De loc. Heb.) fol. 92. C.
- ft374 -- De loc. Heb. fol. 91. B.
- ft375 -- De loc. Heb. fol. 89. G.
- ft376 -- De loc. Heb. fol. 91. B.
- ft377 -- Antiqu. l. 9. c. 1. sect. 2.

- ft378 -- axyw “et egressa est”, Pagninus, Montanus; “exivit”, Piscator.
- ft379 -- De loc. Heb. fol. 88. G.
- ft380 -- De loc. Heb. fol. 92. A.
- ft381 -- Antiqu. l. 5. c. 1. sect. 22.
- ft382 -- De loc. Heb. fol. 95. C.
- ft383 -- Ibid. fol. 92. I.
- ft384 -- De loc. Heb. fol. 93. I.
- ft385 -- Antiqu. l. 17. c. 15. sect. 1.
- ft386 -- Vajikra Rabba, sect. 23. fol. 164. 3. Shirhashirim Rabba, fol. 9. 3. Echa Rabbati, fol. 50. 4.
- ft387 -- T. Bab. Bava Bathra, fol. 118. 2. & 119. 1.
- ft388 -- De loc. Heb. fol. 88. G.
- ft389 -- Antiqu. l. 12. c. 8. sect. 5.
- ft390 -- Nat. Hist. l. 5. c. 18.
- ft391 -- T. Bab. Eruvin, fol. 19. 1.
- ft392 -- De loc. Heb. fol. 88. L.
- ft393 -- Ibid. fol. 91. E.
- ft394 -- Vid Gusset. Ebr. Comment, p. 21.
- ft395 -- wnl axmy al “non inveniatur nobis”, Montanus; “non possumus montem istum assequi”, Tigurine version; “non obtinebitur a nobis”, Masius.
- ft396 -- yk “quia”, Pagninus, Montanus, Junius & Tremellius, Gussetius, p. 378.
- ft397 -- yk “si”, Junius & Tremellius, “licet”, Ar. vers. Lat.
- ft398 -- De loc. Heb. fol. 94. I.
- ft399 -- Comment. in Soph. c. 1. fol. 94. I. Epitaph. Paul. fol. 59. L.

- ft400 -- Seder Olam Rabba, c. 11. p. 32.
- ft401 -- Maimon. in Misn. Zebachim, c. 14. sect. 6. Bartenora in ib. sect. 7. Seder Olam Rabba, ut supra. ({x})
- ft402 -- Apud Euseb. Praepar. Evangel. l. 9. c. 30. p. 447.
- ft403 -- Antiqu. l. 5. c. 1. sect. 21.
- ft404 -- Antiqu. l. 5. c. 1. sect. 21.
- ft405 -- Bibliothec. l. 1. p. 63.
- ft406 -- Euterpe, sive, l. 2. c. 109.
- ft407 -- Geograph. l. 17. p. 541, 542. Vid. Suidam in voce [γεωμετρια](#).
- ft408 -- Vid. Strabo. Geograph. l. 1. p. 5. Lar. l. 2. Vit. Anaximan I.
- ft409 -- Ut supra. (Antiqu. l. 5. c. 1. sect. 21.)
- ft410 -- Antiqu. l. 5. c. 1. sect. 22.
- ft411 -- Geograph. l. 16. p. 525.
- ft412 -- Pisgah Sight, B. 2. c. 12. p. 251.
- ft413 -- Ut supra. (Antiqu. l. 5. c. 1. sect. 22.)
- ft414 -- [hmy](#) "a mari", Masius; "ab occidente", Noldius, No. 1083. p. 239.
- ft415 -- Nat. Hist. l. 12. c. 25.
- ft416 -- De loc. Heb. fol. 88. H.
- ft417 -- De loc. Heb. fol. 92. A.
- ft418 -- Ibid. fol. 94. B.
- ft419 -- Travels, par. 3. c. 1. p. 215. Ed. Ray.
- ft420 -- Vid. Reland. Palestin. Illustrat. tom. 2. p. 618.
- ft421 -- Pisgah-Sight, B. 2. c. 12. p. 209.
- ft422 -- Antiqu. l. 8. c. 12. sect. 3.
- ft423 -- Misn. Succah, c. 4. sect. 5.

- ft424 -- De loc. Heb. fol. 92. C.
- ft425 -- Vid. Noldium, p. 280. No. 1200.
- ft426 -- Hierozoic. l. 2. c. 9. col. 158.
- ft427 -- De Jud. Bell. l. 4. c. 8. sect. 1.
- ft428 -- Nat. Hist. l. 5. c. 14.
- ft429 -- Strabo. Geograph. l. 17. p. 559.
- ft430 -- De Animal. l. 12. c. 7.
- ft431 -- Antiqu. l. 5. c. 1. sect. 22.
- ft432 -- De loc. Heb. fol. 90. K.
- ft433 -- T. Bab. Sabbat, fol. 154. 2.
- ft434 -- Nat. Hist. l. 5. c. 19. & l. 36. c. 26.
- ft435 -- De loc. Heb. fol. 88. D. H.
- ft436 -- Ibid. fol. 90. I.
- ft437 -- Journey from Aleppo, etc. p. 115.
- ft438 -- De loc. Heb. fol. 92. K.
- ft439 -- Nat. Hist. l. 5. c. 19.
- ft440 -- De Bello Jud. l. 3. c. 6. sect. 31.
- ft441 -- Praefat. in Jonam.
- ft442 -- De loc. Heb. fol. 38. H.
- ft443 -- Canaan, l. 1. c. 3. col. 356.
- ft444 -- De loc. Heb. fol. 92. I.
- ft445 -- De loc. Heb. fol. 94. K. L.
- ft446 -- Travels, p. 143.
- ft447 -- Ut supra, (De loc. Heb.) fol. 88. I.
- ft448 -- Ibid. fol. 94. K.

- ft449 -- De loc. Heb. fol. 94. B.
- ft450 -- Biddulph apud Lightfoot. Talmud. Exercitat. in John iv. 1.
- ft451 -- Ib. apud Fuller's Pisgah Sight, p. 161.
- ft452 -- Journey from Aleppo, etc. p. 111.
- ft453 -- Chorograph. notes in Luke, p. 370.
- ft454 -- Ut supra. (De. loc. Heb. fol. 94. B.)
- ft455 -- Hist. l. 5. p. 413.
- ft456 -- De loc. Heb. fol. 89. H.
- ft457 -- Palestin. Illustrat. tom. 2. p. 617.
- ft458 -- Nat. Hist. l. 5. c. 19.
- ft459 -- De loc. Heb. fol. 93. E.
- ft460 -- Ut supra. (Nat. Hist. l. 5. c. 19.)
- ft461 -- Ibid.
- ft462 -- De Bello Jud. l. 2. c. 18. sect. 9.
- ft463 -- De loc. Heb. fol. 88. I.
- ft464 -- Vita ejus, sect. 43.
- ft465 -- Echa Rabbati, fol. 75. 4.
- ft466 -- De loc. Heb. fol. 94. A.
- ft467 -- Ibid. fol. 90. B.
- ft468 -- Apud Reland. Palestin. Illustrat. tom. 2. p. 680.
- ft469 -- Journey from Aleppo, etc. p. 117.
- ft470 -- De loc. Heb. fol. 94. B.
- ft471 -- De loc. Heb. fol. 94. B.
- ft472 -- Ibid. fol. 88. I.
- ft473 -- Maundrell's Journey from Aleppo, etc. p. 53.

- ft474 -- Antiqu. l. 5. c. 1. sect. 22.
- ft475 -- “Ab querceto in Tzahananimis”, Junius & Tremellius; so Piscator.
- ft476 -- T. Hieros. Megillah, fol. 70. 1.
- ft477 -- T. Hieros. Megillah, fol. 70. 1.
- ft478 -- De loc. Heb. fol. 88. I.
- ft479 -- Pisgah-Sight, B. 2. c. 4. p. 104.
- ft480 -- Ut supra. (T. Hieros. Megillah, fol. 70. 1.)
- ft481 -- De loc. Heb. fol. 95. A.
- ft482 -- T. Hieros. ut supra. (Megillah, fol. 70. 1.)
- ft483 -- Ut supra, (De loc. Heb.) fol. 90. B.
- ft484 -- De loc. Heb. fol. 93. L.
- ft485 -- Ibid. fol. 89. H.
- ft486 -- Antiqu. l. 5. c. 1. sect. 22.
- ft487 -- See Maundrell’s Journey from Aleppo, etc. p. 120, 138.
- ft488 -- Comment. in Ezek. xlvi. fol. 263. A.
- ft489 -- De loc. Heb. fol. 94. K.
- ft490 -- De loc. Heb. fol. 88. E.
- ft491 -- De loc. Heb. fol. 92. C.
- ft492 -- Antiqu. l. 8. c. 6. sect. 1.
- ft493 -- T. Hieros. Sanhedrin, fol. 18. 3.
- ft494 -- De loc. Heb. fol. 89. H.
- ft495 -- T. Bab. Sanhedrin, fol. 32. 2.
- ft496 -- De loc. Heb. fol. 92. C.
- ft497 -- De Bello Jud. l. 3. c. 8. sect. 4.
- ft498 -- De loc. Heb. fol. 93. A.

- ft499 -- T. Bab. Megillah, fol. 6. 1. & Bava Bathra, fol. 74. 2.
- ft500 -- Antiqu. l. 15. c. 10. sect. 3. De Bello Jud. l. 1. c. 21. sect. 3. & l. 3. c. 9. sect. 7.
- ft501 -- Nat. Hist. l. 5. c. 15.
- ft502 -- Joseph. Antiqu. l. 18. c. 2. sect. 1.
- ft503 -- Antiqu. l. 5. c. 1. sect. 22.
- ft504 -- Epitaph. Paulae, fol. 59. L.
- ft505 -- **wntn** “dederunt”, Pagninus, Montanus, Junius & Tremellius, Piscator.
- ft506 -- Misn. Maccot, c. 2. sect. 4. Maimon. Hilchot Rotzeach, c. 8. sect. 2, 3.
- ft507 -- De loc. Heb. fol. 88. H.
- ft508 -- Travels, par. 3. c. 2. p. 216.
- ft509 -- Antiqu. l. 10. c. 7. sect. 3.
- ft510 -- Thesaur. Philolog. l. 1. c. 2. p. 181, etc.
- ft511 -- Seder Olam Rabba, c. 11. p. 32.
- ft512 -- De loc. Heb. fol. 92. C.
- ft513 -- Vid. Gusset. Ebr. Comment. p. 170, 573. Reland. Palestin. Illustrat. tom. 1. l. 1. c. 43. p. 274, 279.
- ft514 -- Ut supra, (De loc. Heb. fol. 92.) G.
- ft515 -- Antiqu. l. 5. c. 1. sect. 26.
- ft516 -- **lwm la** “in vicinia”, Noldius, No. 369. p. 80.
- ft517 -- **rj m** “cras”, Pagninus, Montanus, etc.
- ft518 -- Ebr. Comment. p. 135.
- ft519 -- **μybr μymym** “post dies multos”, Pagninus, Masius, Tigurine version; “exactis maltis diebus”, Junius & Tremellius, Piscator.

- ft520 -- Sanhedrin, c. 7. sect. 6.
- ft521 -- Hilchot & Obedeth Cochabim, c. 5. sect. 10.
- ft522 -- w[dt [wdy “sciendo scietis”, Montanus; “sciendo scitote”, Pagninus, Vatablus.
- ft523 -- Comment. Ebr. p. 717.
- ft524 -- “---Sed omnes una manet nox, Et calcanda semel via lethi”. -- Horat. Carmin. l. 1. Ode 28.
- ft525 -- De loc. Heb. fol. 94. I.
- ft526 -- Abulpharag. Hist. Dynast. p. 35.
- ft527 -- Concord. Ebr. Part. p. 119.
- ft528 -- whskywyl [“super eum, et operuit eum”, Munster, Vatablus, Pagninus, Montanus.
- ft529 -- hb “in qua”, V. L. Pagninus, Junius & Tremellius, Piscator.
- ft530 -- çdqmb “in sanctuario”, V. L. Pagninus, Montanus, Tigurine version, Vatasblus, Junius & Tremellius.
- ft531 -- Discourse 18. p. 66.
- ft532 -- Contr. Haeres. l. 3. tom. 2. Haeres. 80.
- ft533 -- Apud Masium in loc.
- ft534 -- Patricides, p. 31. apud Hottinger. Smegma, p. 523.
- ft535 -- Cippi Heb. p. 32.
- ft536 -- Ut supra. (Cippi Heb. p. 32.)
- ft537 -- Quaest. Heb. in Genesim, fol. 73. C.
- ft538 -- Apud Hottinger. p. 524.
- ft539 -- Cippi Hebraici, ut supra. (p. 32.)
- ft540 -- See Weemse’s Christ. Synagog, l. 1. c. 6. sect. 5. p. 157.
- ft541 -- T. Bab. Bava Bathra, fol. 14. 2. & 15. 1.