

JOSHUA

Book note for Joshua

No book note, yet.

Chapter note for Joshua 1

1 The Lord appointeth Joshua to succeed Moses. 3 The borders of the promised land. 5, 9 God promiseth to assist Joshua. 8 He giveth him instructions. 10 He prepareth the people to pass over Jordan. 12 Joshua putteth the two tribes and half in mind of their promise to Moses. 16 They promise him fealty.

Josh 1:1

A.M. 2553 Joshua = Jehovah is my salvation.

The book deals with the second advent. The themes are woven in the notes, starting with verse 2. Joshua's lineage may be found in 1 Chr. 7:27.

Josh 1:2

The Christian is dead to the law. Jesus gets the Christian into the promised land.

Josh 1:4

The full extent of this territory was barely accomplished during the reign of Solomon.
Re. Hittites, Gen. 10:15.

Josh 1:8

Courage is obtained from the book.

Josh 1:9

There is a courage that is not good. Psa. 31:24.

Chapter note for Joshua 2

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

Josh 2:1

Rahab = large; wide, spacious, liberal or set free. Her name is spelled Rachab in Mat. 1:5. The underlying Heb. word here is H7343 *rachab* which is not to be confused with H7294 *rahab* which means proud and is an epithet for Egypt (Psa. 87:4; 89:10; Isa. 51:9).

Re. Shittim: see note to Num. 25:1.

Re. Rahab: see note to Ruth 4:21; also Josh. 6:17-25; Mat. 1:5; Heb. 11:31; Jas. 2:25.

Re. Jericho: see note to Num. 22:1.

Josh 2:6

Flax was harvested in March or April. Note 5:10.

Josh 2:10

Her faith is stronger than that of most Israelites.

Josh 2:18

Salvation is “foolishness” line (v. 21.)

She and her family members must be numbered with the transgressors to be saved.

Chapter note for Joshua 3

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

Josh 3:1

Re. Shittim: 2:1; also see note to Num. 25:1.

The Jordan is at its flood stage at this time of year (spring).

Josh 3:3

The people no longer looked up to the pillar of cloud and the pillar of fire, but now they looked forward, to the ark.

Josh 3:4

Two thousand is the length of the church age in years.

Josh 3:15

This time of harvest was in March. Israel was circumcised (5:2) and had time to heal (5:8) and kept the passover (5:10), which was in early April.

Chapter note for Joshua 4

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

Josh 4:1

After crossing, gird on your armour (Eph. 6).

Josh 4:3

Twelve stones were “resurrected.” Here they are related to the lodging place in the promised land. Typed by the disciples.

Josh 4:6

Joshua begins his ministry with signs, as did Jesus.

Josh 4:9

The first heap of stones. See 6:20 for the next.

Josh 4:11

The ark was the first into Jordan and the last out, just as Jesus Christ was the author of our faith and its finisher (Heb. 12:2).

Chapter note for Joshua 5

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An Angel appeareth to Joshua.

Josh 5:2

They crossed the Jordan first, then they were circumcised. Tradition has it that stone (flint) knives were used to prevent iron-induced inflammation.

Josh 5:5

The law was given to the circumcised, then inherited by the uncircumcised, who, after salvation, became circumcised (in heart). See Rom. 4:11; Col. 2:11; and Deu. 10:16.

Josh 5:9

Gilgal = roll away.

Josh 5:13

Jesus appears to Joshua. Rev. 19:11-21.

Chapter note for Joshua 6

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 11 The city is compassed. 17 It must be cursed. 20 The walls fall down. 22 Rahab is saved. 26 The builder of Jericho is cursed.

Josh 6:1

Jericho: see Num. 22:1 for meaning of the word.

Josh 6:4

A select group, the priests and the men of war (v. 3) walked around the city. The rest stood surrounding the city.

The Israelites under Joshua circled Jericho carrying their implements of war and their ram's horns seven days, including the Sabbath. Carrying is prohibited by the Pentateuch as is seen in Num. 15:32, and elucidated in Jer. 17:22. "Ye (meaning Israelites) shall not add unto the word which I command you, neither shall ye diminish ought from it..." says Deut. 4:2. However, God can make temporary exceptions; but the intention is not to permanently change the law, as is seen in Matt. 5:18-19.

Josh 6:15

Seven days: seven years tribulation.

Josh 6:17

N.B. these were **messengers**, not just spies.

Josh 6:18

They were not to take the gold and the silver because it was used to adorn the idols (Deu. 7:26).

Josh 6:19

Lev. 27:28-29.

Josh 6:20

The second heap of stones erected by Joshua. The first was in 4:9 and the next in 7:26. The wall falling down flat means that the Israelites could walk up it as a ramp. Indeed, this is what archaeologists found.

Ernst Sellin and Carl Watzinger of the German Oriental Society began excavating the Tel es-Sultan mound (Jericho) between 1907 and 1909. The tel covered eight and a half acres and was about 65 feet high.

The team outlined the walls and determined the city's size. "They were able to show that, contrary to the beliefs of some, the city would have been small enough for the Israelites to march around in one day, or even several times in a day" (Vos, *Archaeology in Bible Lands*, Moody Press).

The next Jericho expedition was led by John Garstang in 1930-26. He completed a summary of the history of the Jericho mound. Garstang focused on "City D," which he concluded was destroyed by Joshua circa 1400 B.C. The walls fell as if shaken by an earthquake, and the city was destroyed by fire. (Garstang, "Jericho and the Biblical Story," *Wonders of the Past*, Wise).

The third major expedition was jointly carried out by the British School of Archaeology in Jerusalem and the American Schools of Oriental Research. The work was supervised and conducted from 1952-58 by Kathleen Kenyon, director of the British School. Kenyon concluded that Garstang's 1400 B.C. should be 2300 B.C., which, if at all based her research did not support the biblical account, and her work was regarded as definitive.

Kenyon's conclusion was critiqued by Dr. Bryant Wood, director of the Associates for Biblical Research. Wood examined all the earlier excavation reports, including Kenyon's, and discovered that Kenyon had made at least two critical errors in her Jericho work. First, "Kenyon's analysis was based on what was not found at Jericho rather than what was found" (Wood, "Did the Israelites Conquer Jericho?" *Biblical Archaeology Review*, March/April 1990). For the period of the Israelite conquest, Kenyon expected to find a type of pottery imported from Cyprus. She further compounded her error by excavating only two small 26 by 26 foot areas in what later proved to be the poorer quarter of Jericho.

"She based her dating on the fact that she failed to find expensive, imported pottery in a small excavation area in an impoverished part of a city located far from major trade routes!" (Wood.)

Wood described the Jericho wall encountered by Israel: "The mound, or tel, of Jericho was surrounded by a great earthen rampart or embankment, with a stone retaining wall at its base. The retaining wall was some 12-15 ft.

high. On top of that was a mudbrick wall six feet thick and about 20-26 feet high (Sellin and Watzinger, 1973:58). At the crest of the embankment was a similar mudbrick wall whose base was roughly 46 ft. above the ground level outside the retaining wall.

“This is what loomed high above the Israelites as they marched around the city each day for seven days.” (Wood, “ABR’s Search for the Lost Cities of the Bible: the Walls of Jericho,” *Bible and Spade*, Spring 1999).

A spring, now called “Elisha’s Spring,” (2 Ki. 2:18-22), provided fresh water and was inside the city wall, and stores of grain were also found. The city was ready for a long siege.

When the wall collapsed, the upper mudbrick wall fell to the outside, thus forming a ramp that enabled the Israelites to clamber up the 12-15 foot high retaining wall.

What of Rahab’s house (2:15)? “The German excavation of 1907-1909 found that on the north a short stretch of the lower city wall did not fall as everywhere else. A portion of that mudbrick wall was still standing to a height of eight feet, (Sellin & Warzinger, 1973:58).

“... Since the city wall formed the back wall of the houses, the spies could have readily escaped. From this location on the north side of the city, it was only a short distance to the hills of the Judean wilderness.” (Wood.)

Josh 6:21

The animals were killed because the city practiced bestiality (Lev. 20:15).

Josh 6:24

Wood (cf. note to v. 20), reported: “Once again, the discoveries of archaeology have verified the truth of this record. A portion of the city destroyed by the Israelites was excavated on the east side of the tel. Wherever the archaeologists reached this level, they found a layer of burned ash and debris about 3 ft. thick.”

Why were the grain storage pots left to burn untouched by the Israelites? After all, it was food they could use. That the grain was untouched attests to the observance of the prohibition of vss. 17-19.

Josh 6:25

2:1.

Josh 6:26

1 Ki. 16:34; Mal. 1:4.

Chapter note for Joshua 7

1 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 22 He and all he had are destroyed in the valley of Achor.

Josh 7:1

-- **ACHAN**

Achan = troubler, bruiser.

-- **CARMI**

Carmi = gardener.

-- **ZABDI**

Zabdi = gift, dowry.

-- **ZERAH**

Zerah = rising.

Josh 7:2

-- **AI**

Ai = ruin, heap. It is also an ancient name for the moon.

Josh 7:3

A picture of most people who think they know more than their pastor.

Josh 7:11

Note that one man's sin is accounted unto all the people.

Josh 7:21

The garment has an acceptable appearance to the world. The fact that it is Babylonish suggests that it is a priestly robe akin to a Papal garment. Is Achan a type of those Christians who go into Catholicism? a type of Catholic apostasy?

One shekel is about 2/5 ounce (see note to Ex. 38:26), so Achan took about 80 ounces of silver and 20 ounces of gold.

Josh 7:26

The third heap of stones. The fourth is found in 8:29, the first in 4:9.

Chapter note for Joshua 8

1 God encourageth Joshua. 3 The strategem whereby Ai was taken. 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on stones, 34 propoundeth blessings and cursings.

Josh 8:1

All the people go here, contrast 7:3.

Josh 8:3

Some critics feel that 30,000 is too large a number to attack the 12,000 inhabitants of Ai. David Howard [*Joshua: an exegetical and theological exposition of Holy Scripture* (Nashville: Broadman Press), 1998, p. 203] suggests that an early copyist erroneously copied the number 30,000 (v. 3) instead of 5,000 (v. 12).

Josh 8:17

Ai and Bethel must have been in close proximity.

Josh 8:29

For geocentric import see note to Deu. 23:11.

Here we have the fourth heap of stones constructed by Joshua. The next is found in 10:18 and the first in 4:9.

Josh 8:30

Deu. 27:4 v.f.

Ebal means heap of confusion, failure. This was the mount from which Israel was commanded to utter the curses. Joshua builds an altar on the mount of cursing, not on the mount of blessing (v. 33).

Josh 8:31

Conclusive proof that Moses wrote Exodus and Deuteronomy (reference is to Ex. 20:25 and Deu. 27:5-6).

Josh 8:33

Gerizim = chosen people (from cut-off people, to be cut off from the world), people of the Rock. Judg. 9:7.

Chapter note for Joshua 9

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league. 22 For which they are condemned to perpetual bondage.

Josh 9:3

Gibeon usually means hilly, but it can mean cup or cistern.

Josh 9:7

See note to Gen. 34:14.

Hivites = life originators; villagers; revolutionaries.

Josh 9:10

Ashtaroth = Astarte or Ishtar = wall builder, tower builderess; also flocks.

Note omission of any mention of Jericho and Ai, as if these were too distant for them to have heard of their fall.

Josh 9:14

Violation of Ex. 34:12. Nevertheless, once the covenant was made, it was in force (10:6-8).

Chapter note for Joshua 10

1 Five kings war against Gibeon. 6 Joshua rescueth it. 11 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 16 The five kings are mured in a cave. 23 They are brought forth, 24 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

Josh 10:1

A.M. 2553.

Adoni-zedek = lord of justice or righteousness.

Josh 10:4

The world hates any friend of Joshua (Jesus), even if they're passive.

Josh 10:6

Even though Israel was in the transgression by making a league with the Gibeonites (9:14), yet the Lord honored the treaty and suffered not that these should, instead, be destroyed by the Amorites (v. 8).

Josh 10:9

Indicating an early-morning battle.

Josh 10:10

There were two Beth-horons, an upper and a lower, as per 16:3-5. **Beth-horon** = house of the cave.

Azekah = help.

Makkedah = speckled; herd.

Josh 10:11

The Egyptian account of Joshua's long day mentions an overflowing of the dikes. Evidently this was due to the storm surge which picked up the water from the Mediterranean off the coast of Israel. Since the Egyptians report that the sun stood still shortly after its arising when the storm surge hit, while the account here says that the hail fell before Joshua's command to the sun was spoken, the surge must have started close to the coast of Israel and then traveled south-west to the Nile Delta. [An independent historical confirmation of an event recorded in Scripture.]

This is the first major battle Israel has had to fight. Hailstones figure prominently in it. The hailstones of Rev. 16:21 figure prominently in the Tribulation leading up the the Millennium.

Josh 10:12

Although this verse is frequently quoted as geocentric, it is not truly authoritative. Joshua spake as a man (v. 14, "voice of a man") and so could speak phenomenologically. The true geocentric verse is verse 13.

Ajalon = large stag. It was evidently a town, cf. 21:24.

Josh 10:13

Re. the book of *Jasher*: *Jasher* means "upright." There is a *Book of Jasher* which is ascribed to Alciun from some time after David and this occasioned a counterfeit produced in the nineteenth century. For another mention of it see 2 Sam. 1:18.

This is a key geocentric verse. If God here writes in the common vernacular, then it means that he goes along with the commonly-accepted theory although he really doesn't believe it. God here says that "the sun stood still." He could just as well have said: "And the earth stopped her turning so that the sun seemed to stand still" Some claim that "in the sight of Israel" in the previous verse is part of the quote, thus saving heliocentrism. But that would only get Joshua off the hook, for the Holy Ghost does not here repeat the clause. Also compare Deu. 31:7.

For the cessation of day and night and whether or not that contradicts Gen. 8:22, see note there.

For a parallel reference and why the moon is not mentioned in *Jasher*, see the note to Hab. 3:11.

Accounts of Joshua's Long Day from Around the World

The Quiche Maya of Central America, in their book, the *Popul Vuh*, 3:8 report: "They did not sleep; they remained standing and great was the anxiety of their hearts and their stomachs for the coming of the dawn and the day. ... They had come ... far. 'Oh, we have come without joy! If only we could see the rising of the sun! What

shall we do now? ... They talked, but they could not calm their hearts which were anxious for the coming of the dawn.” Central America would be in darkness if it were morning or early afternoon in Israel. Other passages in the *P.V.* seem to refer to the Mosaic plagues. There was probably a connection between Egypt and Central America. (Translation by Goetz & Morley, (Norman, OK, 1972).

Martin, *Sinie Histor.* I.1. p.25 reports that during the reign of Yao (seventh emperor) the sun didn't set for “ten days.” The date is set at A.M. 2554, in the 75th (or 67th) year of that emperor's 90-year reign. (Reported in Gill's Commentary, 2, 218, who, on p. 219, gives a date of Wed. 11 April, 1454. Note that a 90-year reign is consistent with the ages recorded for Moses, Aaron, and Joshua at their deaths.

There are many other accounts of Joshua's long stay around the world. The Egyptian account mentions that the sun was not yet very high in the sky. It also tells of a flood in which the Mediterranean overflowed the dykes of the Nile (see verse 11). Accounts of a long day range from Egypt through China. Accounts of a long night range westward from West Africa through the Americas. In the Fiji Islands there is a tale of a long sunset. The long day, long night, long sunset accounts are consistent with a 9:15 A.M. time in Jerusalem, give or take 15 minutes.

Christology and Typography

There is a typology of the second advent here, see Mat. 24:29 & Lu. 21:25. Also see Psa. 19:1-5; Ecc. 1:5; & Mal. 4:2. Jesus came for us, he chose us, we do not choose him.

Josh 10:14

Re. the voice of a man: there are several factors at hand, here. First and most immediate, the phrasing of Joshua's words in v. 12, if they were to literally be fulfilled, would force the sun north about 10-20-odd degrees from its current position, and would place the more than 2,000-mile diameter moon inside the valley of Ajalon. Furthermore, Israel was forced to defend Gibeon because of a covenant they made which was in violation of Ex. 34:12 (Josh. 9:14), so God was under no obligation to help here anymore than he was obligated to help against Ai after Achan's breach.

Josh 10:16

Hidden sins must be flushed out.

Josh 10:18

Fifth heap of stones. Next heap is at v. 27. Prior, 8:29.

Josh 10:27

Sixth heap of stones. Prior is v. 18, next is 24:26.

Josh 10:33

Josh 10:38

Re. Debir: see note to Josh. 11:21.

Josh 10:39

Re. Debir: see note to Josh. 11:21.

Chapter note for Joshua 11

1 Divers kings are overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country is taken by Joshua. 21 The Anakims cut off.

Josh 11:5

The waters of Merom refer to Lake Hula, north of the sea of Galilee. (See note to "Hul," Gen. 10:23.)

Josh 11:6

-- **HOCK**

A.V. **hough**, to hamstring. The hock is the joint of the hind leg of a digitigrade quadruped, such as a horse, corresponding to the human ankle but bending in the opposite direction. Hock as a verb means to pawn. Only in the last three decades of the twentieth century has hock become a verb corresponding to hamstring and as used here. The houghing of horses means to cut the tendon(s) at the horse's back knee(s) (corresponding to the human ankle) in order to cripple them.

Josh 11:9

-- **HOCKED**

Should be houghed, See note to v. 6.

Josh 11:16

Gen. 47:4.

Josh 11:18

Five years as per 14:10.

Josh 11:21

Anakims: Num. 13:22; Deu. 1:28; Josh. 14:15, which see, and Josh. 15:13-14.

Debir (known also as Kirjath-sepher in Josh. 15:16 and kirjath-sannah in Josh. 15:49) is here said to be on the mountains. With this agree Jos. 15:7 and 15, but in 1932 Albright pronounced Tell Beit Mirsim, in the lowlands, to be Debir. This became accepted. In 1967 Kokhari found the remains of a wall, a cemetery, and pottery at Kirbet Rabud. The wall was 12 feet thick and enclosed an area of 12 and a half acres. The wall later increased to 21 feet. Kokhari found two subterranean chambers near Khirbet Rabud, one being an upper well and the other a lower well, just as described in Jos. 15:19. Thus Tell Beit is not Debir, but the Kirbet Rabud site is.

Josh 11:22

From Gath came Goliath and his brethren.

-- **GATH**

1 Sam. 14:7,

Chapter note for Joshua 12

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan which Joshua smote.

Josh 12:3

Chinneroth = Sea of Galilee.

Josh 12:4

Remnant of the giants: Deu. 3:11.

Josh 12:7

Note: Moses took east of the Jordan, Joshua took the west.

Josh 12:13

-- **DEBIR**

See note to Jos. 11:21.

Chapter note for Joshua 13

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half tribe of Manasseh.

Josh 13:6

Here the land was divided before it was possessed.

Josh 13:9

A city on an island.

Josh 13:13

Absalom's mother was a Gershurite (2 Sam. 3:3).

Josh 13:14

Akin to Christians.

Josh 13:25

Rabbah is called Amman today, the capitol of Jordan. It was the capitol city of the Ammonites.

Josh 13:26

Re. Debir, see note to Jos. 11:21.

Chapter note for Joshua 14

1 The nine tribes and half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

Josh 14:7

Ca. **A.M. 2558**.

Josh 14:10

Joshua was five years in taking the land.

Josh 14:12

Covet the best gifts: Hebron was hardest to take (1 Cor. 12:31).

Josh 14:15

Kirjath = city. **Arba** = copulation, four, laying. Arba was Anak's father (15:13 and 21:11).

Anakims = enchanted ones.

Chapter note for Joshua 15

1 The borders of the lot of Judah. 13 Caleb's portion and conquest. 16 Othniel, for his valour, hath Achsah, Caleb's daughter, to wife. 18 She obtaineth a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

Josh 15:1

The first lot went to Judah.

Josh 15:3

Maaleha-acrabbim = ascent of the scorpions. H6137 (acrabbim) is the Hebrew name of Scorpio.

Josh 15:6

Bohan: 18:17. It is possible that the Reuben mentioned here is not the same as the firstborn son of Jacob.

Josh 15:7

Re. Debir, see note to Jos. 11:21.

Josh 15:10

Beth-shemesh = house of the sun or house of the servant.

Josh 15:13

14:15.

Josh 15:14

Caleb drove out the very giants which the spies had feared in Num. 13:22.

Josh 15:15

Verse 49. See note to Jos. 11:21.

Josh 15:17

Othniel was the first of the judges (Judg. 3:9). See Judg. 1:13 also.

Josh 15:25

Kerioth (meaning cities) is probably Judas Iscariot's birthplace since he'd be the only one not from Galilee (Acts 1-2). Judas was half Syrian and half Jew. It seems likely, since no further mention is made of this city in connection with Judah anywhere in the Bible, that it was taken over by Moab and so is found in Jer. 48:24, 41 and Amos 2:2 as Kerioth of Moab.

Josh 15:32

The count is 38 cities, but 29 are mentioned here. Of the 38 listed, nine went to Simeon as per 19:9.

Josh 15:49

Re. Debir, see note to Jos. 11:21.

Josh 15:63

Note that the Jebusites had an Amorite king (10:5).

Chapter note for Joshua 16

1 The general borders of the sons of Joseph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered.

Josh 16:3

Beth-horon, 10:10 and v. 5.

Josh 16:5

10:10 and v. 3.

Chapter note for Joshua 17

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

Josh 17:11

Beth-shean = house of restful security.

Josh 17:18

Against environmentalists.

Chapter note for Joshua 18

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts. 10 Joshua divideth it by lot. 11 The lot of the border of Benjamin. 21 Their cities.

Josh 18:8

-- **SHILOH**

Shiloh rest bringer or peace bringer.

Josh 18:16

En-rogel = eye+view; spying eye, is also known as the fuller's (launderer's) spring.

Josh 18:17

Bohan: 15:6.

Josh 18:18

Arabah = desert. Probably the same as the name Arabia but here applied to a part of the north-west corner of modern Arabia.

Josh 18:24

Chepharhaammonai is the third-longest word in the Bible. It means village of the Ammonite.

Chapter note for Joshua 19

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

Josh 19:9

21:9. An overlap of inheritance explains some place-name discrepancies in the Bible, such as the count in 15:32.

Josh 19:15

Re. Nahallal, it became a Levitical city 21:35, but was never totally conquered Judg. 1:30.

Josh 19:20

Abez = white, tin.

Josh 19:27

Beth-emek = house of the valley.

Josh 19:29

Tyre = sharp stone or flint. From this comes the title Tzar, meaning king, as in Nebuchadnezzar (q.v.).

Josh 19:34

Aznoth-tabor = ears or hearing of rubble or contrition; Mt. Tabor. Crudens: the ears of choice, purity, contrition.

Josh 19:46

Japho = Joppa, beautiful.

Josh 19:47

A forward reference to Judg. 18:1, added later by Samuel?

Chapter note for Joshua 20

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

Josh 20:2

The written word (“by the hand”) speaks.

Chapter note for Joshua 21

1 Eight of the forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest to the Israelites, according to his promise.

Josh 21:9

19:19.

Josh 21:11

14:14; 15:13.

Josh 21:15

Debir, see note to Jos. 11:21.

Josh 21:35

Re. Nahalal, cf. 19:15.

Josh 21:45

Note Deu. 7:22, "little by little."

Chapter note for Joshua 22

*1 The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey.
11 The Israelites are offended thereat. 21 They give them good satisfaction.*

Josh 22:18

Rebel today, God'll be angry tomorrow: the Lord is slow to anger.

Josh 22:34

Note that *Ed* is in italics! **Ed** = witness.

Chapter note for Joshua 23

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.

Josh 23:1

Ca. A.M. 2593.

Chapter note for Joshua 24

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 14 He reneweth the covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

Josh 24:2

Cf. v. 14. How could Abraham and Nahor “dwell” on the “other side of the flood” when they were not even part of the exodus? Most commentators interpret this phrase as referring to either the parting of the Red Sea or of the Jordan River, but this makes little sense since Terah lived centuries before Jacob and his sons. In v. 3 we see that Abraham was taken from the other side of the flood. On this basis some take it to mean the Euphrates River, but when Abram was called, he was already on the west side of the Euphrates.

Now “dwell” doesn’t just mean “live.” It can mean to “dote upon,” which is the sense used here. Tradition has it that Ham smuggled idols aboard the ark and those are the gods from the other side of the flood. Jewish tradition has it that Abraham’s great grandfather, Serug, was the originator of the idolatry of worshipping the dead. This could include the dead antediluvian patriarchs. See v. 15 for support.

Nachor = snorer; this Nachor is Abraham’s brother (Gen. 22:23). Abraham’s grandfather was also called Nachor (Lu. 3:34) of whom Crudens says the name means “burning or noble” on the assumption that his father, Serug, named him for the worship of the sun. That Nahor is apparently the father of the Chaldeans.

The spelling of his name is Nahor throughout the rest of the Old Testament. It is again listed as Nachor in Lu. 3:34, where it refers to Abraham and Nachor’s grandfather.

Josh 24:7

Hence the word “season” is used in a broader sense than one of the four seasons. Here it amounts to forty years.

Josh 24:11

The men of Jericho fought after the walls fell.

Josh 24:14

See note to v. 2.

Josh 24:15

Ex. 32:26. Note: one **must** serve, there are no non-service options. Now there are some ways in which it seems evil to serve the lord, namely: boredom; menial; shame of confessing Christ; shame of serving; desertion (e.g., Paul in his old age).

Note the two types of gods presented here in contrast to the Lord. There are the pre-flood gods which our fathers served and then the gods of the Amorites in whose land we dwell. The gods worshipped before the flood include the occult and spiritism. After the flood men worshipped success, wealth, power, fame, etc. This fits into the context of verse 2.

-- AMORITES

Amorite = boaster, talker: one who is a show in the flesh.

Josh 24:18

Evidently the people think that they can serve the gods of the Amorites as well as the Lord. Cf. v. 23. This explains the rest of Joshua’s charge, particularly v. 22.

Josh 24:22

When Jesus was before Pilate, the Jews said “his blood be on us and our children,” (Mat. 27:25) and so they witnessed against themselves then, too. Joshua sees clearly that they will not leave their gods, so he speaks here and warns them to put away the strange gods from among them in the next verse.

Josh 24:23

Gen. 35:2; 1 Sam. 7:3.

Josh 24:26

Seventh and last heap of stones erected by Joshua. The previous one was in 10:27; the first is at 4:9. Joshua, as a writer of Scripture, added the account of the death of Moses and wrote these words, also.

Josh 24:27

A stone which "hears:" shades of the Rock. Personification of the stone points to the cornerstone, Jesus Christ. The stone, too, is here seen to be a recorder (Lu. 19:40).

Josh 24:29

A.M. 2583.

Josh 24:32

See note to Gen. 23:16.

Josh 24:33

Eleazar was buried near Joshua (v. 30).