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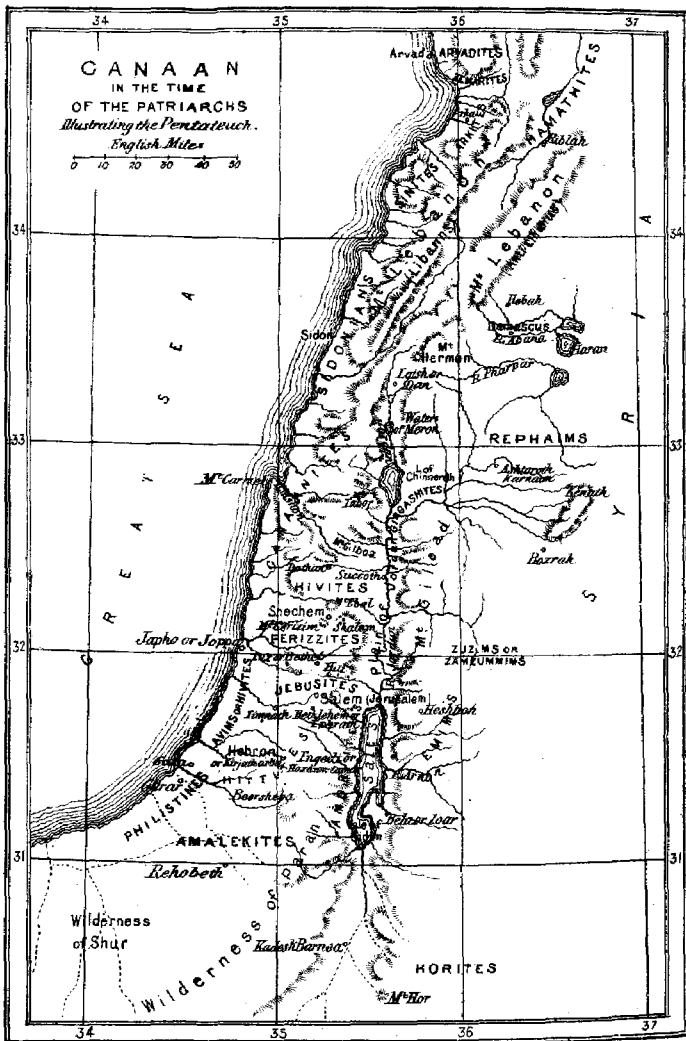


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JOHN HEYWOOD, LITHO. MANCHESTER & LONDON.

ANALYSIS
OF THE
BOOK OF JOSHUA

WITH NOTES
CRITICAL, HISTORICAL, AND GEOGRAPHICAL;
ALSO
MAPS AND EXAMINATION QUESTIONS.

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CHIEFLY INTENDED FOR
CANDIDATES PREPARING FOR THE OXFORD AND CAMBRIDGE LOCAL,
AND THE COLLEGE OF PRECEPTORS' EXAMINATIONS.

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PREFACE.

IN studying Scripture History, a great difficulty is often experienced by young students, in not being able to have a simple and connected view of the whole narrative, before entering upon the minute details. Being well aware of the existence of this difficulty, we have endeavoured to give the student, in a simple manner, such a view of the period of history, contained in the Book of Joshua, as will make the study interesting.

The plan of study we recommend is to read the narrative portion of this Analysis first, and after this is done, to take the Bible and study the book, chapter by chapter, with the aid of the Notes, &c., as contained in the second portion of the Analysis. The student will thus have clearer notions of the subject than he had before. We also feel sure that it would be a good practice for the student to answer on paper, as home-work, the questions set at the end of each chapter. He would then get into the habit of thinking for himself before coming to the class, and the lesson would also be better prepared.

We hope that this little work will be useful, not only to those preparing for the Oxford and Cambridge Local Examinations, but also to Sunday School Teachers and Scholars, and to others interested in Scripture study.

We shall be obliged to Teachers and others for notifying to us any errors they may discover.

L. H. AND T. B. J.

JOSHUA AND HIS TIMES.

MOSES was the instrument employed by God in delivering the children of Israel from the bondage of Egypt, and in leading them through the long dreary wilderness towards the promised land of Canaan. On account of his sin, however (Numb. xx., 12), he was not permitted to complete the work he had begun, though he had brought them, even as far as the plains of Moab, on the borders of the promised land. **Joshua**, therefore, was selected to finish the work.

THE PARENTAGE AND EARLY LIFE OF JOSHUA.—In I. Chron. vii., 20-27, his pedigree is carried back through some ten generations to Joseph. He was born in the **land of Goshen**, the district which had been assigned to the Hebrews when in Egypt (Gen. xlvii., 6), and during the reign of Rameses II., the sovereign of Egypt, and the great oppressor of the Hebrew nation. He was a prince of the tribe of Ephraim (Numb. xiii., 8). As a boy, Joshua experienced the cruel bondage under which the Israelites groaned in Egypt. His name was originally **Oshea** (= salvation), (Numb. xiii., 8), but it was altered by Moses to **Jehoshua** or **Joshua** (Numb. xiii., 16), as if to imply that God would employ him as the Saviour of his countrymen. Joshua comes before us for the first time in the Bible as the victorious commander of the Israelites in their battle against Amalek (Exod. xvii., 9), and on account of his courage and success on that occasion, he was selected to be the "**minister**" or personal attendant of Moses (Exod. xxiv., 13).

He was on Mount Sinai, when the law was given (Exod. xxxii., 17). When Eldad and Medad prophesied in the camp, he sternly opposed them.

“Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.”

When Moses resolved to send twelve spies from **Kadesh-Barnea** to search out the land of Canaan, **Joshua** was one of those who were chosen for this work; and he manifested rare courage and intelligence in the difficult enterprise. He and Caleb alone, of all the spies, brought back a favourable report, assuring the people that the land which they passed through to search was an exceedingly good land, and that if the Lord helped them they need have no fear of its inhabitants (Numb. xiv., 6-9). For this report “**all the congregation bade stone them with stones.**” On account of their murmurings none of the people of Israel (*i.e.*, those who were twenty years old and upward) were permitted to enter the promised land, they were doomed to wander forty years in the wilderness, until their carcasses should be wasted in the wilderness, “**save Caleb the son of Jephunneh, and Joshua the son of Nun**” (Numb. xiv., 26-38). Therefore when Joshua succeeded Moses, and led the tribes of Israel into Palestine, he was the last survivor, save one, of the generation that had come forth from Egypt.

JOSHUA APPOINTED SUCCESSOR OF MOSES.—Even during the lifetime of Moses Joshua occupied a prominent position, and was designated to the supreme command.

“And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the

Lord : at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him : and he took Joshua, and set him before Eleazar the priest, and before all the congregation : And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."—Numb. xxvii., 18-23.

Just before his death Moses, by the Lord's command, called Joshua before the tabernacle of the congregation.

"And he gave Joshua the son of Nun a charge and said, Be strong and of a good courage : for thou shalt bring the children of Israel into the land which I swore unto them : and I will be with thee."—Deut. xxxi., 23.

Accordingly immediately after the death of Moses we read :—

"And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the Lord commanded Moses."—Deut. xxxiv., 9.

"Now after the death of Moses the servant of the Lord it came to pass, that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.—Joshua i., 1-2.

A feeling of despondency is apt to arise in the mind of survivors when a person of eminence is removed from the scene of useful labour. They look around for a competent successor with an air of wondering enquiry, as if apprehensive that no one will be found qualified to fill the vacant post. In the case of the Israelites when deprived of Moses such a feeling may well have been intensified. But He who had taken them under His protection was able to raise up qualified agents to accomplish His purposes, and had, as we have already seen, prepared a suitable successor to Moses. The servant of God may die, but the work he has left unfinished must be taken up by another and carried on to completion ; and as it was now a soldier rather than a prophet or lawgiver who was needed, **the selection of Joshua was eminently wise.**

THE CONQUEST OF THE LAND OF CANAAN AND ITS DISTRIBUTION AMONG THE ISRAELITES.—These are the two principal portions into which the book of Joshua may be divided, and they very clearly describe for us the work which he performed. The period of the conquest of the land, properly speaking, commenced before the time of Joshua,—when the brook Jered was crossed under Moses,—and, it extended beyond the time of Joshua, and did not cease till the capture of Jerusalem in the time of David. We confine the expression to the period during which Canaan, as a country was definitely conquered and occupied by the Israelites. This divides itself into two stages: the first includes the occupation of the district east of the Jordan; and the second and most important includes the occupation of Western Palestine in its three great divisions—the valley of the Jordan—the southern and central mountain district, afterwards known as Judæa and Samaria—the northern mountain district, afterwards known as Galilee.

JOSHUA ENCOURAGED BY GOD.—The duties which Joshua had been commanded to discharge were extremely delicate and arduous. The long and severe discipline of the wilderness had doubtless strengthened and purified the people whom he led, so that they were not so prone to rebel as those who had come out of Egypt; but Joshua could not be quite certain that the difficulties and trials yet to be encountered would not awaken the old spirit of discontent and fear. By the help of God, many powerful enemies had been already opposed and overcome; but the inhabitants of Canaan were known to be specially strong, numerous, and warlike, and they might be expected to use every means in their power to retain possession of their country. Upon the wisdom and courage of Joshua the issue of the struggle very much

depended. In such circumstances peculiar guidance and help were needed, and God appeared to Joshua to assure him of His presence and assistance.

“Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”—Josh. i, 9.

The land of Canaan may be yet unconquered, but it belongs now to Israel by virtue of the divine promise, and it shall certainly be theirs if they faithfully obey the commandments which Moses enjoined.

MEN SENT TO SPY JERICHO.—Joshua having been encouraged by God, and promised complete success, at once made preparations for the conquest of Palestine. The first thing he did was to send out two young men to examine **Jericho** and the neighbouring country. **Jericho** was a strong town about seven miles west of the river Jordan, lying on the very frontiers of Palestine. It commanded the main passes into the interior, and was therefore the key of Canaan. The spies were accordingly sent to see how this city could be most easily attacked. It was most important that the initiatory step in the great enterprise should be taken with wisdom and caution, and that such information should be obtained as would help to encourage and give confidence to the people. Although it is likely that much vigilance would be exercised by the inhabitants of **Jericho**, who were aware of the near approach of the Israelites, yet, the two spies succeeded in getting into the town about evening (Josh. ii, 2). They followed an harlot, named **Rahab**, to her house which was on the city wall, and there obtained a lodging.

THE SPIES SEARCHED FOR BY THE KING OF JERICHO.—The arrival of the strangers soon became known in the town.

There was a widespread feeling of uneasiness and alarm in **Jericho**; the object of the two men was more than suspected; and the **King of Jericho** at once sent messengers to **Rahab** to produce the two men who had gone to her house. **Rahab**, however, gathering from what the messengers of the King said, that her guests were of the divinely favoured nation of Israel, determined to save them. She was perhaps so confident of the ultimate success of the Israelites that she resolved to take advantage of this opportunity to secure the safety of herself and relatives. She therefore told the King's messengers that she "**wist not whence they were, or whither the men went,**" and led them to believe that those whom they were seeking had made for the fords of Jordan. "**Pursue after them quickly; for ye shall overtake them.**" She had, however, hurried the spies to the flat roof of the house, and had hidden them under the stalks of flax which had been laid out there to dry.

THE AGREEMENT BETWEEN RAHAB AND THE SPIES.—When the messengers were gone she returned to the spies, who were now hidden on the roof, and told them that the people of the land were stricken with terror at the nearness of the Hebrews, having heard of all the marvellous deeds which had been wrought in their behalf. Being confident of their success, she exacted a pledge of safety from them for herself and relatives, in return for the kindness she had that day manifested towards them. Protection, when the city should be taken, was readily promised, and a scarlet cord suspended from the window was the sign agreed upon to note the particular house in which **Rahab** and her relatives were gathered. The spies were let down secretly from a window of **Rahab's** house. For three days, by **Rahab's** advice, they hid themselves in the neighbourhood, among the

mountains, which border the plain of **Jericho**, whence, after the search for them had cooled, they escaped in safety to the camp of the Israelites with the encouraging intelligence they had obtained.

OTHER PRELIMINARIES.—The camp was moved forward from **Shittim** to the river side, in order that the people might be impressed with a deep sense of their utter inability to cross the river without God's intervention and aid, and that they might have an opportunity of preparing themselves for beholding the wonders of the Lord. Orders therefore were issued : (a) **To follow the Ark as their guide**, for up to now it was the fiery cloudy pillar that had been guiding them. (b) **To keep a distance of 2000 cubits between themselves and the Ark**, that it might be more distinctly seen, and might generate in their minds respect and awe for that symbol of God's presence. (c) **To sanctify themselves**—in order that, while witnessing the wonders of the Lord, they might be free from care, be prepared to give God the glory, and realize the solemnity and importance of the work in which they were engaged. Great honour, too, was at this time put upon Joshua, for he received special revelation of the will and purpose of God ; he was magnified by God in the sight of the people ; he was entrusted with the chief command, even the priests, the immediate servants of God, being placed under his authority. The people were encouraged to do implicitly as they were directed. God promised them His continual presence and aid in driving out their enemies before them. They are informed of the great and important miracle, viz., the crossing of the Jordan, which would without doubt show that God was with them. All was now ready for the great event of the **crossing the River Jordan** and entering Canaan.

THE JORDAN CROSSED.—During a great part of the year the waters of the Jordan are low and can be forded; but it was now the month of Abib or Nisan (part of our April and May), when the river was in full flow, a strong and rapid stream. Yet this was the time chosen by God for the favoured people to cross the river and gain their first footing in the Promised Land. The inhabitants of Jericho might feel that for a time at least they were safe, as the river Jordan was impassable; but God is signally to convince them that He is on the side of the Hebrews, and that their opposition will be of no avail. The priests by His command go forward before the people, bearing the Ark of the Covenant, and when they touched with their feet **“the brim of the water,”** the bed of the Jordan was dried up before them, and they stood in the middle of the channel, their feet sinking in the mud, until the whole host of 2,000,000 had safely marched across. The waters were held back by the hand of God till all the people had gained the opposite shore, when the waters flowed back into their former channel. The Israelites entered Canaan in a way entirely miraculous, in order that they might be convinced that **the land was theirs, not by conquest, but by the gift of God.** They entered the wilderness by a miracle, and left it forty years afterwards by a miracle. Moses conducted them through the Red Sea, and Joshua through the River Jordan; the one into the desert, the other into the Promised Land; the one to prove their character, the other to secure their inheritance.

“That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.”—Joshua iv., 24.

“When all the kings * * * heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, their heart melted, neither was there spirit in them any more, because of the children of Israel.”—Joshua v., 1.

In the channel of the Jordan on the spot where the priests' feet rested during the passage of the people, twelve large stones were placed by Joshua to form a memorial of the remarkable event. Other **twelve stones**—selected by twelve chiefs of the tribes from the bed of the river—were borne aloft before the priests and **placed at Gilgal**, the site of their first encampment in Canaan. The opportunity was also taken to **renew the covenant of circumcision**, which had fallen into abeyance during the eight and thirty years' wanderings in the Arabian desert, and to **observe the Passover**—the feast which had been instituted forty years before to commemorate the passing of the destroying angel over the houses of the Israelites, and their departure from Egypt. We are also informed that the—

“Manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.”—Joshua v., 12.

Ever afterwards the name of **Gilgal** became sacred to the memory of a great deliverance, and associated with the enjoyment of many hallowed privileges. On the 18th day of the 1st month, exactly forty years after their memorable exodus from Egypt, the land of bondage, the Israelites had entered Canaan, the Land of Promise. It was fitting that in the one passover service they should unite thanksgiving for recent blessing with remembrance of bygone mercy, and **that** within sound of the rapid rushing of Jordan's swollen stream, which they had just crossed, and in view of the walls of mighty Jericho, which they were soon to assail. Following the four days of passover usually came the seven days of **unleavened bread**. This unleavened bread at the crossing of the Red Sea had been made of dough brought out of Egypt. It was now made of the old corn of the land. The daily supernatural provision was no longer required, and therefore the supply of heavenly manna ceased.

JERICHO CAPTURED AND DESTROYED.—While Joshua was secretly reconnoitring the strong high walls and towers of **Jericho**, and was doubtless filled with anxiety at the prospect of the difficulties in his way, one appeared “**over against him with his sword drawn in his hand,**” and on Joshua enquiring the intention of the unknown visitor, he is assured that he has come “**as captain of the host of the Lord.**” And from the words spoken and the homage Joshua rendered, it is apparent that it was the Angel of God come to guide His people, to secure the discomfiture of the enemy, and put the Israelites in complete possession of the land. Joshua must have been encouraged by the promise of divine guidance and help thus given to him. The city, **straitly shut up**, was the picture of defiant strength—it looked invincible; but Joshua was now free from anxiety and doubt.

The manner in which, by God's direction, the Israelites proceeded to take Jericho was very extraordinary. They had no battering rams or engines of assault, and it would have taken months to reduce the city by blockade. But the cause in which they were engaged was the cause of God, and they were brought to see that **Jericho** was to be captured not by military skill, but by divine power. The army, preceded by the Ark, before which were to march seven priests bearing **seven trumpets of rams' horns**, was commanded to march round the city once every day for six days. It must have appeared a strange mode of procedure to the people of the beleaguered city. At first it may have excited their derision, but in all probability a feeling of awe and terror gradually predominated as day after day they beheld the symbol of the divine presence and power borne round their city, and heard the calm, stately

tramp of the great army and the peals of the silver trumpets. To the besiegers it must have seemed a tedious, monotonous, and disappointing method of attack, but it was faithfully carried out. At length, after this trial of the faith and patience of the Israelites, the seventh day arrived. On that day the city was compassed not once, but seven times; and on the completion of the seventh circuit, the priests blew a peculiarly long blast; the people, as instructed, shouted in token of victory; and as this shout went up to heaven the fortress was shaken to its foundations, the walls of the city fell down flat, and the invaders boldly and rapidly entered.

"The wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."—Joshua vi., 20.

It was a signal display of the power and faithfulness of God, and of the obedience and faith of God's people..

"By faith the walls of Jericho fell down, after they were compassed about seven days."—Hebrews xi., 30.

We may not always understand the reasons of God's procedure or see our way clearly before us, but faith in God will secure triumph and fill the heart with holy and humble joy. By the command of God the city of Jericho was **burned with fire and all that was therein**, except the gold and silver and vessels of brass and of iron which were consecrated to the tabernacle service. The whole city was **accursed**, (*i.e.*, devoted to destruction,) as being a stronghold of idolatry, and its inhabitants were **utterly destroyed**, exterminated, on account of their great wickedness. Rahab and her friends, however, were spared, according to the promise of the spies. In Rahab's favour the stringency of the Mosaic law, prohibiting intermarriage with the accursed race, was relaxed, and in the strange providence of God, from her was descended David, king of Israel, and a greater still, **Jesus, the Saviour**

of the world. As the destruction of the city was to be rendered memorable, a solemn curse was pronounced by Joshua on the man who should attempt to rebuild it as a fortified city.

"He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."—Joshua vi., 26.

The capture of Jericho must have greatly inspirited the Israelites, while it sent dejection and dismay among the princes of Canaan, who were watching for the result with intense anxiety.

"So the Lord was with Joshua; and his fame was noised throughout all the country."—Joshua vi., 27.

ACHAN'S SIN AND ISRAEL'S DEFEAT AT AI.—The Israelites had made a good beginning, but they received a sad and sudden check in their progress. The command of the Lord had been—

"And ye, in anywise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it."—Joshua vi., 18.

Unfortunately, however, **Achan**, a man of the tribe of Judah, did the very thing which had been forbidden, and the consequences soon appeared in the disaster brought upon the army of Israel in their next military expedition. The fall of Jericho opened the way into the passes leading into Central Palestine, and Joshua proceeded with caution and resolution to take advantage of his position. He sent men to view **Ai**, which was a considerable fortress, about fifteen miles from **Jericho**, and commanded the approaches into the heart of the country. On their return the spies reported that **Ai** was a fortified town of 1,200 inhabitants, and they suggested that two or three thousand men should be employed in the attack, rather than inflict the toil of the

ascent upon the whole army. Accordingly 3,000 men went up. But the result of the enterprise was very disastrous.

"They fled before the men of Ai. And the men of Ai smote of them about thirty and six men; for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water."—Joshua vii., 5.

The hopes of Joshua were dashed to the ground; shame and ignominy covered him. He rent his garments and put dust upon his head; the elders of Israel also made use of these signs of grief, and fell to the earth upon their faces before the Ark of the Lord until the eventide. The people had a terrible misgiving that the divine protection had for some cause been withdrawn—"that the anger of the Lord was kindled against the children of Israel;" the drooping courage of the Canaanites would be restored when they discovered that the invaders were not invincible, but could "turn their backs before their enemies;" the memory of the defeat would not be effaced from history, but would seem to reflect for ever even on the power and promise of God. Joshua thoroughly realised the critical position; his faith was sorely tried, but in his distress he called upon God. And Joshua said:—

"Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies? For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?"—Joshua vii., 7, 8, 9.

The Lord answered the prayer of Joshua by pointing out the actual state of the case. Israel had sinned, transgressed the covenant which God had commanded, having taken of the accursed thing, "**stolen and dissembled also, and they have put it even among their own**

stuff." One man only was guilty of having disobeyed the Divine covenant, but the nation of Israel is one divinely-constituted whole, and all suffer. There was a trouble in the camp, and this act of disobedience had led to Israel's defeat. One had been guilty of the sin of selfishness, covetousness, and unbelief, and this had brought suffering and disaster upon all. And God said—

"Neither will I be with you any more, except ye destroy the accursed (thing) from among you."—Joshua vii., 12.

God did not at once name the offender to Joshua, but He instructed him in the steps to be taken for his discovery. And by the process directed, which was probably by lot applied successively to the tribes, heads of families, households, and individuals, Achan, the son of Carmi, was pointed to as the transgressor. And this person, on being appealed to by Joshua to confess his crime, and so **give glory to the Lord God of Israel**, verified the indication of the lot.

"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."—Joshua vii., 21.

From the place referred to by Achan, Joshua caused all these things to be brought. **They were laid out before the Lord.** And then in a sad procession Achan was brought up into the neighbouring valley of Achor with all his possessions.

"And all Israel stoned him with stones, and burned them with fire."—Joshua vii., 25.

A great heap of stones was raised over him to keep in remembrance a great crime and a great disaster.

"So the Lord turned from the fierceness of his anger."—Joshua vii., 26.

Achan's sin brought no benefit. Defeat to Israel and death to Achan himself were its awful consequences.

AI CAPTURED.—The cause of trouble having been removed from the camp of Israel, God encouraged Joshua **to renew the attack upon Ai**, assuring him of success and directing him how to proceed. The issue of the engagement was very different from what it was on the previous occasion. By a clever stratagem followed up by a crushing attack, **Ai** was captured. The plan adopted was very simple. **Thirty thousand mighty men of valour** were placed in ambush behind the city. When Joshua and those with him went up openly against the city, its inhabitants were drawn out to repel the invaders, who, instead of fighting, **made as if they were beaten before them and fled by the way of the wilderness.** When the inhabitants of **Ai** were by this means drawn away from the city in eager pursuit, **Joshua** gave the signal with his outstretched spear to the troops lying in ambush to enter **Ai** and set it on fire, as a sign to both armies that it was captured. The Hebrews then turned upon their pursuers, and the inhabitants of **Ai**, taken in front and in rear, were put to the sword. **Ai** was “**made an heap for ever, even a desolation;**” the king of **Ai** “**was hanged on a tree until eventide,**” and his body was then buried beneath a heap of stones. The cattle only were reserved for the use of the victorious Israelites.

A SOLEMN COVENANTING.—Some years earlier the Lord, through **Moses**, had commanded the tribes of Israel to assemble as soon as practicable at **Shechem**, a town in the centre of Palestine, lying in a narrow valley between the two mountains, Gerizim and Ebal, and there to build an altar, offering thereupon burnt offerings and peace offerings, and to rejoice before the Lord. Israel was now **gone over Jordan**, and was in possession of a large district of the Promised Land. On account of the victories gained at

Jericho and **Ai** the inhabitants of Canaan were in a state of panic and terror, and would not therefore desire to attack ; and doubtless the minds of the chosen people were full of gratitude to God for the manner in which He had led them, and for the blessings they now enjoyed. It was in these circumstances that the entire host of Israel, including women and children, as well as strangers of other races, who had come with them out of Egypt, marched from **Gilgal** to **Shechem**, a distance of between twenty and thirty miles, and there an altar was built of large unhewn stones, and sacrifices offered. A copy of the **law of Moses** was written upon the stones, and the blessings and curses of the law were in due form solemnly proclaimed. The importance of this national transaction can scarcely be overrated. The Hebrew nation was a theocracy, a government by God, and the people now solemnly promise to keep the divine law, and live in subjection to the divine will. **Shechem** was the scene of an important event in the life of **Abraham** (Gen. xii., 6, 7), and the people of Israel now prove themselves heirs to the promises made unto their fathers. By faith they take possession of the land of Canaan and consider it already virtually won. They bind themselves together, by a solemn oath of allegiance and consecration to the service of God.

THE CRAFT OF THE GIBEONITES.—The wonderful success of the Hebrew arms had struck terror into the hearts of the inhabitants of Canaan. The general alarm which prevailed helped the Hebrews, and put into their possession large districts of country without the alternative of a battle. A little to the S.W. of **Ai**, and $5\frac{1}{2}$ miles to the N.N.W. of Jerusalem, was the important town of **Gibeon**. It was a greater city than Ai, and all the men thereof were mighty (Joshua x., 2). It was also important from a military point

of view, commanding one of the principal passes, leading west and south. But the Gibeonites feared the power of the Hebrews, and, despairing of being able to offer effectual resistance, they resolved to endeavour by craft to escape the inevitable doom. They knew that the submission of no city of Canaan would be accepted, but they knew also that the Hebrews were not forbidden to enter into treaty with more distant nations. They resolved, therefore, to induce the invaders to enter into a treaty of alliance with them under the pretence of belonging to a far country. It was a clever stratagem, and it succeeded. When Joshua beheld the old saddle-bags, mended waterskins, dried and mouldy bread, old garments and clouted sandals of the ambassadors, who were sent to the camp at **Gilgal**, and heard their false but plausible story, without asking **counsel of the mouth of the Lord**, as he should have done:—

“Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.”—Joshua ix., 15.

Three days afterwards, when the Hebrews marched upon the Gibeonite cities, they discovered the deception which had been practised upon them. The people of Israel murmured against their princes for ratifying the treaty of peace, but the princes honourably stood by their engagement. They decreed, however, in order to respect at once their oath and the purposes of God, that in all ages the Gibeonites should be “**bondmen and hewers of wood and drawers of water for the house of God,**” a sentence which was acquiesced in without a murmur.

THE WAR IN SOUTHERN CANAAN.—At the time of the conquest of Canaan by the Israelites, the country was inhabited by numerous and powerful tribes. On the west of the Jordan, the most powerful nations were the **Anakims**

of the Southern Mountains, and the **Avites** of the western maritime plains, **Kirjath-Arba** being the centre or capital of the two nations. The Anakims and Avites represented the original inhabitants of the country. Among those who, from time to time, had effected a settlement in the land, the Amorites (or mountaineers) who, with the Hittites and Hivites occupied the central and southern hills, seem to be the most prominent. The Jebusites were allied with the Amorites, the Perizzites with the Hittites, and the Girgashites with the Hivites. They were powerful nations, and, in some respects, advanced in civilization; but they were devoted to the worship of Baal, Astarte and Moloch, and to all the abominations of heathenism. God, therefore, had determined upon their destruction, and the appointed time had arrived. Important consequences resulted from the league which had been formed between the Israelites and Gibeonites. Already preparation had been made by the **Kings of the South**, headed by the King of Jerusalem, to resist the advance of Joshua (Joshua ix. 1, 2). When, however, they discovered that the Gibeonites had betrayed the cause of the confederate states, and had, by their treaty of peace with Joshua, placed the approaches to their territory in the enemies' hands, they resolved not only to punish the treachery of the Gibeonites, but by retaking Gibeon to crush Joshua at a critical point in his advance. They accordingly marched with their whole united force against the Gibeonites, who at once sent to Joshua for assistance. Joshua, true to the oath that had been pledged, rendered instant and effective aid. By a rapid night march from Gilgal to Gibeon, his troops were enabled to attack the allied forces by which **Gibeon** was invested early next morning, and the strength of the Canaanites, who were struck with terror at so fierce and sudden an assault, was

completely broken. This was, in a military point of view, the most important action in which the Hebrews had yet been engaged, for it was a conflict between them and the greatest forces which the powers of Southern Canaan could bring into the field. Joshua must have been well aware of the importance of the transaction, but the Lord had assured him of victory before the battle began. The cause was the Lord's. **"The Lord discomfited them before Israel."** And in the pursuit which followed the battle the Lord helped the Israelites by a tremendous shower of hailstones.

"They were more which died with hailstones than they whom the children of Israel slew with the sword."—Joshua x., 11.

Still the pursuit continued; and as the day began to decline, and Joshua feared that the approach of night might permit the fugitives to escape and render the victory incomplete, he prayed, **"Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon."**

"So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel."—Joshua x., 13, 14.

So ended the battle of **Beth-horon**, one of the most important battles ever fought. It decided equally the fortunes of the world and of the church. It placed all Southern Palestine under the power of Joshua and the victorious Israelites. The five confederate kings were **found hid in a cave at Makkedah**. They were brought forth and slain. City after city—**Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir**—was stormed and destroyed. Such places—sacred for them, and for all future ages, through Central and Southern Palestine—as **Shechem, Shiloh, Gibeon, Bethlehem**, and even for a time **Jerusalem**, were the gain of that conflict. **Horam**, King of Gezer, and his

people were slain by Joshua, **until he had left him none remaining.** The inhabitants of all the captured cities were extirpated, excepting it may be a few who escaped and lurked for a time in the mountain fastnesses. A detailed survey of this southern campaign is given.

“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: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-Barnea, even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.”—Joshua x., 40-43.

THE WAR IN NORTHERN CANAAN.—Soon after Joshua had returned to the camp, he was told that a powerful confederacy, under the direction of **Jabin**, King of Hazor, had been formed in the north, to oppose his advance. From his powerful stronghold, situated in the mountains above the waters of **Merom**, Jabin had sent out invitations to all the petty kings around him, as well as to the broken remnants of the defeated Canaanites over the whole country, to join him in overthrowing the Hebrews.

“And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.”—Joshua xi., 4.

This confederacy, therefore, was the most extensive and most formidable Joshua had yet encountered. It was a united and determined effort to crush the invaders. It was the final gathering of the Canaanite race against the Israelites, and from all parts of the land, from the desert valley of the Jordan, south of the Sea of Galilee, from the maritime plain of Philistia, from the heights above Sharon, from the valley of Baal-gad under Hermon, as well as from the immediate neighbourhood of **Merom**, they gathered “**as the sand that is upon the sea shore in multitude,**” to preserve

their country and destroy their enemy. Joshua, however, encouraged by God and assured of victory, **came against them by the waters of Merom suddenly** and completely defeated them. It was the first time Israel had encountered a formidable array of cavalry, and that in the open plain, but **"the Lord delivered them into the hand of Israel and smote them until they left none remaining."** No details of the battle are given, but the results were decisive. By the divine command **"Joshua houghed their horses and burnt their chariots with fire."** Hazor was burnt with fire, its king was slain and **all the souls that were therein** were destroyed. The other kings and their cities were treated in a similar manner. The time taken to accomplish this great achievement is not specified. We have only the statement **"Joshua made war a long time with all those kings."** Probably there was a series of consecutive and decisive battles which placed the whole country in the power of the conqueror, but some years may have been occupied in the capture of individual cities.

Towards the close of the conquest the powerful race of giants called **Anakims**, who dwelt in the hill country of Judæa were defeated and their cities destroyed.

"There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, there remained. So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."—Joshua xi, 22-23.

Thus with amazing facility, and in a very short time, the greater part of the work which God had given Joshua to perform was completed. By the conquest of Jéricho and Ai, and the submission of the Gibeonites, Joshua obtained a firm hold of Central Palestine and separated the north from the south. By the decisive **battle of Beth-horon**, in which **Adoni-Zedek** of Jerusalem and his allies were slain, the

Southern division of the country was subjugated, and by the **battle of Merom**, in which **Jabin** of Hazor and his allies were defeated, the Northern division also was subjugated. And when the **Anakims** were overthrown, and the survivors of them confined within the narrow limits of **Gaza**, **Gath**, and **Ashdod**, Joshua had effectually broken down all resistance to the possession of Canaan by the Hebrews. There were many districts neither totally nor finally subdued; "**there was much land yet to be possessed**;" and the Canaanites still held strong fortresses in **Gezer**, **Jerusalem**, and **Bethshean**—and did so even to the time of David; but Joshua had now established a complete military ascendancy over Palestine, and in this sense had taken **the whole land**. It only remained to portion out the conquered territory among the several tribes.

THE CONQUERED CANAANITE KINGS.—As a means of transition from the account of his military expeditions and successes, to an account of his peaceful labours in dividing the land and settling the people upon their allotted portions, Joshua gives us in Chap. xii. and in the first part of Chap. xiii. of his history, a list of the kings who were conquered, and whose territories were at his disposal, as also of the boundaries of the land that had not yet been conquered, and could not therefore be apportioned. After a short reference to what Moses had done in the way of conquest, when he destroyed **Sihon and Og** and divided their land, he gives us a list of his own conquests. Thirty-one kings had been dispossessed, and the districts over which they had ruled could now be assigned. In the northern and south-western corners of the country many Canaanites remained, but as it was no part of the commission of Joshua to exterminate the Canaanites at once, "**lest the land become desolate and the beasts of**

the field multiply against thee" (Exodus xxiii., 29, 30 ; Deut. vii., 22), and as the individual tribes would be quite capable of still further subduing the ancient possessors of the land, Joshua felt that his great life work was already accomplished.

THE DIVISION OF THE LAND.—The method adopted in dividing the land seems to have been as follows :—The relative position of the different tribes in the land was determined by lot, to prevent complaint or misunderstanding, and to remind the people of the over-ruling providence of God. And it is interesting to notice how the appeal to the lot gave every tribe the possession, in all the circumstances of soil and situation, which Jacob, Moses, and Joshua, under divine inspiration, had already predicted. The tribe of Judah became enriched with a district abounding in vines and pasture grounds ; Asher had a province full of oil, iron, and brass ; Naphtali obtained a part which extended from the west to the south of Judæa ; in Benjamin's part the temple was erected ; Zebulon and Issachar secured the seaports ; the inheritance of Ephraim and Manasseh was eminently celebrated for the precious fruits of the earth. The position having been determined, the territorial boundaries were then arranged by Joshua, who was assisted by a commission of ten princes appointed for the purpose. The extent of territory to be enjoyed by each tribe was proportioned to its population, that each Hebrew family might have as nearly as possible the same amount of land. Special cases, however, were provided for by special arrangement ; and even after the division was effected, minor changes were made as circumstances required (Joshua xvii., 4, xix., 9.) Besides, though the territory was assigned, it was frequently left to the tribe or family that received it to conquer it or

to reclaim it, if it had been regained by its original possessors. The Ephraimites conquered for themselves the ancient sanctuary of Bethel; the Danites conquered Laish in the far north, and changed its name to Dan; and Caleb seems to have carved out for himself his own inheritance amid the southern fastnesses of the giant sons of Anak who yet remained, while his nephew or younger brother Othniel, in order to obtain Achsah in marriage, took possession of Kirjath-Sephir. Evidently the territory was not always allotted with literal strictness, and room was left for subsequent adjustments and conquests. Unto the tribe of Levi no inheritance was given, "**the sacrifices of the Lord God of Israel, made by fire, are their inheritance, as he said unto them**" (Joshua xiii., 14).

As, however, Joseph's birthright led to his having two tribes—**Ephraim** and **Manasseh** (Gen. xlviii. 5)—the original number of the tribes was preserved. The latter half of the Book of Joshua, which gives **the record of the distribution of the land of Canaan among the twelve tribes**, has been well described as the Geographical Manual of the Holy Land, the Doomsday Book of the Conquest of Palestine. The names of the **Thirteen Tribes** are:—Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Gad, Asher, Dan, Naphtali, Benjamin, Ephraim, and Manasseh. These were the names of the sons of Jacob,—Joseph, as already mentioned, being represented by the last two names. A brief statement of the bounds of the inheritance of each may now be given.

TRIBE OF REUBEN.—At the request of this tribe Moses had assigned them territory to the **East of Jordan** (Num. xxxii.). They had **a very great multitude of cattle**, and the large district first conquered by the Hebrews was

specially suited to their circumstances, being rich, smooth pasture land. Their territory, as fixed by Joshua, stretched **from the Arnon** on the south **to the Dead Sea** on the west. The influence of the tribe of Reuben was always small, and it gradually declined until it entirely ceased. The distance from Jerusalem, and the consequent temptation to neglect religious privileges, proved its ruin.

TRIBE OF SIMEON.—The territory of this tribe, **on the edge of the Southern Desert**, fell within the inheritance of Judah. It proved larger than the numbers of the tribe required, and its fortunes were blended either with those of the Arab hordes on the frontier, or with those of Judah, by which ultimately it was absorbed (Gen. xlix. 5-7).

TRIBE OF LEVI.—As already stated, this tribe had no inheritance. The Levites were the representatives of the Hebrew faith and the ministers of its worship, and they were therefore distributed among the whole people. **Forty-eight cities**, scattered over the land, were assigned to them (I. Chron. vi., 54-81), and politically they were reckoned as belonging to the tribe in which they lived. Jacob had predicted that the members of this tribe "**would be divided in Jacob and scattered in Israel**" (Gen. xlix., 7), and though originally the prophecy was a curse, it was turned into a blessing not only for themselves, but also for the other tribes among whom they maintained the services of religion. The sons of Levi were Kohath, Gershon, and Merari, and their descendants formed the three great families of Levites (Joshua xxi., 1-42). It is a remarkable proof of the over-ruling providence of God that the lot of the priests, who were descended from the Aaronite branch of the Kohathite

family, fell in those territories which afterwards became the kingdom of Judah, and were nearest to **Jerusalem, the future religious centre of the nation.**

TRIBE OF JUDAH.—This tribe was placed between the **Dead Sea** and the **Mediterranean**—an extensive district covering nearly a third of Western Palestine. It possessed a larger population than any of the other tribes. It already exhibited the elements of its future distinction, as one of the two kingdoms into which Palestine should yet be divided. It was brave and powerful, and by its own prowess it obtained that large tract of desert frontier, southern fastnesses, and choice vineyards, which play so large a part in the history of the Jewish Church. **Jerusalem** was captured by them and held for a time. From the tribe of Judah, **Jesus, the Saviour of the world sprang**, as also the **Jews**, whose history has been so interesting and remarkable.

TRIBE OF ISSACHAR.—The land allotted to this tribe was perhaps, the richest in all Palestine. It extended **from Mount Carmel** on the west to the **Jordan** on the east, and comprehended the whole of the **Plain of Esdraelon** and the neighbouring districts. The people devoted themselves almost entirely to agriculture, and took little interest in the public affairs of the nation. In population the tribe of Issachar ranked third, only Judah and Dan being above it.

TRIBE OF ZEBULUN.—This tribe enjoyed the fisheries of the **Sea of Galilee** and the agricultural wealth of the rich mountain valleys around, while its western boundary approached the coast of the Mediterranean. It occupied a very important place in the great historical movements of the nation.

TRIBE OF GAD.—The members of this tribe, like those of Reuben, preferred a home on the east side of Jordan, and they divided with Reuben what had been the **Kingdom of Sihon**. Their territory stretched from **Mahanaim** on the north to **Heshbon** on the south. It was a very charming and fertile inheritance which they had obtained, almost in the centre of the Trans-Jordanic district. But as the Jordan flowed between them and the other tribes they were removed from those spiritual influences and privileges which so greatly tended to keep their brethren faithful to God and His truth. They were, however, a brave and enterprising people, and defended themselves with success against the surrounding Arabian hordes.

TRIBE OF ASHER.—The fertile strip of maritime territory south of Sidon, and reaching beyond the range of Carmel, was assigned to Asher. It included the rich **Plain of Acre**, whose fortress Napoleon called **the Key of Palestine**. The Asherites, however, were either indisposed or unable to gain possession of the full inheritance allotted to them, for “**they dwelt among the Canaanites, the inhabitants of the land.**” Judges i., 32.

TRIBE OF DAN.—The territory given to this tribe was compressed into the narrow space between the north-western hills of Judah and the sea, and surrounded by the three powerful tribes of Ephraim, Judah, and Benjamin. The country was fertile, and the great harbour of Palestine—**Joppa**, which was thirty-six miles from Jerusalem—gave to the inhabitants of this tribe a commanding commercial position; but even this distance from the religious centre of the nation—in this as in other cases—proved detrimental to their true prosperity, and the Danites, enticed by the

neighbouring Philistines, sank into incurable idolatry. The territory originally assigned to the Danites proved inadequate to their requirements, which caused a large colony of them to remove far north to **Laish**, which they captured and **named Dan**; and here, in their isolation from the religious towns of the south, they set up a **miniature Shiloh of their own**. The town of **Dan** was the most northern of Palestine. Hence the phrase from "**Dan to Beersheba**," to describe the whole country.

TRIBE OF NAPHTHALI.—This tribe received the most northern location of all the tribes. Its territory extended from **Asher** on the west to the **Sea of Gennesaret** and the **Jordan** on the east, and reached far north into Caelo-Syria, which is the valley between the two ranges of Lebanon. "**The Land of Zebulun, the Land of Napthali, by the way of the sea beyond Jordan, Galilee of the Gentiles,**" is specially remarkable as the scene of a great and important part of the ministry of our Lord.

TRIBE OF BENJAMIN.—This tribe, though small in population and territory, exercised considerable influence in the history of the Israelites. Situated **between Judah and Ephraim**, and commanding the approaches of the country, both from the east and west; possessing a district of country highly cultivated and naturally fertile; and with a courageous and enterprising people, the tribe of Benjamin enjoyed advantages of no ordinary kind. It numbered within its boundaries thirty-six important towns, of which **Jericho, Bethel, Gibeon, Ramah, Jerusalem**—until annexed by Judah—are specially prominent in history. Though the civil war, in which the Benjaminites became involved with the other eleven tribes, terminated in their almost total

extinction, a rapid revival of position and population followed, and they ultimately exercised great influence upon the fortunes of the **Kingdom of Judah, of which they formed a part.**

TRIBE OF EPHRAIM.—The central district of Palestine fell to the lot of Ephraim. It was a district specially rich and fruitful, on account of the springs of water that abounded on every side. On account of its central position, and as having **Shiloh—one of the earliest Hebrew sanctuaries**, where the Tabernacle and the Ark were deposited—within its borders, its importance was enhanced and its wealth and population were increased. The Ephraimites were proud, wealthy, and powerful; and being so, they manifested great jealousy of the honours which fell to the tribe of Judah. The fortunes of the Kingdom of Israel as opposed to those of the Kingdom of Judah were to a considerable extent shaped by their envy, bigotry, and arrogance.

TRIBE OF MANASSEH.—This tribe was divided into two parts, the **half of the tribe** having preferred a portion of the land **east of Jordan**. The pastoral half was established in the territory to the north of that assigned to Reuben and Gad, and covered a very large extent of country. The other half was provided for with the rest of the tribes in Canaan proper, west of the Jordan, where it had a fine tract of country extending from that river to the Mediterranean, with the kindred tribe of Ephraim on the south, and of Issachar on the north (Joshua xvi., 9; xvii, 7, 11). The tribe of Manasseh possessed naturally a bold and martial spirit, and, as well befitted this character, the half of it was entrusted with the defence of the northern outposts of the eastern tribes, and the western half with the defence of the

important pass of Esdraelon, but otherwise the tribe took no position in Israelitish history. They were unable to dispossess the Canaanites of many towns which by right were theirs.

"Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

"Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out."—Joshua xvii., 13.

We have thus briefly and generally pointed out the fortunes of the descendants of Jacob after their entrance into the Promised Land. It is exceedingly interesting and instructive to read the prophetic utterances of that patriarch on his deathbed, as he shadowed forth the future position and character of his several descendants, and to compare these with the settlements and characteristics of the tribes. It shows how exactly the dying words of Jacob were fulfilled, and how true it is that, as regards the nations of earth, it is God who determines **the bounds of their habitation**, and that though **the lot be cast into the lap the whole disposing thereof is of the Lord**. The conquest was the final settlement of Israel as a nation. The family, the wandering tribe, develops into a powerful commonwealth, with sacred memories and exalted privileges, which carries forward in its own history the future destiny of the world. Secluded by sea and land, desert and river, from the surrounding world, and yet, from its central situation between Assyria and Egypt, and its opening to the Mediterranean, well suited in the fulness of time to give religious truth to the world, Palestine was wisely chosen as the home of this favoured race.

Other incidents of interest mentioned in the Book of Joshua have yet to be noted. The chief of these are: (1) The portion assigned to Caleb. (2) The reward

received by Joshua. (3) The appointment of the cities of refuge. (4) The return of the Trans-Jordanic tribes. (5) The dying charge of Joshua. (6) The renewal of the covenant. (7) Death and burial of Joshua.

THE PORTION ASSIGNED TO CALEB.—Before the partition of the land began **Caleb** put in a preferential claim for consideration. He had been **one of the two faithful spies** sent out from **Kadesh-Barnea to espy out the land** forty-five years before, and for his fidelity Moses had sworn to him on that day—

“Surely the land whereon thy feet have trodden shall be thine inheritance and thy children's for ever, because thou hast wholly followed the Lord my God.”—Joshua xiv., 9.

And now, supported by the children of Judah, who felt honoured by the position of their representative in the day of failure and disgrace, **Caleb** requested a fulfilment of that solemn promise. The affecting appeal of the old man, the only one above sixty years of age except Joshua in the camp, was immediately responded to, and **Caleb** by privilege obtained **Hebron**, which had been present to his mind's eye during the whole forty years of wandering, as his inheritance. The **Valley of Hebron** was fair and fertile, and in it was the sacred field which contained the **Cave of Machpelah**, with the graves of their first ancestors. The old warrior insisted on his own power to drive out the inhabitants, and after a pitched battle he succeeded in securing the coveted inheritance. In order to obtain **Achsah**, the daughter of Caleb, to wife, **Othniel** conquered **Kirjath-sepher** for him, and then **Achsah** obtained by request from her father **the upper springs and the nether springs**, the blessing of a well-watered and rich possession. The fidelity and courage of Caleb, who **followed the Lord fully**, had received a worthy reward.

THE REWARD RECEIVED BY JOSHUA.—In all probability—and the expression **according to the word of the Lord** (Joshua xix., 50) supports the opinion—to Joshua also, the other faithful spy, the promise of a special inheritance was made by Moses. The gratitude and affection of the children of Israel would doubtless constrain them very willingly to redeem such a promise. But so disinterested and noble was the character of that great and good man, that the only inheritance he desired was a small rugged spot among the valleys and mountains of **Timnath-Serah**, in his native tribe of Ephraim. **“And he built the city and dwelt therein.”**

THE APPOINTMENT OF THE CITIES OF REFUGE.—It was one of the commandments which God had given to Moses, that of the eight-and-forty cities, with their suburbs, which were to be set apart for the Levites, **six were to be cities for refuge**, in the case of any one slaying another unintentionally (Numb. xxxv.). Six cities were accordingly selected, **three on the one side of Jordan and three on the other**, equi-distance and ease of access being the principles by which they were determined. These cities were—in the west—**Kedesh** in Naphtali, **Shechem** in the centre, and **Hebron** in the south; in the east—**Golan** in the north, **Ramoth-Gilead** in the centre, and **Bezer** in the south. The institution of the cities of refuge was designed at once to punish the guilty and to protect the innocent, the elders of the city in the first place and then the congregation being appointed to try each case.

THE RETURN OF THE TRANS-JORDANIC TRIBES.—The tribes of Reuben and Gad, together with half of the tribe of Manasseh, had received their inheritance on the east of the Jordan on the distinct promise that their men would **pass**

over armed before the Lord into the land of Canaan (Numb. xxxii.), and to assist their brethren in the conquest of the land. They had been faithful to their engagement, and they were dismissed by Joshua with the highest expressions of commendation for obedience, fidelity, and courage. It was now a great many days since they had seen their wives and children, and they were anxious to return. They were dismissed with the blessing of Joshua and with the solemn injunction not to let their isolation make them forget their allegiance to the God of Israel.

“But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.”—(Joshua xxii, 5.)

On their way home the two tribes and the half tribe of Manasseh, erected, as was the custom of the period, a great altar of stones, by Jordan, in order to attest their oneness in religious belief with their brethren on the west side of the river, and their right to take part in all the services and to enjoy all the privileges of Hebrew worship. This altar was high and large, **a great altar to see to**. The purpose of the erection was, however, misunderstood by the Western tribes, who thought it an attempt, contrary to the Mosaic law, to build a second altar of sacrifice, and who were prepared, should their apprehensions be confirmed, even to make war against their apostate brethren. A deputation of the tribes, consisting of **Phinehas, the son of Eleazar the priest**, and ten princes, went to the land of Gilead and remonstrated with them, reminding them of Achan's sin, and the awful consequences of unfaithfulness and rebellion, and offering, **if they thought the land of their possession unclean** by reason of its idolatries, to redivide the territory and give them land in the country **wherein the**

Lord's tabernacle dwelleth. Evidently the two and a half tribes were addressed in rather a blunt and uncourteous manner, the case having been prejudged by a direct impeachment before information had been obtained. The Eastern tribes repudiated such intentions as those alleged. They showed that so far from intending to seduce the people from their allegiance to God, they had raised the altar in order to perpetuate His worship, and transmit to their posterity their cherished privileges, and they expressed a horror at the thought of being guilty of apostasy. After such suitable and satisfactory explanations the deputation returned, the altar itself remaining a perpetual witness of the event.

“And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God.—Joshua xxii., 34.

THE DYING CHARGE OF JOSHUA.—The whole of the task assigned to Joshua had now been accomplished. The promises to the patriarchs and to Israel, so far as related to the occupation of Canaan, had been fulfilled, and the people had entered into the enjoyment of their inheritance. **Joshua**, after the great work of his life was completed, retired to his inheritance at **Timnath-serah**, to spend in peace and privacy the remaining years of his long and eventful life. For eighteen years nothing is heard of him. He enjoyed prosperity and leisure; but after that period, being old and stricken in age—no less than 110 years old—and feeling that he was soon to die, he took the liberty of calling the tribes again together to recount the past goodness of the Lord through the years that were gone by, to show how faithful God had been to all His promises concerning Israel, and earnestly to appeal to them by warning and exhortation, “**to cleave unto the Lord your God, as ye have done unto this day**” (Joshua xxiii., 8). The closing words of the appeal are very pathetic and forcible.

“Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you : know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth : and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you ; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them ; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.”—Joshua xxiii, 11-16.

THE RENEWAL OF THE COVENANT.—The affectionate appeal of Joshua was followed by a solemn engagement on the part of the tribes to serve the Lord. The representatives of the tribes again met at **Shechem**. When the Ark was moved forward from **Gilgal**, **Shiloh** was selected as the place of the sanctuary. But though the Ark remained at **Shiloh** till the establishment of the monarchy, **Shechem**, the ancient city, before which their great ancestor Jacob had first encamped, and now the centre of the great tribe of Ephraim, was early fixed upon as the capital. Here two sacred mountains, **Ebal** and **Gerizim**, had been marked out for the curses and blessings of the Lord. Here **Joshua** dwelt. In and around **Shechem** rose the first national burial place. And there, as the closing verses inform us, the sacred burden that had been borne by the two tribes of the house of Joseph—the **Egyptian coffin that contained Joseph's embalmed remains**, was carefully deposited. A fitting meeting place, then, between the representatives of the tribes and their great leader, who had led them to conquest and victory—who had seen the bondsmen of Pharaoh converted

into a united and powerful nation, and in possession of a large and fertile land. Joshua rehearsed the dealings of the Lord with Israel. He gave a brief sketch of the history of the nation from the call of Abraham, when he was an idolator beyond the Euphrates, the gift of Isaac, the sojourn in Egypt, the mission of Moses and Aaron, down to their settlement in the **Promised Land**. He faithfully warned them of the fatal consequences that must inevitably ensue should they forget their obligations, falsify their vows, or unite themselves in any way with the remnant of the nations they had been commanded to exterminate. He then called upon them to make a firm and wise decision between the service of the Lord and the service of the false gods, and expressed the resolution to which he himself had come.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Joshua xxiv., 15.

The reply of the people to the appeal of Joshua was very decided—

"God forbid that we should forsake the Lord, to serve other gods. . . . We also will serve the Lord, for He is our God."

But Joshua reminded them of the zeal and holiness of Jehovah, of the spirituality of His worship, of the caution and consideration that are needed in promising allegiance to Him.

"Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins."

The people, however, repeated their resolution, and Joshua called upon them to be witnesses against themselves if they made the covenant and then broke it. He solemnly recorded their vow to serve Jehovah, and engaged them to renew their covenant with God by fresh and solemn promises of constant obedience. **"So Joshua made a covenant with**

the people that day, and set them a statute and an ordinance in Shechem." At no time does Joshua seem grander than in that last scene of his earthly life, when, believing that the hour of his departure had come, he made one more effort for the good of Israel and the glory of Jehovah, and delivered that solemn valedictory address to the representatives of Israel with whose fortunes he had been so long and so closely associated. All the circumstances—the age and position of the speaker, the associations of the place, the character of the assembly—would enhance the importance and the impressiveness of the scene. By God's help Joshua had led the people of Israel through many dangers and obtained for them manifold victories, and now they have met after all the struggles are over, and that, too, under the shadow of impending separation, for time had gathered its memorials on Joshua's form and given him warning of his approaching end. If the words of the dying are generally cherished in the memory of survivors with peculiar affection, the words of Joshua at such a time and in such circumstances would be specially precious to Israel. The address was worthy of the speaker and of the occasion. The same happy union of fortitude and piety which had rendered the active life of Joshua so illustrious shone forth with undiminished strength to adorn the closing scene, in which the courage of the soldier, the piety of the saint, and the zeal of the patriot were combined with transcendent dignity and grace. That the people of Israel might be perpetually reminded of their renewed engagements, the words of each party were carefully written in the book of the law, and **a great stone was set up under an oak** near the sanctuary of worship. Religious resolutions are very solemn. It is one of the most important of national transactions, and forms a memorable era in national history, when a nation unitedly confesses its sin,

acknowledges the mercies it has received, and, realizing its obligations, enters into a **solemn league and covenant** to serve the Lord. But amid the temptations of the world, and the changes in persons and circumstances which constantly occur, such a transaction is apt to be forgotten and the engagements entered into to be neglected. Joshua therefore set up the large stone under an oak to assist the Israelites in remembering and performing their resolutions, and in perpetuating their vows. That stone would have a message and a ministry to them, would be charged with a sanctifying influence after he had gone to his rest and reward. This was the **last public act of Joshua**, the last scene in his remarkable life.

DEATH AND BURIAL OF JOSHUA.—The last effort of Joshua having been put forth, and the people having departed to their several inheritances, **Joshua died**. Almost to the last moment of his earthly career he had been working for the good of Israel. Unlike Moses, who was removed before his work was completed, and when he was in view of the Promised Land, the work of Joshua was successfully accomplished and his desires fulfilled. He had been a **great soldier**, for within six years no fewer than six nations with thirty-one kings had been overthrown, and their possessions appropriated; and he had been an eminently **pious man**, for his life is remarkable as one of the few recorded in Scripture history with some fulness of detail, yet without the mention of a single stain. And now he died and was buried by the sorrowing tribes, at Timnath-serah, in Mount Ephraim. Such had been his character and such was the influence he left that—

“Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.”—Joshua xxiv. 31.

Soon afterwards, **Eleazar**, the son of Aaron the priest, followed Joshua to the grave, and was interred in one of the neighbouring hills which, descended as a possession to Phinehas, his son and successor in the priesthood.

THE CHARACTER AND WORK OF JOSHUA.—Early testimony was borne to the fitness of Joshua for the position to which he was called when he was described as being “full of the spirit of wisdom,” and when it was stated that his influence even then was such that the children of Israel hearkened unto him (Deut. xxxiv., 9). And as we look back over his life we are constrained to admire the courage, integrity, and piety by which he was characterised. Though an undaunted soldier he seems to have been naturally tender and gentle. His faith in Israel as a divinely called and divinely guarded people was strong, and his confidence in God was unshaken amid the many perplexities of his high position. And in the work he performed for Israel he was an eminent type of that **other Joshua**—“God’s salvation,” as the name signifies, who was so called—the Hebrew form having been changed into the **Greek form of Jesus**—“for He shall save His people from their sins,” and by whom the heavenly Canaan has been secured for all who believe on His name. The character of Joshua being such as now described, it may seem at first sight strange that he should have taken part in indiscriminate and wholesale slaughter of men, women, and children at Jericho, Ai, and at other towns taken by the victorious Israelites, or that such slaughter should have been either enjoined or permitted by a God of justice and of mercy. We naturally recoil from such scenes as those depicted in the book of Joshua, and we do not wonder that many persons have made these a ground for attacking the character of Joshua, and even for denying the divine

authority of the Bible. But on the other hand, it must be remembered that in his bloodiest work, **Joshua was acting under a divine commission**; that God had undertaken the entire responsibility, and had issued clear, precise, and imperative commands. It must be remembered that "the earth is the Lord's, and the fulness thereof"; that the Canaanites had, by their sins, forfeited their right to Canaan, had become a curse to the world which they had corrupted with vices and burdened with a load of guilt; and that we cannot refuse to the Sovereign Proprietor or all the right which is conceded to earthly proprietors, to remove one set of tenants and replace it by another; that we cannot refuse to the Great Governor of the world the right which is granted to inferior governors, to inflict signal punishment for specially heinous crimes. God had absolute authority, not only to remove, but to exterminate out of the land, and He employed the Hebrews, in His unerring wisdom, to be the instruments of His vengeance in inflicting judgment. And it must be remembered that the continuance of the Canaanites in the land might have enticed the Israelites into idolatrous practices, and deprived them of their peculiar character and place in the plan of mercy. Even the small portion of the Canaanites who were left exerted a most prejudicial influence. As the happiness of the human race depended in the designs of God on the fortunes of Israel, **the sword of the Israelites wrought a work of mercy for all other nations**. The Israelites were doing God's work, and they were ministers of blessings to the world. And however mysterious may be the fearful destruction of human life which took place, it is not more so than much we see happening around in this world of sin and suffering—a world in which even innocent infants suffer and die through their parents' sins.

THE BOOK OF JOSHUA.

WHY SO CALLED?—Two answers have been offered to this question.

1. It is so called because it contains an account of exploits in which Joshua took a leading part. For example, the heroic poem of Virgil is called *Æneid*, because of the Prince whose travels and actions it relates.

2. It is so called because Joshua himself wrote it.

Both of these answers have a good deal to be said in their favour.

WHO WROTE IT?—It is difficult to give a definite answer to this question. The general idea is that **Joshua** was the author. Jewish writers and the Christian Fathers are in favour of this. Others have suggested **Eleazar**, or **Phinehas**, or **Samuel**, or **Jeremiah** as the author. Some even have gone so far as to suggest **Ezra**. However, there are strong arguments in favour of **Joshua** being the author, among which we may mention :

1. It contains a multitude of particulars which only himself or a constant eye-witness could possibly relate. For instance, Joshua's interview with the "**Prince of the host of Jehovah.**"

2. No one would be more qualified than Joshua to describe the events.

3. The example of Moses could not but have suggested to him the composition of a record of the fulfilment of the Divine Promises through his leadership.

4. No one would be more anxious than Joshua to treasure up in writing his own last addresses and solemn warnings to the people.

Though the above arguments seem favourable to Joshua as the author, still there are passages in the Book which point out somebody else as the author. Among these we may mention—

(a) The account of the capture of Hebron by Caleb, and of Debir by Othniel (Josh. xv., 13-20.), when compared with Judges i., 10-15.

(b) The passage that "**The Jebusites dwell with the children of Judah at Jerusalem**" (Josh. xv., 63), when compared with Judges i., 8.

(c) The capture of Laish by the Danites (Josh. xix., 47), when compared with Judges xviii., 7.

(d) The account of Joshua's death (Josh. xxiv., 29-33).

These seem to suggest that the Book was written after Joshua's death, and that the author was **one of the elders of Israel** who overlived Joshua, and who was well acquainted with the doings of the Lord during this important period of Jewish History.

FOR WHAT PURPOSE WAS IT WRITTEN?—This Book has been well compared to the **Acts of the Apostles**, which is a link between the Gospels and the Epistles of the New Testament. Therefore the Book of Joshua serves as a kind of link between what precedes and what follows, and is intended to shew the **faithfulness of God to his promises**. The land of Palestine had been promised as an inheritance to Abraham, Isaac, and Jacob; now we have a full account of the **fulfilment of those promises**.

THE PERIOD OF TIME EMBRACED IN IT.—It comprises a period of about thirty years; or, according to some chronologers, of but seventeen or twenty-seven years.

THE STYLE OF THE BOOK.—The style is plain and inartificial. The composition is by no means finished. The narrative follows the course of thought and feeling on the part of the writer, rather than any formal method of arrangement. Sometimes, when the conclusion of any record is deemed of special importance, it is anticipated by the writer, and then afterwards restated.

EXAMINATION QUESTIONS

1. Why is the Book of Joshua so called ?
2. What period of time is included in it ?
3. What is described in the Book ?
4. State arguments for and against supposing Joshua as the Author of the Book.
5. For what purpose was the Book written ?

CHAPTER I.

ANALYSIS.

God commands Joshua to lead the people across the Jordan, and promises to put them in possession of the whole land. He encourages and commands him to be obedient, and promises him his continual presence and protection.

CRITICAL NOTES.

V. 1. "Now after the death of Moses."—Here mark the connection of the word "now." It clearly shows that the writer takes up the narrative at the point at which it ended in Deuteronomy. For the word Moses, see *Biographical Notes*.

"The servant of the Lord."—This is a special title given to Moses by the Lord himself (Numb. xii, 7, 8). It is very rarely applied to others. The title is applied to Joshua and David. Joshua was not so called till after his death. As regards David, see the title to Psalms xviii., xxxvi., and lxxxix., 20.

"Joshua, Moses' Minister."—Joshua acted as Moses' minister on the following occasions :—

1. He was in attendance upon him when he was called up into the Mount. (Ex. xxiv., 13 ; xxxii., 17.)
2. He shewed great jealousy on behalf of Moses when Eldad and Medad prophesied in the camp. (Numb. xi., 28, 29.)
3. He was one of those sent to search out the land, he and Caleb being the only ones who brought a favourable report. (Numb. xiii., xiv.)
4. He was appointed as the successor of Moses. (Numb. xviii., 15-23.) For the word Joshua, see *Biographical Notes*.

V. 2. "Moses, my servant is dead."—This assurance was necessary to Joshua before he entered upon his great work. The withdrawal of Moses had been remarkable; and for the circumstances connected with his withdrawal, see Deuteronomy xxxiv. It was to fill the vacancy caused by Moses' death, that Joshua was appointed.

V. 4. See this promise in Deut. xi., 24.—The boundaries, as given here and in that passage, are : On the north, Lebanon; on the south, the Wilderness; on the east, the river Euphrates; on the west (toward the going down of the sun), the Mediterranean Sea. These were the extreme limits beyond which their conquests were never to be pushed, even in the prosperous times of David and Solomon.

"This Lebanon."—Though many miles distant, it could be seen from their camp.

"The land of the Hittites."—The name Hittites is here applied to Canaanites generally, as afterwards in 1 Kings x., 29; 2 Kings vii., 6. The land of the Hittites, therefore, may at times have comprehended all the territory mentioned in verses 3, 4. In the time of Abraham they seem to have occupied the region round Hebron. (Genesis xxiii., 2.)

V. 5. "There shall not any man be able to stand before thee."—A similar promise had been made to Moses (Deut. vii., 24), and was fulfilled, as Joshua well knew; therefore the words, **"As I was with Moses so I will be with thee,"** would be full of encouragement to him in his arduous work.

"I will not fail thee nor forsake thee."—These words came to Joshua as a confirmation of what Moses had told him a short time before. (Deut. xxxi., 6.)

"Be strong and of good courage."—Strength and courage would naturally follow from the assurances given by the Lord to Joshua. If the Lord be for Joshua, who then could be against him? Never does Joshua seem to have wavered, except once upon the repulse of Ai, but went on beating enemy after enemy until the land had rest from war, and he was able to fulfil his mission in portioning out the land.

V. 7. "The law which Moses my servant commanded thee."—This must be the same as **this book of the law** in the next verse.

V. 8. "Thou shalt have good success."—The margin translation **do wisely** is better, *i.e.*, act with sagacity. Thus it will denote cause of success and not the success itself.

V. 10. "Officers of the people."—These probably were

scribes who wrote down the names of the people and their appointed work, whether under the Egyptian taskmasters or in their state of freedom, perhaps specially when they were going out to war (Deut. xx., 5, 9). They existed in Egypt when Moses began his work (Exodus v.), and their office is preserved in the Mosaic legislation (Numb. xi., 16).

V. 11. "Pass through the host," *i.e.*, Pass through the camp.

"Prepare you victuals."—The manna by which they had been fed for a long time was on the point of ceasing, therefore it was necessary to prepare other victuals.

"Within three days."—This space of time, as well as the direction to the people to prepare for the crossing of the Jordan, seems to be after the journey and return of the spies, in Chap. ii., 16-22, and identical with the **three days** in Chap. iii., 2. From Chap. ii., 16-22, we find that the spies remained in concealment for this space of time. Therefore they must have been sent on their errand before Joshua gave these directions.

V. 12-15.—Moses had been unwilling to let the two tribes and a half—the Reubenites and the Gadites and half the tribe of Manasseh—settle on the east of Jordan, and he consented only after laying stringent conditions and giving solemn warnings (Numb. xxxii.), which Joshua bids them remember.

V. 14. "Armed."—This word is used again in Chap. iv., 12; also in Exodus xiii., 18, when the children of Israel were coming out of Egypt. It is also used of the host which Gideon smote (Judges vii., 11). The marginal translation is "marshalled by five." But this is now abandoned.

EXAMINATION QUESTIONS.

1. The first verse of this chapter begins with the word **now**. State the connection.
2. Explain "**Servant of the Lord.**" Mention others than Moses who have borne this title.
3. Compare Joshua's work with that of Moses.
4. Narrate the circumstances connected with the death of Moses.
5. Name the boundaries of Canaan as promised by God to Joshua.
6. What is the force of the word "**this**" in the phrase **This Lebanon**?
7. Who were the Hittites?
8. How are we to understand?
 - (i.) The law which Moses my servant commanded thee.
 - (ii.) For within three days ye shall pass over this Jordan.
9. Who were "**The officers of the people**?"
10. What duties were pressed upon the tribes east of Jordan, and how were these fulfilled by them?
11. Compare the experience of Moses with that of Joshua with regard to rebellion by the people.

CHAPTER II.

ANALYSIS.

Joshua sends two spies to visit Jericho and the neighbourhood. They come into the City, and are lodged in Rahab's house. The King of Jericho searches for them, but Rahab conceals them among the stalks of flax. An agreement is made between Rahab and the spies, whereby the spies promise protection to Rahab and her relations as long as she remained faithful to them. The spies are let down through the window by means of a cord, and escape to the mountains. They at last arrive at Shittim, and inform Joshua of the state of things at Jericho.

CRITICAL NOTES.

V. 1. "And Joshua, the son of Nun, sent out of Shittim" or "had sent."

Two men.—According to chap. vi., 23, these were young men.

"Go view the land, even Jericho."—Jericho (= "the city of Palm Trees") derived its name from a vast grove of noble palm trees, nearly three miles broad, eight miles long. Its capture was important for two reasons:—

1. It stood at the entrance of the main passes from the Valley of the Jordan into the interior of Palestine. The one pass branched off S.W. towards Mount Olivet, and commanded the approach to Jerusalem. The other pass branched off to the N.E. towards Michmash, defending the approach to Ai and Bethel. It was therefore the key to any invader from the East.

2. It was a strongly walled town, and enjoyed the benefit of one or two springs of water, which accounts for the fertility of the Jordan Valley.

"And came into an harlot's house named Rahab."

Various attempts have been made to represent Rahab as simply an innkeeper. This she may probably have been, but there is no reason to doubt the accuracy of the ordinary translation. Their entering the house of such a person would not excite so much suspicion. The situation of her house also, upon the wall, was well adapted for their escape. Her name is mentioned in the genealogy of our Lord (Matt. i., 5.) Here she appears as the wife of Salmon, the son of Naasson, by whom she became the mother of Boaz, who was the grandfather of Jesse, the father of David (Ruth iv., 20, 21; 1 Chron. ii., 11, 54, 55.) Her faith and works are commended in the Epistle to the Hebrews (xi., 31), and in the Epistle of James (ii., 25.)

V. 2. "It was told the King of Jericho."—Jericho was the residence of a king or chief.

V. 4. "But I wist not whence they were" = But I knew not whence they were. The word "wist" means "knew." It comes from an old word—to "wis"—meaning to "know." The word is not used now, but we use other words closely related to it, such as "wit," "wise," "wisdom." See also Exodus xvi., 15; xxxiv., 29; St. Mark ix., 6; Judges xvi., 20; Luke ii., 49; Acts xii., 9; xxiii., 5.

V. 5. "Shutting of the gate."—A comparison of this verse with verse 7 proves that the shutting of the city gates that night was not an exceptional act, but that this was done regularly at sunset.

"Whither the men went I wot not" = Whither they went I know not. The word "wot" is the present tense of an old verb, meaning to know. This reply to the king's messengers was clearly an untruth, and cannot be defended. Strict truth was a virtue but little known or practised in heathen lands, and Rahab must not be judged by the same standard of morality as we should apply to our own days.

V. 6. "And hid them with the stalks of flax, which she had laid in order upon the roof."—In the mention of the stalks of flax laid out to be dried, there is an incidental hint of the time of the year, the flax ripening with the barley, just before the wheat harvest. The roofs of Eastern houses were flat, and were made useful for various purposes, such as the drying of corn, hanging up linen, and preparing figs and raisins.

V. 7. "The fords."—These were somewhere in the neighbourhood of Jericho, though now they cannot be identified. They are again mentioned in Judges iii., 28.

V. 9. "I know that the Lord hath given you the land."—In these words we have an incidental proof of the truth of the facts recorded in connection with the exodus of the Israelites from Egypt. Notice also the words "the Lord," which are very remarkable as coming from Rahab.

"And that your terror is fallen upon us" = And that "terror of you" is fallen upon us. The word "us," in contrast with the word "you" (the Israelites), signifies the Canaanites generally, and not merely the inhabitants of Jericho. The description given here of the despair of the Canaanites corresponds, so far as expressions are concerned, with Exodus xv., 15, 16, showing that what Moses and the Israelites had sung after crossing the Red Sea was now fulfilled.

V. 11. "Our hearts did melt."—It means that the Canaanites showed utter despair. See again, Chap. vii., 5. "The hearts of the people melted and became as water."

V. 12. "Since I have shewed you kindness."—Since she had saved them at the risk of her own life, they, in return, ought to save her and her relations in time of danger.

A true token = a token of truth—*i.e.*, a sign by which they guaranteed the truth of the kindness she asked of them.

V. 14. "Our life for yours, if ye utter not this our business."—Literally "Our soul instead of yours for death, if, &c." In this oath consisted the "True Token." The meaning being, "God shall punish us with death, if we are faithless, and do not spare thy life and the lives of thy relations." But with this assurance they couple a condition, "**if ye utter not this our business,**" *i.e.*, "if ye do not betray us, so that we should be pursued and our lives endangered."

V. 15. "She let them down by a cord through the window."—So also David escaped from Saul (1 Sam. xix., 12), and Saul of Tarsus (Paul) from the Jews at Damascus (Acts ix., 25).

V. 17-20. "We will be blameless."—"Unless you do what we now say unto you, we will be blameless of this thine oath." From these verses we therefore gather that the protection of Rahab and her relatives depended upon conditions:—

1. When the town was taken, Rahab should make her house known to the Israelites by the binding of "the cord of crimson thread" in the window from which they (the spies) had been let down.

2. That her relatives were to be collected into her own house.

3. She was to keep secret the object of their visit to Jericho.

V. 22. "And came unto the mountain."—The mountains referred to are probably the range on the northern side of Jericho, which afterwards received the name of "Quarantania." These were full of grottoes and caves on the eastern side, and therefore would be well adapted for a place of concealment. They were also near to Jericho.

EXAMINATION QUESTIONS.

1. What reasons had Joshua for sending out the spies?
2. Where is **Shittim**? and give its full name.
3. On which side of the River Jordan is Jericho?
4. Show the importance of the capture of Jericho from a military point of view.
5. What time of the year was it when the spies visited Jericho?
6. In what terms did Rahab relate to the spies the terror that had seized the Canaanites?
7. What was the agreement between Rahab and the spies?
8. What would have liberated the spies from the oath they had sworn to Rahab?
9. Give the substance of the report of the spies of what they had seen.
10. "**Our hearts did melt.**" Explain these words.

CHAPTER III.

ANALYSIS.

The Israelites crossed the Jordan opposite to Jericho. The waters of the Jordan are miraculously cut off, and stand in a heap till the whole of the people pass over.

CRITICAL NOTES.

V. 1. "And came to Jordan."—Strictly speaking Jordan has a three-fold bank :—

1. The lowest, at the edge of the river, which in spring is frequently inundated, owing to the melting of the snow on Mount Hermon.
2. The middle bank, which is covered with rich vegetation.
3. The upper bank, which overhangs the river.

V. 2. "After three days."—Two views may be taken of this expression : (1) To make these three days identical with those mentioned in Chapter i., 11.—(*See note.*) (2) To consider them as subsequent to the return of the spies.

The balance of probability seems in favour of the latter. Why they should have stayed three days on the banks of the Jordan after once leaving their place of encampment is not given ; but we can easily understand that before two million souls could be led into an enemy's country many preparations were necessary, and these would easily occupy three days.

Verse 5 leads us to compare these three days with the three days before giving the law on Mount Sinai.—Exodus xix., 10-11.

V. 3. "The Ark of the Covenant."—Also called

1. The "Ark of God"—1. Sam., iii., 3.
2. The "Ark of the Testimony"—Exodus xxv., 22.

The Ark was an oblong chest of acacia wood, overlaid within and without with the purest of gold. Its dimensions were $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ cubits broad, and $1\frac{1}{2}$ cubits high. Inside were to be found the two stone tables on which the Ten Commandments were inscribed. Round the top ran a crown or wreath of pure gold, and upon it was the mercy seat, at either end of which were two golden cherubim, with outspread wings, and faces turned to each other, and eyes bent downwards, as if desirous to look into its mysteries.

“And go after it.”—It was the pillar of cloud that led them in the wilderness, but now it is the Ark of God. At times the Ark moved in the very middle of the tribes, behind Reuben’s division and in front of Ephraim’s. At other times in front, as, for instance, in this case and at the siege of Jericho. (See also Numb. iii., 31-32; iv. 5-15; x., 17, 21-33).

V. 4. “There shall be a space of two thousand cubits.”—This was partly for the sake of reverence, and partly that the people might know how they were to go. This command referred simply to the march from the last resting-place by the Jordan into the river itself, and not to the passage through the river, for the priests remained standing in the bed of the river until the people had all passed through.

V. 5. “For to-morrow the Lord will do wonders.”—This would be on the 10th of the month Nisan, the anniversary of the day on which forty years before the Israelites had taken to them **“every man a lamb”** as a Paschal victim.

V. 7. “As I was with Moses, so I will be with thee.”—This comparison of Moses with Joshua reminds us

of what is said in Exodus xiv., 31. "The people feared the Lord, and believed the Lord and his servant Moses." This promise to Joshua is fulfilled in iv., 14.

V. 9-13. "And Joshua said."—These verses contain the substance of address to the people, in which a fuller explanation is given of what has been stated generally in verses 7 and 8.

V. 10. "The living God is among you."—This epithet is here applied to God, in opposition to all the lifeless idols of the nations with whom they were to come in contact. The God of Israel would manifest himself a living God, by the extermination of the Canaanites, the seven tribes of whom are here enumerated as in Deut. vii., 1.

V. 10. Canaanites, Hittites, Hivites, Perizzites, and the Girgashites, and the Amorites, and the Jebusites. In this passage the whole seven nations of Canaan are mentioned, as in other cases where the language is meant to be impressive (xxiv., 2; Deut. vii., 1). Much more frequently only part are named, as the Hittites (i., 4), the Amorites and Canaanites (v., 1; vii., 7, 9), &c. The Girgashites being always one of the omitted nations, except in Neh. ix., 8. For a fuller account of these nations see *Biographical Notes*.

V. 12. "Take you twelve men."—For what purpose these men were chosen is not here stated, but it is apparent from Chap. iv., 2. The choice was to be made beforehand, in order that they might be ready to perform the duty entrusted to them.

V. 13. "As soon as the soles of the feet of the priests . . . shall rest."—Notice here the word "rest." In verse 15 we have the word "dipped." The expression is never again used, as indeed water could not naturally give

rest to the sole of any one's foot. See the case of Noah's dove (Gen. viii., 9). Yet, in virtue of the Lord's presence, their feet might rest in the waters. Compare Matt. xiv., 24-33.

"The waters of Jordan shall be cut of **from** the waters that come down from above; and they shall stand upon an heap."

It would be more literal and better if we substituted the word "**even**" for the word "**from**" in the above expression. Read the passage thus:

"The waters of Jordan shall be cut off, **even** the waters that come down from above; and they shall stand upon a heap."

It was the upper waters that stood upon a heap, whereas those below the point of crossing failed and were cut off.

V. 15. "Dipped in the brim of the water."—Not the ordinary edge of the river bed, but the brim of the water, as it overflowed the low marshy ground on either side.

V. 16. "City Adam, that is beside Zaretan."—For an account of Adam and Zaretan, see *Geographical Notes*.

"Sea of the plain"—The Dead Sea. This name also occurs in Deut. iii., 17; iv., 49. The waters of this sea, though strongly tinctured with salt, are clear, but are fatal to fish.

V. 17. "And the priests stood firm on dry ground." That is, stood with a firm foot as if on dry ground.

The Miracle of the crossing of the Jordan compared with that of the Red Sea.—We may here mention that this miracle differed from that of the Red Sea—

1. In having no natural agent like the East wind to assist.
2. In being announced three days beforehand; that of Moses was immediate.

EXAMINATION QUESTIONS.

1. Explain the meaning of the words "**After three days**" in verse 2.
2. What were the instructions given by the officers to the people?
3. By what other names is the Ark spoken of than the "**Ark of the Covenant?**"
4. Give all the instances in which the Ark was in front of the people.
5. How much is a cubit? Why were the people not allowed to get nearer than 2,000 cubits to the Ark?
6. "**For ye have not passed this way heretofore.**" Explain the passage.
7. "**Sanctify yourselves.**" Who spoke these words, and to whom?
8. What important event in the history of the Israelites had taken place, forty years previously, on the same day as the crossing of the Jordan?
9. Who was Moses? What is the reference made to him in this chapter?
10. Explain the words "**living God**" in verse 10.
11. How many nations of Canaan are here mentioned, and how does the number vary; and what is the meaning of their names?
12. What special duty had the priests to perform in the miracle of crossing the Jordan?
13. In what state was the Jordan when the people crossed?
14. State what you know of the exact position of the "**City Adam**" and "**Zaretan.**"
15. "**Sea of the Plain.**" By what other name is this sea known?
16. How do the words "**people**" and "**nation**" seem to be used with a difference?
17. In what particulars did the miracle of the crossing of the Jordan differ from that of the Red Sea?

CHAPTER IV.

ANALYSIS.

Twelve men are appointed to take twelve stones out of the Jordan, and to plant them as a memorial of their miraculous crossing. Joshua sets other twelve stones in the midst of the Jordan. The people pass over on the 10th day of the 1st month, and afterwards encamp at Gilgal. Joshua is magnified in the sight of the people, and is feared by them as they feared Moses.

CRITICAL NOTES.

V. 3. "Twelve stones."—We find in Scripture several occasions when large stones were set up to commemorate remarkable events.

1. By Jacob, in memory of the vision of the Angels at Bethel.—Gen. xxviii, 18.
2. By Jacob, on his return from Padan-aram.—Gen. xxxv, 14.
3. By Jacob, as a witness between him and Laban.—Gen. xxxi, 45.
4. By Samuel, at "Ebenezer," to mark the site of the victory over the Philistines.—1 Sam. vii, 12.

V. 8. "And the children of Israel did so."—We must notice on this passage the ascribing the taking up of the twelve stones from the midst of the Jordan, to the children of Israel. The twelve men were chosen one out of each tribe, hence in the twelve men the whole nation was represented.

V. 9. "And Joshua set up twelve stones in the midst of Jordan."—Another set of stones is here intended than the one just mentioned. The stones taken by the twelve

men to mark where they passed their first night in the Land of Promise, were taken according to the direct command of God; but these taken by Joshua were simply taken to mark where the priests' feet rested during the passage of the people.

“And they are there unto this day,” *i.e.*, unto the time when the account was written. Whether these stones remained for a long or a short time at this very spot does not interfere with the truth of the narrative. They were not intended, like those placed at Gilgal, to be a lasting memorial of the crossing to the future generations, but simply to remind that particular generation of Israelites.

V. 13. About 40,000 prepared for war passed over. As in general all God's commands had been obeyed that day, so in particular the Eastern tribes went across Jordan with their brethren, according to Joshua's commands and their own promise (i, 12, 18). From Numbers xxvi. we learn that the tribe of Reuben had 43,730 fighting men; of Gad, 40,500; and of Manasseh, 52,700. Therefore a natural question here is, How came the number of those who crossed to be 40,000? These 40,000 would be sufficient for the campaign, the others remaining to defend their families and possessions.

EXAMINATION QUESTIONS.

1. What was done to hand down to posterity a memorial that the river Jordan had been divided before the Ark of the Lord?
2. Which of the tribes “passed over armed before the children of Israel?”
3. State the effect which the miracle of the crossing of the Jordan had upon the Israelites.

4. State the time of the year when the crossing took place
5. Where were the twelve stones set up as a memorial?
6. What instructions did Joshua give to the people at this time?
7. What was the object of setting up the twelve stones in the bed of the river?
8. "And they are there unto this day." Explain these words

CHAPTER V.

ANALYSIS.

The Canaanites are struck with terror when they hear of the crossing of the Jordan. Joshua is commanded to circumcise the Israelites. He obeys. Who they were that were circumcised, and why it was now done. They remain in camp till they recover. This place, therefore, is called Gilgal. The Passover is also kept here. On the morrow, after the Passover, they eat unleavened cake and parched corn. The manna now ceases, and an angel of the Lord appears to Joshua.

CRITICAL NOTES.

V. 1. "The Amorites which were on the side of Jordan westward."—Those on the East side had already been destroyed in the war which the Israelites waged against Sihon and Og. It is just possible that those on the West side were some of those who had escaped Joshua when Sihon and Og were defeated.

For the names, Amorites and Canaanites, see *Biographical Notes*.

"Until we were passed over."—From these words it is evident that we have the report of an eye-witness.

V. 2. "Make thee sharp knives" (*i.e.*, knives of flint). Before the use of iron was common, all the nations of the earth had their edge-tools made of stones, flints, &c. Our own ancestors made their arrows and spear heads of flint. We must not infer from this that the use of iron and steel was unknown to the Israelites. On the contrary, their manufactures in the wilderness prove that they must have had both iron and steel. If so, why then use knives of flint? It was probably unlawful to use metal of any kind in this religious rite. This seems likely from the circumstance of Zipporah circumcising her son with a "sharp stone." (Exodus iv., 25.)

"And circumcise again . . . the second time." This word "second time" has often puzzled readers; it merely adds definiteness to the word "again." All that the command means is—that they were to renew a rite which had been neglected during their travels in the desert.

V. 3. "The hill of the foreskins," or Gibeah-haaraloth, probably so named from this circumstance.

V. 4. "This is the cause why Joshua did circumcise."—From this to the end of the 7th verse simply explains the **necessity** of a general circumcision of all the people, but does not explain why those who were born in the wilderness had not been circumcised. All that is affirmed in 5 and 7 is, that this had not taken place "**by the way.**" The true reason of this neglect is found by comparing verse 6 with Num. xiv., 29-34. From this we gather that the nation was under a judgment. The covenant was suspended, and its significant rite was therefore omitted. Circumcision was the condition of God giving them the land. (Gen. xvii., 5-14.)

"All the people that came out of Egypt."—By this we are to understand those men who were twenty years old and upwards when they came out.

V. 5. "All the people that were born in the wilderness."—Those who were born after the murmuring at Kadesh-barnea, *i.e.*, during the last thirty-eight years of their wanderings.

V. 9. "The reproach of Egypt."—We may understand this phrase in one of two ways.

1. The reproach which is cast upon Egypt.
2. The reproach which Egypt casts upon them.

The latter is certainly the sense here.

During the whole term of thirty-eight years the Israelites were rejected by God, and we may conceive the Egyptians reproaching the Israelites as if their hardships and calamities proved that God had rejected them.

The miracle at the Jordan and the renewal of long-suspended privileges made it clear that they were now as truly God's chosen people as on that memorable night in Egypt when the firstborn throughout the land were slain and the Passover was instituted.

V. 10. "And kept the Passover on the fourteenth day of the month."—The Passover was the most solemn of the three great festivals of the Jewish year. It was kept for seven days, from the evening which closed the 14th to the end of the 21st, of the first month of the sacred year, Abib or Nisan (April). The Paschal lamb was eaten on the first evening, and unleavened bread throughout the week, and the first (15th) and last days (21st) were holy convocations. This feast was first instituted in Egypt, and we have a second celebration of it at Sinai. Then we have another mentioned here.

V. 11. "The old corn of the land," *i.e.*, the produce of the land.

"On the morrow after the Passover."—In Numbers xxxiii., 3., this expression is used as the 15th of the month Nisan, but here it must mean the 16th of the month Nisan, as it is of exactly the same meaning as **"On the morrow after the Sabbath,"** in Lev. xxiii., 11. The first day of the feast of unleavened bread being a day of holy convocation, the term Sabbath (or rest) was highly appropriate to it.

V. 12. "And the manna ceased."—The manna was the food with which God miraculously supplied the Israelites during their wanderings in the wilderness.

V. 13. The sixth chapter should have begun here, as at present, it is a most unnatural division.

"He lifted up his eyes and looked, and, behold."—Compare with the expression used with regard to Abraham (Genesis xviii., 2). "And he lift up his eyes and looked, and, lo, three men stood by him."

"There stood a man over against him."—This was no other than He (Lord Jesus) who had before appeared to Abraham, and to Moses in the burning bush (Ex. iii., 2-6) **"With his sword drawn in his hand,"** as the agent of Jehovah appeared to Balaam (Num. xxii., 31).

"Art thou for us, or for our adversaries?" An ordinary person would have sought safety in flight under these circumstances, but Joshua, at all times full of courage, went unto him and asked, "Art thou for us, or for our adversaries?" he, perhaps, supposing at first that a Canaanitish general had come to reconnoitre the Israelitish camp, just as he himself had gone to do with regard to Jericho.

V. 14. "But as captain of the host of the Lord am I now come."—This is the answer to the question asked by Joshua. The person who had appeared belonged neither to the Israelites nor the Canaanites, but he was "captain of the host of the Lord," prince of the army of Jehovah.

"The host of the Lord."—This does not here mean "the people of Israel," though we find the Israelites who came out of Egypt called the hosts of the Lord (Ex. xii., 41), but the angels.

"Am I now come."—This sentence does not seem quite finished, Joshua interrupting before the angel had fully explained his mission. The following seems suggestive: I, the Prince of the angelic host, have now come to make war against the Canaanites, and to assist you in the strife."

"And Joshua fell on his face."—Compare the attitude of—

1. Abraham before God, (Gen. xvii., 3).
2. Joseph's brethren (Gen. xlii., 6).
3. Moses at the burning bush (Exod. iii., 6).

"Loose thy shoe from off thy foot."—It was a mark of reverence to cast off the shoes when approaching a place or person of great sanctity. These were the same words which the angel on Mount Sinai uttered to Moses (Ex. iii., 5-8), and from this it is gathered that it was the same person who appeared in both places.

EXAMINATION QUESTIONS.

1. How did the crossing of the Jordan affect the minds of the Canaanites on the west side of Jordan?
2. Who were the Amorites?

3. What incidental hint is there made in the words "Until we were passed over."
4. Explain the two meanings that might be given to the words, "**And circumcise again the second time.**"
5. Why had the observance of circumcision been interrupted among the Children of Israel during their wanderings in the wilderness?
6. Explain what is the accurate meaning of—
 - (i.) All the people that came out of Egypt.
 - (ii.) All the people that were born in the wilderness.
7. What is the meaning of Gilgal?
8. What was the "reproach of Egypt" which was now rolled away?
9. Name the three Jewish festivals.
10. What is commemorated in the Feast of the Passover?
11. Explain "On the morrow after the Passover."
12. What was the "manna" that now ceased?
13. Who appeared to Joshua just at this time? Had he appeared to any others before this? In what character did he appear now?
14. What was Joshua's question to the "captain of the host of the Lord?"
15. Do you know of another occasion when the words, "Loose thy shoe from off thy foot," were used? What conclusion do we draw from this?

CHAPTER VI

ANALYSIS.

The inhabitants of Jericho close their gates. Joshua and the angel continue their conversation. Joshua commands the people to march round the city once each day for six days, with the Priests blowing their trumpets; on the seventh day they are to go round seven times, and to give a general shout, and then the walls will fall after this. There is a particular order for the procession. The house of Rahab is to be spared. The people are not to take anything out of

the city, but the whole is to be devoted to God. As previously told, on the seventh day the walls fall. The city is burnt, but Rahab and her family are saved, and the silver, gold, brass, and iron, are put into the treasury of the house of the Lord. Rahab dwells among the Israelites, and the city of Jericho is cursed.

CRITICAL NOTES.

V. 1. "None went out, and none came in."—The king, finding that the spies had escaped, was determined now to be on the safe side. He was fully prepared for a long siege.

V. 2. "And the Lord said unto Joshua."—This is the same person as the "Captain of the Lord's host" in the last chapter. These two chapters are unnaturally divided.

V. 4. "Trumpets of rams' horns,"—The instruments on this occasion were of the same kind as those used at the jubilee, and probably were made of horn or silver. A better translation would be "seven jubilee trumpets."

"**Seven.**"—Mark in this discourse the stress laid on the word seven. **Seven** priests, **seven** horns, **seven** days of compassing the walls, **seven** times on the **seventh** day. This peculiar use of the number is not restricted to the Hebrews; it prevailed to a certain extent among the Greeks and Romans, and also among the Persians (Esther i., 10). We might notice other instances of it in the Bible. The Feasts of the Passover and Tabernacles lasted seven days, the ceremonies in consecrating the priests lasted seven days. Seven victims were to be offered on any special occasion. In the ratification of a treaty the notice of seven days was embodied.

V. 9. "And the rereward came after the Ark. — Rereward = Rearguard, guard and ward being related as guise and wise.

The remaining warriors were then to act as rearguard. This duty devolved upon the tribe of Dan (Numb. x.) during the march through the wilderness, and some think that the Tribe of Dan is here meant.

V. 17. "The city shall be accursed"—*i. e.*, The city shall be devoted to destruction—ye shall take no spoils, and put all **that resist** to the sword. There is here a reference to Lev. xxvii., 29. "None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death." Jericho was to be considered as a holy thing belonging to the Lord, which was not to be touched by man, as being the first fruits of Canaan. Achan took of the accursed thing, as did King Saul in the case of the Amalekites (1 Sam. xv). The word Anathema in the New Testament has the same meaning. "If any man love not the Lord Jesus Christ, let him be Anathema (1 Cor. xvi., 22)."

"Only Rahab the harlot shall live."—She was to be the only exception to the universal destruction about to take place.

V. 18. "Keep yourselves from the accursed thing." A warning which Achan neglected. (See chap. vii.)

V. 19. "But all the silver . . . are consecrated" = Are holiness unto the Lord.

V. 20. "The wall fell down flat."—Notice the verse in Hebrews xi., 30. "By faith the walls of Jericho fell down." Faith in this case consisted, in refraining from action at the bidding of God. To the human mind their

mode of proceeding before Jericho was ridiculous. Yet they had faith in God's command, and through that, the wall fell down.

V. 21. "They utterly destroyed all that was in the city."—In the case of the other cities of Canaan, only the inhabitants were destroyed, the cattle being spared. See Joshua viii., 26; x., 28; Deut. ii., 34; iii., 36. But in the case of Jericho, both inhabitants and cattle were destroyed.

V. 23. "And left them without the camp of Israel." Being heathen, they were considered as unclean, and they must therefore remain a fixed time, probably seven days, without the camp. See Lev. xxiv., 14; Num. xxxi., 19.

V. 25. "She dwelleth in Israel even unto this day." We are not to understand by these words that Rahab was alive at the time when the Book of Joshua was written, but that the family of strangers, of which she was the head, continued to dwell among the Israelites.

V. 26. "Cursed be the man before the Lord that riseth up and buildeth this city Jericho."—As Jericho was a "devoted thing" to the Lord, it could not be rebuilt. (Deut. xv., xvi., xvii.)

"He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."—These words mean that the commencement of the building would be marked by the death of the builder's eldest son, and the end of it by the death of his youngest. This prophecy was fulfilled in the reign of Ahab. Hiel, a native of Bethel built Jericho; he laid the foundations thereof in the person of his eldest son Abiram, and he set

up the gate thereof in his youngest son Segub (1 Kings xvi., 34). Notice the following references to Jericho in the New Testament : Luke xix., 5-9 ; Mark x., 46 ; Luke x., 30 ; Luke xviii., 31.

EXAMINATION QUESTIONS.

1. What was the state of Jericho just before the attack ?
 2. Who was it that assured Joshua of success in this attack ?
 3. How many times were they to go round the city each day ?
- What was the order of things on the seventh day ?
4. What were the "trumpets of ram's horns" ?
 5. **"Pass on and compass the city."** By whom and on what occasion were these words spoken ?
 6. Who formed the "rereward" ?
 7. Explain the words, **"And the city shall be accursed."**
 8. Were any of the inhabitants of Jericho saved from the destruction ?
- If so, who and for what reason ?
9. What part of the spoil was devoted to the Lord ?
 10. Who disobeyed the command with regard to the **"accursed thing" ?**
 11. For what reason were the people not to touch this accursed thing ?
 12. **"She dwelleth in Israel."** To whom do these words refer ?
 13. What was the curse uttered against Jericho by Joshua ?
 14. In whom is it considered that the prophecy uttered by Joshua against Jericho was fulfilled ?

CHAPTER VII.

ANALYSIS.

Three thousand men being sent against Ai, are repulsed, and thirty-six of them slain ; Joshua being distressed and the people greatly discouraged, he enquires of the Lord why they fell before their enemies ? And he is answered that,

contrary to the express command of God, some of the people had secreted part of the spoils of Jericho, which they had been ordered wholly to destroy. An enquiry is instituted ; and Achan, the son of Carmi, is discovered to have taken a rich Babylonish garment, 200 shekels of silver, and a wedge of gold. He is sentenced to be stoned—he and all his property, his asses, sheep, oxen, and tent are destroyed in the valley of Achor and a heap of stones raised over the place.

CRITICAL NOTES.

V. 1. "But the children of Israel committed a trespass."—Though only **one** had committed this wrong, yet the sin was attributed to the whole body of Israelites until they had freed themselves of the iniquity. This word trespass is again used in the Acts v., 1, 2, with regard to Ananias and Sapphira. The meaning is, "that they had taken for themselves a portion of what had been devoted to God."

"Achan, the son of Carmi."—In Chronicles (1 Chron. ii., 7) he is called "Achar, the troubler of Israel."

"Took of the accursed thing."—What he took is specified in verse 12.

V. 2. "From Jericho to Ai."—In Genesis xii., 8, we have it called "Hai." It was in the east of Bethel, north of Jericho, from which it was distant about ten or twelve miles. It was situated upon a hill, and belonged to the Amorites.

It was important for the following reasons :—

1. It was on the road to Jerusalem, then called Jebus.
2. It commanded the approaches to the fertile districts of Samaria.
3. Its fall would involve the fall of Bethel.

"Which is beside Beth-aven."—This place lay between Bethel and Michmash (1 Sam. xiii., 5 ; xiv., 23).

“On the east side of Bethel.”—This was an ancient city formerly called “Luz” (Gen. xxviii, 19).

“Go up and view the country.”—Joshua considered Ai such an important place that he adopted the same tactics as he did at Jericho.

V. 5. “They chased them from before the gate even unto Shebarim.”—Shebarim (= breaches or broken places) was so called from the stone quarries in the neighbourhood.

“In the going down” = The spot where the wadies, descending from Ai, take their final plunge eastwards.

V. 6. “Joshua rent his clothes.”—Rending the clothes, beating the breast, tearing the hair, putting dust upon the head, falling prostrate to the ground, are the usual signs of deep affliction and distress. Notice the following instances in the Old Testament:—

1. Reuben “rending his clothes” because Joseph was not in the pit (Gen. xxxvii, 29).

2. Jacob “rending his clothes” and mourning for his son many days (Gen. xxxvii, 34).

3. Joseph’s brethren rent their clothes when they found the cup in Benjamin’s sack (Gen. xlv., 13).

4. The man of Benjamin who brought the news of the result of the Battle of Ebenezer (1 Sam. iv., 12).

5. The man who came with the news of Saul’s death to David (2 Sam. i., 2).

6. Tamar put ashes on her head and rent her garment of divers colours (2 Sam. xiii., 19).

7. Hushai the Archite came to David with his coat rent and earth upon his head (2 Sam. xv., 32).

“Ye shall be brought according to your tribes.”—The nation was divided into four divisions—tribes, families, houses, persons. Notice the following instances of “lots” being used in the Bible.

1. When Jonathan had transgressed in the eating of the honey. (1 Samuel, xiv., 40-48.)

2. The division of Canaan among the Israelites. (Numb. xxvi., 55 ; xxxiii., 54 ; Deut. i., 38.)

3. The courses of the priests in the time of David were regulated by lot. (1 Chron., xxiv., 5.)

4. In the settlement of difficult questions. (Prov. xvi., 33 ; xviii., 18 ; Acts i., 26.)

V. 16-17. Notice the manner of proceeding here. All Israel came near by tribes, and one tribe was fixed on, viz., Judah : then that tribe came by its families, and one family was fixed on, viz., Zarahites : then came that family by its households, and one household was fixed on, viz., Zabdi : then the heads of that household came, man by man, and one head of a household was fixed on, viz., Zabdi : then the household of Zabdi came, and one man was fixed on, viz., Achan. This was nearly the same plan as pursued by Samuel in the election of Saul.

V. 21. "A goodly Babylonish garment."—Literally a goodly or splendid robe of Shinar, *i.e.*, Babylonia. It means a long robe such as was worn by kings on state occasions. This is an evidence that trade existed between Jericho and Shinar.

"A wedge of gold."—Literally a "tongue of gold." This was a costly ornament in the shape of a tongue, the use of which is unknown.

V. 25. "Why hast thou troubled us?"—This is obviously a reference to the meaning of Achan's name, *i.e.*, causing trouble and sorrow.

"And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."—Notice the change in this verse from the

singular to plural—"stoned him" and "burned them." There are two views with regard to this verse.

1. That Achan alone and his property were destroyed.
2. That Achan and his family and his property were destroyed.

The latter seems the more probable. That the members of his family perished with him is implied from Josh. xxii., 20. It is hardly conceivable that Achan could have hidden the spoil in the tent unknown to his family.

EXAMINATION QUESTIONS.

1. "**The children of Israel committed a trespass.**" Explain these words.
2. State the importance of the capture of Ai. Where is Ai situated?
3. What proposition did the men who were sent to view Ai make to Joshua?
4. "**Even unto Shebarim.**" Explain these words.
5. Describe the conduct of Joshua and the elders of the people after the reverse before Ai.
6. Of what did the spoil, which Achan took, consist?
7. What name was given to the place where Achan's family was stoned? Where in Scripture is it referred to again?
8. What reasons have we for supposing that Achan's family did perish with him?
9. What is meant by the act of devoting a person or thing to God?
10. What had the congregation of Israel to do with Achan's sin?
11. How was Achan found out? Give other examples in Scripture of a similar use of the lot.

CHAPTER VIII.

ANALYSIS.

Thirty thousand men attack Ai and take it by stratagem; the inhabitants they put to the sword, to the number of twelve thousand, and the king they hang; the cattle and spoil they preserve for themselves. Joshua builds an altar to the Lord, and offers sacrifices, writes the law upon the stones of it; and reads the blessings and curses over against Mounts Gerizim and Ebal.

CRITICAL NOTES.

V. 2. "Lay thee an ambush for the city behind it."—Note here the direction to make use of stratagem: "Behind the city" = west of the city.

V. 3. "Joshua chose out thirty thousand mighty men of valour."—When we compare this statement with verses 10-12 there seems to be a discrepancy. Here we have 30,000 men as forming the ambuscade, there only 5,000 are mentioned. Various suggestions have been made to reconcile these statements, amongst which we have—

1. That the 30,000 is a copyist error for 5,000, and there is a good deal to be said in favour of this suggestion.

2. That there were two ambuscades, one of 30,000 nearer to Bethel, and the other of 5,000 nearer to Ai, but both on the same side of Ai.

Now the fact that the men of Bethel, a city two miles from Ai, but hid from it by two intervening heights, took part in the pursuit of the Hebrews in their feigned retreat towards the wilderness, seems to suggest that Joshua provided against an attack on the side of Bethel, whilst he himself

was attacking Ai. And it is also a significant fact that Bethel is represented in Josh. xii., 16, as captured, and its king slain by Joshua, yet no mention is anywhere made of the time or circumstances of the capture. The two ambuscades were therefore necessary, as Joshua had to confront two enemies instead of one; for it is very improbable that a fortified city like Bethel, so close to Ai, would be left unreduced while Joshua pushed his way past it into Central Palestine.

V. 14. "At a time appointed," *i.e.*, at the place appointed, the very place fixed by Joshua for carrying out his plan.

V. 18. "Stretch out the spear."—It is very probable that Joshua had a flag at the end of his spear, which might be easily seen at a considerable distance, and that the unfurling of this flag was the sign agreed upon between him and the ambush.

V. 28. "Made it an heap for ever."—Ai was certainly rebuilt, but apparently not in Joshua's time, unless on a new site.

V. 29. "The king of Ai he hanged on a tree."—In Numbers xxv., 4, hanging is mentioned as a distinct punishment.

"As soon as the sun was down."—It was not lawful to let the bodies remain all night upon the tree (Deut. xxi., 23).

"And raise thereon a great heap of stones."—As already seen in Achan's case, and again over others in Chap. x., 27.

V. 30. "Then Joshua built an altar."—This was done in obedience to the express command of God (Deut. xxvii., 4-8).

The valley between Mount Ebal and Mount Gerizim is noted for two events besides what is here related :—

1. It was here Abraham halted on his journey from Chaldea, and erected his first altar to the Lord (Gen. xii., 6, 7).

2. It was here Jacob settled on his return from the same region of Mesopotamia, and bought a field from the children of Hamor, the father of Shechem, for a hundred pieces of silver (Gen. xxxiii., 19).

V. 34. "The blessings and cursings."—For an account of this, see Deut. xxvii. and xxviii..

EXAMINATION QUESTIONS.

1. Point out the difference in the instructions given to Joshua concerning Ai and those of Jericho.

2. What stratagem did Joshua employ in the capture of Ai ?

3. Explain the apparent difficulty in verse 3.

4. Who, besides the King and people, perished at the capture of Ai ?

5. Where do we read of the command to renew the covenant which Joshua now obeyed ?

6. Wherein consists the meaning and importance of the transaction recorded in this chapter ?

CHAPTER IX.

ANALYSIS.

All the Kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, unite their forces against Joshua. The Gibeonites send ambassadors to the Israelites, and, pretending to be of a very distant nation, get the Princes of Israel to make a league with them ; the deception is discovered, and they are condemned to a state of perpetual slavery.

CRITICAL NOTES.

V. 1. "And it came to pass."—From this account it appears that the capture of Ai and Jericho had been heard of in the remotest parts of the land.

"In the hills, and in the valleys, and in all the coasts of the great sea."—The whole of Western Canaan is here described under three great divisions.

1. The hills, *i.e.*, those which run throughout the whole length of Canaan.

2. The valleys, *i.e.*, the low-lying country between the mountains and the sea coast, which is simply intersected by small ranges of hills.

3. Sea coast of the great sea over against Lebanon, *i.e.*, the narrow coast of the Mediterranean Sea, from Joppa up to the Ladder of Tyre.

V. 2. "They gathered themselves together," *i.e.*, the different tribes mentioned in the verse. But notice that the Girschites are here omitted. For an account of these tribes see *Geographical Notes*.

V. 3. "The inhabitants of Gibeon heard."—For a fuller account of Gibeon see *Geographical Notes*. These alone did not join the league of Canaanitish kings.

V. 4. "They did work wilily, (or better, They also did work wilily)."**—**The word *wile*, from which we have the adverb *wilily*, means a guile or trick—a sly artifice. Hence the phrase means "they acted craftily" or used stratagem. They had heard what Joshua had done at Jericho and Ai, and the stratagem he had employed at the latter place, so they determine to meet craft with craft.

"Old sacks upon their asses."—These sacks probably were bags, in which they packed all that was required for the journey, such as beds, boxes, provisions, &c. They would therefore be slung over the back of the animal, one

hanging at each side. Being, therefore, exposed to the weather and knocked about, they would, in a long journey, suffer very much. The Gibeonites, therefore, in order to impress upon Joshua that they had come from a very far country, took old bags.

“Wine Bottles”—*i.e.*, Skin Bottles.—In Eastern countries wine was preserved not in casks but in earthen jars and leathern bottles made out of the skins of goats, buffaloes, &c., turned inside out, washed and rubbed over with warm mineral tar or naphtha.

V. 5. “Old Shoes”—*i.e.*, Sandals.

“Clouted.”—This word **“clouted”** comes from the Anglo-Saxon word meaning **“to mend with a patch.”** Notice also the Welsh word **“clwt”** = patch. Their sandals, they pretended, had been worn out by long and difficult travelling; they had even been obliged to **“patch”** them. It was a rare thing to see sandals patched at all, and only a long journey would explain the fact.

“Provision was dry and mouldy.”—In 1 Kings xiv., 3, the Hebrew word—here translated **“mouldy”**—is rendered by **“cracknels.”** It denotes a hard, brittle biscuit. The bread was not made to keep longer than a day or two. If kept longer it became very hard indeed. Hence the Gibeonites brought the hardness of the biscuit as evidence to prove the length of their journey.

V. 6. “Unto the camp at Gilgal.”—With regard to the situation of this Gilgal two views have been taken—

1. That it was the same Gilgal as we have in chap. v., 10.
2. That it was a town about thirteen miles south of Shechem, and seven miles north of Bethel, and therefore corresponding with the modern Jilgillah.

The latter part of Chap. viii. certainly seems to suggest a movement of the entire people of Israel from beside Jericho to near Shechem. This, therefore, tells in favour of the latter view. The only argument against it, is, that nothing is said of the movement from the one Gilgal to the other.

We may notice another Gilgal in Chap. xii, 23, which may either be the same as Jilgillah or another place altogether. For further particulars see *Geographical Notes*.

V. 9. All this was true.

V. 10. For the names of persons and places see *Biographical and Geographical Notes*.

V. 11-13. All this was false, and was only contrived for the purpose of deceiving the Israelites.

V. 14. "The men took of their victuals"—"The men" here denote the elders of Israel, the heads of the tribes. Why they took of their victuals is a subject of doubt. Two explanations have been offered.

1. That they took of the victuals in order to test whether their story was true or not.

2. That they took of them in order to show their friendship and good feeling towards them.

"**Asked not counsel.**"—They made the covenant with the Gibeonites without consulting God by Urim and Thummim. In this they were to be blamed. (See Num. xxvii., 21; Exodus xxiii., 32.)

V. 17. For an account of these cities, see *Geographical Notes*.

V. 21. "Hewers of wood and drawers of water." They were thus made to discharge duties, which many

suppose usually devolved upon the lowest classes. At a later period in Jewish history they were included among the "**Nethnims.**"

V. 23. "Therefore ye are cursed."—The curse consisted in the Gibeonites being doomed to perpetual slavery. In this way the curse of Noah against Canaan was fulfilled upon the Hivites of the Gibeonitish republic. (See Gen. ix., 25.)

V. 26. "And so did he unto them."—That is, Joshua acted justly towards the Gibeonites.

EXAMINATION QUESTIONS.

1. Who gathered themselves together, in order to fight against Joshua?
2. Which of these correspond to the Gibeonites?
3. By what stratagem did the Gibeonites escape destruction, and what was their fate on account of this manner of dealing?
4. Give the answer to the questions, "**Who are ye? and from whence come ye?**"
5. Name the four cities of the Gibeonites.
6. What error was committed by Joshua and the princes in their dealings with the Gibeonites?
7. Explain the military, political, and ecclesiastical effects of the surrender of the Gibeonites.
8. Explain the phrase "**They did work wilyly.**"
9. By whom were the rights of the Gibeonites afterwards invaded? and how were they atoned for?
10. What cause had the congregation for murmuring against the princes?

CHAPTER X.

ANALYSIS.

The Kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon attack the Gibeonites, because they had made a league with the Israelites. The Gibeonites send to Joshua for assistance. Joshua attacks the five kings. During the battle, by an extraordinary fall of hailstones, many are killed. At the intercession of Joshua the sun and moon stand still, and the day is lengthened till all the confederate Amorites are destroyed. The five kings are taken in a cave at Makkedah, brought out and hanged. The Israelites afterwards take and destroy Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron, Debir, and all the country of the hills, south, vale, and springs.

CRITICAL NOTES.

V. 1. "Adoni-zedec, King of Jerusalem."—See *Biographical Notes*.

V. 2. "As one of the royal cities."—That is, Gibeon was not a regal but a great, well inhabited, and well fortified city, such as those cities which contained the residence of a king generally were. The Gibeonites seem to have had no king, for no mention is made of one in their address to Joshua. (Chap. ix., 11.)

V. 4. "For it hath made peace with Joshua."—Notice the "it," which clearly shows that the expedition was directed in the first instance against Gibeon.

V. 5. "The five Kings of the Amorites."—Amorites is a general name for the inhabitants of Canaan—otherwise called Canaanites—and it is very likely they were so called

because the Amorites were the most powerful tribe in that country. Notice also the inhabitants of Jerusalem were called Jebusites; those of Hebron, Hittites; and those of Gibeon, Hivites; yet all these are occasionally called Amorites.

V. 9. "From Gilgal"—That is, from Gilgal, otherwise called "Jiljilia."

V. 11. "The Lord cast down great stones from heaven upon them."—Some have contended that stones, in the common acceptation of the word, are intended here; but it is more likely that hailstones in the proper sense of the word are meant. The verse also justifies the latter view. There was such a storm at Constantinople in 1831. The hailstones then weighed from $\frac{1}{2}$ lb. to above 1 lb. Many persons were killed, animals were slain, limbs were broken, and the roofs of houses were beaten in.

V. 12-15. These verses, in part at least, are a quotation from the "Book of Jasher."

If the words, "**Is not this written in the Book of Jasher,**" had been written at the end of verse 14, and not in the middle, as we have it, there would have been no doubt on this matter.

V. 12-13. "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon."—Literally it would be, "Sun, be silent upon Gibeon, and moon, in the valley of Ajalon. And the sun was still, and the moon stood, until a nation was avenged of its enemies. Is not this written in the Book of Jasher? And so the sun stood still in the midst of heaven, and did not hasten to go down as a perfect day."

Various opinions have been formed with regard to the marvellous transaction recorded in these verses. Of these we may mention—

1. That Joshua merely prays that the day might not be brought to a close till a complete victory had been gained, and that the account from the Book of Jasher is only a figurative description of the victory. Compare Judges v., 20; Isai. xxxiv., 3; Amos ix., 13; Mic. i., 4; Isai. lxiv., 1; Ps. xxix., 6; Isai. lv., 12; Pa. xviii., 9.

2. That the sun and moon did actually stand still in the heavens for a whole day in order that Joshua might complete his victory.

3. That there was a miraculous lengthening of the day, and that this could be brought to pass by some extraordinary prolongation of the sun's visibility, similar to the visibility which is given by refraction and reflection to the sun's disc long after he has sunk below the horizon in the evening.

The first view has been a favourite interpretation even among Continental scholars.

The supporters of the second view say that there were ample reasons for such a display of Divine power in an event that was to have vast consequences in the history of the world, and also that the Creator of the world could have arrested the natural consequences of such a suspension of Nature's ordinary working, as He could suspend that working itself.

In favour of the third view it might be mentioned that it would have the same effect upon the minds of the Israelites as of staying the career of the sun. However, we are not told anywhere distinctly how or in what way this protraction of light was brought about.

V. 13. "Book of Jasher."—The Book here quoted is also alluded to in 2 Samuel, i., 18. Many have been the opinions regarding this Book. Some have thought it to be

the same as "The Book of the wars of the Lord," mentioned in Numbers xxi., 14; others, as the book of "Genesis"; and others, as the "Pentateuch, or Books of Moses." It was in all probability a poetical composition celebrating the heroes of the Hebrew nation and their achievements. The word itself, Jasher (or more correctly, Jashar), means "upright or righteous," and is almost equivalent to "Jeshurun" in Deut. xxxii., 15.

V. 15. "And Joshua returned . . . unto the camp to Gilgal."—As this is only a part of the quotation it does not interfere in any way with the fact mentioned in verse 43. As to Gilgal see *Geographical Notes*.

V. 16. The narrative was interrupted in verse 11 in order to bring the quotation from the Book of Jasher; now it is resumed in the regular order.

V. 17. "In a cave at Makkedah."—Better "In the cave." The article seems to point out that it was a well known cave. However, if not previously well known, it would henceforward be so. Other instances of caves are worthy of notice.

1. Lot dwelt in a cave after the destruction of Sodom (Gen. xix., 30).

2. "Six hundred men abode in the rock Rimmon four months" (Judg. xx., 47.)

3. The cave of Adullam where David concealed "his brethren and all his father's house" (1 Sam. xxii., 1).

4. The cave of Engedi, where David "cut off the skirt of Saul's robe privily" (1 Sam. xxiv., 3).

5. The cave where Obadiah concealed an hundred prophets (1 Kings xviii., 4).

V. 27. "At the time of the going down of the sun."—This was according to the strict command given in Deut. xxi., 23.

V. 32. “Which took it on the second day.”—Lachish was not taken so easily as the other cities. It was taken “on the second day.” We can therefore well understand why Sennacherib had to raise the siege of Lachish (2 Kings xix., 8), and why it successfully resisted Nebuchadnezzar (Jer. xxxiv., 7).

V. 41. “All the country of Goshen.”—This is not to be confounded with Goshen in Egypt.—See *Geographical Notes*.

V. 42. “At one time,” *i.e.*, in one campaign, or in one expedition, which doubtless lasted some days or weeks.

EXAMINATION QUESTIONS.

1. What led to the great Southern Confederacy against Joshua
2. Name the allied kings.
3. Explain and state what you know of Adoni-Zedek.
4. Describe the position of the following towns: Gibeon, Hebron, Gilgal, Lachish, Eglon, Beth-horon, Gezer, Debir Gaza, Kadesh-barnea.
5. What is known about the book of Jasher?
6. Explain the different theories suggested to account for the sun and moon standing still.
7. Mark the three stages of the Battle of Beth-horon.
8. What effect did the completeness of Joshua's victory over the five kings produce upon the inhabitants of the country?
9. In what manner were the five kings put to death?
10. “For the Lord fought for Israel.” Explain the allusion.
11. How far did the pursuit of Joshua go beyond the territories of the southern kings.
12. How did Joshua deal with the towns and kings?
13. How did Joshua encourage his captains to persevere in their arduous work?

CHAPTER XI.

ANALYSIS.

Many Canaanite, Amorite, Hittite, Perizzite, Jebusite, and Hivite Kings join together against Israel: Joshua attacks and discomfits them at Merom. Afterwards he attacks the Anakims, and conquers the whole land.

CRITICAL NOTES.

V. 1. "Jabin, King of Hazor."—Jabin was the common name of all the kings of Hazor, like Pharaoh in Egypt, and Cæsar in the Roman Empire. It denotes "the wise," or "intelligent."—*See Biographical Notes.*

V. 3. "In the land of Mizpeh."—There were several cities of the name Mizpeh. We might mention the following:

1. Mizpeh of Gilead. (Judges xi., 29.)
2. Mizpah of Judah. (Joshua xv., 38.)
3. Mizpeh of Moab. (1 Samuel, xxii., 3.)

The Mizpeh mentioned here was near Mount Hermon, where now is situated the village of "Metallah."

V. 4. "Much people, even as the sand."—This form of speech, by some called a hyperbole, simply conveys the idea of a number, of which no regular estimate could be formed. Compare with this passage—

1. The number of the Midianites and Amalekites in the time of Gideon. (Judges vii., 12.)
2. The number of the Philistines in the time of Saul. (1 Samuel, xiii., 5.)

V. 5. "The waters of Merom."—Two views are held with regard to the position of these waters.

1. That they were the waters of the Lake Semeahonitis.
2. That they were the "waters of Megiddo," mentioned in Judges v., 19.

V. 6. "Thou shalt hough their horses."—The word "hough" comes from an old Anglo-Saxon word "hoh," and means to cut the hamstrings or the back sinews of cattle so as to disable them and render them utterly unfit for use, since the sinew, once cut, can never be healed again, and, as a rule, the arteries are cut at the same time, and therefore the horses would bleed to death.

V. 15. "As the Lord commanded Moses."—For this command of God to Moses see Exod. xxxiv., 11-16; Num. xxxiii., 50-56; Deut. xx., 16. "**So did Moses command Joshua.**" For this transference of the command see Num. xxvii., 18-23; Deut. iii., 21.

V. 17. "Even from the mount Halak."—In the margin we have this rendered as "the smooth mountain," or "the bald mountain." We have this name occurring again in Chap. xii., 7. There, as here, it marks the southern limit of the conquests of Joshua.—*See Geographical Notes.*

V. 18. "Joshua made war a long time." Thus the duration of Joshua's wars is here loosely represented as "**a long time,**" the literal rendering being "**many days.**" Both are indefinite. However, it is possible to ascertain the full period with some degree of accuracy. From Chap. xiv., 7, 10, we gather that Caleb was 40 years old when he was sent from Kadesh-barnea as one of the spies, and also that he was 85 years old when he claimed Hebron from Joshua. The conquest was then finished. It would follow, then, from these facts, that Caleb was 38 years old when he left

Egypt, and 78 when he crossed the Jordan. For the mission of the spies took place in the second year after their departure from Egypt (Num. xiii., 20).

Subtract this two years from the 40 and there will remain 38 years, which was the age of Caleb when he left Egypt. Again, their wanderings in the wilderness occupied a period of 40 years. Add this 40 to the 38 and we have a total of 78. Therefore, when the conquest began Caleb was 78 years old, when it was completed he was 85; therefore the conquest must have taken 7 years.

V. 21. "The mountains of Judah . . . the mountains of Israel."—The latter are called "**the mountains of Ephraim**" in Chap. xvii., 15. The former are so called because the southern portion of the mountain land of Canaan fell to the tribe of Judah as its inheritance; the latter are so called because the northern part fell to the lot of Ephraim and the other tribes of Israel.

"Gaza, Gath, and Ashdod."—These were towns of the Philistines. Of these Gaza and Ashdod were allotted to the tribe of Judah (xv., 47), but were never taken possession of by the Israelites, although the Philistines were sometimes subject to the Israelites.

V. 23. "So Joshua took the whole land."—By the taking of the "**whole land**" we are not to imply that all the towns and villages to the very last had been conquered, or that all the Canaanites were rooted out from every corner of the land, but simply that the Israelites had broken down all resistance, and had established a complete military ascendancy over Palestine. There were many districts neither totally nor finally subdued.

"And the land rested from war."—This does not

mean a permanent cessation from war, but simply that the Israelites no longer needed to war **unitedly** against the Canaanites. "There was much land yet to be possessed," and the work of conquest would now be left to the separate action of each tribe.

The history of the conquest of Canaan by Joshua is now brought to a close, and we might consider this as the end of the first part of the Book. The list of the conquered kings in Chap. xii. is simply an appendix to the first part. No new matter is there introduced, except certain cities and their rulers are mentioned by name, which have previously only been included in more general statements.

EXAMINATION QUESTIONS.

1. Who took the lead in attacking Joshua from the north, and who were his allies ?
2. Where did the allied kings meet and pitch their camp ?
3. Describe the nature and extent of this northern confederacy.
4. What military resources made it formidable to the Israelites ?
5. What special encouragement was given to Joshua, and what was he commanded to do ?
6. Explain—"Thou shalt hough their horses."
7. What stratagem was employed by Joshua at the battle of Merom ?
8. To what places did Joshua chase the kings of this northern confederacy ?
9. Why did Joshua destroy "Hazor ?"
10. To what extent did the Canaanites seek to make peace with the Israelites ?
11. How can we account for this conduct of the Canaanites ?
12. What was the duration of Joshua's wars ?
13. "Joshua took the whole land." How are we to understand this phrase consistently with the fact, "that there was much land yet to be conquered ?"

CHAPTER XII.

ANALYSIS.

A list of all the kings and kingdoms that were conquered during this war: thirty-three altogether: two on the east side of Jordan, and thirty-one on the west.

CRITICAL NOTES.

For the names of persons and places, see *Biographical and Geographical Notes*.

V. 23. "The nations of Gilgal."—The Gilgal mentioned here is not the Gilgal on the Jordan. It might be the same as Jiljilia; but it is now generally taken to be the modern Jiljülieh, two miles from Kefr Sába.

EXAMINATION QUESTIONS.

1. Name the kings conquered by Moses on the east side of Jordan.
2. How many, and what were the nations of Canaan?
3. How many kings did Joshua conquer on the west side of Jordan?

CHAPTER XIII.

ANALYSIS.

An account of the countries not yet conquered by the Israelites. The manner in which the territories of Sihon and Og were divided among the Reubenites, Gadites, and the half tribe of Manasseh.

CRITICAL NOTES.

V. 1. "Now Joshua was old and stricken in years." This passage is intended simply to explain why the Lord should command the great Hebrew leader to portion out the

land, whilst yet there was much land to be possessed. Seeing that Caleb was eighty-five years old, we might certainly infer that Joshua was about ninety years of age at this time. Under existing circumstances, Joshua might have thought that the time for portioning out the land was not yet arrived, but God, seeing that his death was not very far distant, thought otherwise; though such strong fortresses as Jerusalem, Gezer, and Bethshean, still remained in the hands of the defeated Canaanites.

V. 2. "All the borders of the Philistines."—Literally, their "circuits" or "districts" surrounding their five principal cities, named in order from S.W. to N.E. in the next verse.

"And all Geshuri."—Not the district of Geshur in Perceæ, v. 11, 13, and xii., 5, but the territory of the Geshurites, a small tribe in the south of Philistin, on the edge of the north-western portion of the Arabian desert which borders Egypt.

V. 3. "From Sihor, which is before Egypt."—Sihor (*i.e.*, the black river) is not the Nile, because that river is always called "the river" (Gen. xli., 1, 3; Ex. i., 22), and besides the Nile is not "before Egypt" (*i.e.*, to the coast of it), but flowed through the middle of it. It has therefore been thought that the modern "Wady el Arish" corresponds to the description. This stream enters the sea some forty-five or fifty miles S.W. of Gaza.

V. 5. "The land of the Giblites," *i.e.*, the land of the inhabitants of Gebal. Mention is made of this name in Ps. lxxxiii., 7. See *Geographical Notes*.

V. 8. "With whom," *i.e.*, with Manasseh. The other half of that tribe is also attended to.

V. 14. "Only unto the tribe of Levi he gave none inheritance."—The Levites not being destined for agriculture, but being intended to become the regular teachers of the people, received no inheritance. The offerings, including tithes and firstfruits, were to be theirs (Lev. xxvii., 30-32; Numb. xviii., 21-32). So that in verse 33, "the Lord of God of Israel" is called the inheritance of Levi.

V. 16. "And their coast."—Notice here the use of the word "**coast**," without any allusion to the sea coast. The word is derived from the Latin word "*costa*," which means "a rib," "side." Hence generally it means "a border," and is now applied to the sea coast only. The following usages of the word are worthy of mention:—

1. "Bethlehem and in all the coasts thereof." (Matt. ii., 16.)
2. "The coasts of Judæa." (Matt. xix., 1.)
3. "The coasts of Gadara." (Mark v. 17.)
4. The coasts of Antioch in Pisidia. (Acts xiii., 50.)

V. 21. "Which were dukes of Sihon," *i.e.*, which were vassals of Sihon.

V. 22. "Balaam also"—Mention is made here of Balaam, because his death took place at the same time as that of the vassals of Sihon. (Num. xxxi., 8.)

V. 23. "The villages thereof," *i.e.*, farm premises. They differed from a city in not being enclosed with walls. The boundaries of the tribe of Reuben were: On the north, the river Arnon; on the south, the country of Moab; on the east, the kingdom of Ammon; on the west, the Dead Sea. Notice Jacob's prophecy and Moses' blessing concerning this tribe.

1. "Unstable as water, thou shalt not excel." (Gen. xlix., 4.)
2. Let "Reuben live and not die; and let not his men be few." (Deut. xxxiii., 6.)

The former was certainly fulfilled, because his power gradually declined, and it was all that he could do "to live and not die." The tribe took no part in the great struggles of the nation, and produced no judge, or prophet, or hero in all its history.

V. 28. "This is the inheritance of the children of Gad."—The limits of the tribe of Gad are: On the north, Mahanaim; on the south, Heshbon; on the east, Aroer that faces Rabbah; on the west, the river Jordan. Notice the prophecy of Jacob, and the blessing of Moses with regard to Gad.

1. "Gad, a troop shall overcome him: but he shall overcome at the last." (Gen. xlix., 19.)

2. "And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head." (Deut. xxxiii., 20.)

That the prophecy of Jacob was fulfilled is without doubt, because throughout the character of the tribe was fierce and warlike, and different to the tribe of Reuben. We have noted persons in Biblical history belonging to this tribe, viz., Jephthah, the eleven valiant chiefs who crossed the fords of Jordan to join David (1 Chron., xii., 8-15), Barzillai, and Elijah.

EXAMINATION QUESTIONS.

1. What parts of Canaan were still unsubdued when Joshua was "old and well stricken in years?"
2. What guess can be made as to the probable age of Joshua at this time?
3. State what you know of the Philistines.
4. Which tribe had possessions on both sides of the river Jordan?
5. Explain carefully the phrase "Sihor, which is before Egypt."

6. Explain (1) "And all Geshuri." (2) The land of the Giblites. Do you know of anything else than what is mentioned in this chapter of the Giblites; if so, state it?

7. What tribe received no inheritance, and how is this accounted for?

8. How does Balaam's history enter into this chapter?

9. What meanings can be assigned to the word "coast"? Give instances.

10. State all that you know of the following places: Ashkelon, Mahanaim, Succoth.

11. Which tribes had already received their inheritance in the land, and how had this come about?

12. What influence had the river Jordan upon the fortunes of the eastern tribes?

CHAPTER XIV.

ANALYSIS.

Joshua, and Eleazar, the Priest, begin the distribution of the land by lot.—Caleb's Portion.

CRITICAL NOTES.

V. 1-5.—In these verses we have an introduction to the division of the country west of the River Jordan.

V. 1. "Eleazar the Priest, and Joshua."—A natural question to ask here is,—Why is Eleazar mentioned before Joshua?—especially when we consider that Joshua is the central figure of the whole proceeding. The answer is found by considering the instructions given in Num. xxxiv. 16-29. There we find that the Lord appointed a commission to divide the land, consisting of ten princes, one for each of the nine and a-half tribes, and Eleazar the priest, and Joshua,

at the head of them. Eleazar takes precedence of Joshua no doubt on account of the sacredness of the duties which, as priest, he had to perform. Notice here the difference between the power handed to Moses and that handed to Joshua. Moses was supreme, both in conquering and assigning the land; Joshua had Eleazar and the princes to assist him.

V. 2. "By lot was their inheritance."—See note on lots (Chap. vii. 18).

V. 3. "For Moses had given."—This is a reason why there were only nine tribes and a half to whom the land was distributed by lot.

V. 5. "As the Lord commanded Moses."—See Num. xxxv. 1-8.

V. 6. "Caleb the son of Jephunneh the Kenezite." For an account of Caleb see *Biographical Notes*. By the word "Kenezite" here we are not to understand that Caleb or his father Jephunneh was a descendant of the Canaanitish tribe of Kenizzites, but was a descendant of Kenaz, who was a descendant of Hezron the son of Pharez and grandson of Judah (i. Chron. ii., 5, 18, 25).

"Thou knowest the thing that the Lord said."—Caleb refers to the promise mentioned in Num. xiv., 24. In this passage not a word is mentioned about Hebron, neither is it mentioned in Deut. i. 36, where Moses repeats what had been done at Kadesh-barnea.

V. 9. "And Moses swore on that day."—The promise of the great law-giver is mentioned in Num. xiv. 24, and in Deut. i. 36.

EXAMINATION QUESTIONS.

1. What persons had charge of the distribution of the land amongst the nine tribes and a half ?
2. Who appears to have presided on this occasion ? Give reasons for this proceeding.
3. How has it been supposed that lots were cast ?
4. What did the lot settle, and what did it not settle ?
5. Quote Caleb's address to Joshua on this occasion.
6. On what grounds did Caleb rest his claim ?
7. Explain and give reasons, "**Caleb the son of Jephunneh the Kenezite.**"
8. Account for Hebron being called Kirjath-arba.
9. Who were the Anakims ? State all that you know with regard to them.
10. State all that you know of Kadesh-barnea.

CHAPTER XV.

ANALYSIS.

The borders of the tribe of Judah described. Othniel smites Kirjath-sepher, and marries Achsah, the daughter of Caleb. The cities of the tribe of Judah are enumerated.

CRITICAL NOTES.

V. 1-12. In these verses we have the boundaries of the tribe of Judah. It took in the whole southern stretch of land between the Dead Sea and the Mediterranean, which in this chapter are called the Salt Sea and the Great Sea. Its southern boundary, verse 2-4, coincided with that of the land of Israel, Num. xxxiv., 3-5, ending at Sihor, Chap. xiii., 3. As yet the geographical details are uncertain.

V. 3. "Fetched a compass." = "To turn," or "go round."

V. 5. "And the east border was the salt sea," *i.e.*, the Dead Sea, "even unto the end of Jordan," *i.e.*, to the point where the river Jordan enters the Dead Sea.

"North quarter was from the bay of the sea," *i.e.*, from the mouth of the river Jordan.

V. 7. "Looking toward Gilgal."—This is not the place where the Israelites first encamped. In Chapter xviii., 17, it is called Geliloth.

V. 8. "The same is Jerusalem."—Other instances of this change of name are worthy of notice. Bethel, in earlier times was called Luz (Gen. xxviii., 19). Bethlehem was called Ephrath (Gen. xxxv., 16). So in this case, and Judges xix., 11, and 1 Chron., xi., 4, Jerusalem is called Jebus.

"The top of the mountain that lieth before the valley of Hinnom."—The valley of Hinnom, on the south side of Mount Zion, was afterwards notorious for the idolatrous practices carried on there (2 Kings xxiii., 10; 2 Chron. xxviii., 3, xxxiii., 6.; Jer. vii., 31.)

"At the end of the valley of the giants," *i.e.*, the "Valley of Rephaim." It was probably so called because it was the ancient settlement of the giant race of Rephaim, from whom sprang Og, king of Basan. It is mentioned several times in 2 Samuel as a battlefield. Notice—

1. It was here that David fought the Philistines, and inflicted such a blow upon them that he gave the place a new name, *viz.*, Baal-perazim = "the plain of bursts," or "destructions" (2 Sam. v., 17-20).

2. It was here that the incident of the water of Bethlehem occurred (2 Sam. xxiii., 13).

V. 14. "The three sons of Anak."—We are not to understand these as individuals, but as families or tribes sprung from them. (See Numbers xiii., 22.) Instead of Caleb we find in Judges i., 10, the sons of Judah mentioned as the persons who drove out the Anakites. It is easy to reconcile the two passages. Caleb did not take Hebron as an individual, but as the head of a family of Judæans, and with their help. Hence in Judges we have only the conflicts of the Judæans with the Canaanites, here the individual is the prominent figure.

V. 16. "To him will I give Achsah my daughter."
Compare with this:—

1. The promise of Saul, King of Israel, to the victor over Goliath (1 Sam. xvii., 25).
2. Saul's promise to David, viz., to give his daughter Merab if he was valiant for him (1 Sam. xviii., 17).

"And Othniel the son of Kenaz, the brother of Caleb."—There is great doubt about the interpretation of this passage, whether we are to consider Othniel or Kenaz as the brother of Caleb. We have adopted the former as being the most usual interpretation, but the latter is admissible.

EXAMINATION QUESTIONS.

1. Name the boundaries of Judah.
2. **"And Caleb drove thence the three sons of Anak."** Give their names, and how are we to understand the word "son" here? What other account have we of this driving out of the "Anakites?" Reconcile these accounts.
3. Give the meanings and state what you know of the following places: Adummim, En-rogel, Baalah, Beth-shemesh, Timnah, Debir, Kirjath-sepher, Kabzeel, Beersheba, Zoreah, Keilah, Eshtemoth, Giloh, Maon, Carmel, Ziph, Jezreel.

4. What request did Achsah make of her father ?
 5. What relationship existed between Caleb and Othniel ? Give reasons for your answer.
 6. What is said about Jerusalem and its inhabitants in this chapter ?
 7. "The valley of the giants." Mention any events that happened after this in this place.
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CHAPTER XVI.

ANALYSIS.

The boundaries of the Children of Joseph. The Canaanites of Gezer not expelled, but become tributary to the Ephraimites.

CRITICAL NOTES.

V. 2. "And goeth out from Bethel to Luz."—It is very difficult to determine exactly whether Bethel and Luz were the same town, or whether they were distinct places close to one another. There is a good deal in favour of both interpretations. Notice this verse, Chap. xviii., 13, and Gen. xxviii., 19. These certainly favour the last view of the matter, but Gen. xxxv., 6, Judges i., 23, favour the former. Another view of the matter is that the two places were distinct during the times preceding this conquest by Joshua, but after the Ephraimites destroyed Luz, the town, Bethel, arose into more importance.

EXAMINATION QUESTIONS.

1. Describe the limits of the tribe of Ephraim.
2. State the various reasons for and against supposing Bethel and Luz to be two distinct places.

3. What do you know of the following names: Archi, Beth-horon, Gezer, Jericho?

4. From what city were the Ephraimites unable to drive the Canaanites?

5. Quote the blessing of Moses with regard to the value of Joseph's lot.

CHAPTER XVII.

ANALYSIS.

The boundaries of the half tribe of Manasseh. The inheritance of the daughters of Zelophehad. The Canaanites are not expelled by the children of Manasseh, but were under tribute. The children of Joseph complain that their portion is too small for them: and Joshua commands them to subdue and inhabit the mountain country of the Perrizites.

CRITICAL NOTES.

V. 1. "For Machir . . . the father of Gilead."—By "Machir" we are to understand not the actual son of Manasseh, but his family; and by "father of Gilead," we are to understand "lord" or "possessor" of Gilead.

"Therefore he had Gilead and Bashan."—Here again we must understand that the word "**he**" stands not for Machir himself, but for his descendants, Jair and Nobah, who conquered the territory east of Jordan.—See Deut. iii., 14; Numb. xxxii., 41; 1 Chron. ii., 23; Numb. xxxii., 42.

V. 3. "But Zelophehad."—He would be one of those who were not permitted to enter into the Promised Land (Numb. xiv., 35; xxvii., 3).

V. 4. "The Lord commanded Moses."—For an account of this, see Numb. xxvii., 1-4.

V. 7. "And the coast of Manasseh was from Asher."—The Asher here mentioned is not the tribe, but a city on the east of Shechem.

V. 14-18. The children of Joseph were not satisfied with the large territory assigned to them by Joshua, as they thought themselves "a great people," and therefore entitled to more than "one lot and one portion." Their claim was hardly warranted by facts. For the two tribes were hardly more numerous than the single tribe of Judah. Now half of Manasseh had already been provided for on the east of the river of Jordan, therefore the remaining sections could hardly be stronger than the tribes of Dan and Issachar.

From Num. xxvi. we gather that at the second census in the time of Moses Ephraim numbered 32,500; Manasseh, 52,700; Judah, 76,500; Dan, 64,400; Issachar, 64,300. Thus Ephraim and half of Manasseh would only amount to 58,850. Therefore justly they could not lay claim to more than the territory of a single tribe. In this discontent of these two tribes the same temper of arrogance was manifested as was afterwards shown to Gideon, to Jephthah, and to David. (Judges viii., 1-3; xii., 1-7; 2 Sam. xx., 1-5).

V. 15. "Mount Ephraim."—This was called "Mount of Israel" in Chap. xi., 16, 21. It was a limestone range running from Kirjath-jearim to the plain of Jezreel.

EXAMINATION QUESTIONS.

1. What character is given to Machir?
2. How are we to understand the word "father" in the phrase "father of Gilead?"
3. Give the names of Zelophehad's daughters, and those of the five sons of Gilead.

4. Name the towns in the three districts of which Manasseh had possession in the tribe of Issachar and Asher.

5. What complaint did the house of Joseph make to Joshua, and how were they answered?

6. Were they in any way justified in making this complaint?

7. What promise or commandment by Moses did one family in these tribes plead to have a right to, and with what success?

8. What objection did the children of Joseph raise to the advice given to them by Joshua?

9. State what you know of Beth-shean, Ibleam, En-dor.

CHAPTER XVIII.

ANALYSIS.

The Tabernacle is set up at Shiloh, and the remnant of the land is further examined and divided by lot. Benjamin's portion is described.

CRITICAL NOTES.

V. 1. "Israel assembled together at Shiloh."—Two answers have been given to the question: Why was Shiloh fixed upon as the resting place of the Ark more than any other place in that neighbourhood though equally convenient?

1. Because it was situated in a central position equally distant from north and south, and in the heart of that hill-country which was least exposed to foreign invasions; also easy of access to the tribes east of Jordan.

2. It was selected by Jehovah himself, as the passage in Deut. xii, 11, seems to suggest. The word "Shiloh," meaning "rest," suggests it as more appropriate than the other places around. It recalled not only rest but the promised Rest-giver in Gen. xlix., 10. Notice also the passage in Jer. vii, 12, 14; xxvi., 6.

The position of Shiloh is clearly defined in Judges xxi., 19. The Tabernacle remained at Shiloh until the time of Eli, which is a period of about 350 years.

V. 3. "How long are ye slack?"—These seven tribes seem to have been backward and indolent, not only in pushing forward their conquests but in sharing the land amongst themselves.

V. 7. Compare the first part of this verse with what is mentioned in Chap. xiii., 14, 33; Num. iii., 10; xvi., 10; xviii., 1-7.

V. 14. "West quarter," *i.e.*, west side.

EXAMINATION QUESTIONS.

1. What was now done for the settlement of public worship?
2. What do you know of Shiloh in subsequent history? Describe its position.
3. How many tribes had not received their inheritance at the time of setting up the tabernacle at Shiloh?
4. Quote Joshua's reproof of these tribes.
5. What plan was adopted in the division of the land at this time.
6. "**For the priesthood of the Lord is their inheritance.**"—Of whom was this said?
7. What circumstances may have led to this delay in the case of distributing the land among the seven tribes?
8. What position did Benjamin hold with regard to the other tribes?
9. State reasons why Shiloh was more appropriate as the resting place of the Ark than the other places around, though equally convenient.
10. State all you know of the following towns: Avim, Ophrah, Gibeon, Beeroth, Mizpeh, Gibeath.

CHAPTER XIX.

ANALYSIS.

The lot of Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. The Danites take the city of Leshem, and the Israelites give Joshua the city of Timnath-serah, which he rebuilds and inhabits.

CRITICAL NOTES.

V. 1. "The second lot came forth to Simeon."—In the appointment of Simeon's portion, the curse pronounced by Jacob against Simeon and Levi ought to be specially noticed. "I will divide them in Jacob and scatter them in Israel" (Gen. xlix., 5-7). This was fulfilled in the case of both. Levi was scattered throughout Palestine, not having received any inheritance, only cities to dwell in in different parts of the land. Simeon also was dispersed in Judah, as may be gathered from the positions of the towns. Notice also that no mention is made of Simeon in the blessings of Moses (Deut. xxxiii.).

V. 15. Not the Bethlehem where our Lord was born.

V. 17. "The fourth lot came out to Issachar."—It is worthy of notice here that though Issachar was older than Zebulun yet the lot of Zebulun was drawn before that of Issachar. Compare with this the order in which Jacob himself mentions them in Gen. xlix., 13-14. No reason has been given for this, but it seems peculiar that the lot should have been distinguished just as the prophetic Jacob did.

V. 47. "Dan went up to fight against Leshem," or Laish.—For further particulars in connection with this taking of Laish see Judges xviii., 30-31. They set up a graven

image, which they took from Micah in Mount Ephraim ; in fact they set up a miniature Shiloh of their own, and sank into incurable idolatry. This fact explains the omission of Dan in list of sealed tribes mentioned in Revelation vii.

EXAMINATION QUESTIONS.

1. What peculiarity was there in Simeon's portion ?
2. What reasons are given for the arrangement ?
3. Mention any peculiarity in the arrangement of the territory of Dan.
4. Explain the phrase, "From Dan to Beersheba."
5. Who received the last allotment ?
6. Show how the situation of each tribe affected its future fortunes.
7. How can you account for the omission of Simeon's name in the blessing of Moses, and of Dan's name in the list of the sealed tribes mentioned in Revelation ?
8. What peculiarity is there with regard to the order of the lots ?

CHAPTER XX.

ANALYSIS.

Six cities of refuge are appointed at the command of God, their names being Kedesh, Shechem, Hebron, Golan, Ramoth-Gilead, Bezer.

CRITICAL NOTES.

V. 2. "Appoint out for you cities of refuge."—The object of these cities of refuge is clearly brought out in verses 3 and 9. The city of refuge was therefore a kind of an asylum, where the man who had unintentionally committed murder could find protection.

“Whereof I spake unto you.”—For the directions on this subject see Exod. xxi., 13; Num. xxxv., 9; Deut. xix., 2.

V. 3. “The slayer that killeth any person un-awares.”—Notice here the distinction between the man who commits wilful murder and the man who does it unintentionally. To the former there was no mercy to be shown, but to the latter there was. (Num. xxxv., 31-32.)

V. 7. “And they appointed,” *i.e.*, they sanctified or set apart for a sacred purpose.

V. 7-9. From these verses we find that six cities were appointed, three on either side of the Jordan, and they were distributed equally over the country. Notice also that they were chosen from the priestly and Levitical cities. These cities would most likely be inhabited by the most intelligent of the Israelites. The cities were—

On the West of Jordan.	On the East of Jordan.
1. Kedesh, in Naphtali.	1. Golan, in Bashan.
2. Shechem, in Mount Ephraim.	2. Ramoth-Gilead, in Gad.
3. Hebron, in Judah.	3. Bezer, in Reuben.

Notice the three on the east side had been appointed by Moses (Deut. iv., 41-43) and the first three by Joshua.

EXAMINATION QUESTIONS.

1. What was the nature and object of the Cities of Refuge?
2. What were the conditions upon which the man-slayer might remain in them, and how long was he to stay?
3. Give the names of those cities on the west of Jordan.
4. Give the names of those on the east of Jordan.
5. How many of these cities did Joshua appoint, and how many were there altogether?
6. How were these cities situated for general convenience?

CHAPTER XXI.

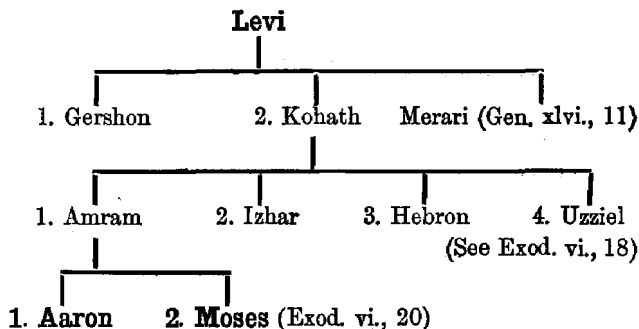
ANALYSIS.

The Levites have forty-eight cities appointed to them out of the different tribes. They and their suburbs are described. The people enjoy rest, and all the promises of God being accomplished.

CRITICAL NOTES.

V. 4. "The families of the Kohathites."—The Levites were divided into three great families, (1) the Gershonites, (2) the Kohathites, (3) the Merarites, and so named after the three sons of Levi (Gen. xlvi., 11).

The family tree might be represented thus—



Though from Numb. xviii., 1-7, we find that the priesthood was committed to the line of Aaron, still the other descendants of Amram, *i.e.*, the descendants of Moses, were placed on an equality with the other descendants of Levi, and

were numbered among the simple Levites. From Numb. iii. and iv., we find that each of the three great families had certain duties to perform about the Tabernacle. The Merarites had the lowest, the Kohathites the highest, and the Gershonites the intermediate rank; their places of honour corresponded to their office and work. But the priests, who were the descendants of Aaron, were placed above them all. As you see from the family tree, the priests belonged to the Kohathites.

V. 41. "All the cities of the Levites . . . were forty and eight cities."—See the following table, which also gives a fair idea of what is contained in chapter :—

Family.	Class.	Tribes.	No of Cities.	
1. Kohathites	(a) Priests.....	Judah* and Simeon	=9	
		Benjamin	=4	
	(b) Not Priests	Ephraim*	=4	
		Dan	=4	
		Half Manasseh (West) =2	=10	
			=23	
2. Gershonites		Half Manasseh (East)* =2	} =13	
		Issachar		=4
		Asher		=4
		Naphtali*		=3
3. Merarites		Zebulun	=4	
		Reuben*	=4	
		Gad*	=4	
			=12	
			—	
			48	
			48	

NOTE.—When the * occurs, it denotes the existence of a city of refuge in that tribe. Notice, each of the three great families had two cities of refuge. Notice also the priests' lot fall in those territories which were nearest to Jerusalem, the chosen city of God, and the centre of religious life in subsequent history. Compare with the above list that given in 1 Chron. vi., 54-58, where only forty-two of the forty-eight cities are given.

EXAMINATION QUESTIONS.

1. What claim was brought forward before Joshua and Eleazar after the distribution of the land among the tribes?
 2. Which was the most highly privileged of the three great Levitical families? Give reasons.
 3. To whom did the first lot fall when the Levites cast lots for the cities?
 4. Show, by means of a genealogical table, the connection of Aaron with Levi.
 5. What was the number of the cities of the Levites in Israel?
 6. Show, by means of a table, how they were distributed among the tribes.
 7. What had Jacob predicted of Levi? and how were his words fulfilled?
 8. What connection had the Levites with the cities of refuge?
 9. State what you know of Juttah, Anathoth.
 10. How far were the promises to Israel fulfilled before the death of Joshua.
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CHAPTER XXII.

ANALYSIS.

Joshua dismisses the two tribes of Reuben and Gad and the half tribe of Manasseh. On their return they built an altar of testimony on the east side of the river Jordan, at which the other tribes are alarmed, fearing some idolatrous design; and preparing to go to war with them, they send Phinehas and ten of the princes to require an explanation. They inquire into the business, and find that the altar was built to Jehovah, merely to prevent all idolatrous worship: and the people are satisfied.

CRITICAL NOTES.

V. 10. "A great altar to see to," *i.e.*, an altar great to behold. Their purpose in constructing it being to make a large object which could not fail to be seen, and not for sacrifice (verse 23).

V. 12. "And when the children of Israel heard of it."—At first sight the act of building this altar seemed certainly a direct infringement of the commands of God, as expressed in Lev. xvii., 8-9; Deut., xii., 5-7; xiii., 12-18.

V. 13. "And the children of Israel . . . sent Phinehas."—Notice the following passages in connection with Phinehas: Num. xxv., 7; xxv., 10-13; xxxi., 6; Judges xx., 28.

V. 27. "But that it may be a witness."—This altar therefore was meant as a permanent monument to commemorate the connection between the two tribes and a half on the eastern side with those on the western side.

EXAMINATION QUESTIONS.

1. When were the eastern tribes sent back to their own homes?
2. What booty did they take with them on their return?
3. What step did they take which gave rise to a good deal of misunderstanding among their brethren on the western side of Jordan?
4. How did the western tribes act on this occasion, and why?
5. Quote the terms in which Phinehas expostulated with the eastern tribes.
6. What proposal did Phinehas make to them?
7. Quote the words of the eastern tribes in answer to the accusation brought against them.
8. What suggested the idea of building an altar?
9. What name did the children of Reuben and Gad give to the altar?
10. What is the meaning given in this chapter to the word "Ed."

CHAPTER XXIII.

ANALYSIS.

Joshua in his old age exhorts the people to be faithful to their God.

CRITICAL NOTES.

V. 1. "A long time after the Lord had given rest." This is supposed to be about thirteen or fourteen years after the conquest of Canaan, and seven years after the division of the land.

V. 2. "Joshua called for all Israel."—Notice here the four degrees of civil distinction, viz., elders, heads, judges, officers. Where this meeting took place is uncertain. Some suggest Timnath-serah, where Joshua lived, others Shiloh, where the Ark was, others again Shechem, as in Chapter xxiv. Some also think that the meeting here mentioned and that in Chapter xxiv. are the same. However, everything seems to point to two distinct assemblies at this time.

V. 14. "I am going the way of all the earth," *i.e.*, the way which all the earth, the whole world, must take—I am about to die.

EXAMINATION QUESTIONS.

1. What explanation is generally given of the words "a long time" in verse 1?
2. Quote the solemn charge given by Joshua to the people.
3. With what punishment did Joshua threaten the Israelites if they were found to be too familiar with the Canaanites and intermarried with them?
4. In what terms did Joshua declare to the people his approaching death?
5. What was the warning administered to the people when Joshua reminded them of the good things God had done for them?

CHAPTER XXIV.

ANALYSIS.

Joshua assembles all the tribes at Shechem, recounts God's merciful dealings with them and the deliverances he had wrought for them and their fathers, and causes them to make a solemn covenant, which he writes in the Book of the Law. Joshua dies, aged 110 years. Shortly after, Eleazar, the high priest, dies also.

CRITICAL NOTES.

V. 1-15. This must have been a different assembly to that mentioned in the last chapter, though probably it was held not long after that one. The charge in Chapter xxiii. had been to the rulers only and the chiefs. This was to the whole nation, not that the whole nation was present, but that all the tribes sent representatives to this great and solemn gathering.

V. 1. "To Shechem."—No spot could have been more appropriate for such a gathering.

1. It was here that Abraham received the first promise from God of this land (Gen. xii., 6, 7), and here he built his first altar to the Lord.

2. It was here that Jacob settled after his return from Mesopotamia, and purified his house from the strange gods, burying all their idols under the oak (Gen. xxxiii., 18, xxxv., 2, 4).

3. Here the bones of Joseph were placed (Joshua xxiv, 32).

4. It was here, from the heights of Ebal and Gerizim, the blessings and curses of the laws had been solemnly enunciated, and the nation had already bound itself by a covenant to Jehovah (Joshua viii., 30-35).

V. 2-15. In these verses Joshua shows the mercies of God towards Israel, as displayed in five great events.

1. The call of Abraham.

2. The deliverance from Egypt.
3. The defeat of the Amorites on the east of the Jordan, and the frustration of the machinations of Balaam.
4. The passage of Jordan and capture of Jericho.
5. The victories over all the Canaanitish nations.

V. 5. "I plagued Egypt." (See Exod. vii., 12).—The ten plagues are :—

1. All the water turned into blood.
2. Frogs covered the land.
3. Lice.
4. Flies.
5. Murrain destroyed their cattle.
6. Boils and blains.
7. Thunder and hail.
8. Locusts.
9. Darkness.
10. First-born slain.

EXAMINATION QUESTIONS.

1. Where did Joshua gather together the last meeting before his death ?
2. What do you understand by dwelling "*on the other side of the flood ?*"
3. Where was Shechem situated, and what made it a very appropriate place for this last meeting ?
4. What was done for a memorial of the renewal of the covenant at Shechem ?
5. What was the last public act of Joshua ?
6. How old was he when he died, and where was he buried ?
7. What other noted person died at this time, and where was he buried ?
8. What testimony to the thoroughness of Joshua's work for the Lord comes out in the notice of the people after his death ?
9. By means of what great events did Joshua show the mercy of God towards Israel ?
10. Why has Shiloh been suggested as the place of meeting instead of Shechem ?

BIOGRAPHICAL NOTES.

- ABIEZER**, xvii., 2, a son of Gilead, the grandson of Manasseh, and founder of the family to which Gideon belonged. (Judges vi., 34.)
- ABRAHAM**, xxiv., 3, the father and founder of the Hebrew nation. His history occupies a large portion of the Book of Genesis—from the xii. to the xxv. chapters inclusive.
- ACHAN, OR ACHAR**, vii., 18, the man who appropriated gold and silver and a costly Babylonish garment when Jericho was taken, and on account of whose sin God permitted the Israelites to be defeated in their first attack upon Ai. His sin brought death upon himself and upon his family.
- ADONIZEDEC**, x., 1, the Canaanitish king of Jerusalem when the Israelites invaded Palestine. He was the first of the native princes that attempted to oppose them. After Jericho and Ai were taken, and the Gibeonites had formed a treaty with the Israelites, he induced the Amoritish kings of Hebron, Jarmuth, Lachish, and Eglon to join him in a confederacy against the invaders. The Gibeonites were first attacked, but Joshua hastened to their relief, and put the allied forces to utter rout. The five kings were taken from a cave, where they had taken refuge, and slain.
- ANAK**, xv., 14, the father of the Anakims, xi., 21, a wandering nation in Southern Canaan, famous for size, strength, and courage. The nation was composed of three tribes, named after the sons of Anak—Ahiman, Sheshai, and Talmi. Caleb overcame and expelled them.
- ARBA**, xiv., 15; xxi., 11, was the father of Anak. His city was called after him. It afterwards received the name of Hebron and became one of the cities of refuge, and, in the time of David, a royal residence. As Abraham, Isaac, and Jacob lived for a considerable period in the neighbourhood of Hebron (Gen. xxiii., 19), and were afterwards buried there (Gen. xlix., 31), special importance and sacredness have always been attached to it. It is still an important town.

- ASHTAROTH**, ix., 10, a town of Bashan which was included in the territory of the half tribe of Manasseh, xiii., 31. The moon was worshipped under this name among the heathen nations of Canaan.
- BALAAAM**, xiii., 22; xxiv., 9, a soothsayer whom Balak, the king of Moab, employed to curse the advancing Israelites, when in their passage through the desert they had encamped near the confines of his territory. (See Numbers xxii.-xxiv.)
- CALEB**, xiv., 13; xv., 14-18, son of Jephunneh, of the tribe of Judah. He and Joshua were the only faithful spies who brought a good report of the land of Canaan, and urged the Israelites to advance and take possession of the land (Numbers xiv., 6). Caleb chose Hebron for his possession. (See Arba.)
- ELEAZAR**, xvii., 4; xxiv., 33, the eldest son of Aaron, and his successor in the high-priesthood. The co-operation and sympathy subsisting between him and Joshua was beautiful in itself, and very beneficial to Israel. The high-priesthood continued in the family of Eleazar even to New Testament times.
- JABIN**, xi., 1, King of Hazor, and one of the most powerful of all the princes who reigned in Canaan when it was invaded by the Israelites. His dominion embraced nearly all the northern part of the country. At his instigation the tributaries assembled at Merom, where they were overcome. Jabin was the last powerful enemy with whom Joshua combated, and his overthrow was the crowning act in the conquest of Palestine.
- JASHER**, The Book of, x., 13 (referred to also in 2 Sam. i., 18), a work which does not now exist. It was probably a national collection of songs and other poems.
- JOSHUA**, the successor of Moses. He was born in Egypt probably about B.C. 1537. He led the Israelites over Jordan, fortified a camp at Gilgal (ix., x.), conquered the southern and middle portions of Canaan, and the greater part of the northern districts. In the seventh year after entering the land it was distributed among the various tribes. Joshua died 110 years old (B.C. 1427), and was buried at Timnath-serah on Mount Ephraim. (xxiv., 30.)
- MACHER**, xvii., 1, the first-born of Manasseh, the father of Gilead, and therefore the founder of a family in Israel.
- MERARI**, xxi., 7, youngest son of Levi. His name was given to one of the three great divisions of the Levitical tribe.

MOSES, i., 5 ; iii., 7, the well known lawgiver, historian, and guide of the Israelites in their passage through the wilderness from Egypt to Canaan. His life divides itself into three equal parts; the 40 years he spent in Egypt as the adopted son of Pharaoh's daughter, the 40 years he spent in Midian as the shepherd of the flocks of Jethro, whose daughter Zipporah he married, and the 40 years he spent in the wilderness. Moses was permitted to lead the chosen people to the very threshold of Canaan, and to prepare all that was requisite for their entry; but on account of sin which he committed, the honour of completing the conquest of the country devolved upon Joshua. From Pisgah he had a view of the land, and he died there at the advanced age of 120 years.

NOAH, xvii., 3. Mahlah, Noah, Hoglah, Milcah, and Tirzah were the names of the daughters of Zelophehad, the head of one of the families of the tribe of Manasseh. Having no brothers, they received their father's allotment.

OG, the king of Bashan, ii., 10, who was defeated by the Israelites under Moses, and whose country, which contained many walled cities, was assigned to the tribe of Manasseh. (xiii., 30.)

OTHNIEL, xv., 17., the son of the younger brother of Caleb, whose daughter Achsah he obtained in marriage by his valour at the siege of Debir. He became the first judge of Israel, whom he delivered from the Mesopotamian oppression.

PHINEHAS, xxii., 13, the son of Eleazar the priest. He was at the head of the deputation sent to remonstrate with the two-and-a-half tribes beyond Jordan for erecting an altar on the bank of that river. He expressed his satisfaction and joy with the explanation given. He succeeded his father as high priest.

RAHAB, ii., 1, the woman of Jericho who received the spies sent by Joshua. For the service she rendered to them she and her kindred were spared, according to promise, when Jericho was taken. (vi., 17.)

SIHON, ix., 10, the King of the Amorites, reigning at Heshbon, who was destroyed, and his kingdom subjugated. (Numbers xxi., 21.) The division of his country is referred to. (xii., 2; xiii., 10.)

ZELOPHEHAD (see Noah).

GEOGRAPHICAL NOTES.

- ACHOR**, vii., 26. A valley between Jericho and Ai, so called from the trouble brought upon the Israelites by the sin of Achan.
- ACHSHAPH**, xi., 1, a royal city of the Canaanites. It was assigned to the tribe of Asher. (xix., 25.)
- ACHZIB**, xix., 29, a town which was assigned to the tribe of Asher, but remained in the possession of the Phœnicians.
- ADAM**, iii., 16, a city to the east of the Jordan, to which the overflow of the waters of that river extended, when the course of the stream to the Dead Sea was stayed to afford the Israelites a passage across its channel.
- ADUMMIM**, xv., 7, a place between Jerusalem and Jericho which formed the boundary between Judah and Benjamin. It was a rocky, desolate region, and was in later times infested by thieves.
- AI**, vii., 4, a royal city of the Canaanites to the east of Bethel, captured and destroyed by Joshua. The stratagem whereby Ai was taken is described in chapter viii., 1—29.
- AJALON**, xix., 42, a town and valley in the tribe of Dan, chiefly celebrated from the circumstance that when Joshua, in pursuit of the five kings, arrived near Upper Beth-horon, he commanded the moon to stand still in the valley of Ajalon. (x., 12.)
- AMORITE**, x., 12, &c., a member of the most powerful and distinguished of the nations of Canaan. Sihon and Og were the two chief kings of the Amorites. That part of their territories which lay to the east of the Jordan was allotted to the two-and-a-half tribes who settled there. The part to the west of Jordan belonged to Judah, but was never fully captured by that tribe.
- ANATHOTH**, xxi., 18, one of the towns belonging to the priests in the tribe of Benjamin, and, as such, a city of refuge. The prophet Jeremiah was born at Anathoth.
- ASHER**, Tribe of, xix., 24, was the fifth of the tribes in population. Its inheritance lay in a very fruitful country on the sea coast, with Lebanon north, Carmel and the tribe of Issachar south, and Zebulun and Naphtali east. The Asherites were not successful in expelling the Canaanites from their inheritance, but "dwelt among" them.

- BALAH** or **BAALAH**, xix., 3, a town in the tribe of Simeon. It is frequently confounded with Baalath (xix., 44), a town in the tribe of Dan.
- BASHAN**, xiii., 12, the country of Og, to the east of Jordan, which was given to Manasseh. One of the cities of refuge, Golan, was in Bashan, xx., 8. The land of Bashan was specially rich and fertile.
- BEEROTH**, ix., 17, a city of the Gibeonites. It was reckoned in the tribe of Benjamin.
- BETHAVEN**, vii., 2, a town near Bethel. Also a desert. (xviii., 12.)
- BETH-HORON**, x., 11; xvi., 3. There were two places of this name, the Upper and the Nether Beth-horon. Down the pass of Beth-horon the five kings of the Amorites were driven by Joshua, and decisively beaten.
- BETHSHEMESH**, xxi., 16, a city of the priests in the tribe of Judah, on the south-east border of Dan. It had belonged to the Philistines.
- DABBASHETH**, xix., 11, one of the limits of the inheritance of Zebulon.
- DEBIR**, a city in the tribe of Judah, about 30 miles south-west from Jerusalem. It was also called Kirjath-sepher (xv., 15), and Kirjath-sannah (xv., 49). It was probably one of the sacred towns of the Canaanites. It was taken by Joshua (x., 38), and, it being afterwards retaken by the Canaanites, was again captured by Othniel. It was eventually given to the priests. There was another Debir beyond Jordan. (xiii., 26.)
- DOR**, xi., 2, a town on the border of the Mediterranean. It was one of the royal towns of the Canaanites, and was included in the heritage of Manasseh.
- EBAL**, viii., 30, a mountain in Samaria at the side of Shechem. On this mountain God commanded an altar to be reared, and a pillar to be inscribed with the law. The tribes were to be assembled, half on Ebal and half on the opposite mountain, Gerizim, to hear the fearful curses pronounced upon all who should violate the law, and the blessings promised to those who should keep it. The tribes which responded to the curses assembled on Ebal, and those which responded to the blessings on Gerizim. The steep rocky precipices of Ebal and Gerizim were well suited for this solemn ceremony.
- ED**, xxii., 34, the name given to the altar erected by the tribes of Reuben and Gad to *witness*, as the word signifies, between them and God.

- EKRONITES, xiii., 3, inhabitants of Ekron, the chief and most northern of the five Philistine states. Ekron was assigned to Judah, but seems ultimately to have been given to Dan. (xix., 43.)
- ENDOR, xvii., 11, a town of Galilee assigned to Manasseh, although lying beyond the limits of that tribe.
- ENROGEL, xv., 7, a town on the boundary line between the tribes of Judah and Benjamin. The word means *foot-fountain*, and the town was so named on account of a fountain there.
- EPHRAIM was one of the two sons of Joseph who formed tribes in Israel, and shared in the territorial distribution of Canaan (xvii., 14). One of the finest and most fruitful parts of the land, the central, was assigned to this tribe. It extended from the borders of the Mediterranean on the west to the Jordan on the east.
- ESHTAOL, xv., 33, a town which first belonged to the tribe of Judah, and afterwards to that of Dan.
- GALILEE, xx., 7, the name of one of the three principal divisions of Palestine, the other two being Judea and Samaria. Galilee was the most northern of these, and was divided into upper and lower. "Kedesh in Galilee in Mount Naphtali," was one of the cities of refuge.
- GABA, xviii., 24, a town belonging to the priests in the tribe of Benjamin.
- GESHURITES, xii., 5, the inhabitants of Geshur, a region which adjoined on the east side of the Jordan the northern boundary of the Hebrew territory, and lay between Mount Hermon, Maachah, and Bashan. The Israelites expelled neither the Geshurites nor the Maachathites, but dwelt together with them.
- GEZER, xxi., 21, formerly a royal city of the Canaanites, and situated in what became the western part of the tribe of Ephraim. The Canaanites were not expelled from it at the Conquest (x., 33; xvi., 3, 10). It was, nevertheless, assigned to the Levites.
- GIBEON, ix., 3, a town of considerable importance, whose inhabitants deceived Joshua, and induced him to enter into a league with them to spare their lives and cities. When the five kings besieged Gibeon, Joshua hastened to its defence and defeated them.
- GIBLITES, xiii., 5, the inhabitants of the city and district of Gebal, on the shore of the Mediterranean. Though assigned to the Israelites by divine appointment, they do not seem to have possessed the land of the Giblites.

- GILGAL, iv., 19; x., 6, the place where the Israelites formed their first encampment in Canaan, and which continued for some time to be their head-quarters while engaged in the conquest of the land. At Gilgal the twelve stones which had been taken out of the bed of the Jordan were set up. Gilgal is also the name of a district in northern Canaan, whose king was subdued by Joshua. (xii., 23.)
- GIBGASHITES, iii., 10, one of the families of Canaan, supposed to have been settled in that part of the country which lay to the east of the lake of Gennesareth.
- GOSHEN, x., 41. The southern frontier of Palestine almost imperceptibly loses itself in the desert of Sinai, and is therefore called the land of Goshen, i.e., the frontier. This region is not to be confounded with that in which the Israelites dwelt before the Exodus.
- HALAK, xi., 17, the name of a mountain which led up to the mountain range of Seir, near the Dead Sea.
- HAMATH, xiii., 5, the name of one of the smaller kingdoms of Syria, having Zobah on the east and Rehob on the south. This last kingdom is sometimes used to denote the northern boundary of the Holy Land, the approach to it from the south being by an opening or mountain pass called, "The entering in of Hamath."
- HAZOR, xi., 10, a city near the waters of Lake Merom, the seat of Jabin. Joshua took it, and burned it to the ground.
- HEBRON, xiv., 15; xx., 7. See Arba in *Biographical Notes*.
- HINNOM, xv., 8, a valley, which forms the northern boundary of Jerusalem, and which is frequently mentioned in Scripture in connection with the idolatrous rites which were practised there.
- HITTITES, iii., 10; xii., 8, children of Heth, one of the tribes which occupied Palestine before the Israelites. They lived in and around Hebron. Of the remnants of the Canaanite nations who survived the conquest, that of the Hittites was the most considerable, and is frequently referred to in the Bible. Sometimes this name is applied to the Canaanites as a whole.
- HIVITES, iii., 10, xii., 8, one of the tribes who, like the Hittites, occupied Palestine before the Israelites. They occupied the northern and north-eastern part of the country.
- ISSACHAR, Tribe of, xix., 23, one of the tribes of Israel, third in population. A most fertile portion of Palestine was allotted to it. It therefore devoted itself almost entirely to agriculture, and took little interest in the public affairs of the nation. See Map.

- JABBOK**, xii., 2, one of the streams which traverse the country east of the Jordan, and which, after flowing almost due west, falls into that river about thirty miles below the Lake of Tiberias.
- JEBUSITES**, x., 1 ; xv., 63, one of the most powerful of the nations of Canaan. Although they were defeated with much slaughter, and Adonizedec, their king, slain by Joshua, they retained the city Jebus (afterwards Jerusalem) till the time of King David.
- JERICOH**, ii., 1 ; vi., 26, a town near the river Jordan, at the point where it enters the Dead Sea. It was the first town in Canaan which the Israelites captured. The town was destroyed, and an awful curse pronounced upon any one who should rebuild it. It was, however, shortly afterwards rebuilt, and was at the time of our Saviour a large and important city. Probably the site was altered, and so the penalty was avoided.
- JEZREEL**, xix., 18, a town in the tribe of Issachar where the king of Israel had a palace. (1 Kings xviii., 45.)
- JORDAN**, iii., 15, &c., the most important river in Palestine, and forming the eastern boundary of the country, the two-and-a-half tribes who settled to the east of it being beyond the proper limits of the Promised Land. Rising at the base of Mount Hermon, the Jordan runs from north to south the whole length of Canaan. It flows through the Sea of Galilee, and falls into the Dead Sea. Including its meanderings its length is about 270 miles ; excluding these, about 140 miles. Strange to say, the Dead Sea is 1,300 feet below the level of the Mediterranean.
- JUTTAH**, xv., 55, a town of Judah, about eight miles east from Hebron.
- KABZEEL**, xv., 21, a town in the southern part of the tribe of Judah.
- KADESH**, x., 41, a city in the uttermost border of the kingdom of Edom and in the wilderness of Kadesh. At this place the Israelites twice encamped, with the intention of entering Palestine, and were twice sent back. The spies entered Palestine from Kadesh.
- KEILAH**, xv., 44, a city of the tribe of Judah, about 20 miles south-west from Jerusalem.
- KIRJATH-JEARIM**, ix., 17, one of the towns of the Gibeonites.
- LACHISH**, x., 32, a city in the south of Judah, in the plain between Adoraim and Azekah.

- LIBNAH**, x., 29 ; xxi., 13, one of the cities of the Canaanites taken by Joshua. It lay within the territory assigned to Judah, and became one of the Levitical towns in that tribe. It was a strongly fortified place.
- MAON**, xv., 55, a city in the south of the tribe of Judah.
- MEROM**, xi., 5, "The waters of Merom" are now called Lake Huleh, the upper or highest lake of the Jordan. This was the scene of Joshua's victory over the kings of Canaan.
- MIZPEH**, xv., 38 ; xviii., 26, &c. Several places mentioned in Scripture were so named. There was a town in the plains of Judah of this name, another in the tribe of Benjamin, and a valley in the region of Lebanon. (xi., 8.)
- NAFTALI**, Tribe of, xix., 32, were settled in a fertile and well-wooded country towards Mount Lebanon, extending from the Lake Gennesareth and the border of Zebulun to the sources of the Jordan. Kedesh, Hazor, Harosheth, and Chinnereth were the chief towns.
- PERIZZITES**, ix., 1, &c., a Canaanitish tribe inhabiting the mountainous region which was assigned to Ephraim and Judah.
- RAMAH**, xviii., 25, a town of Benjamin, near Gibeah, on the way from Jerusalem to Bethel. There was also a city of this name belonging to Naphtali (xix., 36), and another to Gilead (xiii., 26), more fully called Ramath-Mizpeh, which became one of the cities of refuge, and belonged to the Levites. This last is also called Ramoth-Gilead. It was near the river Jabbok.
- REUBEN**, Tribe of, xx., 8, so named from the eldest son of Jacob. The fine pasture lands on the east of Jordan were chosen by this tribe for their inheritance. They were settled to the south of the territories of Gad. The Reubenites most willingly assisted their brethren in the wars of Canaan, after which they returned to their own lands. (xxii., 15.)
- RIMMON**, xv., 32, a city of the tribe of Simeon in the south of Palestine. There was also a city of Zebulun of the same name. (xix., 7.)
- SHECHEM**, xxiv., 1, a town of Central Palestine, among the mountains of Ephraim, in the narrow valley between the mountains of Ebal and Gerizim. It was a very ancient town. After the conquest it was made a city of refuge (xx., 7), and one of the Levitical towns (xxi., 21), and during the lifetime of Joshua it was a centre of union to the tribes. This town has still a population of about 10,000.

- SHILOH**, xviii., 1, a city in the tribe of Ephraim, situated in the hills to the north of Bethel, eastward of the great northern road. Here the tabernacle and ark remained, from the time of Joshua to the end of the life of Eli the Priest. (1 Sam. iv., 3.) The Israelites accordingly, assembled there.
- SHITTIM**, ii., 1, a spot in the plain of Moab, east of the Dead Sea, where the Israelites formed their last encampment before crossing the Jordan.
- SIHOR**, xiii., 3, a Hebrew name for the river Nile. It is mentioned as the south-western limit of Palestine.
- SIMEON**, Tribe of, xix., 1, the smallest in point of numbers of the tribes of Israel. Their territory lay in the south-west, towards the borders of Philistia and the Southern Desert, and contained 17 towns.
- SUCCOTH**, xiii., 27, a town in the tribe of Gad, on the east of the Jordan. The valley of Succoth, in which the town stood, was part of the valley of the Jordan.
- TIMNAH**, xv., 10, 57, a town in the tribe of Judah.
- TIMNATH-SERAH**, xix., 50, a place in the tribe of Ephraim, the residence and burial-place of Joshua.
- TIRZAH**, xii., 24, an ancient Canaanitish village near Shechem.
- TYRE**, xix., 29, a city famous for its antiquity, manufactures, and commerce, near the north-western frontier of Palestine. The territory of Asher reached to Tyre.
- ZARETAN**, a town in the tribe of Ephraim or Manasseh.
- ZEBULUN**, Tribe of, xix., 10, obtained an inheritance in Northern Palestine, between Naphtali on the north and Issachar on the south, and which towards the east bordered on the south-western side of the lake of Tiberias. Also, the name of a city on the borders of Asher. (xix., 27.)
- ZIDON**, xi., 8, an ancient and important town assigned to the tribe of Asher.
- ZIPH**, xv., 55., a town in the tribe of Judah, near Maon and Carmel, a few miles east of Hebron.

In the Press, and to be published shortly.

ANALYSIS OF THE BOOK OF JUDGES.

In Preparation, and to be published in May.

ANALYSES OF THE BOOKS OF GENESIS
AND EXODUS.

ORDERS SHOULD BE SENT TO THE PUBLISHER EARLY.